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**Baptize- Bibbins, Samuel**

*by James Strong & John McClintock*

*To the Students of the Words, Works and Ways of God:*

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## Baptize

*SEE BAPTISM.*

## Bar

(properly **ἵπυβῆ** *beri'ach*) chiefly occurs in the following senses: that whereby a door is bolted and made fast (<sup><4618></sup>Nehemiah 3:3); a narrow cross-board or rafter wherewith to fasten other boards (<sup><1236></sup>Exodus 26:26); a rock in the sea (<sup><3116></sup>Jonah 2:6); the bank or shore of the sea, which, as a bar, shuts up its waves in their own place (<sup><1830></sup>Job 38:10); strong fortifications and powerful impediments are called bars, or bars of iron (<sup><2818></sup>Isaiah 45:2; Amos 1:5). *SEE DOOR.*

## Bar

*SEE CORN.*

## Bar-

(**βάρ**, Heb. and Chald. **רבא** *son*), a patronymic sign, as BAR-JESUS, BAR-JONA, etc. *SEE BEN-*.

## Barabbas

(**βαραββας**, for the Chald. **αβαίρβι** *son of Abba*, Simonis, *Onom. N.T.* p. 38; a common name in the Talmud, Lightfoot, *Hor. Hebrews* p. 489), a robber (**ληστής**, <sup><6180></sup>John 18:40) who had committed murder in an insurrection (<sup><4137></sup>Mark 15:7; <sup><1239></sup>Luke 23:19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate, A.D. 29. The procurator, in his anxiety to save Jesus, proposed to release him to the people, in accordance with their demand that he should release one prisoner to them at the Passover. As a rebel, he was subject to the punishment laid down by the Roman law for such political offenses, while as a murderer he could not escape death even by the civil code of the Jews. But the latter were so bent on the death of Jesus that, of the two, they preferred pardoning this double criminal (<sup><4276></sup>Matthew 27:16-26; <sup><4137></sup>Mark 15:7-15; <sup><1238></sup>Luke 23:18-25; <sup><6180></sup>John 18:40), who was accordingly set free (<sup><4134></sup>Acts 3:14). There appears to have been a usage in Jerusalem, at the paschal feast, for the governor to release to the people a prisoner whom they might particularly desire. This custom does not appear to have been

ancient; it was probably derived either from the Syrians or from the Greeks and Romans, the former of whom had such a custom at their Thesmophoriae, the latter at their Lectisternia. Some think the policy of this provision was obviously to conciliate the favor of the Jews toward the Roman government. *SEE PASSOVER.*

Origen says that in many copies Barabbas was also called *Jesus* (Ἰησοῦν Βαραββᾶν; see the *Darmst. Lit. Bl.* 1843, p. 538). The Armenian Version has the same reading: “Whom will you that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?” Griesbach, in his *Comment.*, considers this as an interpolation, while Fritzsche has adopted it in his text (so also Tischendorf in <sup><1716></sup>Matthew 27:16, 17, but not his last ed.). We can certainly conceive that a name afterward so sacred may have been thrown out of the text by some bigoted transcriber. On the other hand, the contrast in ver. 20, “that they should ask Barabbas and destroy Jesus,” seems fatal to its original position in the text. *SEE JESUS.*

### Bar’achel

(Heb. *Barakel'*, בַּר אֱכֵל; whom *God has blessed*; Sept. Βαραχίηλ), the father of Elihu the Buzite, one of Job’s three “friends” (<sup><811></sup>Job 32:2, 6). B.C. prob. ante 2000.

### Barachi’ah

(same name as BERECHIAH; Sept. Βαραχίας), the father of the prophet Zechariah (<sup><300></sup>Zechariah 1:1, 7). B.C. ante 500.

### Barachi’as

(Βαραχίας, the Greek form of the name BARACHIAH), father of the Zechariah (Zacharias) mentioned in <sup><1235></sup>Matthew 23:35, as having been murdered by the Jews. *SEE ZECHARIAH.*

### Baradaeus, Jacobus

*SEE JACOBITES.*

### Barah

*SEE BETH-BARAH.*

## Ba' rak

(Heb. *Barak'*, **qrB**; *lightning*; Sept. and N.T. **Βαράκ**, Joseph. *Ant.* v. 5, 2, **Βάρακος**; comp. the family name of Hannibal, *Barca* = “lightning of war”), son of Abinoam of Kedesh-naphtali, a Galilean city of refuge in the tribe of Naphtali (**Q006**Judges 4:6, comp. **Q095**Joshua 19:37; 21:32). He was summoned by the prophetess Deborah to take the field against the hostile army of the Canaanitish king Jabin (q.v.), commanded by Sisera (q.v.), with 10,000 men from the tribes of Naphtali and Zebulon, and to encamp on Mount Tabor, probably because the 900 chariots of iron (**Q008**Judges 4:3), in which the main force of Sisera consisted, could not so easily manoeuvre on uneven ground. After some hesitation, he resolved to do her bidding, on condition that she would go with him which she readily promised. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm (Joseph. *Ant.* v. 4) and a wind that blew in the faces of the enemy, boldly rushed down the hill, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), “the battle-field of Palestine.” From the prominent mention of Taanach (**Q059**Judges 5:19, “sandy soil”) and of the river Kishon, it is most likely that the victory was partly due to the suddenly swollen waves of that impetuous torrent, particularly its western branch, called Megiddo. The victory was decisive, Harosheth taken (**Q046**Judges 4:16), Sisera murdered, and Jabin ruined. A peace of forty years ensued, and the next danger came from a different quarter. The victors composed a splendid epinician ode in commemoration of their deliverance (Judges 5). **SEE DEBORAH**. Barak’s faith is commended among the other worthies of the Old Test. in **Q812**Hebrews 11:32. **SEE BENE-BARAK**.

From the incidental date apparently given in **Q006**Judges 5:6, some have regarded Barak as a contemporary of Shamgar. If so, he could not have been so late as 178 years after Joshua, where he is generally placed, Lord A. Hervey supposes the narrative to be a repetition of **Q610**Joshua 11:1-12 (*Genealogies*, p. 228 sq.). A great deal may be said for this view: the names Jabin and Hazor; the mention of subordinate kings (**Q059**Judges 5:19; comp. **Q610**Joshua 11:2 sq.); the general locality of the battle; the prominence of chariots in both narratives, and especially the name Misrephoth-maim, which seems to mean “burning by the waters,” as in the margin of the A.V., and not “the flow of waters.” Many chronological difficulties are also thus removed; but it is fair to add that, in Stanley’s

opinion (*Palest.* p. 392 note), there are geographical difficulties in the way (Ewald, *Gesch. d. Volkes Israel*; Thomson, *Land and Book*, 2:141 sq. There appears, therefore, on the whole, no good reason for departing from the regular order of the judges, which places his rule B.C. 1409-1369. **SEE JUDGES.**

### Baratier, John Philip

an eminent boy-scholar, was born January 19th, 1721, at Schwabach, in Anspach. His father, Francis, was pastor of the French Protestant church in Schwabach, and gave his son careful education from infancy. At five years old he could speak Latin, French, and German, and at seven he knew by heart the Psalms in Hebrew. In his tenth: year he composed a Hebrew Dictionary of rare words, and in his thirteenth he translated the Itinerary of Benjamin of Tudela (Amst. 1734, 2 vols. 8vo). He afterward applied himself to ecclesiastical history, the fathers, and theology, and answered a Unitarian work which Crellius published (under the name of *Artemonius*) in a book entitled *Antiartemonius* (Nuremb. 1735). In 1735, on his way to Berlin, he passed through Halle, where he was made M.A.; upon which occasion he composed, impromptu, fourteen theses in the presence of the professors, and on the following day defended them for three hours before a public audience with entire success. At Berlin he was received with honor by the king, and was enrolled among the members of the Royal Society. At the king's request he established himself at Halle to study law, and died there October 5th, 1740, being only nineteen years of age. He also published *Disquisitio Chronologica de Successione antiquissima Rom. Pontificum* (Utrecht, 1740, 4to), and some other works. His life, by Formey, was published at Halle, 1741 (2d ed. Frankfort, 1755). *Biog. Univ.* 3, 322; Landon, *Eccl. Dict. s.v.*

### Barbadoes

one of the Windward group of the West India Islands, which in 1850 had a population of 125,864 inhabitants, seven eighths of whom are blacks. It is the see of a bishop of the Church of England, whose diocese comprises all the British Windward Islands, and had, in 1859, 88 clergymen, including two archdeacons. There are many well-endowed public schools, among which Codrington College has a revenue of £3000 a year (*Clergy List for 1860*, Lond. 1860, 8vo). **SEE WEST INDIES.**

## Barbara, St.

whose day is observed in the Greek and Roman churches December 4th, is said to have suffered martyrdom at Heliopolis, Egypt, under Galerius, A.D. 306 (Assemani, *Bibl. Orient.* 1:63). Another account makes the place Nicomedia, the time A.D. 235, and says that after her conversion she exhorted her father to be converted, but he accused her and put her to death with torture. — A. Butler, *Lives of Saints*, Dec. 4.

## Barbarian

(**βάρβαρος**), a term used in the New Testament, as in classical writers, to denote other nations of the earth in distinction from the Greeks (Serv. *ad Virg. AEn.* 2:504). “I am debtor both to the Greeks and Barbarians” (**ῥῶμῆ** Romans 1:14). (Comp. Plato, *Polit.* p. 260; *Erat.* p. 383; *Theaet.* p. 175; Pliny, 29:7; Aristot. *De Caelo*, 1:3; Polyb. v. 33, 5.) In **κολλοσιμῶν** Colossians 3:11, Greek nor Jew — Barbarian, Scythian” — **βαρος** seems to refer to those nations of the Roman empire who did not speak Greek, and **σκύθης** to nations not under the Roman dominion. In **ἑβραίων** 1 Corinthians 14:11, the term is applied to a difference of language: “If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.” Thus Ovid, “Barbarus hic ego sum, quia non intelligor ulli” (*Trist.* v. 10, 37). In Acts 28, the inhabitants of Malta are called **βάρβαροι**, because they were originally a Carthaginian colony, and chiefly spoke the Punic language. In the Sept. **βάρβαρος** is used for the Hebrew **ז[א]ר**; *laaz*’, “a people of *strange* language” (**שְׁבִיבִי** Psalm 114:1); Chaldee **yarbrb**. In the rabbinical writers the same Hebrews word is applied to foreigners in distinction from the Jews; and in the Jerusalem Talmud it is explained as meaning *the Greek language*; Rabbi Solomon remarks that whatever is not in the holy tongue is called by this term (Buxtorf, *Lex. Talm.* s.v.). According to Herodotus, the Egyptians called all men barbarians who did not speak the same language as themselves (ii. 158). Clement of Alexandria uses it respecting the Egyptians and other nations, even when speaking of their progress in civilization, as in his *Strom.* 1, ch. 16, § 74: “Barbarians have been inventors not only of philosophy, but likewise of almost every art. The Egyptians, and, in like manner, the Chaldaeans, first introduced among men the knowledge of astrology.” In a singular passage of Justin Martyr’s first Apology the term is applied to Abraham and other distinguished Hebrews:

“We have learned and have before explained that Christ is the first-begotten of God, being the Word (or reason, **λόγον ὄντα**) of which the whole human race partake. And they who live agreeably to the Word (or reason, **οἱ μετὰ λόγου βιώσαντες**) are Christians, even though esteemed atheists: such among *the Greeks* were Socrates; Heraclitus, and the like; and among *the barbarians* (‘among other nations,’ Chevallier’s *Trans.*), **ἐν βαρβάροις**, Abraham, Ananias, Azarias, Misael, and Elias, and many others,” *Apol.* 1:46. Strabo (14. 2) suggests that the word *bar-bar-os* was originally an imitative sound, designed to express a harsh, dissonant language, or sometimes the indistinct articulation of the Greek by foreigners, and instances the Carians, who, on the latter account, he conjectures, were termed by Homer **βαρβαρόφωνοι** (*Iliad*, 2:867), although it is doubtful whether in the same sense (Thucyd. 1:3). The word appears to have acquired a reproachful sense during the wars with the Persians; their country was called **ἡ βάρβαρος** (**γ**) (Demosth. *Philippians* 3). In ~~416B~~ 1 Corinthians 5:13, ~~540D~~ 1 Timothy 3:7, we have “those outside” (**οἱ ἕξω**), and ~~416B~~ Matthew 6:32, “the nations” (**τὰ ἔθνη**), used Hebraistically for “the Gentiles” (**μυῖα, μυγαῖα** in very much the same sort of sense as that of **βάρβαροι**), to distinguish all other nations from the Jews; and in the Talmudists we find Palestine opposed to “the lands” (**twæra**), just as Greece was to *Barbaria* or **ἡ βάρβαρος** (comp. Cic. *Fin.* 2:15; Lightfoot, *Centuria Chorogr.* ad init.). And yet so completely was the term **βάρβαρος** accepted, that even Josephus (*Ant.* 11:7, 1; 14:10, 1; 26:6, 8; *War*, introd.; *Apion*, 1:11 and 22) and Philo (*Opp.* 1:29) scruple as little to reckon the Jews among them as the early Romans did to apply the term to themselves (“Demophilus scripsit, Marcus vertit barbare,” Plaut. *Asin.* prol. 10). Very naturally, the word, after a time, began to involve notions of cruelty and contempt (**θηρὸς βαρβάρου**, 2 Maccabees 4:25; 15:2, etc.), and then the Romans excepted themselves from the scope of its meaning (Cic. *De Rep.* 1:37, § 68). Afterward only the savage nations were called barbarians, though the Greek Constantinopolitans called the Romans ““barbarians” to the very last (Gibbon, 51; 6:351, ed. Smith). See Iken, *De Scythis et Barbaris*, in the *Biblioth. Brem.* 1, v. 767 sq.; Kype, *Observ.* 2:152; Schleusner, *Thes. Phil.* 1:50; Dougtei *Analect.* 2:100 sq, Rauth, *Ueb. Sinn u. Gebrauch des Wortes Barbar* (Nurnb. 1814). **SEE HELLENIST.**

## Barbelo

one of the chief female aeons of the Gnostics, especially of the Nicolaites and the Borborians, the mother of every thing living. She lived with the father of the universe and with Christ in the eighth heaven. Hence the surname Barbelites, which was given to the Gnostics. *SEE GNOSTICISM.*

## Barber

### Picture for Barber

(bLÑi gallab'). "Son of man, take thee a sharp knife, take thee a *barber's* razor, and cause it to pass upon thine head and upon thy beard" (~~281B~~ Ezekiel 5:1). Shaving the head was customary among the Jews as an act of mourning. *SEE GRIEF.* Sometimes, for the same reason, the hair of the beard was also shaven, or plucked off, as was done by Ezra on his arrival at Jerusalem on finding that the Hebrews had intermixed with the nations around them, and plunged into all their idolatries. (~~450B~~ Ezra 9:3). *SEE HAIR.* The operation of shaving the head was probably performed much in the same manner as is now usual in the East. The operator rubs the head gently and comfortably with his hand moistened with water. This he does for a considerable time; and he afterward applies the razor (q.v.), shaving from the top of the head downward.

## Barber, John

an English civilian of All Souls', Oxford, who graduated D.C.L. in 1532. He was patronized by Archbishop Cranmer, and assisted in the preparation of the well-known king's book, the *Necessary Doctrine of a Christian Man*. Barber died at Wrotham about the beginning of 1549. — *New Genesis Biog, Dict.* 3, 143; *Landon, Eccl. Dict. s.v.*

## Barbets

a name given to the Vaudois of the mountains of Piedmont from the fact of their ministers being styled *Barbes*, or elders. *SEE VAUDOIS.*

## Barburim

*SEE FOWL.*



## Barcelona

one of the chief cities of Spain, and see of a Roman Catholic archbishop. Councils were held there in 540, 599, 906. 1054, and 1068. They passed canons respecting church discipline and church property, and the last, in particular, proposed the substitution of the Roman for the Gothic rite.

## Bar-Cepha, Moses

a Jacobite bishop and author, who early in life entered the convent of Sergius, on the Tigris. He was afterward raised to the episcopal order under the name of Severus, and is sometimes called bishop of Beth-Ceno, sometimes of Bethraman. He is said to have died in 913. He composed a “Commentary on Paradise” in Syriac, which was translated into Latin by And. Masius, and printed at Antwerp in 1569, 8vo (also in *Bibliotheca: Patrum* and in *Critics; Sacri*). This work is divided into three parts. Part I inquires whether there was both a terrestrial and a spiritual paradise, and concludes that there was but one. Part II gives the mystic signification of all the passages of Holy Scripture relating to the terrestrial paradise. Part III answers the objection of heretics, e.g. that of Simon Magus, who accused the Almighty of the want of power to preserve Adam from the fall. — Clarke, *Sacred Literature*, 2:555.

## Barckhausen, Conrad Heinrich

a German theologian of the 18th century. He was professor, and later rector of one of the Berlin colleges. He had with his colleague Volckmann an animated controversy on the subject of divine grace, Volckmann advocating universal grace, and Barckhausen maintaining particularism. The title of the work of Barckhausen, which he published under the name of *Pacificus Verinus*, is *Amica Collatio doctrinae de gratia quam vera reformata confitetur ecclesia, cure doctrina quam Volckmannus publici juris fecit* (Furth, 1714). The controversy was joined in by several other theologians on both sides; and Barckhausen himself is said to be the author of another work on the subject, published in the German language (*Abgenothigte Ehr- und Lehr-Rettung der Reformirten Kirchen* [1714]). In 1719, a royal edict of King Friedrich Wilhelm I imposed silence upon both parties. — Herzog, *Supplemn.* 1:167.

## Barclay, Barklay, Or De Barklay, Alexander

a poet and prose writer, born toward the end of the 15th century, but whether English or Scotch by birth is uncertain. He was certainly at Oriel College, Oxford, about 1495, and, after finishing his studies, he traveled in Holland, Germany, Italy, and France, and studied the languages and literature of those countries. Returning to England, he became one of the priests or prebendaries of the college of St. Mary Ottery, Devonshire, and was afterward a monk of the Benedictine monastery of Ely, where he continued till the suppression of the monastery in 1539. In 1546 he obtained the vicarage of Great Badow and that of Wokey. On 30th April, 1552, he was presented to the rectory of Allhallows, but died in June of that year at Croydon. His character as a priest is dubious, but of his merit as a writer there is no dispute. if there were no other proof of it than his famous *Ship of Fools*, partly a translation and partly an imitation from the German of Sebastian Brandt, the old title being *The Shyp of Folys of the Worlde* (London, 1509). — *New Genesis Biog. Dict.* 2:47; Allibone, *Dictionary of Authors*, 1:116.

## Barclay, Henry

D.D., was born in 1714, and graduated at Yale in 1734, serving for some years as missionary among the Mohawks. He went to England in 1737 to be ordained, and on his return assumed the charge of the Protestant Episcopal Church at Albany. In 1746 he became rector of Trinity Church, New York, where he remained till his death in 1764. He was made D.D. by the University of Oxford in 1760. Dr. Barclay was zealous and indefatigable, his disposition engaging, and his life most exemplary. — Sprague, *Annals*, v. 91.

## Barclay, John

was born at Pont-A-Mousson, in Lorrain, where his father, William Barclay (q.v.), was law professor, in 1582. He studied at the college of the Jesuits there, and the brethren, observing his genius, attempted to draw him into their order. This offended his father, who left the college with his son in 1603 and returned to England. He wrote verses in praise of King James, and would doubtless have succeeded at court had he not been a Romanist. His literary reputation rests on his *Argenis* (1621, and many editions since), which had an immense popularity, and was translated into various languages. We mention him here for the following works *Series patefacte*

*divinitus parricidii*, etc. (A History of the Gunpowder Plot, Amst. 1605, 12mo); *Pietas*, etc. (a defense of his father's work, *De Potestate Pape*, against Bellarmine; Paris, 1611, 4to); *Paraenesis ad Sectarios hujus temporis* (Rome 1617, 12mo; an appeal to Protestants in favor of Romanism). He died at Rome, Aug. 12.1621. — *New Genesis Biog. Dictionary*, 2:49; Allibone, *Dictionary of Authors*, 1:117.

### Barclay, John

founder of the "Bereans" (q. v ), was born at Muthill, Perthshire, Scotland. in 1734, and studied at St. Andrews, where he graduated A.M. In 1759 he was licensed by the presbytery of Auchterarder, and became assistant minister of Errol, and in 1763 assistant minister of Fettercairn in Forfarshire. Here he began to act the religious leader, and attracted crowds of hearers by his novelties of doctrine. In 1766 he published a *Paraphrase of the Book of Psalms*, with a dissertation on interpretation, which was censured by the presbytery. On the death of the clergyman to whom he was assistant in 1772, the presbytery refused him the necessary testimonials for accepting a benefice elsewhere, and he then left the Church of Scotland, and became the leader of the sect called Bereans, of which a few congregations still exist. He preached for some time in Edinburgh, and subsequently in London and Bristol. In London he kept open a debating society, where he supported his doctrines against all impugners. He. died on the 29th of July, 1798. *SEE BEREANS*.

### Barclay, Robert

of Ury, the eminent Quaker. was the son of Colonel David Barclay, and was born at Gordonstown, in Morayshire, Scotland, December 23, 1648. His elementary education over, he was sent to the Scotch college at Paris, where his uncle was rector, and there he imbibed a strong predilection for Romanism. His uncle offered to make him his heir if he would stay in France and enter the Roman Church; but, though his youthful imagination had been impressed by the splendid services of the church, he refused, and returned to England in 1664. It is said that even at this time (when he was only sixteen) he was an excellent scholar, and could speak in the Latin language with wonderful fluency and correctness. His father joined the Quakers in 1666, and his example was soon followed by his son, who thenceforward became an indefatigable propagator of their opinions both at home and in Holland. He gives an account of his change, in substance, as

follows (in his *Treatise on Universal Love*), viz. that his ‘first education fell among the strictest sort of Calvinists,’ those of his country ‘surpassing in the heat of zeal not only Geneva, from whence they derive their pedigree, but all the other so-called reformed churches;’ that shortly afterward, his transition to France had thrown him among the opposite ‘sect of papists,’ whom, after a time, he found to be no less deficient in charity than the other; and that consequently he had refrained from joining any, though he had listened to several. The ultimate effect of this was to liberalize his mind by convincing him of the folly and wickedness of religious strife. In both Calvinists and Catholics he found an absence of ‘the principles of love,’ ‘a straitness of doctrine,’ and a ‘practice of persecution,’ which offended his idea of Christianity, as well as his gentle and generous nature. He therefore allied himself gladly to this new sect, whose distinguishing feature was its charity and pure simplicity of Christian life, and soon became one of its most devoted adherents and its ablest advocate. In the course of his life he made several excursions into England, Holland, and Germany, earnestly propagating his peaceful views wherever he went, and occasionally enjoying the companionship of William Penn.”

Barclay believed, as the Society of Friends now do, that divine revelation is not incompatible with right reason, yet he believed, as orthodox Friends also now do. that the faculty of reason alone, unassisted by divine illumination, is unable to comprehend or receive the sublime truths relative to that redemption and salvation which came by Jesus Christ. To show that the tenets held by the society were capable of a rational vindication, Barclay employed all the powers of his intellect, and produced a succession of works in explanation and defense of Quakerism. The first was *Truth cleared of Calumnies* (1670), especially in reply to Mitchell, a minister near Aberdeen, who reiterated his slanders in a pamphlet, which was answered by Barclay in his *William Mitchell unmasked*, etc. (Ury. 1671). Then followed an exposition of the doctrines and principles of the Quakers, bearing the title “*A Catechism and Confession of Faith*, approved of and agreed unto by the General Assembly of the Patriarchs, Prophets, and Apostles, Christ himself chief Speaker in and among them; in which the answers are all given in the language of the Bible” (1675): translated into Latin, *Catechismus et Fidei Cofessio Approbata*, etc. (Rotterd. 1676, 8vo); *The Anarchy of the Ranters* (1676, 12mo); a *Vindication* of the same (1679); *Theses Theologicae*, comprising, in fifteen propositions, the doctrines maintained by the Quakers. This was sent abroad, in various

languages, to the principal clergy of Europe, and was made the basis of Barclay's greatest work, *Theologicae vere Christianae Apologia* (Amsterd. 1676, 4to): translated into English, *An Apology for the true Christian Divinity*, etc. (London, 1678; often reprinted, and translated into German and other languages). The Apology was dedicated to King Charles II, and had the misfortune to receive the praise of Voltaire. "The leading doctrine which runs through the whole book is, that divine truth is made known to us not by logical investigation, but by intuition or immediate revelation; and that the faculty, if it can be technically defined, by which such intuition is rendered possible, is the 'internal light,' the source of which is God, or, more properly, Christ, who is the 'light that lighteth every man that cometh into the world.' The identity of this doctrine with that held by Mr Maurice and others of the Broad Church in the present day has been more than once remarked." "Holy Writ," according to Barclay, "is a *declaratio fontis*, not the original source of knowing the truth; it is no adequate rule for doctrine and morals, though it gives a true and credible testimony to the original source of knowledge. It is subordinate to the Holy Spirit, from whom it derives its excellence. It is worthy of notice, that he argues for the subordination of Scripture to the inward light on the same grounds as Romanism pleads for the necessity of tradition. He points to the many contradictory interpretations of the Bible, which require a higher criterion, and asserts that this can only be found in the inward divine word. The subjective tendency, if carried out to its consequences, might lead to entirely giving up the objectivity of divine revelation" (Neander, *History of Dogmas*, 2:672). So able a book naturally gave rise to controversy, the assumption of inward light being supposed by many to set aside the superior authority of Scripture, and the denial of the perpetuity of baptism and the Lord's Supper occasioning a suspicion of infidelity. On this supposed tendency of the system it was acrimoniously attacked by John Brown, in a work to which he gave the title of "Quakerism the Pathway to Paganism." The Apology was also much canvassed in various seats of learning. Nicholas Arnold, a professor in the University of Franeker, wrote against it, and Barclay replied; and in the same year an oral discussion took place between some students in the University of Aberdeen on the one side, and the author, assisted by his friend George Keith, on the other.

"No part of the 'Apology' was controverted by so many opponents as that in which the necessity of an inward and immediate revelation was insisted upon. It was the only portion of the work which could be considered

original. The other doctrines contained in it had all been maintained by abler defenders, their arrangement in the Quaker system of theology being the only point in which they differed from the Arminian scheme. None of the numerous publications in which this leading tenet of this new faith was attempted to be disproved called forth a reply from the writer; but having been requested by Adrian Paets, an ambassador from the court of the Netherlands, with whom he had some conversation on the principles of the Friends, to reconsider the strength of some objections which he had advanced against them, Barclay addressed him in Latin on the subject while he was in the prison at Aberdeen, reviewed his former arguments. and declared himself more convinced of their truth than he had ever been, in his treatise on *Immediate Revelation* (see below).

“The discipline or church government of the Society of Friends was as much defamed as their religious opinions. It could not be denied that in their forms of worship, of marriage, and of burial there was a wide departure from the customary ceremonial, and it was generally understood that the society carried its interference to a great extent in the private concerns of those who belonged to its communion. These regulations were vindicated by Barclay in a work wherein he contrasts the internal government of the Quakers with the anarchy of the Ranters and the hierarchy of the Romanists, justifying the discipline of his sect and defending its members ‘from those who accuse them of confusion and disorder, and from such as charge them with tyranny and imposition.’ The publication of this treatise engaged its author in a long altercation with some persons of his own persuasion, who took offense at various parts of it as tending to violate the rights of private judgment and to restrain the operations of the Spirit. Their opposition, being discountenanced by the society, soon passed away, and the work itself rose into such favor among the sect that its title was changed at one of its yearly meetings to *A Treatise on Christian Discipline*, and it became the standard authority on all matters to which it relates.”

In 1677 Barclay was imprisoned at Aberdeen, together with his father and many others, but was released at the instigation of Elizabeth, the princess palatine of the Rhine, who greatly favored him and William Penn. While in prison he wrote his *Universal Love considered and established upon its right Foundation*, etc. (London, 1677), a work breathing the purest spirit of Christian benevolence and peace. His last literary work was his *Possibility and Necessity of the immediate Revelation of the Spirit of God*

(1686, 8vo). He afterward enjoyed so high a reputation that in 1682 he was appointed governor of New Jersey, in America, by royal commission, liberty being granted to him of appointing a deputy, which he did, and never visited his government in person. He died October 13th, 1690, at his estate of Ury. — *Penny Cyclopaedia*, s.v.; *Chambers's Encyclopaedia*, s.v.; *Biographia Britannica*; Allibone, *Dictionary of Authors*, 1:117; *Collected Works of Robert Barclay*, by Penn (London, 1692, fol., and 1718, 3 vols. 8vo); *Short Account of the Life and Writings of R. Barclay* (Lond. 1782, 12mo). **SEE FRIENDS.**

### Barclay, William

was born in Aberdeen, Scotland, about 1545, was a Roman Catholic, and a favorite of Mary Queen of Scots. After her fall he went to France, studied law, and was made professor of that branch at the new University of Pont-A-Mousson. Finding that the Jesuits were likely to draw his son John into their ranks, **SEE BARCLAY, JOHN**, he left the University, returned to England, and was offered a professorship of civil law at one of the universities if he would conform to the Anglican Church. This, however, he refused to do, and returned to France, where he was made professor at Angers, and died in 1605 (or 1609). He wrote (besides other works on law, etc.) *De Potestate Papae, an et quatenus in Reges et Principes seculares Jus et Impereium habeat* (London, 1609, 8vo; Pont-h-Mousson, 1610, 8vo; transl. into French, Pont-a-Mousson, 1611; Cologne, 1688, 8vo). In this work he vindicates the independent rights of princes against the usurpations of the pope. — Bayle, *Dictionary*, s.v.; Hoefler, *Nouv. Biog. Generale*, 3, 471.

### Bar-cocheba

#### Picture for Bar-cocheba

(Chal. **AbkJK rBi** *son of the star*), or SIMEON BAR-COCHBA, a Jewish impostor, who applied to himself the prophecy of Balaam (<sup>(02417)</sup>Numbers 24:17), and incited the Jews to revolt against the emperor Hadrian (A.D. 130). He passed himself off for the Messiah, and his pretensions were supported by Akiba (q.v.), the chief of the Sanhedrim. The better to deceive the credulous Jews, according to Jerome, he pretended to vomit flames, by means of a piece of lighted tow which he kept in his mouth. Bar-cocheba profited by the seditious state in which he found the Jews, and

took Jerusalem, A.D. 132. He issued coins having on one side his own name, and on the other "Freedom of Jerusalem." In the British Museum is a coin ascribed by some to Simon the Maccabee (q.v.), after some of whose it appears to have been modelled, corresponding to the description given by Tychsel and others of a coin of Bar-cocheba. One side of this coin represents a portion of four columns, in the midst of which is a lyre; a serpentine stroke below is said to represent the brook of Kedron, and a star seems to allude to ~~Gen.~~ Numbers 24:17. The other side has a vessel of manna and a leaf. Munter concluded, from a similar coin, that Bar-cocheba had commenced the rebuilding of the Temple; but Nicephorus Callist. (*Hist. Eccl.* 3, c. 24) and Cedrenus (*Script. Byz.* 12:249) say only that the Jews intended to rebuild the Temple. All the thieves, murderers, and disorderly characters in the country quickly repaired to his standard, and he was soon strong enough to vanquish, in several engagements, J. Annius Rufus, the Roman commandant in Judaea. On this the emperor Hadrian ordered his most able commander, Julius Severus, to leave his post in Britain and repair to Palestine; but the time which elapsed during his journey was favorable to the rebels. After his arrival, Julius Severus prudently avoided battles, but took a number of fortified places before he marched against Jerusalem, which he took and destroyed after sustaining great losses. The Jews, after the capture of the city, concentrated their forces in the mountain-fortress of Bethar, in the neighborhood of Jerusalem. While Julius Severus was gradually reconquering the country, Bar-cocheba still played the king in Bethar for three years, and, on the unfounded suspicion of treason, executed the learned Eleazar of Modain, who, having prayed for the welfare of the fortress, was slandered by a Cuthite (that is, a Samaritan), as if he intended to betray Bethar to Hadrian. According to Talmudical statements, Bethar was taken in 135 by the Romans, on the 9th day of the month of Ab, the anniversary of the burning of the Temple under Titus. It has been stated that on this occasion 580,000 Jews perished, but this must be greatly exaggerated. Bar-cocheba fell in the combat, and his head was brought into the Roman camp. Akiba (according to most accounts), and many rabbins, who were considered authors of the rebellion, were put to a cruel death. The new city, *Elia Capitolina* (q.v.), was founded on the site of Jerusalem. — Jost, *Gesch. d. Isr. Volkes*, vol. 2; Mosheim, *Ch. Hist.* cent. 2, pt. 1, ch. 1, § 11; Gibbon, *Roman Empire*, ch. 16. *SEE BETHER.*



## Bardesanes

a Gnostic heresiarch, scholar, and poet of the second century at Edessa, in Mesopotamia (about A.D. 170). Lucius Verus, it is said, tried to seduce him from the Christian faith, and at last threatened him. He replied “that he feared not death, from which he should not escape, even if he complied with the emperor’s desire.” According to Epiphanius, he defended the faith against Apollonius, a Stoic, and wrote against Marcion; but afterward he fell into the errors of the Valentinian Gnostics, though in some points he differed materially from Valentinus. Jerome speaks highly of the style in which his works were written, and Eusebius speaks of his recantation of error before his death. His treatise on *Fate* will be found translated in Cureton’s *Spicilegium Syriacum* (Lond. 1855). See Eusebius, *Prep. Evang.* lib. 6, ch. 10. Bardesanes left a son called Harmonius, and many other disciples, who added to the errors which he had sown. He maintained that the supreme God, being free from all imperfection, created the world and its inhabitants pure and incorrupt; that the Prince of Darkness, who is the fountain of all evil and misery, enticed men to sin; in consequence of which, God permitted them to be divested of those ethereal bodies with which he had endued them, and to fall into sluggish and gross bodies, formed by the evil principle; and that Jesus descended from heaven, clothed with an unreal or aerial body, to recover mankind from that body of corruption which they now carry about them; and that he will raise the obedient to mansions of felicity, clothed with aerial vehicles, or celestial bodies. The errors of Bardesanes arose chiefly from his attempt to explain the origin of evil. Admitting a beneficent Supreme Being, he could not believe him the source of evil. He sought that source in Satan, whom he described, not as the *creature*, but the *enemy* of God, and as endowed with self-existence (ἐγὼ τὸν Διάβολον αὐτοφυῆ λογίζομαι, καὶ αὐτογέννητον, is the phrase of the Bardesanist in Origen, *Dial. cont. Marcionitas*). Yet he represents God alone as immortal, and therefore probably held Satan to be the production of matter (which he supposed eternal), and that he would perish on the dissolution of his component particles. He taught that the soul, created pure, was not originally clothed with flesh, but after the fall was imprisoned in flesh, the “coat of skins” of <sup><[1032]></sup>Genesis 3:21 (comp. Clem. Alex. *Strom.* 3, 466). Hence a perpetual conflict; the union of soul and body is the cause of all existing evils, and hence the apostle’s desire to be freed from the “body of this death” (<sup><[1074]></sup>Romans 7:24). To deliver man, Christ came, not in sinful flesh, but

with an ethereal body; through the Virgin, but not formed of her substance ( $\delta\iota\acute{\alpha}$   $\text{Μαρίας}$  ἀλλ οὐκ ἐκ  $\text{Μαρίας}$ ). Fasting and subjugation of the body are the means of becoming like Christ; and his followers at the resurrection will have a body like his ( $\text{1 Corinthians 15:37}$ ), with which, and not with “flesh and blood,” they shall inherit the kingdom ( $\text{1 Corinthians 15:50}$ ). Bardesanes was the first Syrian hymn-writer, and his hymns, being very attractive, were popular, and contributed largely to diffuse his opinions. As a poet, his fame rested upon the 150 psalms which, in imitation of David, he composed for the edification of his countrymen. The popularity of this work was immense, and when Ephrem Syrus subsequently replaced it by another more agreeable to sound doctrine, he was compelled to associate his orthodoxy with the heretical tunes to which the musical genius of his antagonist had given birth. None of Bardesanes’s psalms are preserved, and we only know that his metrical system was entirely of his own invention, and was based upon accent instead of quantity. Nor are any of his prose writings extant; a dialogue under his name, fragments of which have been preserved by Eusebius, being undoubtedly spurious, and chiefly derived from the Pseudo-Clementine *Recognitiones*. See Hilgenfeld, *Bardesanes, der letzte Gnostiker* (Leipzig. 1864); *North British Review*, Aug. 1853, art. vi; *Christian Remembrancer*, Jan. 1856, p. 201; Lardner, *Works*, 2:318 sq.; Origen, *Dial. cont. Marcionitas*; Jeremie, *Church History*, p. 125; *Jour. Sac. Lit.* Jan. 1856, p. 256; Eusebius, *Eccl. Hist.* 4:30; Augustine, *De Haeres.* 35; Mosheim, *Comm.* 1:477; Beausobre, *Hist. du Manicheisme*, t. 2, l. iv, c. 9; Hahn, *Bardesanes Gnosticus* (Lips. 1819); Kuhner, *Bardesanis numina austrialia* (Hildb. 1833); Neander, *Church History*, 1:441. **SEE GNOSTICISM.**

## Barefoot

(Heb.  $\bar{a}j$   $\text{yacheph}$ , “unshod,”  $\text{Jeremiah 2:25}$ ). To go barefoot was an indication of great distress ( $\text{Isaiah 20:2, 3, 4}$ ); for in ancient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. **SEE SHOE.** When any great calamity befell them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot ( $\text{2 Samuel 15:20}$ ). **SEE GRIEF.** Persons were also accustomed to put off their shoes on spots accounted holy ( $\text{Exodus 3:5}$ ). **SEE ATTIRE.**

## Barefooted Monks

*SEE DISCALCEATI.*

## Bareketh

*SEE CARBUNCLE.*

## Bargain

Buying and selling in the East are very tiresome processes to persons unaccustomed to such modes of bargaining. When a shopkeeper is asked the price of any of his goods, he generally demands more than he expects to receive; the customer declares the price exorbitant, and offers about half or two thirds of the sum first named. The price thus bidden is, of course, rejected; but the shopkeeper lowers his demand, and then the customer in his turn bids somewhat higher than before. Thus they usually go on, until they meet about half way between the sum first demanded and that first offered, and so the bargain is concluded. To a regular customer, or one who makes any considerable purchase, the shopkeeper generally presents a pipe (unless the former have his own with him, and it be filled and lighted), and he calls or sends to the boy of the nearest coffee-shop and desires him to bring some coffee, which is served in the same manner as in the house, in small china cups placed within cups of brass. When a person would make any but a trifling purchase, having found the article that exactly suits him, he generally makes up his mind for a long altercation; he mounts upon the mastab'ah of the shop, seats himself at his ease, fills and lights his pipe, and then the contest of words commences, and lasts often half an hour, or even more. Among the lower orders a bargain of the most trifling nature is often made with a great deal of vehemence of voice and gesture. A person ignorant of their language would imagine that the parties engaged in it were quarrelling, and highly enraged. The peasants will often say, when a person asks the price of any thing which they have for sale, "Receive it as a present," as Ephron did to Abraham when the latter expressed his wish to purchase the cave and field of Machpelah (~~(Gen 14:18)~~Genesis 33:11). This answer having become a common form of speech, they know that advantage will not be taken of it; and when desired again to name the price, they will do so, but generally name a sum that is exorbitant (Lane, *Mod. Eg.* 2:15 Kitto, *Pict. Bible*, note in loc. Gen.; *Daily Bible Illust.* 1:255). *SEE MERCHANT; SEE CONTRACT.*

## Barger, James Hughes

a Methodist Episcopal minister, was born in Kentucky, June 29, 1831. He was educated at the Illinois Wesleyan University, where he passed A.B. in 1853. In the same year he entered the itinerant ministry in the Illinois Conference, and was appointed successively to Perry, Payson, Winchester, Griggsville, and Carlinsville, in all which appointments his ministry was signally acceptable and useful, scores, and even hundreds, being added to the Church in these places during his term of service. In 1860 he was appointed presiding elder of Quincy District, where he was actively engaged until his life, which was so full of promise to the Church, was suddenly cut short. On the 31st of Oct., 1861, he was accidentally shot on a hunting excursion on an island in the Mississippi. — *Minutes of Conferences*, 1862, p. 223.

## Bar-Hebraeus

SEE ABULFARAGIUS.

## Bar'humite

(Heb. *Barchumi*", יַמְבָּרְחִי; Sept. Βαρχμίτης), a transposed form (<sup><1023></sup>2 Samuel 23:31) of the gentile name BAHAIRUMITE SEE BAHAIRUMITE (q.v.).

## Bari

a town in Southern Italy, and see of a Roman Catholic archbishop. An important council was held there in 1098, at which Anselm of Canterbury spoke against the Greek doctrine of the procession of the Spirit. — Hasse, *Leben Anselm's*, 1:345; Hefele, *Conciliengeschichte*, v. 225.

## Bari'ah

(Heb. *Bari'ach*, יְרֵבֵּ, *fugitive*; Sept. Βερία v. r. Βεῖρη), one of the five sons of Shemaiah, of the descendants of David (who are counted as six, including their father, <sup><1122></sup>1 Chronicles 3:22). B.C. ante 410.

## Baris

(Βάρις, from Chald. hrBābirah', *a fortress*), the name attributed by Josephus to two structures.

1. A tower said to have been built by the prophet Daniel at Ecbatana, and described as “a most elegant building, and wonderfully made,” remaining in later times, where “they bury the kings of Media, Persia, and Parthia to this day.” A Jewish priest is said to have been intrusted with the care of it (Joseph. *Ant.* 10:11, 7). *SEE ECBATANA.*

2. A palace begun by John Hyrcanus on the mountain of the Temple, and which afterward was used for the residence of the Asmonaeon princes. Herod the Great made a citadel of it, which he called Antonia, in honor of his friend Mark Antony (Joseph. *Ant.* 15:11, 4). *SEE ANTONIA.*

### Bar-je’sus

(**Βὰρ-ἰησοῦς**, *son of Joshua*), the patronymic of ELYMAS *SEE ELYMAS* (q.v.) the sorcerer (<sup><41316></sup>Acts 13:6). *SEE BAR-; SEE JESUS.*

### Bar-jo’na

(**Βὰρ-ἰωνᾶ**, *son of Jonah*), the patronymic appellation (<sup><40617></sup>Matthew 16:17; comp. <sup><41042></sup>John 1:42) of the apostle PETER *SEE PETER* (q.v.). *SEE BAR-; SEE JONAS.*

### Barkanim

*SEE BRIER.*

### Barker, Thomas

an English theological writer, was born in 1721, and died in 1809. He was a grandson of the celebrated Thomas Whiston. Among his theological works are a work on baptism (1771); *The Messiah* (1780); *The Demoniacs of the Gospel* (1780). Allibone, *Dict. of Authors*, p. 121.

### Bar’kos

(Heb. *Barkos’*, **s/qrβ**prob. for **s/qrḂ**, *painter*; Sept. **Βαρκός**, **Βαρκουέ**), the head of one of the families of Nethinim that returned with Zerubbabel from Babylon (<sup><41253></sup>Ezra 2:53; <sup><41075></sup>Nehemiah 7:55). B.C. ante 536. Schwarz, however, regards it as the name of a place, identical with the modern village *Berkusia*, six miles north-west of Beit-Jebrin (*Palestine*, p. 116).

## Barlaam

a martyr of Syria or Cappadocia (mentioned by Basil and Chrysostom), who was forced to hold his hand, filled with incense, over the fire of an idol altar, in order that the pain might compel him to open his hand, and so let the incense fall upon the flames. In the course of this torment he died. — Basil, *Hom.* 18; Chrysost. *Hosm.* 73; Butler, *Lives of Saints*, Nov. 19.

## Barlaam

a Calabrian monk of St. Basil. He was educated among the Latins, but afterward went over to the Greeks. He is chiefly known for his attack upon the Hesychasts or Quietists, as the monks of Mount Athos were styled, who held certain very peculiar views. The question was brought before a synod at Constantinople in 1341, but nothing was definitively determined. In 1339 Barlaam went to Pope John, at Avignon, to induce him to take up the case, but in vain. He was afterward condemned in various synods. He then forsook the Greek side, and took part with the Latins, strenuously opposing the dogmas peculiar to the Greek Church, for which service he was rewarded with the see of Gierace, in Naples. He was the Greek tutor of Petrarch. He died about A.D. 1398. He wrote a number of controversial books, and among them a *Liber contra Primatum Pape* (Oxford, 1592; Hanov. 1608). Also *Ethica secundum Stoicos*, lib. 2 (*Bib. Mar. Pat.* 26:4). See Cave, *Hist. Lit.* ann. 1340; Hoefler, *Biog. Generale*, 4:575; Landon, *Eccles. Dict.* 2:36. **SEE HESYCHASTS.**

## Barletta, Gabriel

a Dominican monk of Barletta, in Naples, who was living in 1480. He became so distinguished as a preacher that it was a saying in his time, “Qui nescit *Barlettare* nescit praedicare.” He published some extraordinary sermons, entitled *Sermones a Septuagesima ad Feriam tertiam post Pascha. Item Sermones 28 de Sanctis. Item Sermones 3, de Paucitate salvandorum, de Ira Dei, et de Choreis, et 4 pro Dominicis Adventus* (Brescia, 1498, *Biog. Uni.*; Paris, 1502), etc. — *Biog. Univ.* 3, 384; Landon, *Eccles. Dictionary*, 2:37.

## Barley

(*hr[α]*, *seorah*’, from its *bristling* beard; the plur. *μυρ[α]*, *seorim*’, designates the *grains*; Gr. *κριθή*), a grain mentioned in Scripture as

cultivated and used in Egypt (<sup><0181></sup>Exodus 9:31), and in Palestine (<sup><0276></sup>Leviticus 27:16; <sup><0455></sup>Numbers 5:15; <sup><0888></sup>Deuteronomy 8:8; <sup><440></sup>2 Chronicles 2:10; <sup><027></sup>Ruth 2:17; <sup><043></sup>2 Samuel 14:30; <sup><335></sup>Isaiah 28:25; <sup><448></sup>Jeremiah 41:8; <sup><2011></sup>Joel 1:11; etc.). Barley was given to cattle, especially horses (<sup><108></sup>1 Kings 4:28), and was, indeed, the only corn grain given to them, as oats and rye were unknown to the Hebrews, and are not now grown in Palestine, although Volney affirms (2. 117) that small quantities are raised in some parts of Syria as food for horses (comp. Homer, 11. v. 196). Hence barley is mentioned in the Mishna (*Pesach*, fol. 3) as the food of horses and asses. This is still the chief use of barley in Western Asia. Bread made of barley was, however, used by the poorer classes (<sup><0073></sup>Judges 7:13; <sup><1042></sup>2 Kings 4:42; <sup><060></sup>John 6:9, 13; comp. <sup><300></sup>Ezekiel 4:9). In Palestine barley was for the most part sown at the time of the autumnal rains, October-November (Lightfoot, *Hor. Hebr. ad* <sup><011></sup>*Matthew* 12:1), and again in early spring, or rather as soon as the *depth* of winter had passed (Mishna, *Berachoth*, p. 18). This later sowing has not hitherto been much noticed by writers on this part of Biblical illustration, but is confirmed by various travelers who observed the sowing of barley at this time of the year. Russell says that it continues to be sown to the end of February (*Nat. Hist. Aleppo*, 1:74; see his meaning evolved in Kitto's *Phys. Hist. of Palestine*, p. 214; comp. p. 229). The barley of the first crop was ready by the time of the Passover, in the month Abib, March-April (<sup><002></sup>Ruth 1:22; <sup><0209></sup>2 Samuel 21:9; Judith 8:2); and if not ripe at the expiration of a (Hebrew) year from the last celebration, the year was intercalated (Lightfoot, *ut supra*) to preserve that connection between the feast and the barley-harvest which the law required (<sup><0235></sup>Exodus 23:15, 16; <sup><5166></sup>Deuteronomy 16:16). Accordingly, travelers concur in showing that the barley harvest in Palestine is in March and April — advancing into May in the northern and mountainous parts of the land; but April is the month in which the barley harvest is chiefly gathered in, although it begins earlier in some parts and later in others (*Pict. Palestine*, p. 214, 229, 239). At Jerusalem, Niebuhr found barley ripe at the end of March, when the later (autumnal) crop had only been lately sown (*Beschreib. von Arabien*, p. 160). It was earlier than wheat (<sup><0181></sup>Exodus 9:31), and less prized (Thomson, *Land and Book*, 2:166), although reckoned among the valuable products of the promised land in <sup><0888></sup>Deuteronomy 8:8. We read of barley-meal in <sup><0455></sup>Numbers 5:15, of barley-bread in <sup><0073></sup>Judges 7:13, and barley-cakes in <sup><3042></sup>Ezekiel 4:12. It was measured by the ephah and homer. The jealousy-offering (<sup><0455></sup>Numbers 5:15) was to be barley-meal, though the

common mincha was of fine wheat-flour (~~<RB>~~Leviticus 2:1), the meaner grain being appointed to denote the vile condition of the person on whose behalf it was offered. The purchase-money of the adulteress in ~~<RB>~~Hosea 3:2, is generally believed to be a mean price. *SEE CEREALS.*

The passage in ~~<RB>~~Isaiah 32:20, has been supposed by many to refer to rice, as a mode of culture by submersion of the land after sowing, similar to that of rice, is indicated. The celebrated passage, "Cast thy bread upon the waters," etc. (~~<RB>~~Ecclesiastes 11:1), has been by some supposed to refer also to such a mode of culture. But it is precarious to build so important a conclusion as that rice had been so early introduced into the Levant upon such slight indications; and it now appears that barley is in some parts subjected to the same submersion after sowing as rice, as was particularly noticed by Major Skinner (i. 320) in the vicinity of Damascus. In ~~<RB>~~Exodus 9:31, we are told that the plague of hail, some time *before* the Passover, destroyed the barley, which was then in the green ear; but not the wheat or the rye, which were only in the blade. This is minutely corroborated by the fact that the barley sown after the inundation is reaped, some after ninety days, some in the fourth month (Wilkinson's *Thebes*, p. 395), and that it there ripens a month earlier than the wheat (Sonnini, p. 395). *SEE AGRICULTURE.*

### Barlow, Thomas

Bishop of Lincoln, born in Westmoreland in 1607; educated at Appleby, and removed thence to Queen's College, Oxford. Although no favorer of the Parliamentary party, he retained his fellowship through the Commonwealth, and in 1654 was appointed keeper of the Bodleian. Afterward he was made provost of his college, Lady-Margaret professor, and in 1675 Bishop of Lincoln, being then nearly *seventy* years of age. He never removed to his see. He died in 1691, on the 8th of October. He was of the Calvinistic school of theology, and left, among other writings, the following, viz.

- (1.) *The Case of Toleration in Matters of Religion* (1660);
- (2.) *The Original of Sinecures* (1676);
- (3.) *Popery, or the Principles and Opinions of the Church of Rome;*
- (4.) *Brutum fulmen, or the Bull of Pope Pius V*, etc. (Lond. 1681, 4to).



After his death, Sir Peter Pett published a volume of *Cases of Conscience*, resolved by Barlow, and another volume of *Genuine Remains* (Lond. 1693, 8vo).

## Barlow, William

Bishop of Chichester, was born in Essex, and educated at Oxford. He was a regular canon of St. Augustine, and became prior of the house of Bisham, in Berks, in 1535, in which year Henry VIII sent him on an embassy into Scotland. He rendered up his house at the time of the dissolution of the monastic houses, and endeavored to induce others to follow his example. He was rewarded with the see of St. Asaph in 1535, from which he was translated, in 1536, to St. David's, and thence again to Bath and Wells in 1547. He was one of the strongest opponents of popery in England, and was largely instrumental in spreading the reformation. He married Agatha Wellesbourne, and was, in consequence, deprived on the accession of Queen Mary. During the reign of that princess he lived in Germany; but after her death he returned to England, and was appointed, in 1559, to the see of Chichester, which he held till his death in August, 1568. He left eleven children; five of them were daughters, all of whom were married to bishops. His son William was an eminent mathematician. See Burnet, *Hist. of Reformation*, 3, 158, 391, 623; Hook, *Eccl. Biog.* 1:512.

## Barn

( $\mu\sigma\acute{\alpha}$ ; *asam*', <sup><1180></sup>Proverbs 3:10; "store-house," <sup><1538></sup>Deuteronomy 28:8;  $\acute{\alpha}\rho\theta\eta\kappa\eta$ , "barn" or "garner"), a magazine or place of deposit for grain, which, among the Orientals, was frequently under-ground. **SEE CAVE.** The phraseology in <sup><1218></sup>Luke 12:18, shows that the Jews at that time had granaries above-ground, but it does not follow that they had altogether relinquished the older and still common custom of depositing grain in subterranean store-houses, in which it was more secure, and, as some think, preserved in better condition, than in the other. Those who are exposed to danger and alarm would naturally prefer the subterranean granary, which may, on occasions of emergency, be abandoned by the proprietor with tolerable confidence that when he is enabled to return he shall find his treasured grain untouched, the entrance being so carefully concealed that it is sometimes discovered with difficulty even by the owner himself. This plan may in general be said to be resorted to by the peasantry throughout the East, granaries above-ground being confined to towns and

their vicinities, a distinction which may also have prevailed among the Jews. *SEE GRANARY.*

The Heb. word  $\text{רֶגֶב}$  *go'ren*, rendered “barn” in <sup><1892></sup>Job 39:12; <sup><1167></sup>2 Kings 6:27, signifies rather a *threshing-floor*, as it is elsewhere translated. In <sup><3029></sup>Haggai 2:19; <sup><2017></sup>Joel 1:17, the original terms are  $\text{הַרְגָּמַי}$ , *megurah*, and  $\text{הַרְגָּמַי}$  *mammegurah*, a *granary*. *SEE AGRICULTURE.*

## Bar'nabas

( $\text{Βαρνάβας}$ , from the Syro-Chaldee  $\text{הַרְבִּי}$  *hārḇī*), originally  $\text{Ἰωσήφ}$ , *Joses*, or  $\text{Ἰωσήφ}$ , *Joseph* (<sup><4066></sup>Acts 4:36); but he received from the apostles the surname of Barnabas, which signifies *the son of prophecy*, or as it is interpreted in the above text,  $\text{υἱὸς παρακλήσεως}$ , i.e. *son of exhortation* (Auth. Vers. less accurately, “son of consolation”). The Hebrew term  $\text{הַרְבִּי}$  and its cognates are used in the Old Testament with a certain latitude of meaning, and are not limited to that of foretelling future events (see <sup><2017></sup>Genesis 20:7; <sup><1070></sup>Exodus 7:1). *SEE PROPHECY.* In like manner,  $\text{προφητεία}$ , in the New Testament, means not merely prediction, but includes the idea of declarations, exhortations, or warnings uttered by the prophets while under divine influence (see <sup><4143></sup>1 Corinthians 14:3). Of Silas and Judas it is said, “being *prophets*, they *exhorted* ( $\text{παρεκάλεσαν}$ ) the brethren” (<sup><4152></sup>Acts 15:32). It can hardly be doubted that this name was given to Joses to denote his eminence as a Christian teacher. In <sup><4101></sup>Acts 13:1, his name is placed first in the list of prophets and teachers belonging to the Church at Antioch. Chrysostom, however, understands the surname to have been given to Barnabas on account of his mild and gentle disposition (*In Act. Apost. Hom.* 21). He is described by Luke as “a good man, full of the Holy Ghost and of faith” (<sup><4112></sup>Acts 11:24). He was a native of Cyprus, but the son of Jewish parents of the tribe of Levi; he was possessed of land (but whether in Judaea or Cyprus is not stated), and generously disposed of the whole for the benefit of the Christian community, and “laid the money at the apostles’ feet” (<sup><4066></sup>Acts 4:36, 37). A.D. 29. As this transaction occurred soon after the day of Pentecost, he must have been an early convert to the Christian faith (comp. Assemani, *Bibl. Or.* III, 1:319 sq.). According to Clement of Alexandria (*Strom.* 2, c. 20, vol. 2, p. 192, ed. Klotz), Eusebius (*Hist. Eccles.* 1:12), and Epiphanius (*Haer.* 20:4), he was one of the seventy disciples (<sup><2101></sup>Luke 10:1). It has been maintained that Barnabas is identical with Joseph Barsabas, whose

name occurs in <sup><4012></sup>Acts 1:23. Most modern critics, however, embrace the contrary opinion, which they conceive is supported by the circumstantial manner in which Barnabas is first mentioned. However similar in sound, the meanings of the names are very different; and if no farther notice is taken of Barsabas (a circumstance which Ullmann urges in favor of his identity with Barnabas), the same may be affirmed of Matthias (see Chrysostom, *In Act. Apost.* Homil. 11:1). From the incident narrated in <sup><4418></sup>Acts 14:8-12, Chrysostom infers that the personal appearance of Barnabas was dignified and commanding, "When the inhabitants of Lystra, on the cure of the impotent man, imagined that the gods were come down to them in the likeness of men, they called Barnabas Zeus (their tutelary deity), and Paul Hermes, because he was the chief speaker" (*In Act. Apost.* Hom. 30).

When Paul made his first appearance in Jerusalem after his conversion, Barnabas introduced him to the apostles, and attested his sincerity (<sup><4407></sup>Acts 9:27). A.D. 30. This fact lends some support to an ancient tradition (Theodor. Lector, *Hist. Eccl.* 2:557, ed. Vales.) that they had studied together in the school of Gamaliel; that Barnabas had often attempted to bring his companion over to the Christian faith, but hitherto in vain; that, meeting with him at this time in Jerusalem, not aware of what had occurred at Damascus, he once more renewed his efforts, when Paul threw himself weeping at his feet, informed him of "the heavenly vision," and of the happy transformation of the persecutor and blasphemer into the obedient and zealous disciple (<sup><4356></sup>Acts 26:16). Though the conversion of Cornelius and his household, with its attendant circumstances, had given the Jewish Christians clearer views of the comprehensive character of the new dispensation, yet the accession of a large number of Gentiles to the Church at Antioch was an event so extraordinary that the apostles and brethren at Jerusalem resolved on deputing one of their number to investigate it. Their choice was fixed on Barnabas. After witnessing the flourishing condition of the Church, and adding fresh converts by his personal exertions, he visited Tarsus to obtain the assistance of Saul, who returned with him to Antioch, where they labored for a whole year (<sup><4412></sup>Acts 11:23-26). A.D. 34. In anticipation of the famine predicted by Agabus, the Antiochian Christians made a contribution for their poorer brethren at Jerusalem, and sent it by the hands of Barnabas and Saul (<sup><4412></sup>Acts 11:28-30), A.D. 44, who speedily returned, bringing with them John Mark, a nephew of the former. By divine direction (<sup><4432></sup>Acts 13:2), they were separated to the office of missionaries,

and as such visited Cyprus and some of the principal cities in Asia Minor (Acts 13; 14). Soon after their return to Antioch, A.D. 45, the peace of the Church was disturbed by certain zealots from Judaea, who insisted on the observance of the rite of circumcision by the Gentile converts. To settle the controversy, Paul and Barnabas were deputed to consult the apostles and elders at Jerusalem (<sup><415D></sup>Acts 15:1, 2); they returned to communicate the result of their conference (ver. 22) accompanied by Judas Barsabas and Silas, or Silvanus, A.D. 47. On preparing for a second missionary tour a dispute arose between them on account of John Mark, which ended in their taking different routes; Paul and Silas went through Syria and Cilicia, while Barnabas and his nephew revisited his native island (<sup><415E></sup>Acts 15:36-41). A.D. 47-51. In reference to this event, Chrysostom remarks, "What then? Did they part as enemies? Far from it. For you see that after this Paul bestows in his Epistles many commendations on Barnabas." If we may judge from the hint furnished by the notice that Paul was commended by the brethren to the grace of God, it would seem that Barnabas was in the wrong. At this point Barnabas disappears from Luke's narrative, which to its close is occupied solely with the labors and sufferings of Paul. From the Epistles of the latter a few hints (the only authentic sources of information) may be gleaned relative to his early friend and associate. From <sup><409E></sup>1 Corinthians 9:5, 6, it would appear that Barnabas was unmarried, and supported himself, like Paul, by some manual occupation. In <sup><409F></sup>Galatians 2:1, we have an account of the reception given to Paul and Barnabas by the apostles at Jerusalem, probably on the occasion mentioned in Acts 15. In the same chapter (ver. 13) we are informed that Barnabas so far yielded to the Judaizing zealots at Antioch as to separate himself for a time from communion with the Gentile converts. This event took place about A.D. 47. *SEE PAUL*. It has been inferred from <sup><409G></sup>2 Corinthians 8:18, 19, that Barnabas was not only reconciled to Paul after their separation (<sup><415D></sup>Acts 15:39), but also became again his coadjutor; that he was "the brother whose praise was in the Gospel through all the churches." Chrysostom says that some suppose the brother was Luke, and others Barnabas. Theodoret asserts that it was Barnabas, and appeals to <sup><411B></sup>Acts 13:3, which rather serves to disprove his! assertion, for it ascribes the appointment of Paul and Barnabas to an express divine injunction, and not to an elective act of the Church; and, besides, the brother alluded to was chosen, not by a single church, but by several churches, to travel with Paul (<sup><409H></sup>2 Corinthians 8:19). In <sup><510H></sup>Colossians 4:10, and Philemon, ver. 24, Paul mentions Mark as his fellow-laborer; and at a still later period, <sup><504I></sup>2 Timothy 4:11, he

refers with strong approbation to his services, and requests Timothy to bring him to Rome; but of Barnabas (his relationship to Mark excepted) nothing is said. The most probable inference is that he was already dead, and that Mark had subsequently associated himself with Paul. Barnabas seems not to have possessed Paul's thoroughness of purpose.

For the latter years of Barnabas we have no better guides than the *Acta et Passio Barnabae in Cypro* (first complete edition, from a Paris codex of the 9th cent., in Tischendorf's *Acta Apostolorum Apocrypha*, Lpz. 1841), a forgery in the name of John Mark, and, from the acquaintance it discovers with the localities of Cyprus, probably written by a resident in that island; and the legends of Alexander, a Cyprian monk, and of Theodore, commonly called Lector (that is, an ἀναγνώστης, or reader), of Constantinople; the two latter belong to the sixth century. According to Alexander, Barnabas, after taking leave of Paul, landed in Cyprus, passed through the whole island, converted numbers to the Christian faith, and at last arrived at Salamis, where he preached in the synagogue with great success. Thither he was followed by some Jews from Syria (the author of the *Acta* names Bar-jesus as their leader), who stirred up the people against him. Barnabas, in anticipation of his approaching end, celebrated the Eucharist with his brethren, and bade them farewell. He gave his nephew directions respecting his interment, and charged him to go after his decease to the apostle Paul. He then entered the synagogue, and began as usual to preach Christ. But the Jews at once laid hands on him, shut him up till night, then dragged him forth, and, after stoning him, endeavored to burn his mangled body. The corpse, however, resisted the action of the flames; Mark secretly conveyed it to a cave about five stadia from the city; he then joined Paul at Ephesus, and afterward accompanied him to Rome. A violent persecution, consequent on the death of Barnabas, scattered the Christians at Salamis, so that a knowledge of the place of his interment was lost. This account agrees with that of the pseudo Mark, excepting that, according to the latter, the corpse was reduced to ashes. Under the emperor Zeno (A.D. 474-491), Alexander goes on to say, Peter Fullo, a noted Monophysite, became patriarch of Constantinople. He aimed at bringing the Cyprian church under his patriarchate, in which attempt he was supported by the emperor. When the Bishop of Salamis, a very worthy man, but an indifferent debater, was called upon to defend his rights publicly at Constantinople, he was thrown into the greatest perplexity. But Barnabas took compassion on his fellow-countryman, appeared to him by

night no less than three times, assured him of success, and told him where he might find his body, with a copy of Matthew's gospel lying upon it. The bishop awoke, assembled the clergy and laity, and found the body as described. The sequel may easily be conjectured. Fullo was expelled from Antioch; the independence of the Cyprian church acknowledged; the manuscript of Matthew's gospel was deposited in the palace at Constantinople, and at Easter lessons were publicly read from it; and by the emperor's command a church was erected on the spot where the corpse had been interred. These suspicious visions of Barnabas are termed by Dr. Cave "a mere addition to the story, designed only to serve a present turn, to gain credit to the cause, and advance it with the emperor." Neither Alexander nor Theodore is very explicit respecting the copy of Matthew's gospel which was found with the corpse of Barnabas. The former represents Barnabas as saying to Anthemius, "There my whole body is deposited, and an autograph gospel which I received from Matthew." Theodore says, "Having on his breast the Gospel according to Matthew, *an autograph of Barnabas.*" The pseudo Mark omits the latter circumstance. If we believe that, as Alexander reports, it was read at Constantinople, it must have been written, not in Hebrew, but in Greek. The year when Barnabas died cannot be determined with certainty; if his nephew joined Paul after that event, it must have taken place not later than A.D. 56 or 57. "Chrysostom," it has been asserted, "speaks of Barnabas as alive during Paul's first imprisonment at Rome." The exact statement is this: in his *Eleventh Homily on the Epistle to the Colossians* he remarks, on ch. 4:10, "'touching whom ye received commandments, if he come unto you receive him' — perhaps they received commands from Barnabas." There is a vague tradition that Barnabas was the first bishop of the church at Milan, but it is so ill supported as scarcely to deserve notice. It is enough to say that the celebrated Ambrose (b. A.D. 340, d. 397) makes no allusion to Barnabas when speaking of the bishops who preceded himself (see Hefele, *Das Sendschreiben des Apostels Barnabas*, Tubing. 1840, p. 42-47). His festival is celebrated throughout the Roman Church on the 11th of June. The Church of Toulouse pretends to possess his body, and no less than eight or nine other churches lay claim to the possession of his head. See the *Acta Sanctorum*, tom. in; Baronius, *Martyrol. Romans* 11th of June; Fabric. *Cod. Apocr.* p. 781 sq.; Ullmann, in the *Theol. Stud.* 1:382 sq.; Hug, in the *Freiburg. Zeitschr.* 2:132 sq.; Schulthess, in the *Neuest. theol. Annal.* 1829, p. 943 sq.; Neander, *Planting, etc.*, 1:196 sq.; comp. generally Mosheim, *Comment. de reb. Christianor. ante Constant.* p. 161

sq.; Rysewyk, *Diss. hist.-theol. de Barnaba* (Arnh. 1835); also Brehme, *De Barnaba justo* (Leucop. 1735); Pucinelli, *Vita di Santo Barnaba* (Mediol. 1649).

### Barnabas, Epistle Of.

An epistle has come down to us bearing the name of Barnabas, but clearly not written by him.

**1. Literary History.** — This epistle was known to the early church, as it is cited by Clement of Alexandria (*Strom.* 1. 2, p. 273, Paris, 1629, *et al.* seven times); by Origen (*contra Celsum*, p. 49, Cantab. 1677, *et al.* three times); and is mentioned by Eusebius (*Hist. Eccles.* 6:14), and by Jerome (*Catal. Script. Eccles.* c. vi). It was lost sight of for several centuries, until Sirmond (17th century) discovered it at the end of a manuscript of Polycarp's *Epist. ad Philipp.* Hugo Menardus also found a Latin version of it in the abbey of Corbey, and prepared it for publication. It appeared after his death, edited by D'Achery (Paris, 1645), and this was the first printed edition of the epistle. Isaac Vossius had previously obtained a copy of the Corbey MS. and of that of Sirmond, and had conveyed them to archbishop Usher, who annexed them to a copy of the Ignatian Epistles he was preparing for the press. But the fire at Oxford (1644) destroyed all but a few pages, which are given by Fell in the preface to his edition of Barnabas (Oxford, 1685). Vossius published the epistle in 1646, at the end of the Ignatian Epistles. It is given also in Cotelerius, *Patr. Apostol.* (1672), in both what was then known of the Greek text and also in the Corbey Latin version; in Russel, *Apost. Fathers* (1746); Galland, *Biblioth. Patrum* (1765); and recently in Hefele, *Patr. Apostol. Opera* (1842). Several German translations were made; also an English one by Wake, *Apostolic Fathers*. All these editions were based on the same materials, viz. a defective Greek text, in which the first four chapters, and part of the fifth, were wanting, and the Latin version of Corbey, which lacked four chapters at the end. But in 1859 Tischendorf brought from Matthew Sinai a manuscript containing the entire epistle in Greek, with a part of the Pastor of Hermas. It was published in his *Novum Testamentum Sinaiticum* (2d edit. Lips. 1863). The first five chapters are also given in the second edition of Dressel, *Patr. Apostol. Opera* (Lips. 1863, 8vo), with a preface by Tischendorf; also, separately, by Volkmar, under the title *Monumentum vetust. Christianae ineditum* (Zurich, 1864), with a critical and exegetical commentary. The best edition is that of Hilgenfeld, *Barnabae Epist. integ.*



*Greece primum ed.*, with the ancient Latin version, a critical commentary and notes (Lips. 1865, 8vo). An English version of the Epistle, from the Codex Sinaiticus, is given in the *Journal of Sacred Literature*, Oct. 1863; reprinted in the *American Presbyterian Review*, Jan. and July, 1864.

**2. Authorship and Date.** — Some of the early editors, (e.g. Voss), and some eminent modern critics (e.g. Pearson, Carr, Wake, Lardner, Gieseler, Black), maintain that this epistle was written by Barnabas, the companion of St. Paul. But the current of criticism has gone the other way, and it is now held as settled that Barnabas was not the author. For a history of the discussion, see Jones, *Canonical Authority of the New Testament* (Lond. 1726; new ed. Oxford, 1827, 3 vols. 8vo); Lardner, *Credibility*, etc., *Works*, 2:19; Hefele, *Patres Apost. Prolegomena*. The following is a summary of the reasons *against* the genuineness of the epistle:

“**1.** Though the exact date of the death of Barnabas cannot be ascertained, yet, from the particulars already stated respecting his nephew, it is highly probable that that event took place before the martyrdom of Paul, A.D. 64. But a passage in the epistle (ch. 16) speaks of the Temple at Jerusalem as already destroyed. It was consequently written after the year 70.

“**2.** Several passages have been adduced to show that the writer, as well as the persons addressed, belonged to the Gentile section of the church; but, waiving this point, the whole tone of the epistle is different from what the knowledge we possess of the character of Barnabas would lead us to expect, if it proceeded from his pen. From the hints given in the Acts, he appears to have been a man of strong attachments, keenly alive to the ties of kindred and father-land. We find that, on both his missionary tours, his native island and the Jewish synagogues claimed his first attention. But throughout the epistle there is a total absence of sympathetic regard for the Jewish nation; all is cold and distant, if not contemptuous. ‘It remains yet that I speak to you (the 16th chapter begins) concerning the Temple; how those *miserable men*, being deceived, have put their trust in the house.’ How unlike the friend and fellow-laborer of him who had great heaviness and continual sorrow in his heart for his brethren, his kindred according to the flesh’ (⚭ Romans 9:2).

“**3.** Barnabas was not only a Jew by birth, but a Levite. From this circumstance, combined with what is recorded in the Acts of the active



part he took in the settlement of the points at issue between the Jewish and the Gentile converts, we might reasonably expect to find, in a composition bearing his name, an accurate acquaintance with the Mosaic ritual, a clear conception of the nature of the Old Economy and its relation to the New Dispensation, and a freedom from that addiction to allegorical interpretation which marked the Christians of the Alexandrian school in the second and succeeding centuries. But the following specimens will suffice to show that exactly the contrary may be affirmed of the writer of this epistle; that he makes unauthorized additions to various parts of the Jewish Cultus; that his views of the Old Economy are confused and erroneous; and that he adopts a mode of interpretation countenanced by none of the inspired writers, and at utter variance with every principle of sound criticism, being to the last degree puerile and absurd.

“(1.) He mentions in two passages the fact recorded in <sup><4229></sup>Exodus 32:19, of Moses breaking the two tables of stone, and infers that Jehovah’s covenant was thereby annulled. The falsity of this statement need not be pointed out to the Biblical student. He says, ‘They (the Jews) have forever lost that which Moses received. For thus saith the Scripture: And Moses .... received the covenant from the Lord, even two tables of stone, etc. But, having turned themselves to idols, they lost it; as the Lord said unto Moses, Go down quickly, etc. And Moses cast the two tables out of his hands, and their covenant was broken, that the love of Jesus might be sealed in your hearts unto the hope of his faith’ (ch. 4). The second passage, in ch. 14, is very similar, and need not be quoted.

“(2.) On the rite of circumcision (<sup><4451></sup>Acts 15:1, 2) we find in this epistle equal incorrectness. The writer denies that circumcision was a sign of the covenant. ‘You will say the Jews were circumcised for a sign, and so are all the Syrians and Arabians, and all the idolatrous priests.’ Herodotus (2. 37), indeed, asserts that the Syrians in Palestine received the practice of circumcision from the Egyptians; but Josephus, both in his *Antiquities* and *Treatise against Apion*, remarks that he must have alluded to the Jews, because they were the only nation in Palestine who were circumcised (*Ant.* 8:10, 3; *Apion*, 1:22). ‘How,’ says Hug, ‘could Barnabas, who traveled with Paul through the southern provinces of Asia Minor, make such an assertion respecting the heathen priests!’

“(3.) Referring to the goat (ch. 7), either that mentioned in Numbers 19 or Leviticus 16, he says, ‘All the priests, and they only, shall eat the unwashed entrails with vinegar.’ Of this direction, in itself highly improbable, not a trace can be found in the Bible, or even in the Talmud.

“(4.) In the same chapter, he says of the scape-goat that all the congregation were commanded to spit upon it, and put scarlet wool about its head; and that the person appointed to convey the goat into the wilderness took away the scarlet wool and put it on a thornbush, whose young sprouts, when we find them in the field, we are wont to eat; so the fruit of that thorn only is sweet. On all these particulars the Scriptures are silent.

“(5.) In ch. 8 the author’s fancy seems to grow more fruitful and luxuriant. In referring to the red heifer (Numbers 19), he says that men in whom sins are come to perfection (ἐν οἷς ἁμαρτία τέλειαι were to bring the heifer and kill it; that three youths were to take up the ashes and put them in vessels; then to tie a piece of scarlet wool and hyssop upon a stick, and so sprinkle every one of the people. ‘This heifer is Jesus Christ; the wicked men that were to offer it are those sinners that brought him to death; the young men signify those to whom the Lord gave authority to preach his gospel, being at the beginning twelve, because there were twelve tribes of Israel.’ But why (he asks) were there *three* young men appointed to sprinkle? To denote Abraham, Isaac, and Jacob. And why was wool put upon a stick? Because the kingdom of Jesus was founded upon the cross, etc.

“(6.) He interprets the distinction of clean and unclean animals in a spiritual sense. ‘Is it not (Ἄρα οὐκ — see Dr. Hefele’s valuable note, p. 85) the command of God that they should not eat these things? (Yes.) But Moses spoke in spirit (ἐν πνεύματι). He named the swine in order to say, “Thou shalt not join those men who are like swine, who, while they live in pleasure, forget their Lord,”’ etc. He adds, ‘Neither shalt thou eat of the hyena; that is, thou shalt not be an adulterer.’ If these were the views entertained by Barnabas, how must he have been astonished at the want of spiritual discernment in the apostle Peter, when he heard from his own lips the account of the symbolic vision at Joppa, and his reply to the command, ‘Arise, Peter,

slay and eat. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth' (~~4118~~ Acts 11:8).

“(7.) In ch. 9 he attempts to show that Abraham, in circumcising his servants, had an especial reference to Christ and his crucifixion: ‘Learn, my children, that Abraham, who first circumcised in spirit, having a regard to the Son (*in Jesum*, Lat. Vers ), circumcised, applying the mystic sense of the three letters (λαβὼν τριῶν γραμμᾶτων δόγματα —den geheimen Sinn dreier Buchstaben anwendend, Hefele). For the Scripture says that Abraham circumcised 318 men of his house. What, then, was the deeper insight (γνώσις) imparted to him? Mark first the 18, and next the 300. The numeral letters of 18 are I (Iota) and H (Eta), I = 10, H = 8; here you have Jesus, Ἰησοῦν; and because the cross in the T (Tau) must express the grace (of our redemption), he names 300; therefore he signified Jesus by two letters, and the cross by one.’ It will be observed that the writer hastily assumes (from ~~0144~~ Genesis 14:14) that Abraham circumcised only 318 persons, that being the number of ‘the servants born in his own house,’ whom he armed against the four kings; but he circumcised his household nearly twenty years later, including not only those born in his house (with the addition of Ishmael), but ‘all that were bought with money’ (~~0173~~ Genesis 17:23). The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.”

The probable opinion is that this epistle existed anonymously in the Alexandrian Church, and was ignorantly attributed to Barnabas. It was probably written by a Jewish Christian, who had studied Philo, and who handled the O.T. in an allegorical way in behalf of his view of Christianity. Its date is assigned to the first century by Hilgenfeld, *De App. Vater* (Halle, 1853); Reuss, *Geschichte der Schriften des N.T.* 1:223; Ewald, *Gesch. d. Volkes Israel*, 7:136; and to the early part of the 2d century by Dressel, *Patres Apost. Proleg.*, and Ritschl, *Entstehung d. Altkath. Kirche*, 294. Volkmar gives the date as 119, or later, in Hadrian's time. Hefele puts it between 107 and 120. Weizsacker, in his treatise *Zur Kritik des Barnabasbriefes aus dem Codex Sinaiticus* (Tubingen, 1864), seeks to prove that the epistle was written shortly after the destruction of Jerusalem, and not under Hadrian. See also Weizsacker in *Jahrbucher f. Deutsche Theologie*, 1865, p. 391.

**3. Contents and Object of the Epistle.** — The first part of the epistle (ch. 1-17) is directed against the Judaizing party, and aims to show that the abolition of Judaism, by means of the spiritual institutions of Christianity, is foretold in the O.T., so that the true covenant people of God are the Christians, not the Jews. The four remaining chapters are ethical, containing practical advices and exhortations for walking “in the way of light,” and avoiding “the way of darkness.” “The names and residence of the persons to whom it is addressed are not mentioned, on which account, probably, it was called by Origen a *Catholic* epistle (Origen *contr. Cels.* lib. 1, p. 49). But if by this title he meant an epistle addressed to the general body of Christians, the propriety of its application is doubtful, for we meet with several expressions which imply a personal knowledge of the parties. It has been disputed whether the persons addressed were Jewish or Gentile Christians. Dr. Hefele strenuously contends that they were of the former class. His chief argument appears to be, that it would be unnecessary to insist so earnestly on the abolition of the Mosaic economy in writing to Gentile converts. But the Epistle of Paul to the Galatians is a proof to what danger Gentile Christians were exposed in the first ages from the attempts of Judaizing teachers; so that, in the absence of more exact information, the supposition that the persons addressed were of this class is at least not inconsistent with the train of thought in the epistle. But more than this: throughout the epistle we find a distinction maintained between the writer and his friends on the one hand, and the Jews on the other. Thus, in chap. 3, ‘God speaketh to *them* (the Jews) concerning these things, “Ye shall not fast as ye do this day,” etc.; but to *us* he saith, “Is not this the fast that I have chosen?”’ etc.; and at the end of the same chapter, ‘He hath shown these things to all *of us*, that we should not run *as proselytes* to the Jewish law.’ This would be singular language to address to persons who were Jews by birth, but perfectly suited to Gentile converts. In chap. 13 he says, ‘Let us inquire whether the covenant be with us or with *them*’ (the Jews); and concludes with quoting the promise to Abraham (with a slight verbal difference), ‘Behold I have made thee a father of the nations which *without circumcision* believe in the Lord’ — a passage which is totally irrelevant to *Jewish* Christians. For other similar passages, see Jones *On the Canon*, pt. 3, chap. 39.” Dr. Schaff remarks of the epistle, as a whole, that “it has many good ideas and valuable testimonies, such as that in favor of the observance of the Christian Sabbath. But it goes to extremes in opposition to Judaism, and indulges in all sorts of artificial, sometimes absurd, allegorical fancies.... It is an unsound application of the true thought, that

the old is passed away and that all is made new by Christ. Compare especially ch. 4” (Schaff, *History of the Christian Church*, § 121). Besides the works cited in the course of this article, see *Zeitschrift f. d. histor. Theologie*, 1866, p. 32; Donaldson, *Christian Lit.* 1:201 sq.; Neander, *Church History*, 1:381; Henke, *De epistolae quae Barnabae tribuitur authentia* (Jen. 1827); Rordam, *De authentia ep. Barnabae* (Havn. 1828) (both argue for the genuineness of the epistle); Heberle, in the *Stud. d. wurt. Geistl.* 1846, 1; Ullmann, in the *Stud. u. Krit.* 1828, p. 2 (opposes the genuineness); Schenkel, *ib.* 1837 (contends that ch. 7-17 are interpolations); Hug, in the *Zeitschrift d. Erzbisth. Freiburg*, p. 2; Lardner, *Works*, 2, p. 2.

### Barnabas, Gospel Of.

A spurious gospel, attributed to Barnabas, exists in Arabic, and has been translated into Italian, Spanish, and English. It was probably forged by some heretical Christians, and has since been interpolated by the Mohammedans, in order to support the pretensions of their prophet. Dr. White has given copious extracts from it in his *Bampton Lectures*, 1784; *Sermon* 8, p. 358, and *Notes*, p. 41-69. See also Sale’s *Koran*, Prelim. Dissert. sect. 4. It is placed among the apocryphal books in the Stichometry prefixed by Cotelerius to his edition of the Apostolical Constitutions (Lardner’s *Credibility*, part 2, ch. 147). It was condemned by Pope Gelasius I (Tillemont, *Memoires*, etc., 1, p. 1055). **SEE GOSPELS, SPURIOUS.**

### Barnabites

#### Picture for Barnabites

a congregation of regular clerks in the Roman Catholic Church, founded in 1532 by three priests — Zaccharia of Cremona, Ferrari and Moriaia of Milan. -From their first church, St. Paul’s in Milan, they were originally called the Regular Clerks of St. Paul (Paulines), which name they exchanged for Barnabites when, in 1545, they were presented with the church of St. Barnabas in Milan. A new rule for the congregation was drawn up by the General Chapter in 1579, approved by Charles Borromeo, the protector of the order, and ratified by the pope. In addition to the three monastic vows, they take a fourth, never to exert themselves for an office within the congregation or without, and never to accept a dignity out of the congregation except by a special permission of the pope. Their houses are

called colleges. The superior is chosen every third year by a General Chapter. The lay brothers have to pass through a novitiate of five years. The extension has been limited to Italy, Austria, France, and Spain. In the two latter countries they were destroyed by the Revolution, but they re-entered France, full of hope, in 1857. The most celebrated member of the order in modern times was Cardinal Lambruschini. The order has also, in late years, been entered by several Russians of the highest families, who had left the Greek Church for that of Rome, e.g. by Count Schuwaloff. They had, in 1860, 22 houses in Italy, 3 in Austria, and 1 in France. See Helyot, *Ordres Religieux*, 1:372.

### Barnard, John

a Congregational minister, was born in Boston Nov. 6, 1681, and educated at Harvard, where he graduated in 1700. In 1707 he was appointed chaplain in the army, and went with Captain Wentworth to England in 1709. In 1716 he was ordained collegiate pastor at Marblehead, and continued to labor there until his death, Jan. 24, 1770. He published *Sermons on the Confirmation of the Christian Religion* (1727); *A Version of the Psalms* (1752); and a number of occasional sermons. — Sprague, *Annals*, 1:252.

### Barnea

*SEE KADESH-BARNEA.*

### Barnes, Daniel Henry

a Baptist minister, was born in Columbia Co., N. Y., April 25, 1785, was graduated with honor at Union College in 1809, and in 1811 became principal of the Poughkeepsie Academy, where he joined the Baptist Church, and was licensed to preach. Mr. Barnes was very successful as a teacher in Poughkeepsie, in Cincinnati, and in New York city. Among his pupils were President Wayland, Bishop Potter of Pennsylvania, and Drs. E. Mason, W. R. Williams, and John Macaulay. He was elected president of several colleges, but declined. Mr. Barnes was a contributor to several periodicals. He was thrown from a coach and killed, Oct. 27, 1818. Sprague, *Annals*, 6:621; *Fourth Ann. Report N. Y. High School*.

## Barnes, John

an Englishman, who entered the Benedictine order at Douai partly from fear of the Inquisition. In 1625 he published at Paris a *Dissertatio contra Equivocations*, which received the approbation of the faculty at Paris. In 1630 his *Catholico-Romanus Pacificus* appeared at Oxford. His works gave great offense to the ultramontane party, and, at the request of Pope Urban VII, Barnes was sent to Rome by Louis XIII in 1627. He was at once confined in the Inquisition, and, after thirty years of imprisonment, died there. In his *Catholico-Romanus Pacificus* his design was to induce the pope to receive Anglicans to his communion, without requiring them to acknowledge dependence on the Holy See, until such time as a free and oecumenical council could be convoked to settle all differences — *Biog. Univ.* 3, 394; Landon, *Eccl. Dict.* s.v.

## Barnes, Robert

chaplain to Henry VIII, and one of the English Reformers, who began his career by preaching against the pride and display of Wolsey. In 1535 he was sent to Wittenberg by Henry VIII to confer with the theologians there about the king's divorce, and he imbibed Lutheran views, which, on his return to England, he began to preach. Some time after, finding himself in danger, he escaped into Germany, and there formed the acquaintance of Luther, Melancthon, and other Protestant leaders. In 1536, as the reformers were in favor with Henry VIII, he returned to England; but, preaching imprudently against Gardiner and against the royal supremacy, he incurred the king's displeasure, and was compelled to recant. Subsequently he retracted his recantation, and was seized and condemned unheard by the Parliament of 1540. On the 30th of July in that year he was burnt, with William Jerome and Thomas Gerard. They all suffered with the patience and fortitude of the old martyrs. His published writings are *A Treatise containing a Profession of Faith* (first published in Latin, 1531): — *Vitae Roman. Pontificorum quos papas vocamus* (Wittenb. 1536, with preface by Luther; also Bale, 1568, 8vo). See Burnet, *History of the Reformation*, 1:474, 477; Fox, *Book of Martyrs*; Collier, *Eccl. Hist. of England*, v. 78; Hook, *Eccl. Biog.* 1:522.

## Barnes, William

a minister of the Methodist Episcopal Church, was born near Cookstown, Tyrone county, Ireland, about Easter, 1795. At an early age he came with



some relatives to America, and resided for some time at Baltimore, where, at nineteen, he was converted, and was admitted into the church. Soon after, his talents attracted the attention of the Rev. S. G. Roszel, and he was called out to labor on a circuit. He was admitted into the Baltimore Conference in 1817, and for nearly fifty years preached, almost without intermission and with extraordinary success, as an itinerant minister, in Virginia, Maryland, Ohio, Pennsylvania, and Delaware. Nearly forty years of this time he spent within the bounds of the Philadelphia Conference, the rest in the Baltimore and Pittsburg Conferences. His mind was active and imaginative to a rare degree, and his preaching was very original and striking; few men of his time were more popular or useful. A poetical vein was manifest in his style, and he left a number of pieces of verse in manuscript. He died suddenly November 24, 1865. Among his manuscript remains are a number of sermons and controversial writings, which are now (1866) preparing for the press. The Rev. Dr. Castle, in a discourse at the funeral of Mr. Barnes, thus spoke of him: "In the world he was not of the world. He was a chosen vessel, called of God and sanctified, and sent to bear his Master's message to his fellow-men. For this he bowed his neck to the yoke. For this he consecrated his towering intellect, the gushing feelings of a generous heart, and the energies of his whole life. Equal ability, fidelity, and perseverance, devoted to any earth-born calling, would have led to fame and fortune. But, like the Italian painter, he worked for eternity, and in eternity he receives his rich reward." — *Christian Adv. and Journ.* No. 2050.

### Baro Or Baron, Pierre

was born at Etampes in France, and was educated at Bourges. Having embraced Protestantism, he came over into England in the time of Elizabeth to avoid persecution. Here he entered himself at Trinity College, Cambridge, and in 1575 was made Lady Margaret professor of divinity on the recommendation of Lord Burghley. Dr. Whitaker, then professor of divinity, and several of the heads of houses, were strong Calvinists. Baro, in his lectures, opposed the doctrine of predestination, and about 1581 he was charged with heresy. From that time on he suffered many vexations and annoyances, but he held his ground until 1595, when his opponents, desiring to support their Calvinistic views by authority, drew up the nine celebrated articles known as the Lambeth Articles (q.v.), which were confirmed by Archbishop Whitgift and others. These articles Baro opposed in a sermon, whereupon he was ordered by the vice-chancellor to give in a



copy of his sermon, and to abstain thenceforward from all controversy on articles of faith. His position was made so disagreeable that in 1596 he resigned his professorship and removed to London, where he died about 1600. He wrote, among other things — 1. *In Jonam Prophetam Praelectiones* 39, etc. (London, 1579): — 2. *De Fide, ejusque Ortu et Natura*, etc. (Ibid. 1580): — 3. *Summa trium Sententiarum de Praedestinatione* (1613): — 4. *Sermons*, etc. (4to): — 5. *De Praestantia et Dignitate Divinae legis* (Lond. 8vo, n. d.). — Haag, *La France Protestante*, 1:262; Hook, *Eccl. Biog.* 1:540; Strype, *Life of Whitgift*; Hardwick, *History of the Articles*, ch. 7.

## Baro'dis

(**Βαρωδῖς**, *Vulg. Rahotis*), of those “servants of Solomon” whose “sons” returned with Zerubbabel (1 Esdras 5:34); but there is no corresponding name in the genuine lists of <sup><4157></sup>Ezra 2:57 or <sup><4173></sup>Nehemiah 7:59.

## Baronius Or Baronio, Caesar

the eminent Roman ecclesiastical annalist, was born at Sora, in Naples, Oct. 30 or 31, 1538. He pursued his first studies at Veroli, and theology and jurisprudence at Naples. In 1557 he went with his father, Camillo Baronio, to Rome, where he placed himself under the direction of Philip Neri, who had, at that period, just founded the Congregation of the Oratory, whose chief pursuit was to be the study of ecclesiastical antiquity. The rules of the order, requiring a portion of each day to be given to the study and discussion of points in church history, antiquities, and biography, gave the bent to Baronius's pursuits for life. Clement VIII made him his confessor, and created him cardinal, by the title of SS. Martyrum Nerei and Achillei. 5th June, 1596. Soon after he was made librarian of the Vatican Library and member of the Congregation of Rites. On the death of Clement, and again upon the death of Leo XI, he was within a little of being elected pope; but his own strong opposition, and the opposition of the Spaniards, who could not forgive his *De Monarchia Siciliae* in which he opposed the claim of Spain to Sicily, prevented it. He died June 30th, 1607. His *Annales Ecclesiastici* was undertaken in obedience to the injunction of his superior, Philip Neri, to defend Rome against the *Magdeburg Centuries* (q.v.) For thirty years he labored at this immense work, and in 1586, in order, as it were, to try his strength, he put forth the Notes on the Roman Martyrology. This was shortly after (in 1588)

followed by the first volume of the Annals; and the rest of the work, continued down to the year 1198, appeared at different intervals. This work is distributed under the several years, so that under the head of each year are given the events of that year, in every thing in any way relating to the history of the church. Baronius himself informs us that this work was deemed necessary to oppose the Magdeburg Centuriators; and he also says that he was unwilling that the task should be given to him; and that he desired that Onufrius Panvinus should have been charged with it. Though very elaborate and learned, it is throughout a partisan work, and must be studied as such. The first edition appeared at Rome under the title *Annales Ecclesiastici a Chr. nato ad annum 1198* (Romae, 1588-1607, 12 vols. fol.). It was followed by editions at Antwerp, 1589 sq., and Paris, 1609. The edition of Mentz (1601-1605, 12 vols. fol.) was revised by Baronius himself, and designated as a standard for future editions. Many Protestant authors, as Casaubon, Basnage, Korthold, and others, wrote against him. He was defended by the Franciscan Pagi in his work *Critica historico-chronologica in universos annales C. Baronii* (Antw. 1705, 4 vols.; rev. edit. 1724), who, however, himself corrected many chronological errors of Baronius. The most complete edition of the *Annales* is by Mansi (Lucca, 1738-1759, 38 vols.), which contains the *Critica* of Pagi printed under the corresponding passages of Baronius, the Continuation of Raynaldus, the learned *Apparatus* of the editor, and very valuable indexes in 3 vols. Abraham Bzovius, a Polish Dominican, published a Continuation of Baronius down to the year 1571 (Rome, 1616 sq. 8 vols.); another was published by Henry Spondanus, at Paris, in 1640, 2 vols. fol., and Lyons, 1678; but the best Continuation (from the year 1198 to 1566) is perhaps that by Odericus Raynaldus, of the Congregation of the Oratory (Rome, 1646-1663, 9 vols.). The work of Raynaldus was farther continued by Laderchi (Rome, 1728-1737, 3 vols.). The last addition to the work is that of Theiner (Romans 1856, 3 vols. fol.), bringing the history down, in a partisan style, to 1586. The *Epistolae* of Baronius, his *Vita St. Gregorii Naz.*, together with a brief biography of Baronius, were published by Albericus (Rome, 1670). i There are lives of Baronius in Latin by the Oratorian Barnabeus (translated into German by Fritz, Wien, 1718, an abridgment of which translation was published, Augsb. 1845), and in French by La Croze. See Dupin, *Eccles. Writers*, cent. 17; Schaff, *Apostolic Church*, p. 56; *Christian Remembrancer*, 24:232; 'Landon, *Eccl. Dict.* 2:42.

## Barre, Joseph

a French priest and writer, born 1698, entered early into the congregation of St. Genevieve, at Paris, and became eminent for his historical and ecclesiastical knowledge. He was made chancellor of the University of Paris, where he died, 1764. His principal works are *Vindiciae Librorum deut. — canon. Vet. Test.* (1730, 12mo): — *Histoire d'Allemagne* (1784, 11 vols.): — *Examen des defauts theologiques* (Amnst. 1744, 2 vols. 12mo).

## Barre, Louis Francois Joseph de la

an industrious French scholar, was born at Tournay, March 9, 1688. At Paris he met with Banduri, who had arrived thither from Florence, and whom he assisted in the preparation of the *Imperium Orientale* (2 vols. fol.), and his work on Medals (*Recueil de Medailles des Empereurs*). Afterward De la Barre published a new edition of the *Spicilegium* of Luc d'Achery (3 vols. fol. 1723), with corrections and notes. He also had a large share in the edition of Moreri's *Dictionnaire Historique*, published in 1725. He died in 1738. He was a member of the "Academy of Inscriptions."

## Barrel

(דכי *kad* [κάδος, *cadus*], a pitcher or pail), a vessel used for the keeping of flour (<sup><1172></sup>1 Kings 17:12, 14, 16; 18:33). The same word is in other places rendered "pitcher," as the same vessel appears to have been also used for carrying water (<sup><1244></sup>Genesis 24:14; <sup><1376></sup>Judges 7:16; <sup><2136></sup>Ecclesiastes 12:6). It was borne on the shoulders, as is the custom in the East in the present day. *SEE PITCHER.*

## Barren

(when spoken of persons, properly יקל; *akar'*, στεῖρος). Barrenness is, in the East, the hardest lot that can befall a woman, and was considered among the Israelites as the heaviest punishment with which the Lord could visit a female (<sup><1162></sup>Genesis 16:2; 30:1-23; <sup><1106></sup>1 Samuel 1:6, 29; <sup><2379></sup>Isaiah 47:9; 49:21; <sup><1125></sup>Luke 1:25; Niebuhr, p. 76; Volney, 2:359; Lane's *Egyptians*, 1:74). In the Talmud (*Yeremoth*, 6:6) a man was *bound*, after ten years of childless conjugal life, to marry another woman (with or without repudiation of the first), and even a third one if the second proved

also barren. Nor is it improbable that Moses himself contributed to strengthen the opinion of disgrace by the promises of the Lord of exemption from barrenness as a blessing (<sup><0236></sup>Exodus 23:26; <sup><0374></sup>Deuteronomy 7:14). Instances of childless wives are found in <sup><0113></sup>Genesis 11:30; 25:21; 29:31; <sup><0713></sup>Judges 13:2, 3; <sup><0307></sup>Luke 1:7, 36. Some cases of unlawful marriages, and more especially with a brother's wife, were visited with the punishment of barrenness (<sup><0311></sup>Leviticus 20:20, 21); Michaelis, however (*Mosaisches Recht*, v. 290), takes the word *yræfē* (*destitute*, "childless") here in a figurative sense, implying that the children born in such an illicit marriage should not be ascribed to the real father, but to the former brother, thus depriving the second husband of the share of patrimonial inheritance which would otherwise have fallen to his lot if the first brother had died childless. The reproach attached to sterility, especially by the Hebrews, may perhaps be accounted for by the constant expectation of the Messiah, and the hope that every woman cherished that she might be the mother of the promised Seed. This constant hope seems to account for many circumstances in the Old Testament history which might otherwise appear extraordinary or exceptionable (<sup><0035></sup>Genesis 3:15; 21:6, 7; 25:21-23; 27:13; 28:14; 38:11; <sup><0239></sup>Deuteronomy 25:9). This general notion of the disgrace of barrenness in a woman may early have given rise, in the patriarchal age, to the custom among barren wives of introducing to their husbands their maid-servants, and of regarding the children born in that concubinage as their own. by which they thought to cover their own disgrace of barrenness (<sup><0162></sup>Genesis 16:2; 30:3). *SEE CHILD.*

## Barn, Giraldus De

*SEE GIRALDUS CAMBRENSIS.*

## Barrington (John Shute), Viscount

was born 1678, educated at Utrecht, created Viscount Barrington 1720, and died 1734. He was a friend and disciple of Locke, and greatly devoted to theological pursuits. In the year 1725 he published, in two volumes octavo, his *Miscellanea Sacra*, or a New Method of considering so much of the History of the Apostles as is contained in Scripture, with four Critical Essays:

1. On the Witness of the Holy Spirit;

2. On the distinction between the Apostles, Elders, and Brethren;
3. On the Time when Paul and Barnabas became Apostles;
4. On the Apostolical Decrees. In this work the author traces the methods taken by the apostles and first preachers of the Gospel for propagating Christianity, and explains, with great distinctness, the several gifts of the Spirit by which they were enabled to discharge that office. A new edition of his *Theological Works* was published in London. in 1828 (3 vols. 8vo).  
— Jones, *Christ. Biography*, p. 27; Allibone, *Dict. of Authors*, s.v.

### Barrow, Isaac

D.D., one of the most eminent of English divines, and a distinguished mathematician. He was born in London, October, 1630, and was educated at the Charter House, and at Felsted in Essex. Afterward he went to Cambridge, and became a pensioner of Trinity College in 1645. In 1649 he was elected fellow of his college; but the religious and political troubles of the time greatly checked his progress, and induced him to leave England to travel abroad. He visited France and Italy, and proceeded as far as Smyrna, in the course of which voyage he signalized himself by his courage in a combat with an Algerine pirate. At Constantinople he remained some time, and returned to England, through Germany and Holland, in 1659. He was ordained by Bishop Brownrigg, and in 1660, after the restoration, obtained the Greek chair at Cambridge. In 1662 he was made Gresham Professor of Geometry, and in 1663 Lucasian Professor of Mathematics, in which capacity he had Newton as a pupil. In 1670 he was made D.D., and in February, 1672, was nominated to the mastership of Trinity College. In his later years he gave up mathematics for divinity, feeling himself bound to this course by his ordination vows. He died in London on the 4th of May, 1677, and is buried in Westminster Abbey. His moral character was of the highest type, resting upon true religion. Tillotson says that he “came as near as is possible for human frailty to do to the *perfect* man of St. James.”

Barrow’s intellect was of the highest order. As a mathematician he was “second only to Newton,” according to English writers, though this is rather too high praise. Of his numerous mathematical writings this is not the place to speak; his fame as a theologian rests chiefly upon his *Treatise on the Pope’s Supremacy*, his *Exposition of the Creed*, and on his *Sermons*. Of the *Supremacy*, Tillotson remarks that “no argument of moment, nay, hardly any consideration properly belonging to the subject,

has escaped Barrow's comprehensive mind. He has said enough to silence the controversy forever, and to deter all wise men, of both sides, from meddling any farther with it." See Tillotson, preface to *the Theological Works of Dr. Barrow* (Lond. 1683, 3 vols. fol.). In theology Barrow was an Arminian, and his writings are, in many respects, an illustration of the Arminian system, though not controversially so. "His sermons," as Le Clerc observes, "are rather treatises and dissertations than harangues, and he wrote and rewrote them three or four times. They are always cited as exact and comprehensive arguments, the produce of a grasp which could collect and of a patience which could combine *all* that was to be said upon the subject in question. But, in addition to this, Barrow was an original thinker. From his desire to set the whole subject before his hearers, he is often prolix, and his style is frequently redundant. But the sermons of Barrow are store-houses of thought, and they are often resorted to as store-houses by popular preachers and writers. Nor are they wanting in passages which, as examples of a somewhat redundant, but grave, powerful, and exhaustive eloquence, it would be difficult to parallel in the whole range of English pulpit literature." The best edition of his theological writings is that published at Cambridge (1859, 8 vols. 8vo); a cheaper and yet good one, with a memoir by Hamilton, London, 1828 (3 vols. 8vo), reprinted N.Y. 1846 (3 vols. 8vo). They include seventy-eight sermons on various topics; an *Exposition of the Apostles' Creed*, in 34 discourses; expositions of *the Lord's Supper*, *the Decalogue*, *the Sacraments*; the *Treatise on the Pope's Supremacy*; with his *Opuscula Theologica*, including a number of Latin dissertations, etc. See *Methodist Quarterly Review*, 1846, p. 165 sq.; Allibone, *Dictionary of Authors*, 1:130 sq.; Hook, *Eccles. Biography*, 1:555.

### Barrow, William

LL.D., was born in Yorkshire about 1754, and was educated at Queen's College, Oxford. In 1814 he was made prebendary of Southwell, and shortly afterward vicar of Farnsfield. In 1829 he was made archdeacon of Nottingham, which office he held till his death in 1836. He published *Eight Sermons on the Bampton Lecture* (Lond. 1799, 8vo): — *Familiar Sermons on Doctrines and Duties* (Lond. 3 vols. 8vo). — Darling, *Cycl. Bibliogr.* 1:185.

## Bar'sabas

(Βαρσαβᾶς, a Chald. patronymic), the surname of two men.

1. Of JOSEPH *SEE JOSEPH* (q.v.), mentioned in <sup><402></sup>Acts 1:23.
2. Of JUDAS *SEE JUDAS* (q.v.), mentioned in <sup><415></sup>Acts 15:22.

## Barsuma Or Barsumas,

bishop of Nisibis, a zealous Nestorian of the fifth century. Having been ejected from the school of Edessa, he was made bishop of Nisibis A.D. 435, and devoted himself earnestly for nearly half a century to the establishment of Nestorianism in Persia. He founded the school of Nisibis, a prolific source of Nestorianism. He advocated the right of priests to marry, and himself married a nun. See Assemani, *Bibl. Orient.* III, 2:77; Mosheim, *Ch. Hist.* 1:363. *SEE NESTORIANS.*

## Barsumas

a Syrian archimandrite, head of the Eutychian party at the robber-council of Ephesus, A.D. 449. Among the Jacobites (q.v.) he is held as a saint and miracle-worker. See EPHESUS, ROBBER-COUNCIL OF.

## Bar'tacus

(Βάρτακος; Vulg. *Beza*), the father of Apame, the concubine of King Darius (1 Esdras 4:29, where he is called "the admirable" [ὁ θαυμαστός], probably an official title belonging to his rank). The Syriac version has *Artak*, a name which recalls that of *Artachaeas* (Ἀρταχάιης), who is named by Herodotus (7. 22,117) as being in a high position in the Persian army under Xerxes, and a special favorite of that king (Simonis, *Onom.*; Smith's *Dict. of Class. Biog.* 1:369). *SEE APAME.*

## Bartas, Du

*SEE DU BARTAS.*

## Barth, Christian Gottlob

D.D., an eminent German divine and philanthropist, was born at Stuttgart, July 31, 1799, obtained his academical education at the Gymnasium there, and from 1817 to 1821 studied theology at Tubingen. He early manifested strong religious feelings, and during all his life kept himself free from the

prevailing rationalism. In 1824 he became pastor at Mottlingen, Wurtemberg, and in 1838 retired to Calw, in order to devote himself to the missionary cause, and to the production of books of practical religion, to which objects he had already given much of his attention. He had, with the flourishing missionary institute at Basle, formed the first (Calwer) missionary society in Wurtemberg, published a periodical, "The Calwer Mission Sheet," and was the means of exciting a wide-spread interest in the cause of missions.

From this period his life became still more active, The interests of the mission led him to travel far and near, sometimes to England, to France, and to the interior of Switzerland; and he was brought into friendly relationship with the courts of Wurtemberg, Baden, Bavaria, Austria, Russia, England, Prussia, etc. His house became a sojourn for persons from all parts of the world. He founded a conference of evangelical pastors and a training-school for poor children. Among his multitudinous publications of practical reading, both for adults and children, are *Kinderblätter* (Calw, 1836); *Christ. Kinderschriften* (Stuttg. 4 vols.); *Christ. Gedichte* (Stutt. 1836); *Kirchengeschichte für Schulen und Familien* (Calw, 1835); *Biblische Geschichte für Schulen und Familien*. The sale of these books has been unparalleled. Of the Bible History and Bible Stories more than a million copies have been published in ten or twelve languages of the Christian and heathen world. He was also a ready versifier, and wrote many hymns and short poems for children; and several of his hymns, especially those on Missions, have found their way into the later German collections of hymns. In 1838, the University of Tübingen conferred upon him the degree of Doctor of Theology. His health was feeble during his later years, but he continued to work up to the last day, and was only induced to lie down about half an hour before his death, Nov. 12, 1862. — Pierer, *Universal-Lexicon*, s.v.; Herzog, *Real-Encyklop.* Supp. 1, p. 168.

### Barthel, Johann Caspar

a German canonist, born in 1697 at Kitzingen. He studied at Würzburg with the Jesuits, and subsequently at Rome under Cardinal Lambertini, afterward Benedict XIV. In 1727 he was made professor of canon law in the University of Würzburg, of which he afterward became vice-chancellor. To intense hatred of Protestantism Barthel united a steadfast resistance to all papal claims unauthorized by law. He died in 1771, having greatly improved the teaching of the canon law, which before his time consisted



simply in repeating the decretals and comments of the court of Rome. Barthel followed zealously in the path of De Marca, Thomassin, Fleury, and other great theologians of France, and reduced the canon law to a form suited to the wants and peculiar circumstances of Germany. The following are his chief works:

1. *Historia Pacificationum Imperil circa Religionum consistens* (Wurzburg, 1736, 4to): —
2. *De Jure Reformandi antiquo et novo* (Ibid. 1744, 4to): —
3. *De restitudo canon' carrum in Germania electionum. politia* (Ibid. 1749): — *Tractatus de eo quod circa libertatem exercitii religionis ex lege divina et ex lege imperil justum est* (Ibid. 1764, 4to). — Landon, *Eccl. Dict.* 2:47.

## Barthelemy

SEE HILAIRE, ST.

## Barthol'omew

(**Βαρθολομαῖος**, for Chald. **רבימי ת**; i.e. *son of Tolmai*; the latter being a name that occurs in <sup><0654></sup>Joshua 15:14, Sept. **Θολαμί** and **Θολμαί**; Auth. Vers. *Talmi*; <sup><0637></sup>2 Samuel 13:37, Sept. **Θολμί** and **Θολομαι**. In Josephus we find **Θολομαῖος**, *Ant.* 20:1, 1. The **Θολμαῖος** in *Ant.* 14:8, 1, is called **Πτολεμαῖος** in *War*, 1:9, 3, not improbably by an error of the transcriber, as another person of the latter name is mentioned in the same sentence), one of the twelve apostles of Christ (<sup><0003></sup>Matthew 10:3; <sup><0018></sup>Mark 3:18; <sup><0644></sup>Luke 6:14; <sup><0013></sup>Acts 1:13), generally supposed to have been the same individual who in John's Gospel is called NATHANAEL SEE **NATHANAEL** (q.v.). The reason of this opinion is that in the first three gospels Philip and Bartholomew are constantly named together, while Nathanael is nowhere mentioned; on the contrary, in the fourth gospel the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew (see Assemani, *Biblioth. Orient.* III, 1:306; 2:4 sq.; Nahr, *De Nathan. a Bartholom. non diverso*, Lips. 1740). Nathanael, therefore, must be considered as his real name, while Bartholomew merely expresses his filial relation (see Lightfoot, *Hor. Hebr.* p. 325). If so, he was a native of Cana in Galilee (<sup><0202></sup>John 21:2). Bernard and Abbot Rupert were of opinion that he was the bridegroom at the marriage of Cana. (For traditions

respecting his parentage, see Cotelerius, *Patr. Apost.* 372). He was introduced by Philip to Jesus, who, on seeing him approach, at once pronounced that eulogy on his character which has made his name almost synonymous with sincerity, “Behold an Israelite indeed, in whom there is no guile” (~~John~~ John 1:47). A.D. 26. He was one of the disciples to whom our Lord appeared after his resurrection, at the Sea of Tiberias (~~John~~ John 21:2); he was also a witness of the ascension, and returned with the other apostles to Jerusalem (~~Acts~~ Acts 1:4, 12, 13). A.D. 29. On his character, see Niemeyer, *Charakt.* 1:111 sq. **SEE APOSTLE.**

Of the subsequent history of Bartholomew, or Nathanael, we have little more than vague traditions. According to Eusebius (*Hist. Eccles.*v. 10), when Pantaenus went on a mission to the Indians (toward the close of the second century), he found among them the Gospel of Matthew, written in Hebrew, which had been left there by the Apostle Bartholomew. Jerome (*De Vir. Illustr.* c. 36) gives a similar account, and adds that Pantaenus brought the copy of Matthew’s Gospel back to Alexandria with him. **SEE MATTHEW, GOSPEL OF.** But the title of “Indians” is applied by ancient writers to so many different nations that it is difficult to determine the scene of Bartholomew’s labors. Mosheim (with whom Neander agrees) is of opinion that it was a part of Arabia Felix, inhabited by Jews to whom alone a Hebrew gospel could be of any service. Socrates (*Hist. Eccles.* 1, 19) says that it was the India bordering on Ethiopia; and Sophronius reports that Bartholomew preached the Gospel of Christ to the inhabitants of India Felix (Ἰνδοῖς τοῖς καλουμένοις εὐδαίμοσιν). This apostle is said to have suffered crucifixion with his head downward at Albanopolis, in Armenia Minor (Assemani, *Bibl. Orient.* III, 2:20), or, according to the pseudo-Chrysostom (*Opp.* 8:622, ed. Par. nov.), in Lycaonia; according to Nicephorus. at, Urbanopolis, in Cilicia (see Abdias, in Fabricius, *Cod. Apocr.* 2:685 sq.; Baronius, *ad Martyrol. Romans* p. 500 sq.; Perionii *Vitae Apostolor.* p. 127 sq.). **SEE BARTHOLOMEW’S DAY.**

A spurious GOSPEL which bears his name is in the catalogue of apocryphal books condemned by Pope Gelasius (Fabric. *Cod. Apocr. N.T.* 1:341 sq.). **SEE GOSPELS, SPURIOUS.**

### Bartholomew Of Edessa

a monk, probably a Syrian, but of what date is totally unknown. According to Cave, he displays considerable learning and a profound knowledge of the writings and ceremonies of the Chaldees. Arabians, and

Mohammedans. He wrote, in Greek, *Elenchus*, or *Confutatio Hagareni*, in which he, exposes the follies of the Koran, and the origin, life, manners, rites, and dogmas of the false prophet Mohammed. This work, in Greek, with a Latin version, is given by Le Moyne at p. 302 of his Collection (Lyons, 1685). — Landon, *Eccl. Dict.* 2:49.

### Bartholomew Of Cotton

a monk of Norwich, who flourished about 1292. He wrote a History of England, divided into three parts. Part I contains an account of the Britons; Part II treats of the Saxon and Norman kings down to the year 1292; Part III gives; much information concerning the archbishops and bishops of England from 1152 to 1292, and may be found in Wharton, *Anglia Sacra*, 1:397. See Clarke, *Succession of Sac. Lit.* 2:764.

### Bartholomew Of Glanville

(also called *Anglicus*), an Englishman, of the family of the earls of Suffolk, and a Franciscan. He applied himself to the discovery of the morals hidden under the outward appearance of natural things, on which he composed a large work, entitled *Opus de Proprietatibus Rerum*, in nineteen books: (1.) Of God; (2.) of angels and devils; (3.) of the soul; (4.) of the body, etc. (Argent. 1488; Nuremb. 1492; Strasb. 1505; Paris, 1574). He flourished about 1360, and a volume of Sermons, printed at Strasburg in 1495, is attributed to him. See Cave, *Hist. Lit.* anno 1360; Dupin, *Eccl. Writers*.

### Bartholomew Or Bartolomeo Dos Martyres

so called from the name of the church of “Our Lady of Martyrs” at Lisbon, in which he was baptized, was one of the best men in the Romish Church of the 16th century. He was born at Lisbon in May, 1514, and assumed the habit of St. Dominic at Lisbon, 11th December, 1528. Having been for twenty years professor of philosophy and theology, his high reputation caused him to be selected as preceptor of the son of Dom Louis, infant of Portugal. It was only at the positive command of Louis of Granada, as his superior, that he accepted the archbishopric of Braga (1558), and that with such reluctance as threw him upon a bed of sickness. He entered upon his see on the 4th of October, 1559, and commenced at once the execution of his design of teaching his flock by his own example and that of his household. He selected one small room out of all the magnificent apartments of the palace; he furnished it like a cell; he went to bed at

eleven at night, and rose at three in the morning; his bed was hard and scanty; his body always covered with the hair cloth; his table always poorly supplied. Of the usual attendants of great houses, such as *maitres d'hotel*, etc., he had none, contenting himself with a few necessary domestics. As soon as he had thus set his own house in order, he hastened to endeavor to do the same with the city of Braga and his diocese in general. He established schools and hospitals, and devoted himself to works of charity and mercy.' As one of the delegates to the Council of Trent, he especially signalized himself there by his zeal on the subject of the reform of the cardinals. On one occasion he delivered those well-known words on this subject, "Eminentissimi Cardinales eminentissima egent reformatione," and expressed his strong condemnation of their luxurious and unfitting kind of life. He it was also who first induced the council to begin their sessions with the question of the reform of the clergy. In 1582 Pope Gregory XIII allowed him to resign his see, and he retired to a convent at Viana, where he died in 1590. His life was written by Isaac de Sacy, and his writings, among which the *Stimulus Pastorum*, a guide for bishops, has had the largest circulation, were published by P. d'Inguibert at Rome, 1734-35 (2 vols. fol.), and by Fessler (Einsiedeln, 1863, 8vo).

### Bartholomew's Day

1. A festival celebrated on the 24th day of August (or 25th at Rome) in the Church of Rome, and on the 11th of June in the Greek Church, in commemoration of the apostle Bartholomew.
2. The day has been rendered infamous in history in consequence of the massacre of the Protestants in France in 1572. The principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the King of Navarre with the sister of the French king. The queen-dowager of Navarre, a zealous Protestant, died before the marriage was celebrated, not without suspicion of poison. The massacre commenced about twilight in the morning on the tolling of a bell of the church of St. Germain. Admiral Coligni was basely murdered in his own house, and then thrown out of a window, to gratify the malice of the Duke of Guise. His head was afterward cut off and sent to the king (Charles IX) and the queen-mother, the bloody Catherine de Medicis; his body, after a thousand indignities offered to it, was hung up by the feet on a gibbet. The murderers then ravaged the whole city of Paris, and put to death more than ten thousand of all ranks. De Thou says, "The very streets and passages

resounded with the groans of the dying and of those who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the streets; and the blood flowed down the channels in such torrents that it seemed to empty itself into the neighboring river. In short, an innumerable multitude of men, women, and children were involved in one common destruction, and all the gates and entrances to the king's palace were besmeared with blood." From Paris the massacre spread through the kingdom. The total number that fell during this massacre has been estimated by De Thou at 30,000, by Sully at 60,000, and by Perefice, a popish historian, at 100,000. The news of this atrocious murder was received at Rome with unrestrained joy and delight; a universal jubilee was proclaimed by the pope; the guns of St. Angelo were fired, and bonfires lighted in the streets. A medal was struck in the pope's mint, with his own head on one side, and on the other a rude representation of the massacre, with an angel brandishing a sword, and bearing the inscription "*Hugonotorum strages.*" **SEE HUGUENOTS.**

Romanist writers treat this massacre in three ways:

- (1.) Some, like Caveirac, De Falloux, and Rohrbacher, justify it;
- (2.) others affirm that the Romanists were only following the example set by Protestants;
- (3.) others again, like Theiner, in his new volumes of the *Annales Ecclesiastici*, attribute it to politics, not to religion.

Theiner's view is refuted, and the complicity of the Roman Church, with the pope at its head, in this great crime is shown in the *Christian Remembrancer*, 24:245. Lingard, in his *History of England*, gives a favorable view of the facts for the Roman side, which is refuted in the *Edinburgh Review*, vols. 42, 53; and in Lardner, *Hist. of England* (Cab. Cyclopaedia, vol. 3. See Curths, *Die Bartholomausnacht* (Lpz. 1814); Wachler, *Die Pariser Bluthochzeit* (Lpz. 1826); Audin, *Hist. de la St. Barthelemy* (Paris, 1829); also, Turner, *Hist. of England*, vol. 3, Appendix; Cobbin, *Historical View of the Ref. Church of France* (Lond. 1816); Weiss, *History of the Prot. Ref. in France* (New York, 1854, 2 vols. 12mo); Shoberl, *Persecutions of Popery*, 2:1 sq.; Ranke, *Hist. of Papacy*, 1:276, 424, 491; Gieseler, *Ch. Hist.* 4:304, Smith's ed.

**3.** On St. Bartholomew's day in 1662, the year in which the Act of Uniformity (q.v.) was passed, two thousand non-conforming ministers were ejected from their benefices in England. — Mosheim, *Ch. Hist.* 3, 173 note.

## Bartholomew's Gospel

*SEE BARTHOLOMEW (the Apostle).*

## Bartholomites

**1.** An order of Armenian monks. *SEE ARMENIA.*

**2.** A congregation of secular priests, who take their name from Bartholomew Holzhauser, who founded the order at Salzburg, August 1st, 1640. Pope Innocent XI approved their constitutions in 1680 and 1684. This congregation was established for the purpose of forming good priests and pastors, and was governed by a chief president, whose duty it was to maintain uniformity of discipline throughout the congregation, and by diocesan presidents, who were to attend to the same thing in their respective dioceses, by watching over the curates and other ecclesiastics belonging to their institution, visiting them annually, and reporting the result of their visitations to the ordinary. Curates belonging to this institute were never placed singly in any cure; an assistant priest was almost always appointed with each curate, who was paid either out of the revenues of the parish, or by the revenues of some richer parish, likewise filled by a Bartholomite, if the former be too poor. They had many members in Germany, France, Italy, Hungary, Poland, and other countries, but have long been extinct. See Helyot, *Ord. Religieux*, 1:373.

## Bartimae'us

(**Βαρτιμαῖος**, for the Chald. **yaḇfæBi**, an *son of Timmai*), one of the two blind beggars of Jericho who (**ⲙⲓⲠⲕ** Mark 10:46 sq.; comp. **ⲙⲁⲧⲏ** Matthew 20:30) sat by the wayside begging as our Lord passed out of Jericho on his last journey to Jerusalem, A.D. 29. Notwithstanding that many charged him to be quiet, he continued crying, "Jesus, thou son of David, have mercy on me!" Being called, and his blindness miraculously cured, on the ground of his faith, by Jesus, he became thenceforward a believer.

## Bartine, David

an eminent Methodist preacher, was born in Westchester county, N. Y., Jan. 26, 1767. He was converted at twenty-one, and his piety, zeal, and talent early drew the eyes of the Church toward him as one called to preach the Gospel. His first field of labor was Salem Circuit, to which he was sent by Bishop Asbury. The next year (1793) he was received into the travelling connection, and from that time till he became supernumerary (1835) he labored without intermission, principally in New Jersey. His natural talents were of a very high order; he had a judgment clear and penetrating, powers of perception comprehensive and discriminating, a memory acute and very retentive, and an energy which insured success. In his preaching he usually addressed the understanding and the judgment, and yet often, in the application of his argument, his appeals to the heart were peculiarly eloquent and impressive. He died April 26th, 1850. —*Minutes of Conf* 4:567; *N. J. Conf. Memorial*, 183.

## Bartoli, Daniel

an Italian Jesuit, born at Ferrara in 1608, who entered the company in 1623, and taught rhetoric for four years. For twelve years he exercised the ministry of preaching in the principal towns of Italy, and died at Rome, January 13th, 1685. Bartoli is considered as one of the best writers of his country, and is the author of many works, all written in Italian, but of which Latin and other translations have been published. The most important of his works is the *History of the Company of Jesus* (*Istoria della Compagnia di Gesu*), in several parts, forming 6 vols. folio, viz.

- (i.) “The Life and Institute of St. Ignatius” (Rome, 1650).
- (ii.) “The History of the Company of Jesus,” Asia, Part I (Rome, 1650).
- (iii.) “History of Japan,” Part II of Asia (Rome, 1660).
- (iv.) “History of China,” Part III of Asia (Rome, 1661).
- (v.) “History of England,” Part of Europe (Rome, 1667).
- (vi.) “History of Italy,” Part I of Europe (Rome, 1673).

He wrote also lives of Loyola, Caraffa, and other Jesuits, which, with the work above named, are repositories of facts as to the history of the Jesuits.



His complete works were published by Marietti (Turin, 1825, 12 vols.), and a selection, under the title *Descrizioni geograf. e stor.*, by Silvestri (Milan, 1826). — Landon, *Eccl. Dict.* 2:55.

### Barton, Elizabeth

the “holy maid of Kent,” first becomes known to us in 1525, when, while a servant at an inn at Aldington, in Kent, she began to acquire a local reputation for sanctity and miraculous endowments. She was subject to epileptic fits, and in the paroxysms vented incoherent phrases, which Richard Master, parson of Aldington, took advantage of to make people believe that she was an instrument of divine revelation. A successful prediction lent its aid to the general delusion. A child of the master of the inn happened to be ill when Elizabeth was attacked by one of her fits. On recovering, she inquired whether the child was dead. She was told that it was still living. “It will not live, I announce to you; its death has been revealed to me in a vision,” was the answer. The child died, and Elizabeth was immediately regarded as one favored by Heaven with the gift of prophecy. She soon after entered the convent of St. Sepulchre’s at Canterbury, and became a nun. In this new situation her revelations multiplied, and she became generally known as the “holy maid of Kent.” Bishop Fisher and Archbishop Warham countenanced her pretensions. Led by her zeal, or more probably worked upon by others, she boldly prophesied in reference to the divorce of Henry VIII from Catherine and his marriage with Anne Boleyn, “that she had knowledge by revelation from heaven that God was highly displeased with our said sovereign lord, and that if he proceeded in the said divorce and separation and married again, he should no longer be king of this realm; and that, in the estimation of Almighty God, he should not be king one hour, and that he should die a villain’s death.” The prediction was widely diffused, and caused great popular excitement. In November, 1533, the nun, with five priests and three lay gentlemen, her accomplices, were brought before the Star Chamber, and sentenced to do public penance as impostors at St. Paul’s Cross. But the nun’s confession, whatever were its motives, availed her nothing. From the pillory she and her companions were led back to prison, where they lay till the following January, when they were attainted of high treason. On the 21st of April, 1534, the nun was beheaded at Tyburn, together with the five priests. — English *Cyclopaedia*; Burnet, *History of Reformation*, 1:243-249.



## Barton, John B.

a Methodist Episcopal minister and missionary, was born in Savannah 1806, converted 1831, entered the itinerant ministry in the Georgia Conference 1834, and was sent as missionary to Africa, where he arrived in August, 1835, and was appointed to Bassa Cove. In 1837 he returned to the United States, and married Eleanor Gilbert, of Charleston, S. C. In 1838 he went back with his family to Africa, and was stationed at Monrovia until his death, which occurred March 19, 1839. He was much loved and honored' by the people among whom he labored. — *Minutes of Conferences*, 3, 61.

## Barton, Thomas

M.A., an early Episcopal minister in America, was born in Ireland 1730, and educated at Trinity College, Dublin. Soon after he came to America, and after teaching two years in 'the Academy of Philadelphia, he went to England for ordination, and in 1755 was appointed missionary to Huntingdon. He extended his field of labor to Carlisle, Shippensburg, and York, and was specially interested in the Indians. He served the Church in Lancaster twenty years, travelling largely to preach at destitute points. When the Revolution broke out he refused the oath of allegiance, and had to pass to the British lines at New York. He died 1780. — *Sprague, Annals*, v. 169.

## Ba'ruch

(Heb. *Baruk'*, **ĒWrB**; *blessed*; Sept. **Βαρούχ**, Josephus **Βαροῦχος**), the name of three men.

1. The faithful friend of the prophet Jeremiah (<sup>2422</sup>Jeremiah 32:12; 36:4 sq.) was of a noble family of the tribe of Judah (<sup>2615</sup>Jeremiah 51:59; Bar. 1:1; Joseph. *Ant.* 10:6, 2; 9, 1), and generally considered to be the brother of the prophet Seraiah, both being represented as sons of Neriah; and to Baruch the prophet Jeremiah dictated all his oracles. **SEE JEREMIAH**. In the fourth year of the reign of Jehoiachim, king of Judah (B.C. 605), Baruch was directed to write all the prophecies delivered by Jeremiah up to that period, and to read them to the people, which he did from a window in the Temple upon two solemn occasions (Jeremiah 36). He afterward read them before the counsellors of the king at a private interview, when Baruch, being asked to give an account of the manner in which the

prophecy had been composed, gave an exact description of the mode in which he had taken it down from the prophet's dictation. Upon this they ordered him to leave the roll, advising that he and Jeremiah should conceal themselves. They then informed the king of what had taken place, upon which he had the roll read to him; but, after hearing a part of it, he cut it with a penknife, and, notwithstanding the remonstrances of his counsellors, threw it into the fire of his winter parlor, where he was sitting. He then ordered Jeremiah and Baruch to be seized, but they could not be found. The Jews to this day commemorate the burning of this roll by an annual fast. *SEE CALENDAR (JEWISH)*. Another roll was now written by Baruch from the prophet's dictation, containing all that was in the former, with some additions, the most remarkable of which is the prophecy respecting the ruin of Jehoiachim and his house as the punishment of his impious act. This roll is the prophecy of Jeremiah which we now possess. Baruch, being himself terrified at the threats contained in the prophetic roll, received the comforting assurance that he would himself be delivered from the calamities which should befall Judah and Jerusalem (Jeremiah 45). During the siege of Jerusalem Baruch was selected as the depository of the deed of purchase which Jeremiah had made of the territory of Hanameel, to which deed he had been a witness (<sup><2492></sup>Jeremiah 32:12 sq.). B.C. 589. His enemies accused him of influencing Jeremiah in favor of the Chaldeans (<sup><2448></sup>Jeremiah 43:3; comp. 37:13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B.C. 588 (Joseph. *Ant.* 10:9, 1). By the permission of Nebuchadnezzar he remained with Jeremiah at Masphatha (Joseph. 1. c.); but in the fourth year of Zedekiah (B.C. 595) Baruch is supposed by some to have accompanied Seraiah to Babylon, when the latter attended Zedekiah with the prophecies contained in Jeremiah, ch. 1 and 51, which he was commanded by Jeremiah to read on the banks of the Euphrates, and then to cast the prophetic roll into the river, with a stone attached to it, to signify the everlasting ruin of Babylon (<sup><2516></sup>Jeremiah 51:61). At least Baruch, in the book which bears his name (in the *Apocrypha*), is said to have read these prophecies at Babylon, in the hearing of King Jehoiachim and the captive Jews, in the fifth year of the taking of Jerusalem by the Chaldeans (see below), which must have been the same taking of it in which Jehoiachim was made prisoner; for after the other taking of Jerusalem, in the eleventh year of the reign of King Zedekiah, when the Jews, after their return from Babylon, obstinately persisted in their determination to migrate to Egypt against the remonstrances of the prophet, both Baruch and Jeremiah accompanied

them to that country (<sup>2486</sup>Jeremiah 43:6; Joseph. *Ant.* 10:9, 6), from whence there is no account in Scripture of Baruch's return. The rabbins, however, allege that he died in Babylon in the twelfth year of the exile (see Calmet's *Preface*). Jerome, on the other hand, states, "on the authority of the Jews" (*Hebraei tradunt*), that Jeremiah and Baruch died in Egypt "before the desolation of the country by Nabuchodonosor" (*Comm. in* <sup>2306</sup>*Isaiah* 30:6, 7, p. 405). Josephus asserts that he was well skilled in the Hebrew language; and that, after the taking of Jerusalem, Nebuzaradan treated Baruch with consideration from respect to Jeremiah, whose misfortunes he had shared, and whom he had accompanied to prison and exile (*Ant.* 10:9, 1 and 2).

### Baruch, Book Of

(APOCRYPHAL), follows next after the Book of Jeremiah in the Septuagint printed text, but in MSS. it sometimes precedes and sometimes follows Lamentations. It stands between Ecclesiasticus and the Song of the Three Children in the Engl. Auth. Vers. *SEE APOCRYPHA*.

**I. Contents.** — It is remarkable as the only book in the Apocrypha which is formed on the model of the Prophets; and, though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire.

The subject of the book is

- (1.) an exhortation to wisdom and a due observance of the law;
- (2.) it then introduces Jerusalem as a widow, comforting her children with the hope of a return;
- (3.) an answer follows in confirmation of this hope. A prologue is prefixed, stating that Baruch had read his book to Jeremiah and the people in Babylon by the river Sud (Euphrates), by which the people were brought to repentance, and sent the book with a letter and presents to Jerusalem.

It may be divided into two main parts, 1-3:8, and 3:9-end. The first part consists of an introduction (1:1-14), followed by a confession and prayer (1:15-2:8). The second part opens with an abrupt address to Israel (3:9-4:30), pointing out the sin of the people in neglecting the divine teaching of wisdom (3:9-4:8), and introducing a noble lament of Jerusalem over her children, through which hope still gleams (4:9-30). After this the tone of the book again changes suddenly, and the writer addresses Jerusalem in

words of triumphant joy, and paints in the glowing colors of Isaiah the return of God's chosen people and their abiding glory (4:30-5:9).

## II. Text:

**1. Greek.** — The book at present exists in Greek, and in several translations which were made from the Greek. The two classes into which the Greek MSS. may be divided do not present any very remarkable variations (Fritzsche, *Einl.* § 7); but the Syro-Hexaplaric text of the Milan MS., of which a complete edition is at length announced, is said to contain references to the version of Theodotion (Eichhorn, *Einl. in die Apoc. Schrift.* p. 388 note), which must imply a distinct recension of the Greek, if not an independent rendering of an original Hebrew text. Of the two old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other (Carus, Romans 1688) is more free. The vulgar Syriac and Arabic follow the Greek text closely (Fritzsche, l. c.).

**2. Hebrew.** — Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew (Huet, Dereser, etc.; but Jahn is undecided: Bertholdt, *Einl.* 1755), and this opinion found many supporters (Bendtsen, Gruneberg, Movers, Hitzig, De Wette, *Einl.* § 323). Others again have maintained that the Greek is the original text (Eichhorn, *Einl.* 388 sq.; Bertholdt, *Einl.* 1757; Havernick ap. De Wette, l. c.) The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part (1-3, 8) is such as to mark it as a translation, and not as the work of a Hebraizing Greek: e.g. 1:14, 15, 22; 2:4, 9, 25; 3:8; and several obscurities seem to be mistranslations: e.g. 1:2, 8, 2:18, 29. The second part, on the other hand, which is written with greater freedom and vigor, closely approaches the Alexandrine type. The imitations of Jeremiah and Daniel which occur throughout the first part (comp. 1:15-18 = Ⲛⲟⲩⲧ Daniel 9:7-10; 2:1, 2 = Ⲛⲟⲩⲧ Daniel 9:12,13; 2:7-19 = Ⲛⲟⲩⲧ Daniel 9:13-18) give place to the tone and imagery of the Psalms and Isaiah. The most probable explanation of this contrast is gained by supposing that someone thoroughly conversant with the Alexandrine translation of Jeremiah, perhaps the translator himself (Hitzig, Fritzsche), found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form. The peculiarities of language common to the Sept. translation of

Jeremiah and the first part of Baruch seem too great to be accounted for in any other way (for instance, the use of δεσμώτης, ἀποστολή, βόμβησες [βομβεῖν], ἀποικισμός, μάννα, ἀποστρέφειν [Zeut.], ἐργάζεσθαί τινι, ὄνομα ἐπικαλεῖσθαι ἐπί τινι); and the great discrepancy which exists between the Hebrew and Greek texts as to the arrangement of the later chapters of Jeremiah, increases the probability of such an addition having been made to the canonical prophecies. These verbal coincidences cease to exist in the second part, or become very rare; but this also is distinguished by characteristic words: e.g. ὁ αἰώνιος ὁ ἅγιος, ἐπάγειν. At the same time, the general unity (even in language, e.g. χαρμοσύνη) and coherence of the book in its present form point to the work of one man. (Fritzsche, *Einl.* § 5; Hitzig, *Psalm.* 2:119; Ewald, *Gesch. d. Volkes Isr.* 4:232 n.). Bertholdt appears to be quite in error (*Einl.* 1743, 1762) in assigning 3:1-8 to a separate writer (De Wette, *Einl.* § 322). (See Siebenberger's *Hebrews Comm.* Warsaw, 1840.)

**3.** The *Epistle of Jeremiah*, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is probably the work of a later period. It consists of a rhetorical declamation against idols (comp. <sup><2400></sup>Jeremiah 10:29) in the form of a letter addressed by Jeremiah “to them which were to be led captive to Babylon.” The letter is divided into clauses by the repetition of a common burden: *they are no gods; fear them not* (vv. 16, 23, 29, 66): *how can a man think or say that they are gods?* (vv. 40, 44, 56, 64). The condition of the text is closely analogous to that of Baruch; and the letter found the same partial reception in the Church. The author shows an intimate acquaintance with idolatrous worship; and this circumstance, combined with the purity of the Hellenistic dialect, points to Egypt as the country in which the epistle was written. — Smith, s.v.

**4.** A Syriac first Epistle of Baruch “to the nine and a half tribes” (comp. 4 Esdras 13:40, Arab. Vers.) is found in the London and Paris Polyglots. This is made up of commonplaces of warning, encouragement, and exhortation. Fritzsche (*Einl.* § 8) considers it to be the production of a Syrian monk. It is not found in any other language. Whiston (*A Collection of Authentick Records*, etc., London, 1727, 1:1 sq., 25 sq.) endeavored to maintain its authenticity. For this, and the “Apocalypse of Baruch,” **SEE REVELATIONS, SPURIOUS.**

**III. Writer.** — The assumed author of the book is undoubtedly the companion of Jeremiah, but the details are inconsistent with the assumption. If Baruch be the author of this book, he must have removed from Egypt to Babylon immediately after the death of Jeremiah, inasmuch as the author of the book lived in Babylon in the fifth year after that event, unless we suppose, with Eichhorn, Arnold, and others, that the reference (Baruch 1:1) is to the fifth year from the captivity of Jehoiachin. Jahn (*Introductio in Epitomen redacta*, § 217, etc.) considers this latter opinion at variance with the passage in question, since the destruction of Jerusalem is there spoken of as having already taken place. De Wette (*Lehrbuch zur Einleitung in das A. und N.T.*) ingeniously conjectures that ἔτει (year) is a mistake or correction of some transcriber for μηνί (month); and there is no question that the present reading, which mentions the year, and the *day* of the month, without naming the month itself, is quite unaccountable. If the reading in 1:1, be correct (comp. <sup><12318></sup>2 Kings 25:8), it is impossible to fix “*the fifth year*” in such a way as to suit the contents of the book, which exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity (3, 9 sq.; 4:22 sq.; 1:3 sq. Comp. <sup><1257></sup>2 Kings 25:27). Its so-called *Epistle of Jeremiah*, however, is confessedly more ancient than the second book of Maccabees, for it is there referred to (2 Maccabees 2:2, comp. with Baruch 6:4) as an ancient document. In the absence of any certain data by which to fix the time of the composition of Baruch, Ewald (1. c. p. 230) assigns it to the close of the Persian period; and this may be true as far as the Hebrew portion is concerned; but the present book must be placed considerably later, probably about the time of the war of liberation (B.C. cir. 160), or somewhat earlier.

**IV. Canonicity.** — The book was held in little esteem among the Jews (Jerome, *Praef. in Jerem.* p. 834 . . . *nec habetur apud Hebraeos*; Epiphanius, *de mens.* οὐ κείνται ἐπιστολαὶ [Βαροῦχ] παρ Ἑβραίοις), though it is stated in the Greek text of the *Apostolical Constitutions* (v. 20, 1) that it was read, together with the Lamentations, “on the tenth of the month Gorpiseus” (i.e. the day of Atonement). But this reference is wanting in the Syriac version (Bunsen, *Anal. Ante-Nic.* 2:187), and the assertion is unsupported by any other authority. There is no trace of the use of the book in the New Testament, or in the Apostolic Fathers, or in Justin. But from the time of Irenaeus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah (Irenaeus,

*Haer.* v. 35, 1, “*significavit Jeremias*, Bar. 4:36-v;” Tertullian, *Gnost.* 8, “*Hieremiae*, Bar. [Epist.] 6:3;” Clement, *Paed.* 1:10, § 91, “*διὰ Ἰερεμίου*, Bar. 4:4;” id. *Paed.* 2:3, § 36, “*θειὰ γραφή*, Bar. 3, 16, 19;” Origen, ap. Euseb. *H. E.* 6:25, “*Ἰερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ* [?];” Cyprian, *Test. Lib.* 2:6, “*apud Hieremiam*, Bar. 3, 35,” etc.). It was, however, “obelized” throughout in the Sept. as deficient in the Hebrew (*Cod. Chis.* ap. Daniel, etc., Romae, 1772, p. 21). On the other hand, it is contained as a separate book in the pseudo-Laodicene Catalogue, and in the Catalogues of Cyril of Jerusalem, Athanasius, and Nicephorus; but it is not specially mentioned in the Conciliar catalogues of Carthage and Hippo, probably as being included under the title Jeremiah. (Comp. Athanasii *Syn. S. Script.* ap. Credner, *Zur Gesch. des Kan.* 138; Hilary, *Prol. in Psalm.* 15). It is omitted by those writers who reproduced in the main the Hebrew Canon (e.g. Melito, Gregory Nazianzen, Epiphanius). Augustine quotes the words of Baruch (3:16) as attributed “more commonly to Jeremiah” (*de Civ.* 18:33), and elsewhere uses them as such (*Faust.* 12:43). At the Council of Trent Baruch was admitted into the Romish Canon; but the Protestant churches have unanimously placed it among the apocryphal books, though Whiston maintained its authenticity (*Authent. Records*, 1:1, sq.). Calmet observes that its “canonicity had been denied not only by the Protestants, but by several Catholics,” among whom he instances Driedo, Lyranus, and Dionysius of Carthage. He considers that Jerome treats the book with harshness when (*Preface to Jeremiah*) that father observes, “I have not thought it worth while to translate the book of Baruch, which is generally joined in the Septuagint version to Jeremiah, and which is not found among the Hebrews, nor the pseudepigraphal epistle of Jeremiah.” This is the epistle forming the sixth chapter of Baruch, the genuineness of which is questioned by several who acknowledge that of the former part of the book. Most modern writers of the Roman Church, among whom are Du Pin (*Canon of Scripture*), Calmet (*Commentary*), and Allber (*Hermeneutica Generalis*), reckon this a genuine epistle of Jeremiah’s. Jahn, however, after Jerome, maintains its spurious and pseudepigraphal character. This he conceives sufficiently attested by the difference of style and its freedom from Hebraisms. He considers it to be an imitation of the Epistle of Jeremiah (ch. 29). Grotius, Eichhorn, and most of the German writers favor the idea of a Greek original. They conceive that the writer was some unknown person in the reign of Ptolemy Lagos, who, wishing to confirm in the true religion the Jews then residing in Egypt, attributed his own ideas to Baruch the scribe. There appears, however, no reason, on this



latter hypothesis, why the author should speak of the return from Babylon. Grotius conceives that the book abounds not only in Jewish, but even in Christian interpolations (see Eichhorn's *Einleitung in die Apokryph. Schriften*).

See generally (in addition to the literature above referred to), Gruneberg, *De libro Baruchi apocrypho* (Gott. 1796); Whiston, *A Dissertation to prove the Apocryphal Book of Baruch canonical* (Lond. 1727); Bendsten, *Specimen exercitationum crit. in V. T. libros apocryphos* (Gott. 1789); Movers, in the *Bonner Zeitschr.* 1835, p. 31 sq.; Havernick, *De libro Baruchi commentatio critica* (Regiom. 1843); Capellus, *Commentarii et notae crit. in V. T.* (Amst. 1689), p. 564; Ghisler, *Catenae* (Lugd. 1623); Davidson, in Horne's *Introduction* (1856), 2:1033 sq.; Kneucker, *Erklärung* (Leips. 1879, 8vo).

2. The son of Col-hozeh and father of Maaseiah, of the descendants of Perez, son of Judah (<sup><16115></sup>Nehemiah 11:5). B.C. ante 536.

3. The son of Zabdai; he repaired (B.C. 446) that part of the walls of Jerusalem between the north-east angle of Zion and Eliashib's house (<sup><16110></sup>Nehemiah 3:20), and joined in Nehemiah's covenant (10. 6). B.C. 410.

## Baruli

heretics of the twelfth century that revived the error of the Origenists, who taught that the souls of all men were created at the same time with the world itself, and that they sinned all together after the creation. These heretics seem to have derived their name from their leader, Barulus. — Moreri, who cites Sanderus, *Haer.* 149; Landon, *Eccl. Dict.* 2:56.

## Barzel

SEE IRON.

## Barzil'lai

(Heb. *Barzillay'*, **יִרְזַאֲבִי** of iron, i.e. strong; Sept. **Βερζελλί**, but in Ezra **Βερζελλαί**, Josephus **Βετζιλαίος**, *Ant.* 7:9, 8), the name of three men.

1. A Meholathite, father of Adriel, which latter was the second husband of Merab, Saul's daughter (<sup><12118></sup>2 Samuel 21:8). B.C. ante 1062.



2. A wealthy old Gileadite of Rogelim, who distinguished himself by his loyalty when David fled beyond the Jordan from his son Absalom, B.C. 1023 (see Ewald, *Isr. Gesch.* 3, 663 sq.). He sent in a liberal supply of provisions, beds, and other conveniences for the use of the king's followers (<sup><1077></sup>2 Samuel 17:27). On the king's triumphant return, Barzillai attended him as far as the Jordan, but declined, by reason of his advanced age (and probably, also, from a feeling of independence), to proceed to Jerusalem and end his days at court, merely recommending (his son) Chimham as a suitable person to receive the royal favors (<sup><1082></sup>2 Samuel 19:32, 39). On his death-bed David recalled to mind this kindness, and commended Barzillai's children to the care of Solomon (<sup><1007></sup>1 Kings 2:7).

3. A priest who married a descendant of the preceding, and assumed the same name; his genealogy in consequence became so confused that his descendants, on the return from the captivity, were set aside as unfit for the priesthood (<sup><1518></sup>Ezra 2:61). B.C. ante 536.

### Bas' aloth

(*Βασαλέμ* v. r. *Βααλώθ*, Vulg. *Phasalon*), one of the heads of "temple-servants" whose "sons" are stated (1 Esdras 5:31) to have returned from Babylon; evidently the BAZLUTH *SEE BAZLUTH* or BAZLITH *SEE BAZLITH* (q.v.) of the genuine texts (<sup><1512></sup>Ezra 2:52; <sup><1074></sup>Nehemiah 7:54).

### Basam

*SEE BALM.*

### Bas' cama

(*ἡ Βασκαμά*, Josephus *Βασκά*), a place in Gilead where Jonathan Maccabaeus was killed by Trypho, and from which his bones were afterward disinterred and conveyed to Modin by his brother Simon (1 Maccabees 13:23; Joseph. *Ant.* 13:6, 6). Schwarz supposes it to be the Talmudical *Bashkar* (*רΚνΒ*) or *Basgar* (*רΓςΒ*) "of Arabia" (*Palest.* p. 236, 237). The route of the Syrian murderer is given with so much confusion (see Fritzsche, in loc.) that some have even supposed the *Bozkath* of Judah to be meant.

## Bascom, Henry B.

D.D., one of the bishops of the Methodist Episcopal Church South, was born in Hancock, N. Y., May 27, 1796. He united with the Methodist Church in Western Pennsylvania in 1811, and was licensed to preach in 1813. His preaching soon began to attract attention, and before many years his fame as a pulpit orator was widely spread. In 1823 he was elected chaplain to Congress. In 1827 he was called to the presidency of Madison College, Pa., which he held till 1829, when he accepted the agency of the American Colonization Society. In 1832 he became Professor of Morals in Augusta College, and in 1842 President of Transylvania University. He edited the *Quarterly Review* of the M. E. Church South from 1846 to May, 1850, when he was elected bishop. Worn out with toil, he died Sept. 8, 1850. Bishop Bascom's course of labor thus embraced almost every extreme of human life. In his early career he is said to have preached in one year 400 times, traveled 5000 miles, and to have received as salary during that time, \$12 10. At one period he was unquestionably the most popular pulpit orator in the United States. His sermons seemed invariably delivered memoriter, though usually long enough to occupy two hours; if he did not purposely commit them to memory, yet their frequent repetition fixed in his mind their language as well as their train of thought. They were evidently prepared with the utmost labor. The paragraphs often seemed to be separate but resplendent masses of thought, written at intervals, and without very close relations. His published *Sermons* (Nashville, 1848-50, 2 vols. 12mo) give no just idea of the grandeur of his pulpit orations; many of his brilliant passages seem to have been omitted in preparing the volumes for the press. Some of his other productions, in which his poetical propensities had no room to play, show that if his education had been such as to effectually discipline his imagination, his real ability would have been greatly enhanced. His most important writings, besides those prepared for the pulpit, are his "Bill of Rights," written on behalf of the "reform" movement of 1828; the "Protest of the Minority," in the memorable General Conference of 1844; the "Report on Organization," at the formation of the Methodist Episcopal Church South; and a subsequent elaborate volume in defense of the Southern Church, entitled "Methodism and Slavery." His *Works, containing Sermons and Lectures*, are collected in 4 vols. 12mo (Nashville, 1856). See Henkle, *Life of Bascom* (Nashville, 1854, 12mo); *Meth. Quart. Rev.* 1852; Sprague, *Annals*, 7:534.

## Base

(as a noun) is the rendering in the Auth. Vers. of two Hebrews words:

1. **Ḳēken**, the foundation or *pedestal*, e.g. of the laver (q.v.) in the temple-court (“foot,” <sup><02018></sup>Exodus 30:18, etc.); then, the “base over the ledges” (**μΒβᾶν**] *joints*) of the brazen sea (q.v.), in <sup><1072></sup>1 Kings 7:29, apparently explained in ver. 31 as a “work’ of the base” (**Ḳāncēḡ**), perhaps a *pediment-like cornice* covering the joints; but the whole description is exceedingly obscure. **SEE LEDGE.**

2. **hn/km]** *mekonah’*, or **hnḡkm]** *mekunah’*, a foot-piece or *stand* upon which to place the lavers in the temple-service (<sup><1072></sup>1 Kings 7:27-43, etc.). **SEE LAVER.**

## Basel, Confession Of

**SEE BASLE.**

## Basel, Council Of

**SEE BASLE.**

## Ba’shan

(Heb. *Bashan’*, **ṽB**; usually with the art., **ṽBḡ**] *light sandy soil*; Samaritan Ver. **ṽntb**; Targ. **ṽntḡB**, <sup><0981></sup>Psalm 68:13, also **ṽntḡḡ**] the latter, Buxtorf [*Lex. Talm.* col. 370] suggests, may have originated in the mistake of a transcriber, yet both are found in Targ. Jon., <sup><0532></sup>Deuteronomy 33:22; Sept. **Βασάν** and **Βασανῆτις**, Josephus, [Ant. 9:8] and Eusebius [*Onomast.* s.v.] **Βατανάια**), a district on the east of Jordan, the modern *el-Bottein* or *el-Betheneyeh* (Abulfeda, *Tab. Syr.* p. 97). It is not, like Argob and other districts of Palestine, distinguished by one designation, but is sometimes spoken of as the “land of Bashan” (<sup><1051></sup>1 Chronicles 5:11; and comp. <sup><0213></sup>Numbers 21:33; 32:33); and sometimes as “all Bashan” (<sup><0530></sup>Deuteronomy 3:10, 13; <sup><0625></sup>Joshua 12:5; 13:12, 30), but most commonly without any addition. The word probably denotes the peculiar fertility of the soil; by the ancient versions, instead of using it as a proper name, a word meaning *fruitful or fat* is adopted. Thus, in <sup><0213></sup>Psalm 22:13, for *Bashan*, we find in Sept. **πίονες**; Aquila, **λιπαροί**; Symmachus, **σιτιστοί**; and Vulg. *Pingues* (<sup><0570></sup>Psalm 67:16), for *hill of Bashan*; Sept.

ὄρος πῆλον; Jerome (see Bochart, *Hierozoicon*, pt. 1, col. 531), *mons pinguis*. The richness of the pasture-land of Bashan, and the consequent superiority of its breed of cattle, are frequently alluded to in the Scriptures. We read in <sup><1624></sup>Deuteronomy 22:14, of “rams of the breed (Heb. *sons*) of Bashan.” (<sup><3598></sup>Ezekiel 39:18), “Rams, lambs, bulls, goats, all of them fatlings of Bashan.” The oaks of Bashan are mentioned in connection with the cedars of Lebanon (<sup><2103></sup>Isaiah 2:13; <sup><3810></sup>Zechariah 11:2). In Ezekiel’s description of the wealth and magnificence of Tyre it is said, “Of the oaks of Bashan have they made their oars” (<sup><3276></sup>Ezekiel 27:6). The ancient commentators on <sup><3000></sup>Amos 4:1, “the kine of Bashan,” Jerome, Theodoret, and Cyril, speak in the strongest terms of the exuberant fertility of Bashan (Bochart, *Hierozoicon*, pt. 1, col. 306), and modern travelers corroborate their assertions. See Burckhardt’s *Travels in Syria*, p. 286-288; Buckingham’s *Travels in Palest.* 2:112-117.

The first notice of this country is in <sup><0145></sup>Genesis 14:5. Chedorlaomer and his confederates “smote the Rephaims in Ashtaroth Karnaim.” Now Og, king of Bashan, dwelt in Ashtaroth, and “was of the remnant of the Rephaim” (Auth. Vers. “giants”), <sup><0124></sup>Joshua 12:4. When the Israelites invaded the Promised Land, Argob, a province of Bashan, contained “sixty fenced cities, with walls, and gates, and brazen bars, besides unwalled towns a great many” (<sup><0800></sup>Deuteronomy 3:4, 5; <sup><1043></sup>1 Kings 4:13). All these were taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They “turned” from their road over Jordan and “went up by the way of Bashan” — probably very much the same as that now followed by the pilgrims of the Haj route and by the Romans before them — to Edrei, on the western edge of the Lejah. See EDREI Here they encountered Og, king of Bashan, who “came out” probably from the natural fastnesses of Argob only to meet the entire destruction of himself, his sons, and all his people (<sup><0233></sup>Numbers 21:33-35; <sup><0800></sup>Deuteronomy 3:1-3). Argob, with its 60 strongly fortified cities, evidently formed a principal portion of Bashan (<sup><0800></sup>Deuteronomy 3:4, 5), though still only a portion (ver. 13), there being besides a large number of unwalled towns (ver. 5). Its chief cities were Ashtaroth (i.e. Beeshterah, comp. <sup><0227></sup>Joshua 21:27 with <sup><0367></sup>1 Chronicles 6:71), Edrei, Golan, Salcah, and possibly Mahanaim (<sup><0830></sup>Joshua 13:30). Two of these cities, viz. Golan and Beeshterah, were allotted to the Levites of the family of Gershom, the former as a “city of refuge” (<sup><0227></sup>Joshua 21:27; <sup><0367></sup>1 Chronicles 6:71). The important district was bestowed on the half tribe of Manasseh (<sup><0830></sup>Joshua 13:29-31),

together with “half Gilead.” After the Manassites had assisted their brethren in the conquest of the country west of the Jordan, they went to their tents and to their cattle in the possession which Moses had given them in Bashan (<sup><627></sup>Joshua 22:7, 8). It is doubtful, however, whether the limits of this tribe ever extended over the whole of this region. *SEE MANASSEH*. Solomon appointed twelve officers to furnish the monthly supplies for the royal household, and allotted the region of Argob to the son of Geber (<sup><1043></sup>1 Kings 4:13). Toward the close of Jehu’s reign, Hazael invaded the land of Israel, and smote the whole eastern territory, “even Gilead and Bashan” (<sup><203></sup>2 Kings 10:33; Joseph. *Ant.* 9:8, 1); but after his death the cities he had taken were recovered by Jehoash (Joash) (<sup><235></sup>2 Kings 13:25), who defeated the Syrians in three battles, as Elisha had predicted (<sup><239></sup>2 Kings 13:19; Joseph. *Ant.* 9:8, 7). After this date, although the “oaks” of its forests and the wild cattle of its pastures — the “strong bulls of Bashan” — long retained their proverbial fame (<sup><326></sup>Ezekiel 27:6; <sup><222></sup>Psalms 22:12), and the beauty of its high downs and wide-sweeping plains could not but strike now and then the heart of a poet (<sup><301></sup>Amos 4:1; <sup><685></sup>Psalms 68:15; <sup><519></sup>Jeremiah 50:19; <sup><374></sup>Micah 7:14), yet the country almost disappears from history; its very name seems to have given place as quickly as possible to one which had a connection with the story of the founder of the nation (<sup><347></sup>Genesis 31:47-8), and therefore more claim to use. Even so early as the time of the conquest, “Gilead” seems to have begun to take the first place as the designation of the country beyond the Jordan, a place which it retained afterward to the exclusion of Bashan (comp. <sup><629></sup>Joshua 22:9, 15, 32; <sup><721></sup>Judges 20:1; <sup><607></sup>Psalms 60:7; 108:8; <sup><372></sup>1 Chronicles 27:21; <sup><259></sup>2 Kings 15:29). Indeed “Bashan” is most frequently used as a mere accompaniment to the name of Og, when his overthrow is alluded to in the national poetry. After the captivity the name Batanaea was applied to only a part of the ancient Bashan; the three remaining sections being called Trachonitis, Auranitis, and Gaulanitis (Lightfoot’s *Works*, 10:282). All these provinces were granted by Augustus to Herod the Great, and on his death Batanaea formed a part of Philip’s tetrarchy (Joseph. *War*, 2:6, 3; *Ant.* 18:4, 6). At his decease, A.D. 34, it was annexed by Tiberius to the province of Syria; but in A.D. 37 it was given by Caligula to Herod Agrippa, the son of Aristobulus, with the title of king (<sup><421></sup>Acts 12:1; Joseph. *Ant.* 18:6, 10). From the time of Agrippa’s death, in A.D. 44, to A.D. 53, the government again reverted to the Romans, but it was then restored by Claudius to Agrippa II (<sup><453></sup>Acts 25:13; Joseph. *Ant.* 20, 7, 1).

The ancient limits of Bashan are very strictly defined. It extended from the “border of Gilead” on the south to Mount Hermon on the north (~~(688B)~~ Deuteronomy 3:3, 10, 14; ~~(621B)~~ Joshua 12:5; ~~(432B)~~ 1 Chronicles 5:23), and from the Arabah or Jordan valley on the west to Salcah and the border of the Geshurites and the Maacathites on the east (~~(621B)~~ Joshua 12:3-5; ~~(680)~~ Deuteronomy 3:10). The sacred writers include in Bashan that part of the country eastward of the Jordan which was given to half the tribe of Manasseh, situated to the north of Gilead. Bochart incorrectly places it between the rivers Jabbok and Arnon, and speaks of it as the allotment of the tribes of Reuben and Gad (~~(462B)~~ Numbers 32:33). Of the four post-exilian provinces, Gaulanitis, Auranitis, Trachonitis, and Batanaea, all but the third have retained almost perfectly their ancient names, the modern Lejah alone having superseded the Argob and Trachonitis of the Old and New Testaments. The province of Jaulan is the most western of the four; it abuts on the Sea of Galilee and the Lake of Merom, from the former of which it rises to a plateau nearly 3000 feet above the surface of the water. This plateau, though now almost wholly uncultivated, is of a rich soil, and its north-west portion rises into a range of hills almost everywhere clothed with oak forests (Porter, 2:259). No less than 127 ruined villages are scattered over its surface. *SEE GOLAN*. The Hauran is to the southeast of the last named province and south of the Lejah; like Jaulan, its surface is perfectly flat, and its soil esteemed among the most fertile in Syria. It too contains an immense number of ruined towns, and also many inhabited villages. *SEE HAURAN*. The contrast which the rocky intricacies of the Lejah present to the rich and flat plains of the Hauran and the Jaulan has already been noticed. *SEE ARGOB*. The remaining district, though no doubt much smaller in extent than the ancient Bashan, still retains its name, modified by a change frequent in the Oriental languages. *Ard el-Bataniyeh* lies on the east of the Lejah and the north of the range of Jebel Hauran or ed-Druze (Porter, 2:57). It is a mountainous district of the most picturesque character, abounding with forests of evergreen oak, and with soil extremely rich; the surface studded with towns of very remote antiquity, deserted, it is true, but yet standing almost as perfect as the day they were built. For the boundaries and characteristics of these provinces, and the most complete researches yet published into this interesting portion of Palestine, see Porter’s *Damascus*, vol. 2; comp. Schwarz, *Palest.* p. 219; *Jour. Sac. Lit.* Jan. 1852, p. 363, 364; July, 1854, p. 282 sq.; Porter, *Giant Cities* (Lond. 1865).

## Ba'shan-ha'voth-Ja'ir

(Heb. *hab-Bashan' Chavvoth' Yair'*, *רְיָאֵת וַיְבִי־בַחֵי*, the *Bashan* of the villages of *Jair*; Sept. Βασάν Αὐὸθ [v. r. Θανὸθ] Ἰαίρ), the general name imposed by *Jair*, the son of *Manasseh*, upon the region of *Argob* (q.v.), conquered by him in *Bashan* (<sup><0284></sup>Deuteronomy 3:14), containing sixty cities, with walls and brazen gates (<sup><0630></sup>Joshua 13:30; <sup><1043></sup>1 Kings 4:13). It is elsewhere (<sup><0241></sup>Numbers 22:41) called simply *HAVOTH-JAIR* *SEE HAVOTH-JAIR* (q.v.).

## Bash'emath

(Heb. *Basmath'*, *תַּמְצַבִּי* elsewhere more correctly Anglicized "Basmath," q.v.), the name of two females.

1. A daughter of *Ishmael*, the last married (B.C. 1926) of the three wives of *Esau* (<sup><0303></sup>Genesis 36:3, 4,13), from whose son, *Reuel*, four tribes of the *Edomites* were descended. When first mentioned she is called *Mahalath* (<sup><0289></sup>Genesis 28:9); while, on the other hand, the name *Bashemath* is in the narrative (<sup><0234></sup>Genesis 26:34) given to another of *Esau's* wives, the daughter of *Elon* the *Hittite*. It is remarkable that all *Esau's* wives receive different names in the genealogical table of the *Edomites* (*Genesis* 36) from those by which they have been previously mentioned in the history. Thus:

### GENEALOGY. NARRATIVE.

(<sup><0302></sup>Genesis 36:2, 3.) (<sup><0234></sup>Genesis 26:34; 28:9)

1. *Adah*, daughter of *Elon*. 2. *Bashemath*, d. of *Elon*.
2. *Aholibamah*, d. of *Anah*. 1. *Judith*, d. of *Beer*i.
3. *Bashemath*, d. of *Ishmael*. 3. *Mahalath*, d. of *Ishmael*.

Whatever be the explanation of this diversity of names, there is every reason for supposing that they refer to the same persons respectively, and we may well conclude with *Hengstenberg* that the change of all the names cannot have arisen from accident; and, farther, that the names in the genealogical table, which is essentially an *Edomitish* document, are those which these women respectively bore as the wives of *Esau* (*Hengstenberg, Auth. d. Pent. 2:277*; English transl. 2:226). This view is confirmed by the fact that the *Seirite* wife, who is called *Judith* in the narrative, appears in



the genealogical account under the name of *Aholibamah* (q.v.), a name which appears to have belonged to a district of Idumaea (<sup><01364></sup>Genesis 36:41). The only ground for hesitation or suspicion of error in the text is the occurrence of this name Bashemath both in the narrative and the genealogy, though applied to different persons. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so, it is impossible to determine which is erroneous. *SEE ESAU.*

2. A daughter of Solomon and wife of one of his officers (<sup><1045></sup>1 Kings 4:15, A.V. "BASMATH").

### Bashmuric Version

*SEE EGYPTIAN VERSIONS.*

### Basier

*SEE BASIRE.*

### Basil

(from *Βασιλῆϊος*, *Basilios*), ST., "the Great," one of the most eminent of the Greek fathers, was born about the end of the year 328, probably at Neocaesarea. He began his studies at Caesarea, in Palestine, whence he proceeded to Constantinople to hear the famous Libanius, and thence to Athens, where he contracted an intimate friendship with Gregory Nazianzen. About 355 he returned to his own country, but soon after left his home again and traveled into Libya, visiting the famous monasteries of those countries. Upon his return he was first made reader in the church of Caesarea, and afterward ordained deacon. But about the year 358 he retired into a solitude of Pontus, where he built a monastery near that of his sister Macrina (q.v.), and with his brothers, Peter and Naucratius, and several others, he followed an ascetic life, and, drawing up a rule for his community, became the founder of the monastic life in those regions. In 364 (or 362) he was ordained priest by Eusebius, and in 369 or 370, on the death of Eusebius, was elected bishop of Caesarea, after great opposition, which was finally overcome only by the personal efforts of the aged Gregory of Nazianzus. But the emperor Valens soon began to persecute



him because he refused to embrace the doctrine of the Arians, of which he and Gregory of Nazianzus were strenuous opponents. The death of Valens's son gave freedom of action to Basil, who devoted his efforts to bring about a reunion between the Eastern and Western churches, which had been divided upon points of faith, and in regard to Meletius and Paulinus, two bishops of Antioch. The Western churches acknowledged Paulinus for the legal bishop; Meletius was supported by the Eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was also engaged in some contests relating to the division which the emperor had made of Cappadocia into two provinces. Eustathius, bishop of Sebaste, had been a friend of Basil, and had planted monasticism in Asia, a pursuit in which Basil fully sympathized; but Eustathius openly embraced Arianism, and Basil in 373 broke with him and wrote against him. He also wrote against Apollinaris; in fact, he took a part in most of the controversies of his age. He died Jan. 1, 379, with these words on his lips: "O Lord, into thy hands I commend my spirit." Basil was a man of great piety, profound learning, and great eloquence. During the Arian controversy he was an unflinching champion of the orthodox doctrine. At first, through fear of Sabellianism, he preferred the *homoiousian* formula; but in the strifes which followed, he was brought to clearer apprehension of the question, and acknowledged the Nicene Creed, which he ever afterward steadfastly maintained. For a statement of his view of the Trinity, see Dorner, *Doctrine of the Person of Christ*, Edinb. ed., Div. I, vol. 2, p. 305 sq. **SEE ARIANISM**. The Greek Church honors him as one of its most illustrious saints, and celebrates his festival January 1st. The works of Basil were first published, with a preface of Erasmus, at Basle, 1532; a better edition, with Latin translation and notes, was published by the Jesuits Fronton le Duc and Morel (Paris, 1618, 2 vols. fol., and again 1638, 3 vols. fol.). Valuable contributions to a more correct edition were made by the Dominican Combefis, in his work *Basilii Magnus, ex integro recensitus* (Paris, 1679, 2 vols. 8vo). The most complete edition was prepared by the Benedictine Garnier (Paris, 1721-1730, 3 vols. folio), reprinted in the excellent Paris edition of 1839 (6 vols. royal 8vo). The contents of the Benedictine edition (1721-30, 3 vols.) are as follows: Tom. 1:

- (1.) Homiliae in Hexaameron novem;
- (2.) Homilies in quosdam Psalmos, viz. 1, 7, 14 (part), 23, 29, 32, 33, 44,

45, 48, 59, 61, 104;

**(3.)** Libri adversus Eunomium 5.

Appendix, complectens Opera quaedam Basilio falso adscripta, quibus Opus Eunomii adjungitur. Tom. ii:

**(1.)** Homilies de Diversis 24;

**(2.)** Ascetica, viz.

**(i.)** Praevia Institutio ascetica;

**(ii.)** Sermo asceticus de Renunciatione Saeculi, etc.;

**(iii.)** Sermo de ascetica Disciplina, etc.;

**(iv.)** Prooemium de Judicio Dei;

**(v.)** Sermo de Fide;

**(vi.)** Index Moralium;

**(vii.)** Initium Moralium;

**(viii. and ix.)** Sermo asceticus;

**(x.)** Prooemium in Regulas fusius tractatas;

**(xi.)** Capita Regularum fusius tractatarum;

**(xii.)** Regulae fusius tractatae;

**(xiii.)** Poenae in Monachos delinquentes;

**(xiv.)** Epitimia in Canonicas;

**(xv.)** Capita Constitutionum;

**(xvi.)** Constitutiones Monasticae;

**(xvii.)** Homilia de Spiritu S.;

**(xviii.)** Homilia in aliquot Scrip. Locis, dicta in Lazicis;

**(xix.)** Homilia in Sanctam Christi Generationem;

**(xx.)** Homilia de Poenitentia;

**(xxi.)** Homilia in Calumniatores S. Trinitatis;

**(xxii.)** Sermo de Libero Arbitrio;

**(xxiii.)** Homilia in illud. "Ne dederis somnum oculis tuis," etc.;

**(xxiv.)** Homilia 3 de Jejunio;

**(xxv.)** Sermo asceticus;

**(xxvi.)** Liber 1 de Baptismo;

**(xxvii.)** Liber 2 de Baptismo;

**(xxviii.)** Liturgia S. Basilii Alexandrina;

**(xxix.)** Liturgia S. Basilii Coptica;

**(xxx.)** Tractatus de Consolatione in Adversis;

**(xxxi.)** De Laude solitariae Vitae;

**(xxxii.)** Admonitio ad Filium Spiritualem;

- (3.) Homiliae [8] S. Basilii quas transtulit Ruffinus e Graeco in Latinum;  
 (4.) Notes Frontonis Ducaei; (5.) Note et Animad. F. Morelli.

Tom. 3:

- (1.) Liber de Spiritu Sancto (Erasmus was the first to dispute the authenticity of this book, which is undoubtedly the work of St. Basil. — See Casaubon, *Exercit.* 16, cap. 43. — Cave; Dupin);
- (2.) S. Basilii Epistolae, distributed chronologically into three classes — Class 1, containing those which were written from 357 to 370, i.e. before his episcopate, to which are added some of doubtful date; Class 2, from 370 to 378; Class 3, Epistles without date, doubtful and spurious. Appendix: Sermones 24 de Moribus, per Symeonem Magistrum et Logothetam, selecti ex omnibus S. Basilii operibus; De Virginitate liber. A. Jahn published, as a supplement to this edition, *Animadversiones in Basilii M. Opera* Fascic. I (Bern. 1842). The best selection from his works, containing all, indeed, that ordinary theological students need, is that of Leipzig, 1854, forming the second volume of Thilo's *Bibliotheca Patrum Graecorum Dogmatica*. His writings are divided into, (1.) polemical, (2.) liturgical, (3.) exegetical, (4.) ascetic. Among his polemical books, that on the Holy Spirit, and the five books against the Eunomians, are the most important. His liturgical writings are of great value, and some of his services are still, in abridged forms, in use in the Greek Church. Both by his example and his writings he was the substantial founder of monasticism in the East, so that it is common, though erroneous, to call all Oriental monks Basilians (q.v.). A. Jahn, in the treatise *Basilii Plotinizans* (1831), tried to show that Basil had largely copied from Plotinus. His *Liturgia Alexandrina Graeca* is given in Renaudot, *Lit. Orient. Collectio*, vol. 1. For a list of his genuine writings, as well as of those thought to be spurious, see Cave, *Hist. Lit.* anno 370; Lardner, *Works*, 4:278. See also Feiffer, *Dissert. de Vita Basilii* (Groning. 1828, 8vo); Bohringer, *Kirchengeschichte in Biographien*, 1:2,153; Dupin, *Eccl. Writers*, cent. 4; Hermantius, *Vie de St. Basile le Grand* (Paris, 1574, 2 vols. 4to); Klose, *Basilii der Grosse* (Strals. 1835, 8vo); Fialon, *Etude hist. et liter. 'sur St. Basile* (Paris, 1866); Palmer, *Origines Liturgicae*, 1:46; Villemain, *Eloquence au IV<sup>me</sup> Siecle*, p. 114; Landon, *Eccl. Dict.* 2:62.

## Basil Or Basilius

some time a physician, was ordained bishop of Ancyra by the bishops of the Eusebian party in the room of Marcellus, whom they had deposed; but Basil was himself excommunicated, and his ordination annulled, in the council of Sardica in 347, though he still retained the see. He was an opponent of the Arians, but was still considered as the head of the Semi-Arians. This opinion Basil procured to be established by a council held at Ancyra in the year 358, and subsequently defended it both at Seleucia and Constantinople against the Eudoxians and Acacians, by whom he was deposed in 360. Jerome (*De Viris illust.* 89) informs us that Basil wrote a book against Marcellus, his predecessor, a treatise *De Virginitate*, and some other smaller pieces, of which no remains are extant. Basil is warmly commended by Theodoret for his exemplary life, which was probably the secret of his influence with the emperor Constantius; and Sozomen speaks of him as celebrated for learning and eloquence. See. Cave, *Hist. Lit.* anno 347; Dupin, *Eccl. Writers*, cent. 4; Theodoret, *Hist. Eccles.* 2:27; Sozomen, *Hist. Eccles.* bk. 2; Socrates, *Hist. Eccles.* bk. 2; Lardner, *Works*, 3, 589.

## Basil

bishop of Seleucia in Isauria (not to be confounded with the Basil who was the intimate friend of Chrysostom). At the Council of Constantinople in 448, he gave his vote for the condemnation of Eutyches; but in the following year, at the robber-council of Ephesus, through fear of the threats and violence of Dioscorus, or from actual weakness and fickleness of judgment, he took precisely the opposite ground, and anathematized the doctrine of two natures in Jesus Christ. In the Council of Chalcedon, 451, Basil, together with the other leaders in the assembly at Ephesus, was deposed, but in the fourth session of the council he was restored to his dignity. He wrote *Forty-three Homilies*; seventeen on the Old, and twenty-six on the New Testament (Dupin reckons only forty). These were published in Greek at Heidelberg (1596, 8vo); Greek and Latin, with notes, by Dausque (Heidelb. 1604, 8vo), to ether with the *Oratio in Transfigurationem Domini*, in Greek and Latin. The following are supposed to be spurious:

**1.** *A Demonstration of the Coming of Christ*, against the Jews, in Latin, ed. by Turrianus (Ingolstadt, 1616, 4to); Greek, in the Heidelberg edition

of the *Homilies* (1596). This is clearly, from its style, not the work of Basil, and is not found in any MS. of his writings.

2. *Life and Miracles of St. Thecla*, virgin and martyr, which, according to Caveare, is evidently the work of some Greek monk of a late age, edited by Pantinus, Antwerp (1608, Gr. and Lat.). All the above were published in Greek and Latin (Paris, 1622, fol.), with the works of Gregory Thaumaturgus. See Cave, *Hist. Lit.* anno 448; Dupin, *Eccl. Writers*, cent. 5, p. 28; Landon, *Eccl. Dict. s.v.*

### Basil Or Basilius

chief of the *Bogomiles* of the twelfth century. This sect took its rise in Bulgaria Though it is likely that their enemies laid false charges against them, it is clear that they held many corrupt ideas and practices. From their habit of incessant praying they derived the name of Bogomili, which in the Sclavonic language means "God have mercy upon us." In their notions they resembled the Manichaeans and Paulicians, which last sect arose about the same time. They denied the Trinity; held that the body of Jesus was a phantom, and that Michael the archangel was incarnate. They opposed the worship of the Virgin, of the saints, and of images. They affected an appearance of extreme sanctity, and wore the monkish dress. Basilius was a physician, and had twelve principal followers, whom he designated his apostles, and also some women, who went about spreading the poison of his doctrine everywhere. When before the council called by the patriarch John IX in 1118 to examine into the matter, Basilius refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself was condemned in the above-mentioned council, and burnt in this year. Several of his followers, when seized, retracted; others, among whom were some of those whom he called his apostles, were kept in prison, and died there. Several councils were held upon this subject. See Neander, *Ch. Hist.* 4:555 sq.; Landon, *Eccl. Dict.* 2:67. **SEE BOGOMILES.**

### Basil (St.), Liturgy Of

one of the three liturgies used in the Greek Church, the other two being those of St. Gregory and St. Chrysostom. They are read at distinct seasons of the year; that of, Basil being read on the five Sundays of the Great Lent, on the Thursdays and Saturdays of the Holy Week, on the eves of

Christmas and the Epiphany, and on the first day of the year. — Palmer, *Orig. Liturg.* 1:46 sq. *SEE BASIL*; *SEE LITURGIES*.

## Basilean Manuscript

### Picture for Basilean Manuscript

(CODEX BASILENSIS); the name of two important MSS. of the Greek Test. now in the public library of Basle. *SEE MANUSCRIPTS (BIBLICAL)*.

**1.** An uncial copy of the Four Gospels, with a few hiatus (~~☞~~ Luke 3:4-15; 24:47-53, being wanting; while ~~☞~~ Luke 1:69-2: 4; 12:58-13. 12; 15:5-20, are by a later hand), usually designated as E of the Gospels (technically K, 4:35; formerly B, 6:21). It is written in round full letters, with accents and breathings, one column only on the page, with the Ammonian sections; but, instead of the Eusebian canons, there is a kind of harmony of the Gospels noted at the foot of each page by a reference to the parallel sections in the other evangelists. This MS. appears to belong to the eighth century, and the additions of a subsequent hand seem to indicate that they were made in the ninth century. It appears that it was formerly used as a church MS. at Constantinople, and it may be considered to be one of the best specimens of what has been called the Constantinopolitan class of texts. It was presented to a monastery in Basle by Cardinal de Ragusio in the fifteenth century. Wetstein collated this MS., and this was also done (independently) by Tischendorf, Muller of Basle, and Tregelles. It has never been published in full. — Tregelles, in Horne's *Introd.*, new ed. 4, 200; Scrivener, *Introduction*, p. 103 sq.

**2.** A cursive MS. of the entire N.T. except the Apocalypse, numbered 1 of the Gospels, Acts, and Epistles (technically designated as K, 3:3; formerly B, 6:27). It was known to Erasmus, who, however, used it but little, although his associates thought highly of it. It was for a considerable time in the possession of Reuchlin, who borrowed it from the Dominican monks at Basle: the latter received it from Cardinal doe Ragusio. Wetstein was the first who thoroughly examined it; he used it with great commendation at first, but afterward disparaged it. The reason for these discordant opinions is doubtless to be found in the character of the MS. itself, which differs greatly in the several portions. The Acts and Epistles contain a text of no great importance; but the text of the *Gospels* (now bound at the end of the vol.) is very remarkable, adhering pretty closely to the oldest class of uncials. The last has recently been collated (independently) by Tregelles

and Dr. Roth. There are 38 lines in each page, elegantly and minutely written, with breathings, accents, and *iota subscripta*, and a few illuminations. It has, apparently on good grounds, been assigned to the tenth century. Codex 118 of the Bodleian Library seems to be a copy from it. — Tregelles, *ut sup.* p. 208 sq.; Scrivener, p. 142.

### Basilian Manuscript

(CODEX BASILIANUS), an uncial copy of the whole Apocalypse (of which it is usually designated as B), found among ancient homilies of Basil and Gregory of Nyssa, and valuable from the scarcity of early MSS. of the Revelation. It derives its name from having formerly belonged to the Basilian monastery at Rome (then designated as No. 105), but it is now deposited in the Vatican library (where it is known as 2066). It was first known from a notice and facsimile by Blanchini (*Evangeliariorum Quadruplex*. 1748, 2:525). Wetstein requested a collation of it from Cardinal Quirini, but the extracts sent came too late for publication in his N.T., and proved very loose and defective. When Tischendorf was at Rome in 1843, although forbidden to collate it anew, he was permitted to make a few extracts, and improved the privilege so well as to compare the whole text with a Greek Test. He published the result in his *Monumenta Sacra Inedita* (1846, p. 407-432), which Tregelles, who was allowed to make a partial examination of the codex in 1845, has since somewhat corrected. Card. Mai has published it, in order to supply the text of the Apocrypha in his edition of the Cod. Vaticanus, but the work is very imperfectly done. In form this MS. is rather an octavo than a folio or quarto. The letters are of a peculiar kind, simple and unornamented, leaning a little to the right; they hold a sort of middle place between the square and the oblong character. Several of them indicate that they belong to the latest uncial fashion. The breathings and accents are by the first hand, and pretty correct. It probably belongs to the beginning of the 8th century. — Tregelles, in Horne's *Introd.*, new ed. 4:206 sq.; Scrivener, *Introduction*, p. 140 sq. **SEE MANUSCRIPTS, BIBLICAL.**

### Basilians

#### Picture for Basilians

monks and nuns following the rule of St. Basil the Great, first published A.D. 263. The order spread with so great rapidity that it is said to have numbered at the death of the founder about 90,000 members. In the West

it established convents in Spain, Italy, Germany, and Sarmatia, and the Basilian rule, up to the time of St. Benedict, was the basis of all monastic institutions. After the separation of the Greek Church from the Roman, the Basilian order remained the only one in the Greek churches of Russia (where there are about 400 monasteries of monks with about 6000 monks, and about 110 monasteries of nuns with some 3000 nuns), Austria (which in 1849 had 44 monasteries of monks with 271 members, but no nuns), and Greece, and in the Armenian Church. In Turkey, where especially the monastic establishments of Matthew Athos (q.v.) are celebrated, all the convents of the Greek Church follow the rule of St. Basil, with the exception of those on Mts. Sinai and Lebanon.

In the Roman Church, the monks of St. Basil, formerly constituting several independent communities, were placed by Pope Gregory XIII, in 1579, under an abbot-general. They were divided into the provinces of Rome, Calabria, Sicily, Spain, Germany, and Poland, and followed partly the Greek, partly the Roman rite. A congregation of *Reformed* Basilians (Tardonites) was established by Matteo de-la Fuente in Spain in 1557, and joined by a part of the Spanish convents. In Germany and Spain they disappeared with the other convents. In Russia, large numbers of Basilians, together with the whole, body of United Greeks, separated from the Roman Church in 1839. At present only a few convents of Basilians acknowledge the jurisdiction of the pope. They are divided into four congregations:

- (1.) the *Ruthenian*, in Russia, Poland, and Hungary, with 24 houses;
- (2.) the *Italian*, the principal convent of which is that of St. Savior at Messina, in Sicily, which still preserves the Greek rite;
- (3.) the *French*, which has its principal house at Viviers;
- (4.) the *Melchite*, in the United Greek Church of Asia Minor, which held, a few years ago, a general chapter, under the presidency of the papal delegate in Syria.

According to the historians of the order, it has produced 14 popes, numerous patriarchs, cardinals, and archbishops, 1805 bishops, and 11,805 martyrs. One house of Basilians is at Toronto, Canada. Altogether there are about fifty houses with 1000 members. See Helyot, *Ordres Religieux*, 1:379 sq.



## Basilica

### Picture for Basilica

(from [στοὰ βασιλική](#), one of the porches or colonnades facing the Agora at Athens), the name of an ancient secular building, afterward applied to Christian church edifices. On the overthrow of the kings at Athens, their power was divided among several *archons*. The remains of the old power were, however, too strong to be swept all away, and the charge of the Eleusinian mysteries, of the flower-feasts of Bacchus, of all legal processes concerning matters of religion, and of all capital offenses, was referred to the [ἄρχων βασιλεύς](#) (comp. with *rex sacrorum* in the republic of Rome). This archon held his court in the *stoa basilica*. Basilicas for similar purposes were built in all the chief cities of Greece and her colonies, and later in Rome and the Roman colonial cities. They were built with as great splendor -and architectural merits as the temples themselves. Those in Italy were devoted to purposes of business (like our modern bourses or exchanges), and to general legal processes. They had a central nave, separated from two side aisles by grand colonnades. This space was devoted to business. Above the side aisles were galleries for spectators and others. At the rear end was a semicircular space, separated from the main part by gratings when court was held. In Rome there were 29 (others say 22) of these basilicas.

When Christianity took possession of the Roman empire, these basilicas were taken as models for church edifices. The pagan temples were built for residences of the deities, not for holding large bodies of people; and also, being given to unholy purposes, could not be used or copied in Christian churches. The basilicas, on the other hand, had been polluted by no heathen rites, and corresponded with the traditional synagogue in much of their interior construction. Some of the basilicas were given to the Church, and devoted to sacred purposes; and the same plan of building was followed in new church edifices. The plan included a broad central nave with a pointed roof (instead of the arched roof of the classic Roman basilica or the open nave of the Grecian), and on each side were one or two side aisles, covered by a single roof. In the semicircular apsis, opposite the entrance, the seats of the judges were appropriated by the bishops. In front of this, and under the round arched tribune, was the high altar over the crypt (q.v.). Beyond this were two pulpits, one on each side of the nave, for reading the Scriptures and preaching. The pillars in the colonnades separating the aisles

were joined by round arches instead of beams, as in the Roman basilicas. During the *basilican* period (A.D. 300 to A.D. 700-800. no towers or spires were built. In Rome the oldest; basilicas are those of St. Peter, St. Paul, St. John Lateran, St. Clement, Sta. Maria in Trastevere, and St. Lawrence. Others, as Sta. Maria Maggiore, Sta. Agnes, Sta. Croce in Jerusalem, were built after the true basilican period, as were also the present edifices of St. Peter, St. Paul, and St. John Lateran. St. Clement, and SS. Nereo and Achilleo, preserve most distinctly the features of the original *basilica*. Out of Rome, the best preserved ancient basilicas are those of St. Apollinari in Classe (near Ravenna), and of St. Apollinari in Ravenna. Basilican churches were built extensively in Asia Minor, other parts of Italy, and South France, and in these last two this style has ever exercised almost a controlling influence on ecclesiastical architecture. It gave also the general ground plan and many other elements to the succeeding Romanesque, and even to the contemporary Byzantine styles. In the same general style are the churches of St. Boniface (Roman: Catholic) in Munich, and of St. Jacob (Protestant) in Berlin, both built within the last twenty years. There is no prospect, however, that the style will ever be generally adopted in the erection of modern churches. See Zestermann, *De Antic. et Christ. Basilicis* (Brussels, 1847); Bunsen, *Die Christlichen Basiliken Roms* (Munich, 1843); Kugler, *Geschichte der Baukunst* (Stuttgart, 1859); Fergusson, *History of Architecture*; Bingham, *Orig. Eccles.* bk. 8, ch. 1, § 5. **SEE ARCHITECTURE; SEE CHURCH EDIFICES.**

## Basilides

the chief of the Egyptian Gnostics in the second century. The place of his birth is unknown; some call him a Syrian, others a Persian, others an Egyptian. According to Clemens Alex. (*Strom.* 7:17) he appeared in the reign of Hadrian; Baronius and Pearson suppose him to have begun his heresy in the latter part of the first century. The probable date of his death is A.D. 125-130. He published a book which he called "the Gospel," and wrote also 24 books exegetical of the Gospel, but whether it was a comment upon his own "Gospel" or upon the four evangelists is uncertain. He left a son, Isidorus, who defended his opinions. Fragments of both Basilides and Isidorus are given in Grabe, *Spicileg.* saec. 2, p. 37, 64. (Burton, *Eccles. Hist.* Lect. 15; Burton, *Bampton Lectures*, note 13.) Our knowledge of Basilides is chiefly derived from Irenaeus (*Adv. Haer.* 1:24), Epiphanius (*Haer.* 24), and the newly discovered *Philosophoumena* (bk. 7)

of Hippolytus (q.v.). Eusebius (*Hist. Eccl.* 4:7) speaks of a refutation of Basilides by Agrippa Castor.

He taught that the supreme God, perfect in wisdom and goodness, the unbegotten and nameless Father, produced from his own substance seven *aeons* of a most excellent nature. According to Ireneus (*Adv. Haer.* 1:24), from the self-existent Father was born **Νοῦς**, Intelligence; from *Nous*, **Δόγος**, the Word; from *Logos*, **Φρόνησις**, Prudence; from *Phronesis*, **Σοφία** and **Δύναμις**, Wisdom and Power; from *Dunamis* and *Sophia*, Powers, Principalities, and Angels, by whom the first heaven was made; from these sprung other angels and other heavens to the number of three hundred and sixty-five of each, whence are so many days in the year. The angels which uphold the lower heaven made all things in this world, and then divided it among themselves; the chief of which is the God of the Jews, who wished to bring other nations into subjection to His people, but was opposed. The self-existent Father, seeing their danger, sent his first-begotten *Nous*, the Christ, for the salvation of such as believed in Him: He appeared on earth as a man, and wrought miracles, but He did not suffer. The man Jesus suffered, but not in any vicarious sense; the divine justice will not allow one being to suffer for another. It seems, therefore, that the modern rationalistic views as to the expiation, of Christ are derived, not from the apostles, but from the Gnostics. (See Shedd, *History of Doctrines*, 2:205.) Irenaeus charges Basilides with holding-that Simon of Cyrene was compelled to bear Christ's cross, and was crucified for Him; that he was transformed into the likeness of Jesus, and Jesus took the form of Simon, and looked on, laughing at the folly and ignorance of the Jews; after which He ascended into heaven. But it is not certain, or even likely, that the charge is well-founded. Basilides farther taught that, men ought not to confess to him who was actually crucified, but to Jesus, who was sent to destroy the works of the makers of this world. The soul only was to be saved, not the body. The prophecies are from the makers of the world; the law was given by the chief of them, who brought the people out of Egypt. It is said that the followers of Basilides partook of things offered to idols without scruple, and all kinds of lewdness were esteemed indifferent, and that they practiced magic and incantations.

One of the most marked features of the system of Basilides was his distribution of the local positions. of the three hundred and sixty-five heavens, according to the theories of mathematicians, the prince of which

is called *Abraxas*, a name having in it the number three hundred and sixty-five. *SEE ABRAXAS*,

The system has been thus briefly stated: “Basilides placed at the head of his system an incomprehensible God, whom he called non-existent (οὐκ ὄν), and the ineffable (ἄρρητος), the attributes of whom he made living personified powers, unfolded from his perfection; as the *Spirit, Reason; Thought, Wisdom, and Power*, who were the executors of his wisdom. To these he added the *moral attributes*, showing the activity of the Deity’s almighty power, namely, *Holiness and Peace*. The number *seven* was a holy number with Basilides; besides these seven powers, in accordance with the seven days of the week, he supposed seven similar beings in every stage of the spiritual world, and that there were, like the days of the year, three hundred and sixty-five such stages or regions, which were represented by the mystical number *Abraxas*, the symbol of his sect. From this emanation world sprung the divine principles of *Light, Life, Soul, and Good*; but there was an empire of evil, which assaulted the divine principles, and forced a union of undivine principles opposed to each, namely, *Darkness to Light, Death to Life, Matter to Soul, Evil to Good*. The Divine Principle, to obtain its original splendor, must undergo a process of purification before it can effect its reunion with its original source; hence arose a kind of metempsychosis, in which the soul passed through various human bodies, and even through animals, according to its desert, and this by way of punishment. Basilides also supposed the passage of the soul, through various living creatures, in order to a gradual development of spiritual life. The Creator of the world he supposed to be an angel acting as an instrument under the supreme God; and to redeem human nature, and to make it fit for communion with Himself and the higher world of spirits, He sent down the highest AEon (*Nous*) for the fulfillment of the work of redemption, who united himself to the man Jesus at, his baptism in Jordan; but the *Nous* did not suffer, only the man Jesus.” The sect flourished for a long time, and did not become extinct till the fourth century. The newly-discovered MS. of Hippolytus (q.v.) gives quite a thorough account of the doctrines of Basilides, which is set forth by Jacobi, in *Basilides Philos. Gnostic*, etc. (Berlin. 1852), and Uhlhorn, *Das Basilidianische System* (Getting. 1855). See also Neander, *Genet. Entuickelung d. vorn. Gnostischen Syst.* (Berl. 1818); *Ch. Hist.* 1:413 sq; Mosheim, *Ch. Hist.* 1:143; *Comm.* 1:416-424; Lardner, *Works*, 8:349 sq.; Matter, *Hist. du Gnosticisme*, 2:63; Schaff, *Ch. Hist.* 1:227237; Hase,

*Church History*, p. 694; Dorner, *Person of Christ*, Per. I, Epoch 1; Gieseler, in *Stud. u. Krit.* 1830, p. 403. *SEE GNOSTICISM.*

## Basilisk

*SEE COCKATRICE.*

## Basin

(in the old editions “bason”). The following words in the original are thus rendered in the English version of the Bible. *SEE CUP; SEE BOWL; SEE DISH*, etc.

1. **גַּ'aj** *aggan'*, prop. a trough for washing, a *laver* (<sup><0246></sup>Exodus 24:6); rendered ‘goblet’ in <sup><0270></sup>Song of Solomon 7:2., where its shape is compared to the human navel; “cup” in <sup><0224></sup>Isaiah 22:24. In the New Test. (<sup><0135></sup>John 13:5), **βιπήρ**, a *ewer* (q.v.).

2. **ר/ρΚ] kephor'**, from the etymology, a *covered* dish or urn, spoken of the golden and silver vessels of the sanctuary (<sup><1387></sup>1 Chronicles 28:17; <sup><0110></sup>Ezra 1:10; 8:27).

3. **qz]nānizrak'**, a vase from which to *sprinkle* any thing; usually of the sacrificial *bowls* (and so occasionally translated); twice of wine-goblets (“bowl,” <sup><0106></sup>Amos 6:6; <sup><0395></sup>Zechariah 9:15). It seems to denote a metallic vessel. The basins for the service of the tabernacle were of brass (<sup><0273></sup>Exodus 27:3), but those of the Temple were of gold (<sup><1018></sup>2 Chronicles 4:8).

4. The term of the most general signification is **āsī saph** (of uncertain etymology; the Sept. renders variously), spoken of the utensils for holding the blood of victims (“bason,” <sup><0222></sup>Exodus 12:22; <sup><0479></sup>Jeremiah 52:19; “bowl,” <sup><0213></sup>2 Kings 12:13), and the oil for the sacred candlestick (“bowl,” <sup><1073></sup>1 Kings 7:50); also of “basons” for domestic purposes (<sup><0173></sup>2 Samuel 17:28), and specially a drinking-“cup” (<sup><0310></sup>Zechariah 12:2). The Targum of Jonathan renders it by **l ps**, an *earthenware vase*, but in some of the above passages it could not have been of this material.

(a.) Between the various vessels bearing in the Auth. Vers. the names of basin, bowl, charger, cup, and dish, it is scarcely possible now to ascertain the precise distinction, as very few, if any, remains are known up to the present time, to exist of Jewish earthen or metal ware, and as the same

words are variously rendered in different places. We can only conjecture their form and material from the analogy of ancient Egyptian or Assyrian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the tabernacle or temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in “the basins, **τιβάη**; or bowls, and afterward sprinkled it on the people (<sup><1246></sup>Exodus 24:6, 8; 39:21; <sup><1005></sup>Leviticus 1:5; 2:15; 3:2, 8:13; 4:5, 34; 8:23, 24; 14:14, 25; 16:15, 19; <sup><809></sup>Hebrews 9:19). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (**μυγαίη** marg. *bowls*) he is said to have made 100 (<sup><1408></sup>2 Chronicles 4:8; <sup><1075></sup>1 Kings 7:45, 46; comp. <sup><1259></sup>Exodus 25:29, and <sup><1384></sup>1 Chronicles 28:14,17). Josephus, probably with great exaggeration, reckons of **φιάλαι** and **σπονδεία** 20,000 in gold and 40,000 in silver, besides an equal number in each metal of **κρατήρες**, for the offerings of flour mixed with oil (*Ant.* 8:3, 7 and 8; comp. Birch, *Hist. of Pottery*, 1:152).

**(b.)** The “basin” from which our Lord washed the disciples’ feet, **νιπήρ**, was probably deeper and larger than the hand-basin for sprinkling, **rysæ** (<sup><2528></sup>Jeremiah 52:18), which, in the Auth. Vers. “caldrons,” Vulg. *lebetes*, is by the Syr. rendered basins for washing the feet (<sup><815></sup>John 13:5). **SEE WASHING (OF FEET AND HANDS).**

### Basire, Isaac

D.D., a learned English divine, was born in the island of Jersey in 1607, and educated at Cambridge. He was made prebendary of Durham 1643, archdeacon of Northumberland 1644. When the rebellion broke out he sided with the king, but was afterward obliged to quit England, and he then traveled to the Levant, etc., to recommend the doctrine and constitution of the English Church to the Greeks. In the Morea he twice preached in Greek, at an assembly of the bishops and clergy, at the request of the metropolitan of Achaia. He made acquaintance with the patriarch of Antioch, visited Jerusalem, where he was respectfully received by the Latin and Greek clergy, and was allowed to visit the church of the Holy Sepulchre in the character of a priest. On his return he was honored with a

chair of divinity in Transylvania, and on reaching England was restored to his preferments. He died in October, 1676. His principal works are, 1. *Deo et Ecclesiae Sacrum*, or Sacrilege arraigned and condemned by St. Paul, <sup><4122></sup>Romans 2:22 (Lond. 1668, 8vo): — 2. *Di triba de Antiqua Ecclesiae Britannicae Libertate*: — 3. *The ancient Liberty of the Britannic Church* (Lond. 1661, 8vo). A memoir of Basire, with his correspondence, by Dr. Darnell, was published in 1831 (Lond. 8vo). — Landon, *Eccl. Dict.* 2:73.

## Basket

### Picture for Basket 1

the rendering in the Auth. Vers. of the following words:

1. SAL, **l si** (Sept. usually **κόφινος** or **σπυρίς**, as in the N.T.), the most general term, so called from the *twigs* of which it was originally made; specially used, as the Greek **κανοῦν** (Hom. *Od.* 3, 442) and the Latin *canistrum* (Virg. *En.* 1:701), for holding bread (<sup><4416></sup>Genesis 40:16 sq.; <sup><4238></sup>Exodus 29:3, 23; <sup><4482></sup>Leviticus 8:2, 26, 31; <sup><4465></sup>Numbers 6:15,17,19). The form of the Egyptian breadbasket is delineated in Wilkinson's *Anc. Egypt.* 3, 226, after the specimens represented in the tomb of Rameses III. These were made of gold (comp. Hom. *Od.* 10:355), and we must assume that the term *sal* passed from its strict etymological meaning to any vessel applied to the purpose. In <sup><4469></sup>Judges 6:19, meat is served up in a *sal*, which could hardly have been of wicker-work. The expression "white baskets," **yLe yræ** (<sup><4416></sup>Genesis 40:16), is sometimes referred to the material of which the baskets were made (Symmachus, **κανᾶ βαινᾶ**), or the white color of the peeled sticks, or lastly to their being "full of holes" (A. V. margin), i.e. *open-work* baskets. The name Sallai (<sup><4418></sup>Nehemiah 11:8; 12:20) seems to indicate that the manufacture of baskets was a recognised trade among the Hebrews.

### Picture for Basket 2

2. SALSILOTH'. **twbsætš**), a word of kindred origin, applied to the basket used in gathering grapes (<sup><4419></sup>Jeremiah 6:9).

3. TE'NE, **anf**, in which the first-fruits of the harvest were presented (<sup><4482></sup>Deuteronomy 26:2, 4). From its being coupled with the kneading-bowl (A. V. "store;" <sup><4482></sup>Deuteronomy 28:5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. The



equivalent term in the Sept. for this and the preceding Hebrew words is **κάρταλλος**, which specifically means a basket that tapers downward (**κόφινος ὀξὺς τὰ κάτω**, Suid.), similar to the Roman *corbis*. This shape of basket appears to have been familiar to the Egyptians (Wilkinson, 2:401).

### Picture for Basket 3

4. KELUB', **𐤊𐤍𐤏𐤃𐤀** K]so called from its similarity to a bird-cage or trap (**κάρταλλος** is used in the latter sense in Ecclesiasticus 11:30), probably in regard to its having a lid. From the etymology, this appears to have been an interwoven basket, made of leaves or rushes. In <sup><2417></sup>Jeremiah 5:27, however, it is used for a bird-cage, which must have been of open work, and probably not unlike our own wicker bird-cages. The name is applied to fruit-baskets (<sup><1081></sup>Amos 8:1, 2, where the Sept. gives ἄγγος; Symm. more correctly **κάλαθος**, Vulg. *uncinus*), Egyptian examples of which are presented in figs. 2 and 4 (which contain pomegranates) of the annexed cut.

### Picture for Basket 4

5. DUD, **𐤃𐤅𐤃**, or *duday'*, **𐤃𐤅𐤃𐤃**, used like the Greek **κάλαθος** (so the Sept.) for carrying figs (<sup><2201></sup>Jeremiah 24:1, 2), as well as on a larger scale for carrying clay to the brick-yard (<sup><13816></sup>Psalm 81:6; Sept. **κόφινος**, Auth. Vers. *pots*), or for holding bulky articles (<sup><1207></sup>2 Kings 10:7; Sept. **κάρταλλος**); the shape of this basket and the mode of carrying it usual among the brickmakers in Egypt is delineated in Wilkinson, 2:99, and aptly illustrates <sup><13816></sup>Psalm 81:6. See BRICK. In fact, very heavy burdens were thus carried in Egypt, as corn in very large baskets from the field to the threshing-floor, and from the threshing-floor to the granaries. They were carried between two men by a pole resting on the *shoulders*. **SEE AGRICULTURE**. In <sup><9124></sup>1 Samuel 2:14: <sup><14510></sup>2 Chronicles 35:10; <sup><13112></sup>Job 41:20, however, the same word evidently means *pots* for boiling, and is translated accordingly.

In most places where the word basket occurs, we are doubtless to understand one made of rushes, similar both in form and material to those used by carpenters for carrying their tools. This is still the common kind of basket throughout Western Asia; and, its use in ancient Egypt is shown by an actual specimen which was found in a tomb at Thebes, and which is now



in the British Museum. It was, in fact, a carpenter's basket, and contained his tools (fig. 1 above). Some of the Egyptian baskets are worked ornamentally with colors (figs. 3, 5, above; also the modern examples, figs. 2, 7, below). And besides these the monuments exhibit a large variety of hand-baskets of different shapes, and so extensively employed as to show the numerous applications of basket-work in the remote times to which these representations extend. They are mostly manufactured, the stronger and larger sorts of the fibres, and the finer of the leaves of the palm-tree, and not infrequently of rushes, but more seldom of reeds. — Kitto, s.v. Smith, s.v.

### Picture for Basket 5

In the N.T. baskets are described under the three following terms, **κόφινος**, **σπυρίς**, and **σαργάνη**. The last occurs only in <sup><4713></sup>2 Corinthians 11:33, in describing Paul's escape from Damascus: the word properly refers to any thing twisted like a rope (Aesch. *Suppl.* 791), or any article woven of rope (**πλέγμα τι ἐκ σχοινίου** Suid.); fish-baskets specially were so made (**ἀπὸ σχοινίου πλεγμάτων εἰς ὑποδοχὴν ἰχθύων**, Etym. Mag.). It was evidently one of the larger and stronger description (Hackett's *Illustra. of Script.* p. 69). With regard to the two former words, it may be remarked that **κόφινος** is exclusively used in the description of the miracle of feeding the five thousand (<sup><4040></sup>Matthew 14:20; 16:9; <sup><4068></sup>Mark 6:43; <sup><4077></sup>Luke 9:17; <sup><4063></sup>John 6:13), and **σπυρίς** in that of the four thousand (<sup><4057></sup>Matthew 15:37; <sup><4008></sup>Mark 8:8), the distinction is most definitely brought out in <sup><4089></sup>Mark 8:19, 20. The **σπυρίς** is also mentioned as the means of Paul's escape (<sup><4025></sup>Acts 9:25). The difference between these two kinds of baskets is not very apparent. Their construction appears to have been the same; for **κόφινος** is explained by Suidas as a "woven vessel" (**ἀγγεῖον πλεκτόν**), while **σπυρίς** is generally connected with sowing (**σπεῖρα**). The **σπυρίς** (Vulg. *sporta*) seems to have been most appropriately used of the provision-basket, the Roman *sportula*. Hesychius explains it as the "grain-basket" (**τὸ τῶν πυρῶν ἄγρος**, compare also the expression **δεῖπνον ἀπὸ σπυρίδος**, Athen. 8:17). The **κόφινος** seems to have been generally larger (Etym. Mag. **βαθὺ καὶ κοῖλον χώρημα**); since, as used by the Romans (Colum. 11:3, p. 460), it contained manure enough to make a portable hot-bed (see Smith's *Dict. of Class. Ant.* s.v. Cophinus); in Rome itself it was constantly carried about by the Jews (*quorum cophinus fanumque supellex*, Juv. *Sat.* 3, 14; 6:542). Greswell

(*Diss.* 8, pt. 4) surmises that the use of the *cophinus* was to sleep in, but there is little to support this. Baskets probably formed a necessary article of furniture to the Jews, who, when travelling either among the Gentiles or the Samaritans, were accustomed to carry their provisions with them in baskets, in order to avoid defilement.

## Basle

(*Basilea*), the capital of a canton of the same name in Switzerland, with a university. In 1505 the people of Basle entered into the Swiss alliance, and, having declared themselves in favor of the Reformation, drove out John Philip, their bishop, from which time the Roman bishops of Basle made Porentrui their residence, and the chapter was at Freiburg, in Breisgau. At present the bishops of Basle have their residence at Solothurn. The cathedral church contains the tomb of Erasmus. The University was founded in 1459 by Pope Pius II, and has a fine library. It is the seat of an active and prosperous Protestant Missionary Society. See MISSIONS. The bishop was a prince of the German empire. See Switzerland — Landon, *Eccl. Dict.* s.v.

## Basle, Confession Of,

a Calvinistic confession adopted by the Protestants of Basle in 1534. Ecolampadius, a short time before his death, introduced a short confession of faith in a speech he delivered at the opening of the synod of Basle in Sept. 1531. This short confession became the basis of the Confession of Basle, which latter was prepared, probably by Myconius (q.v.), between 1532 and 1534. It was officially promulgated Jan. 21st, 1534, and shortly after sent to Strasburg to refute some objections of the theologians of that place on the articles concerning the Eucharist (Letter of Myconius to Bullinger, Oct. 14th, 1534). The title of the oldest edition, probably printed in 1534, reads, *Bekanntnus unsers heyligen christlichen gloubens, wie er die Kylch zu Basel haldt*. It is accompanied by commentaries in Latin, which had their origin probably in the different changes the Confession underwent before its final adoption and publication. These commentaries are omitted in the editions after 1547. After the official adoption of the Confession, an order was issued to all citizens to assemble in the corporations, and to declare whether they were prepared to accept and uphold this Confession by all means in their power. Afterward it became a practice in the city to have the Confession read every year in the

corporations on the Wednesday of Holy Week. Muhlhausen adopted the same Confession, from whence it also received the name of *Confessio Muhlhusana* (in the same manner as the first Helvetic Confession [q.v.] received, on account of its having been prepared at Basle, the name of second Confession of Basle). It is also found in Augusti, *Corpus Libror. Symbolicor. Reformatorum*, p. 103 sq.; Hagenbach, *Kritische Gesch. d. Entstehung u. d. Schicksale d. ersten Basler Confession* (Basel, 1827).

### Basle, Council Of,

called by Pope Martin V, and continued by Eugenius IV. It was opened on the 23d of July, 1431, by Cardinal Julian, and closed on the 16th of May, 1443, forty-five sessions in all having been held, of which the first twenty-five are acknowledged by the Gallican Church. The Ultramontanes reject it altogether, but on grounds utterly untenable. The council, in its thirtieth session, declared that “a general council is superior to a pope;” and in 1437 Eugenius transferred its sessions to Ferrara (q.v.). The council refused to obey, and continued its sessions at Basle. The principal objects for which the council was called were the reformation of the Church and the reunion of the Greek with the Roman Church. Many of its resolutions were admirable both in spirit and form; and, had the council been allowed to continue its sessions, and had the pope sanctioned its proceedings, there would have ensued a great and salutary change in the Roman Church. But the power of the papacy was at stake, and the reform was suppressed. Its most important acts were as follows. In the first session (Dec. 7, 1431), the decree of the council of Constance concerning the celebration of a general council after five and after seven years, was read, together with the bull of Martin V convoking the council, in which he named Julian president; also the letter of Eugene IV to the latter upon the subject; afterward the six objects proposed in assembling the council were enumerated:

- 1, The extirpation of heresy;
- 2, the reunion of all Christian persons with the Catholic Church;
- 3, to afford instruction in the true faith;
- 4, to appease the wars between Christian princes;
- 5, to reform the Church in its head and in its members;
- 6, to re-establish, as far as possible, the ancient discipline of the Church.

It soon appeared that Pope Eugene was determined to break up the council, which took vigorous measures of defense. In the *second session* (Feb. 15, 1432) it was declared that the synod, being assembled in the name of the Holy Spirit, and representing the Church militant, derives its power directly from our Lord Jesus Christ, and that all persons, of whatever rank or dignity, not excepting the Roman pontiff himself, are bound to obey it; and that any person, of whatsoever rank or condition, not excepting the pope, who shall refuse to obey the laws and decrees of this or of any other general council, shall be put to penance and punished." In the *third session* (April 29, 1432), Pope Eugene was summoned to appear before the council within three months. In August the pope sent legates to vindicate his authority over the council; and in the eighth session (Dec. 18) it was agreed that the pope should be proceeded against canonically, in order to declare him contumacious, and to visit him with the canonical penalty; two months' delay, however, being granted him within which to revoke his bull for the dissolution of the council. On the 16th of Jan. 1433, deputies arrived from the Bohemians demanding

- (1) liberty to administer the Eucharist in both kinds;
- (2) that all mortal sin, and especially open sin, should be repressed, corrected, and punished, according to God's law;
- (3) that the Word of God should be preached faithfully by the bishops, and by such deacons as were fit for it;
- (4) that the clergy should not possess authority in temporal matters.

It was afterward agreed that the clergy in Bohemia and Moravia should be allowed to give the cup to the laity; but no reconciliation was made. In April, 1433, Eugene signified his willingness to send legates to the council to preside in his name, but the council refused his conditions. In the *12th session* (July 14, 1433), the pope, by a decree, was required to renounce within sixty days his design of transferring the council from Basle, upon pain of being pronounced contumacious. In return, Eugene, irritated by these proceedings, issued a bull, annulling all the decrees of the council against himself. Later in autumn, the pope, in fear of the council, supported as it was by the emperor and by France, agreed to an accommodation. He chose four cardinals to preside with Julian at the council; he revoked all the bulls which he had issued for its dissolution, and published one according to the form sent him by the council [session xiv]. It was to the effect that,

although he had broken up the Council of Basle lawfully assembled, nevertheless, in order to appease the disorders which had arisen, he declared the council to have been lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had offered and decided, and that he declared the bull for its dissolution which he had issued to be null and void; thus, as Bossuet observes, setting the council above himself, since, in obedience to its order, he revoked his own decree, made with all the authority of his see. In spite of this forced yielding Eugene never ceased plotting for the dissolution of the council. In subsequent sessions earnest steps were taken toward reform; the annates and taxes (the pope's chief revenues) were abrogated; the papal authority over chapter elections was restricted; citations to Rome on minor grounds were forbidden, etc. These movements increased the hatred of the papal party, to which, at last, Cardinal Julian was won over. The proposed reunion of the Greek and Roman churches made it necessary to appoint a place of conference with the Greeks. The council proposed Basle or Avignon; the papal party demanded an Italian city. The latter, in the minority, left Basle, and Eugene called an opposition council to meet at Ferrara (q.v.) in 1437. After Julian's departure the Cardinal Archbishop of Arles presided. In the 31st session, Jan. 24, 1438, the council declared the Pope Eugene contumacious, suspended him from the exercise of all jurisdiction either temporal or spiritual, and pronounced all that he should do to be null and void. In the 34th session, June 25, 1439, sentence of deposition was pronounced against Eugene, making use of the strongest possible terms. France, England, and Germany disapproved of this sentence. On October 30, Amadeus (q.v.), duke of Savoy, was elected pope, and took the name of Felix V. Alphonso, king of Aragon, the Queen of Hungary, and the Dukes of Bavaria and Austria, recognised Felix, as also did the Universities of Germany, Paris, and Cracow; but France, England, and Scotland, while they acknowledged the authority of the Council of Basle, continued to recognize Eugene as the lawful pope. Pope Eugene dying four years after, Nicholas V was elected in his stead, and recognised by the whole Church, whereupon Felix V renounced the pontificate in 1449, and thus the schism ended. For the acts of the council, see *Mansi*, vols. 29 to 31. See also Wessenberg, *Concilien des 15. und 16. Jahrhunderts*, 2 vols.; Binterim, *Deutsche National-*, etc., *Concilien*, 3 vols. — Landon, *Manual of Councils*, p. 74; Palmer *On the Church*, pt. 4, ch. 11; Mosheim, *Ch. Hist.* cent. 15, pt. 2:11; Ranke, *Hist. of Papacy*, 1:36, 243.

## Basle

MSS. of. See *BASILEAN MANUSCRIPT*.

## Bas'math

(Heb. *Basmath'*, **תּמַצְבִּי** *fragrant*), the name of two women.

1. (Sept. **Βασεμάθ**.) One of the wives of Esau (<sup><1254</sup>Genesis 26:34; 36:3, 4, 10, 13, "BASHEMATH").
2. (Sept. **Βασεμμόθ**) A daughter of Solomon, and wife of Ahimaaz, the viceroy in Naphtali (<sup><1045</sup>1 Kings 4:15). B.C. post 1014.

## Basnage

the name of a French family which has produced many distinguished men. (See Haag, *La France Protestante*, 2:5-15.)

1. BENJAMIN, was born at Carentan in 1580, and during fifty-one years was pastor of the church which his father had held at Carentan. He attended, as provincial deputy, nearly all the synods of the Protestant churches of France held during his lifetime. He presided over the assembly held at Rochelle in 1622, which decided on resisting the king. He also signed the project of defense under the title of "Moderateur Ajoint," and went to England to solicit aid. On the termination of hostilities, Basnage returned to France, and was appointed deputy to the synod at Charenton, 1623. The zeal with which he maintained the reformed religion rendered him an object of increasing suspicion to the court. The king, by a decree, forbade him to take part in the synod of Charenton in 1631. This synod made remonstrances against this decree so forcibly that the court yielded, and Basnage was admitted to the synod, in which he exercised great influence. He was elected president of the national synod at Alencon in 1637. He died in 1652. His principal work was a treatise on the Church (*De l'estat visible et invisible de l'Eglise*, etc., Rochelle, 1612, 8vo). He left imperfect a work against the worship of the Virgin.
2. ANTOINE, eldest son of Benjamin, was born in 1610. He was minister at Bayeux, and during the renewed persecutions of the Protestants he was, at the age of sixty-five, placed in the prison of Havre de Grace; but his firmness remained unshaken. After the revocation of the Edict of Nantes,

he escaped to Holland in 1685, and died in 1691 at Zutphen, in which place he had held a pastoral charge.

**3.** SAMUEL (de Flottemanville), son of Antoine, was born at Bayeux in 1638. He preached at first in his native place, but escaped with his father to Holland in 1685. He died a preacher at Zutphen in 1721. His principal works were — *L'Histoire de la Religion des Eglises Reformees* (Rotterdam, 1690, 2 vols. fol., republished 1699): — *De Rebus Sacris et Ecclesiasticis exercitationes Historico-criticae* (Traject. 1692, 1717, 4to) *Annales Politico-Ecclesiastici annorum DCXLV a Caesare Augusto ad Phocam* (Rotterdam, 1706, 3 vols. folio). Both these works contain masterly criticisms on Baronius.

**4.** JACQUES, *de Beauval*, eldest son of Henri, was born at Rouen, August 8th, 1653. He was early sent to study at Saumur under Le Fevre; thence he went to Geneva and Sedan, where his master was the celebrated Jurieu. In 1676 he became a minister, and married in 1684 a daughter of Pierre Dumoulin. Upon the revocation of the Edict of Nantes he went to Rotterdam, and in 1691 he was appointed a minister at the Hague. Voltaire declared him fit to be minister of state for the kingdom. He died December 22d, 1723. His principal works are—

**1.** *Histoire de l'Eglise depuis Jesus-Christ jusqu'a present* (Rotterdam, 1699, 2 vols. fol.), a work in high repute: —

**2.** *Histoire de la Religion des Eglises Reformees* (ibid. 1690, 2 vols. 4to). These two works were published, together with great additions and alterations, at Rotterdam, 1721, 5 vols. 8vo; and with still greater augmentations in 1725, in 2 vols. 4to. The latter work is a reply to Bossuet's Variations: —

**3.** *Histoire des Juifs depuis Jesus-Christ jusqu'a present* (1706, 5 vols. 12mo, and 1716, in 15 vols. 12mo), a work of vast learning and research, which the Abbe Dupin reprinted anonymously at Paris, with great alterations and mutilations. This caused Basnage to publish a work in vindication of his claim to the history. There is an English translation by Taylor (Lond. 1708, fol.) made from the first edition: —

**4.** *Antiquites Judaïques* (as a supplement to the treatise of Cuneus) (1713, 2 vols. 8vo): —

5. *Dissertation historique sur les Duels et les Ordres de Chevalerie*, a curious work, reprinted with the *Histoire des Ordres de Chevalerie* (1720, 8vo, 4 vols.): —

6. *La Communion Sainte* (1668, in 18mo). A seventh edition was published in 1708, with the addition of a book on the duties of those who do not communicate. This work was so much liked by others besides Protestants that it was printed at Rouen and Brussels, and used by Romanists: —

7. *Histoire de l'Ancien et du Nouveau Testament* (Amst. 1705, 2 vols. fol.); often reprinted, and recommended by the Abbe Lenglet to readers of the Roman Communion. Basnage also reprinted in 1727 the great collection of Canisius, entitled *Thesaurus Monumentorum Ecclesiasticorum et Historicorum*, and he wrote various other minor works. — *Biog. Univ.* 3, 493; Landon, *Eccl. Dict.* 2:77.

5. HENRI (*de Beauval*), brother of JACQUES, was born at Rouen, August 7, 1656, and followed the profession of his father. On the revocation of the Edict of Nantes in 1687 he took refuge in Holland, and died there, March 29, 1710, aged 54 years. He wrote *Traite de la Tolerance des Religions* (1684, 12mo), and edited *l'Histoire des Ouvrages des Savans*, a widely-circulated journal, which was commenced in September, 1687, as a continuation of Bayle's *Nouvelles de la Republique des Lettres*, and terminated in June, 1709; it consists of 24 vols. 12mo. Basnage published in 1701 an improved edition of Furetiere's *Dictionary*; the *Dictionnaire de Trevoux* (1704) is partly a reprint of this work, without mention of the name of either Furetiere or Basnage. — Hoefer, *Biog. Generale*, 4:687-690.

## Bason

SEE BASIN.

## Bass, Edward

D.D., Protestant Episcopal bishop of Massachusetts, was born at Dorchester, Nov. 23, 1726. He graduated at Harvard, 1744, and, after several years of teaching, was licensed as a Congregational minister. In 1752 he joined the Church of England, was ordained in England, and became pastor at Newburyport, Mass. In 1796 he was elected bishop, and consecrated in 1797. His episcopal duties, with those of his parish at



Newburyport, were diligently discharged until he became enfeebled by disease. He died Sept. 10, 1803. — Sprague, *Annals*, v. 144.

### Bas'sa

(**Βασσά** v. r. **Βασσαί**), one of the Israelitish family-heads whose “sons” (to the number of 323) returned from the captivity (1 Esdras 5:16); evidently the BEZAI *SEE BEZAI* (q.v.) of the genuine texts (<sup><15217></sup>Ezra 2:17; <sup><1172></sup>Nehemiah 7:23).

### Bassus

the name of several Romans mentioned by Josephus.

**1.** CECILIUS, a knight, and probably quaestor in B.C. 59 (Cicero, *ad Att.* 2:9). He espoused Pompey's cause in the civil war, and, after the battle of Pharsalia (B.C. 48), fled to Tyre, of which he at length gained possession. He defended it successfully against Sextus Caesar, the governor of Syria, whom he treacherously caused to be slain (Josephus, *Ant.* 14:11; *War*, 1:10, 10). He afterward established himself as praetor in Apamea (B.C. 46), which he defended against Antistius Vetus, but was finally brought to submission by Cassius, B.C. 43. — *Smith's Dict. of Class. Biog.* s.v.

**2.** LUCILIUS, commander of the fleet of Vitellius B.C. 70, which he betrayed to Vespasian, by whom he was sent to quell some disturbances in Campania (Tacitus, *Hist.* 2:100; 3:12, 36, 40; 4:3). He was the successor of Cerealis Vitellianus as Roman legate in Judaea, where he reduced the fortresses of Herodium and Machaerus (Joseph. *Ant.* 7:6, 1 and 4).

**3.** *SEE VENTIDIUS.*

### Bas'tai

(**Βασθαί**), one of the family-heads of the temple-servants whose “sons” are said to have returned from the exile (1 Esdras 5:31); evidently the BESAI *SEE BESAI* (q.v.) of the genuine texts (<sup><15110></sup>Ezra 2:49; <sup><1172></sup>Nehemiah 7:52).

### Bastard

(*nothus*, one born out of wedlock),

(i.) the rendering in the Auth. Vers. of the Hebrews **רְצֵהְיָה** (*mamzer*, *polluted*), which occurs only in <sup><621></sup>Deuteronomy 23:2 and <sup><3016></sup>Zechariah 9:6. But Michaelis (*Mos. Recht*, 2, § 139) reads the word with a different pointing, so as to make it a compound of two words, **רַצַּ מִוּמ**, meaning *stain, defect of a stranger*; implying the stain that would be cast upon the nation by granting to such a stranger the citizen-right. Some understand by it the offspring of prostitutes; but they forget that prostitutes were expressly forbidden to be tolerated by the law of Moses (<sup><8622></sup>Leviticus 19:29; <sup><6217></sup>Deuteronomy 23:17). The most probable conjecture is that which applies the term to the offspring of heathen prostitutes in the neighborhood of Palestine, since no provision was made by Moses against their toleration (Potter, *Archaeol.* 1:354), and who were a sort of priestesses to the Syrian goddess *Astarte* (comp. <sup><4251></sup>Numbers 25:1 sq.; Gesenius, *Comment. ub. Jesaias*, 2:339; <sup><2044></sup>Hosea 4:14; <sup><1144></sup>1 Kings 14:24; 15:12; 22:47; <sup><2217></sup>2 Kings 23:7; Herodot. 1:199). That there existed such bastard offspring among the Jews is proved by the history of Jephthah (<sup><7101></sup>Judges 11:1-7), who on this account was expelled and deprived of his patrimony (Kitto). It seems (<sup><8123></sup>Hebrews 12:8) that natural children (**νόθοι**) among the Jews received little attention from the father. In the former of the above passages (<sup><621></sup>Deuteronomy 23:2), illegitimate offspring in the ordinary sense (Sept. **ἐκ πορνῆς**, Vulg. *de scorto natus*, and so the Oriental interpreters, as also the rabbins); but so severe a curse could hardly with justice rest upon such. and there is no countenance for such a view in the Jewish custom of concubinage. **SEE CONCUBINE**. In the latter passage (<sup><3016></sup>Zechariah 9:6; Sept. **ἀλλογενής**) it is doubtless used in the sense of *foreigner*, predicting the conquest of Ashdod by the Jews in the time of the Maccabees, or perhaps more appropriately by subsequent heathen invaders.

(ii.) Persons of illegitimate birth are incapable, by the canon law, of receiving any of the minor orders without a dispensation from the bishop; nor can they, in the Latin Church, be admitted to holy orders, or to benefices with cure of souls, except by a dispensation from the pope. However, the taking of the monastic vows enables such a one to receive holy orders without dispensation; but persons so ordained cannot be advanced to any ecclesiastical dignity without dispensation. According to the laws of the Church of England, a bastard cannot be admitted to orders without a dispensation from the queen or archbishop; and if he take a

benefice, he may be deprived of it till such dispensation be obtained. — Landon, *Eccl. Dict.* 2:81.

## Bastholm, Christian

was born at Copenhagen in 1740, and died there in 1819. He was for a time a noted preacher in Denmark, and wrote several works in a rationalistic and whimsical vein, e.g. *Die Naturliche Religion* (Copenh. 1784): — *Judische Geschichte* (Copenh. 1777-82, 3 parts): — *Hist.-philos. Untersuchungen ub. die relig. u. philos. Meinungen d. altesten Volker* (Copenh. 1802). — Herzog, *Real-Encyclop.* 1:718.

## Bastinado

### Picture for Bastinado

(or *beating*) has always been of universal application as a punishment of minor offenses in the East, and especially in Egypt. It appears to be designated by the Hebrews phrase **רֹדֶק מִבְּיַשְׁתֵּי מִסַּר** 'bet musar', "rod of correction" (<sup><1025></sup>Proverbs 22:15). **SEE ROD**. The punishment of beating with sticks or rods, termed "scourging" (<sup><1820></sup>Leviticus 19:20) and "chastising" (<sup><1828></sup>Deuteronomy 22:18), was very common among the Jews, and is ordained in the law for a variety of offenses. Thus stripes, the rod, etc., frequently occur for punishment of any kind (<sup><1003></sup>Proverbs 10:13; 26:3). The dignity or high standing of the person who had rendered himself liable to this punishment could not excuse him from its being inflicted. He was extended upon the ground, and blows not exceeding forty were applied upon his back in the presence of the judge (<sup><1821></sup>Deuteronomy 25:2, 3). This punishment is very frequently practiced in the East at the present day, with this difference, however, that the blows were formerly inflicted on the back, but now on the soles of the feet. China has aptly been said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten, and it is by no means a rare occurrence for the highest and most confidential persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who thrash them with their sticks as if they were dogs (*Pict. Bible*, note on <sup><1164></sup>Exodus 6:14). Among the ancient Egyptians, in military as well as civil cases, minor offenses were generally punished with the stick — a mode of chastisement still greatly in vogue among the modern inhabitants of the valley of the Nile, and held in

such esteem by them that, convinced of (or perhaps by) its efficacy, they relate “its descent from heaven as a blessing to mankind.” If an Egyptian of the present day has a government debt or tax to pay, he stoutly persists in his inability to obtain the money till he has withstood a certain number of blows, and considers himself compelled to produce it; and the ancient inhabitants, if not under the rule of their native princes; at least in the time of the Roman emperors, gloried equally in the obstinacy they evinced, and the difficulty the governors of the country experienced in extorting from them what they were bound to pay; whence Ammianus Marcellinus tells us, “an Egyptian blushes if he cannot show numerous marks on his body that evince his endeavors to evade the duties.” The bastinado was inflicted on both sexes, as with the Jews. Men and boys were laid prostrate on the ground, and frequently held by the hands and feet while the chastisement was administered-; but women, as they sat, received the stripes on their back, which was also inflicted by the hand of a man. Nor was it unusual for the superintendents to stimulate laborers to their work by the persuasive powers of the stick, whether engaged in the field or in handicraft employments; and boys were sometimes beaten without the ceremony of prostration, the hands being tied behind their back while the punishment was applied. It does not, however, appear to have been from any respect to the person that this less usual method was adopted; nor is it probable that any class of the community enjoyed a peculiar privilege on these occasions, as among the modern Moslems, who, extending their respect for the Prophet to his distant descendants of the thirty-sixth and ensuing generations, scruple to administer the stick to a *sheraf* until he has been politely furnished with a mat on which to prostrate his guilty person. Among other amusing privileges in modern Egypt is that conceded to the *grandees*, or officers of high rank. Ordinary culprits are punished by the hand of persons usually employed on such occasions; but a bey, or the governor of a district, can only receive his chastisement from the hand of a pacha, and the aristocratic *daboss* (mace) is substituted for the vulgar stick. This is no trifling privilege: it becomes fully *impressed* upon the sufferer, and renders him, long after, sensible of the peculiar honor he has enjoyed; nor can any one doubt that an iron mace, in form not very unlike a chocolate-mill, is a *distingue* mode of punishing men who are proud of their rank (Wilkinson, *Anc. Eg.* 1:210 sq. abridgm.). **SEE**  
**FLAGELLATION.**

The punishment of *tympanism*, **τυμπανισμός**, or beating upon the *tympanum*, was practiced by Antiochus toward the Jews (2 Maccabees 6:19, 28; comp. ver. 30; Auth. Vers. “torment”), and is referred to by Paul (<sup>SCILICET</sup> Hebrews 11:35; Auth. Vers. “tortured”). The “tympanum” was a wooden frame, probably so called from resembling a drum or timbrel, on which the sufferer was fastened, and then beaten to death with sticks. **SEE CORPORAL INFLICTIONS.**

### Baston, Guillaume-Andre-Rene

a French Romanist divine, was born at Rouen, Nov. 29, 1741. After completing his studies, he became professor of theology at Rouen, emigrated during the Revolution, and on his return became grand-vicar of Rouen. In 1813 he was made bishop of Seez, but had to give up his see on the return of the Bourbons. He died at St. Laurent, Sept. 26, 1825. Among his published works are *Cours de Theologie* (Paris, 1773-1784); *Les Entrevues du Pape Ganganelli* (1777, 12mo); *Premiere journee de M. Voltaire dans l'autre Monde* (1779, 12mo); *L'Eglise de France contre M. le Maistre* (2 vols. 8vo, 1821-1824). — Hoefer, *Biog. Generale*, 4:726.

### Bastwick, John

M.D., was born at Writtle, Essex. 1593, and studied at Cambridge. He took his degree of M.D. at Padua, and settled at Colchester, as physician, in 1624. During the rest of his life he seems to have devoted all his leisure time to theological study and controversy. His first publication was *Elenchus relig. papisticae, in qua probatur neque Apostolicam, neque Catholicam, imo neque Romanam esse* (Leyden, 1624). His next was *Flagellum Pontificum et Episcoporum* (Lond. 1635, and again 1641). This work greatly offended the bishops; he was fined £1000, forbidden to practice medicine, and imprisoned. In prison he wrote *Apologeticus ad Praesules* (1638, 8vo), and *The New Litany*, in which he sharply censured the bishops. This made matters worse, and he was condemned to a fine of £5000, to the pillory, and to lose his ears. He was kept in a prison in the Scilly Islands till 1640, when the Commonwealth Parliament released him. He afterward wrote several bitter pamphlets against Independency, such as *Independency not God's Ordinance* (Lond. 1645); *Routing of the Army of Sectaries* (1646). He died about 1650 (?). — Darling, *Cyclop. Bibliographica*, 1:196; Hoefer, *Biog. Generale*, 4:726; Allibone, *Dictionary of Authors*, 1:139.

## Bat

### Picture for Bat 1

(~~אֶלֶף~~ *atalleph*; Sept. *νοκτερίς*; Syriac Vers. *peacock*) occurs in ~~(8119)~~ Leviticus 11:19; ~~(5448)~~ Deuteronomy 14:18; ~~(2122)~~ Isaiah 2:20; and Baruch 6:22. In Hebrew the word implies “flying in the dark,” which, taken in connection with the sentence, “Moreover, the *bat* and every *creeping thing that flieth* is unclean unto you; they shall not be eaten,” is so clear, that there cannot be a mistake respecting the order of animals meant, though to modern zoology neither the species, the genus, nor even the family is thereby manifested: the injunction merely prohibits eating bats, and may likewise include some tribes of insects. At first sight, animals so diminutive, lean, and repugnant to the senses must appear scarcely to have required the legislator’s attention, but the fact evidently shows that there were at the time men or women who ate animals classed with bats, a practice still in vogue in the great Australasian islands, where the frugivorous Pteropi of the harpy or goblin family, by seamen denominated flying-dogs, and erroneously vampires, are caught and eaten; but where the insectivorous true bats, such as the genera common in Europe, are rejected. Some of the species of harpies are of the bulk of a rat, with from three to four feet of expanse between the tips of the wings; they have a fierce dog-like head, and are nearly all marked with a space of rufous hair from the forehead over the neck and along the back. For a description of the various kinds of bats, see the *Penny Cyclopaedia*, s.v. Cheiroptera.

### Picture for Bat 2

In the foregoing enumeration of unclean animals, the bat is reckoned among the birds, and such appears to be the most obvious classification; but modern naturalists have shown that it has no real affinity with birds. It is now included in the class of mammiferous quadrupeds, characterized by having the tegumentary membrane extended over the bones of the extremities in such a manner as to constitute wings capable of sustaining and conveying them through the air. The name of *Cheiroptera*, or hand-winged, has therefore been bestowed on this order. It comprises a great number of genera, species, and varieties; they are all either purely insectivorous or insecti-frugivorous, having exceedingly sharp cutting and acutely tuberculated jaw teeth, and the whole race is nocturnal. They vary in size from that of the smallest common mouse up to that of the vampire,

or gigantic ternate bat, whose body is as large as that of a squirrel. The smaller species are abundantly distributed over the globe; the larger seem to be confined to warm and hot regions, where they exist in great numbers, and are very destructive to the fruits. The purely insectivorous species render great service to mankind by the destruction of vast numbers of insects, which they pursue with great eagerness in the morning and evening twilight. During the daytime they remain suspended by their hinder hooked claws in the lofts of barns, in hollow or thickly-leaved trees, etc. As winter approaches, in cold climates, they seek shelter in caverns, vaults, ruinous and deserted buildings, and similar retreats, where they cling together in large clusters, and remain in a torpid condition until the returning spring recalls them to active exertions. In the texts of Scripture, where allusion is made to caverns and dark places, true *Vespertilionidae*, or insect-eating bats, similar to the European, are clearly designated.

The well-known habits of the bat afford a forcible illustration of a portion of the fearful picture drawn in Isaiah 2:20 of the day when the Lord shall arise "to shake terribly the earth:" "A man shall cast his idols of silver and his idols of gold to the moles and to the bats," or, in other words, carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bats are very common in the East (Kitto, *Pict. Bible*, note on <sup>צב</sup>Isaiah 2:20). Layard (*Nineveh and Babylon*, p. 307) describes his visit to a cavern on the banks of the Khabour swarming with bats. "Flying toward the light," he adds, "these noisome beasts compelled us to retreat. They clung to our clothes, and our hands could scarcely prevent them settling on our faces. The rustling of their wings was like the noise of a great wind, and an abominable stench arose from the recesses of the cave." They are also found delineated upon the Egyptian monuments (Wilkinson, 1:232, 234, abridgm.). Several species of these animals are found in Egypt, some of which occur doubtless in Palestine. *Molossus Ruppelii*, *Vespertilio pipistrellus* var. *Aegyptius*, *Vauritus* var. *Aegypt.*, *Taphozous perforatus*, *Nycteris Thebaica*, *Rhinopoma microphyllum*, *Rhinolophus tridens*, occur in the tombs and pyramids of Egypt. **SEE ZOOLOGY.**

**Batanaea**

**SEE BASHAN.**



### Batchelder, George W.

a Methodist Episcopal minister, was born in Philadelphia, June 15, 1836. He was educated at the Pennington Seminary, N. J., and afterward was engaged as classical teacher at Caseville, Pa., and New Egypt, N. J. In 1857 he entered the itinerant ministry, and was appointed to Princeton, N. J. Here his preaching made an extraordinary impression, and Princeton College conferred upon him the degree of A.M. His next appointment was State Street, Trenton, and his last Bayard Street, N. Brunswick. He died of consumption at Princeton, March 30, 1865. He was a young man of rare promise, of deep piety, of fine culture, and of extraordinary eloquence. — *Minutes of Conferences*, 1864, p. 20.

### Batchelder, William

born at Boston, March 25, 1768, was a Baptist minister of considerable note. His parents dying when he was but 13, he began a roving life, in the course of which he had many remarkable adventures; among others was the being elected captain, or master of a ship which had lost its officers, before he was 16. Becoming connected with the Baptist Church, after some years spent in preaching, he was, in 1796, ordained pastor of a church at Berwick, which place he chose, it is said, “as the least attractive, where the greatest good could be done.” In 1805 Mr. Batchelder removed to Haverhill, where he labored till his death, April 8, 1818, which was caused by over-exertion in raising funds for Waterville College. Mr. Batchelder was a man of fine presence and of great popularity. — Sprague, *Annals*, 6:319.

### Bate, James

an English divine, was born 1703, educated at Corpus Christi College, Cambridge, and in 1731 became rector of Deptford. He died 1775, having published *A Rationale of the Literal Doctrine of Original Sin* (Lond. 1766, 8vo), with a number of occasional sermons. — Darling, *Cycl. Bibl.* 1:197.

### Bate, Julius

brother of James, born about 1711, and educated at Jesus College, Cambridge. He became rector of Sutton, and died 1771. He was an intimate friend of Hutchinson, whose ethical principles he imbibed and defended. He wrote *An Inquiry into the Similitudes of God in O.T.* (Lond.



1756, 8vo): — *The Integrity of the Hebrew Text vindicated against Kennicott* (Lond. 1754, 8vo): — *A New Translation of the Pentateuch, with Notes* (Lond. 1773, 4to), “so literal as to be nearly unintelligible” (*Monthly Rev.*); with several controversial essays against Warburton, and minor tracts. — Darling, s.v.; Allibone, s.v.

### Bateman, James

a Methodist Episcopal minister, was born in Maryland 1775, converted in 1800, entered the itinerant ministry in the Philadelphia Conference in 1806, located in 1814, re-entered in 1817, and preached until his death in 1830. As a man he was amiable, urbane, and generous; as a Christian, gentle, candid, and full of charity; as a preacher, sound, ear, nest, and warm; and as a presiding elder, discreet, firm, and wise. His life was useful and loving, and his death triumphant. — *Minutes of Conferences*, 2:118.

### Bates, Lewis

an American Methodist minister, died in Taunton, Mass., March 24, 1865, aged 85 years. He was a descendant in the seventh generation of John Rogers, the martyr. At the age of thirteen he was converted, and in 1801 he, with two others, joined the Methodist Episcopal Church in Springfield, Vt., thus originating the church in that place, and on December 5, 1802, he consecrated himself to the ministry. In 1804 he was admitted on trial in the New York Conference; in 1806 he was admitted into full connection in the New England Conference, and ordained deacon by Bishop Asbury, and appointed to Tuftonborough, which was set off from the New York Conference. In 1807 he was at Scarborough and Livermore, Me.; in 1808, ordained elder, and stationed for the third time at Tuftonborough; in 1809, Pembroke; 1810, Barnard, Vt.; 1811, 1812, Salisbury and Greenland Circuit. In 1813 he located. In 1817 he was readmitted to the New England Conference, and sent to Vershire Circuit, Vt.; 1818, 1819, Landaff, N. H.; 1820, New London Circuit. In 1821 he was appointed to Norwich; 1822, Warwick, R. I.; 1823, 1824, Barnstable, Mass.; 1825, 1826, Wellfleet; 1827, 1828, Salem, N. H.; 1829, Easton and Stoughton; 1830, Easton and Bridgewater; 1831, Bristol, R. I.; 1832, Mansfield; 1833, 1834, East Weymouth; 1835, Saugus; 1836, 1837, Pembroke; 1838, 1839, Scituate Harbor; 1840, N. W. Bridgewater, etc.; 1841, Taunton First Church; 1842, Nantucket; 1843, Falmouth; 1844, S. Dartmouth; 1845, Pembroke; 1846, 1847, West Sandwich; 1848, Hull and Cohasset; 1849, Chilmark, Martha's

Vineyard. This was his last appointment from the Conference. In 1850 he asked a superannuated relation, and located in Taunton, where he remained till his death, beloved and respected by all who knew him. His ministry was every where effective, and many were converted to God through his labors; among them several who became preachers of the Gospel. He was sixty-one years a preacher, forty-two of which were spent as an itinerant, moving almost yearly, most of the time with a large family. During the years he was superannuated, whenever his health would admit he was active in visiting the churches, preaching, and attending prayer and class-meetings. — *Christian Advocate*, May 18, 1865; *Minutes*, 1865, p. 43.

### Bates, William

D.D., a learned Nonconformist, was born in 1625, place unknown. He was educated at Cambridge, where he was admitted D.D. in 1660. Soon after the Restoration he was appointed chaplain to Charles II, and was also, for some time, minister of St. Dunstan's, from whence he was ejected by the Act of Uniformity. He was one of the commissioners at the Savoy Conference in 1660 for reviewing the Liturgy, and assisted in drawing up the exceptions against the Book of Common Prayer. He was likewise chosen on the part of the Nonconformist ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute with Dr. Pearson, afterward bishop of Chester, Dr. Gunning, afterward bishop of Ely, and Dr. Sparrow, afterward bishop of Norwich. The object of this conference was to persuade the dissidents to fall in with the requirements of the Church of England in regard to its rituals and ceremonies. But to the reasonings of Gunning, who seemed disposed to forward a reconciliation between the Church of England and Rome, Dr. Bates urged that, on the very same grounds on which they imposed the crucifix and surplice, they might bring in holy water, and all the trumpery of popery. Dr. Bates was on intimate terms with Lord-keeper Bridgman, Lord-chancellor Finch, the Earl of Nottingham, and Archbishop Tillotson. He was offered the deanery of Lichfield and Coventry at the Restoration, but he declined the offer; and, according to Dr. Calamy, he might have been afterward raised to any bishopric in the kingdom, could he have conformed. He resided for the latter part of his life at Hackney, where he died 19th July, 1699. According to Calamy, "he was generally reputed one of the best orators of the day, and was well versed in the politer arts of learning, which so seasoned his conversation as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, and his reasoning faculty:

acute, prompt, and expert. His judgment was penetrating and solid, stable and firm. His memory was singularly tenacious, and scarcely impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all his discourses would bear the test of the severest scrutiny." Dr. Bates was one of the best theological writers of his time; his *Harmony of the Divine Attributes in the Work of Man's Redemption* is still deservedly popular, and, in fact, all his writings are in demand. They are collected in his *Whole Works, with a Memoir.* by Farmer (Lond. 1815, 4 vols. 8vo). — Jones, *Christ, Biog.* p. 30; Allibone, *Dict. of Authors*, 1:141.

## Bath

SEE BATHE.

## Bath

(Heb. and Chald. id., תבֿי Sept. χοῖνιξ, κοτύλη; occurs <sup><1072></sup>1 Kings 7:26, 38; <sup><420></sup>2 Chronicles 2:10; 4:5; <sup><2510></sup>Isaiah 5:10; <sup><2510></sup>Ezekiel 45:10, 14; <sup><3172></sup>Ezra 7:22), a Hebrew measure for liquids, as wine and oil, equal to the EPHAH for things dry (Ezekiel as above), each being the tenth part of a HOMER (Ezekiel as above). In <sup><216></sup>Luke 16:6, the Greek form βάτος occurs, where it is rendered "measure." According to Josephus (βάδος), it contained 72 *sextarii* (*Ant.* 8:2, 9). Its ordinary capacity appears to have been 8 gals. 3 qts. SEE MEASURES.

## Bath (Bathonia) And Wells

(*Wellia, Fontana*, anciently *Tuddington*), a diocese of the Church of England, combining the two ancient sees of Bath and Wells, which were united in the beginning of the twelfth century. The episcopal residence and chapter are now at Wells; the chapter consists of the dean, four canons residentiary, a precentor, treasurer, three archdeacons, a sub-dean, forty-four canons non-resident, and two minor canons. The united dioceses, which contain the whole county of Somerset except Bedminster and Abbots-Leigh, contain four hundred and forty-seven benefices. The present bishop is Lord Auckland, appointed in 1854.

## Bathe

### Picture for Bathe

(in Heb. /j r̄; *rachats'*, Gr. λούω). The bath is in the East, on account of the hot climate and abundant dust, constantly necessary for the preservation of health, especially the prevention of cutaneous disorders; hence it was among the Hebrews one of the first purificative duties (<sup><1003></sup>Nehemiah 4:23), and in certain cases of (Levitical) uncleanness it was positively prescribed by the Mosaic law (<sup><6148></sup>Leviticus 14:8 sq.; 15:5, 13, 18; 17:16;- 22:6; <sup><0199></sup>Numbers 19:19; <sup><6211></sup>Deuteronomy 23:11), being treated as a part of religion, as with the ancient Egyptians (Herod. 2:37) and modern Mohammedans (Niebuhr, *Reisen*, 2:47; *Beschr.* p. 39). The Jews bathed not only in streams (<sup><6153></sup>Leviticus 15:13; <sup><1150></sup>2 Kings 5:10; on <sup><0115></sup>Exodus 2:5, comp. St. Irwin's *Trav.* p. 272 sq.), but also in the houses, the court-yard of which always contained a bath (<sup><1012></sup>2 Samuel 11:2; Susan. ver. 15); and in later times, as among the Greeks and Romans (Potter, *Gr. Archaeol.* 2:654 sq.; Adam's *Romans Antiq.* 2:214 sq.; comp. Fabric. *Bibliogr. Antiq.* p. 1006), there were likewise public baths (Talmud **twaxj rm**) in the cities of Judaea (Josephus, *Ant.* 19:7, 5; Mishna, *Nedar.* v. 5; comp. *Mikraoth*, 6:15; *Shebiith*, 8, 5; *Baba Bathra*, 4:6), as in the East at present there universally are (see the descriptions in Mariti, 1:125; Arvieux, 2:42; Troilo, p. 672; Russell, 1:172 sq.; D'Ohsson, 1:264 sq.; Lane, *Mod. Egypt.* ch. xvi), and palaces had bathing-rooms (Joseph. *Ant.* 14:15, 13). In places of a mixed population the Jews resorted to the heathen baths (Mishna, *Aboda Sara*, 3, 4; **SEE CIRCUMCISION**, and comp. Otho, *Lex. Rabb.* p. 78). Besides water, persons (females) sometimes used *bran* for ceremonial cleansing (Mishna, *Pesach*, 2:7). In like manner, the modern Arabs, in the failure of water, universally perform their lustrations by rubbing themselves with *sand*, a usage that has been thought (Rosenmüller, *Morgenl.* 3, 228 sq.) to explain Naaman the Syrian's request of some of the sacred soil of Palestine (<sup><1157></sup>2 Kings 5:17). The ceremonial law also prescribed bathing after mourning, which always implied defilement (e.g. <sup><0113></sup>Ruth 3:3; <sup><1020></sup>2 Samuel 12:20). The high-priest at his inauguration (<sup><6136></sup>Leviticus 13:6) and on the day of atonement, once before each solemn act of propitiation (16:4, 24), was also to bathe. This the rabbins have multiplied into *ten* times on that day. Maimon. (*Constit. de Vasis Sanct.* v. 3) gives rules for the strict privacy of the highpriest in bathing. There were bath-rooms in the later Temple over the chambers

*Abtines* and *Happarvah* for the priests' use (Lightfoot, *Descr. of Temp.* 24). With sanitary bathing anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfume (Susan. 17; Jud. 10:3; <sup><17012></sup>Esther 2:12). The "pools," such as that of Siloam and Hezekiah's (<sup><4615></sup>Nehemiah 3:15, 16; <sup><1211></sup>2 Kings 20:20; <sup><2021></sup>Isaiah 22:11; <sup><4907></sup>John 9:7), often sheltered by porticoes (<sup><4110></sup>John 5:2), are the first indications we have of public bathing accommodation. Ever since the time of Jason (Prideaux, 2:168) the Greek usages of the bath probably prevailed, and an allusion in Josephus (*λουσόμενος στρατιωτικώτερον*, *War*, 1:17, 7) seems to imply the use of the bath (hence, no doubt, a public one, as in Rome) by legionary soldiers. We read also of a castle luxuriously provided with a volume of water in its court, and of a Herodian palace with spacious pools adjoining, in which the guests continued swimming, etc., in very hot weather from noon till dark (Joseph. *Ant.* 12:4, II; 15:3, 3). The hot baths of Tiberias (Pliny, v. 15), or more strictly of Emmaus (Euseb. *Onomast.* *Αἰθάμ*, query *Αἰμάθ*· Bonfrerius) near it, and of Callirhoe, near the eastern shore of the Dead Sea, were much resorted to (Reland, 1:46; Joseph. *Ant.* 18:2; 17:6, 5; *War*; 1:33, 5; Amm. Marcell. 14:8; Stanley, p. 375, 295). The parallel customs of ancient Egypt, Greece, and Rome are too well known to need special allusion. (See Smith's *Dict. of Gr. and Romans Ant.* s.v. *Balneae*; Laurie, *Roman or Turkish Bath*, Edinb. 1864.) **SEE WATER.**

### Bather, Edward

A.M., an English divine, born in 1779, educated at Oriel College, Oxford; became vicar of Meole Brace 1804, and afterward archdeacon of Salop. Died in 1847. He published *Sermons, chiefly practical* (Lond. 3 vols. 8vo, 1840), which are praised in the *British Critic* (in, 164).

### Bath-Gallim

(*μῦL&AtB*; "daughter of Gallim," <sup><2300></sup>Isaiah 10:30). **SEE GALLIM.**

### Bath-Kol

(*l /qAtABi* daughter of the voice), a rabbinical name for a supposed oracular voice, which Jewish writers regard as inferior in authority to the direct revelation that the O.T. prophets enjoyed (Vitranga, *Observ. Sacr.* 2:338), although the Targum and Midrash affirm that it was the actual medium of divine communication to Abraham, Moses, David,

Nebuchadnezzar, etc. (Reland, *Ant. Sacr.* pt. 2, ch. 9). Neither are the Jewish authorities agreed as to what the Bath-Kol itself was, many maintaining that it was merely the *echo* of the divine utterance (Buxtorf, *Lex. Talm.* s.v. **tb**). Some scholars have incorrectly rendered the term “daughter-voice,” daughter’s voice (Horne, *Introd.* 4:149; Jennings, *Jewish Antiq.* bk. 1, ch. 6). It has been supposed that Josephus alludes to the Bath-Kol in the annunciation to Hyrcanus that his sons had conquered Antiochus (*Ans.* 13:10, 3), and the awful warning voice in the Temple prior to its destruction (*War*, 5:5, 3); but these and other instances seem to fall short of the dignity required. Prideaux, however, classes them all with the heathen species of divination called *Sortes Vigilanae* (*Connection*, 2:354), and Lightfoot even considers them to be either Jewish fables or devices of the devil (*Hor. Heb.* ad <sup>4187</sup>Matthew 3:17). Yet instances of voices from heaven very analogous occur in the history of the early Christian Church, as that which was instrumental in making Alexander bishop of Jerusalem, and that which exhorted Polycarp to be of good courage (Eusebius, *Hist. Eccl.* 6, 1; 4:15). See Danz, *De filia vocis* (Jen. 1716; also in Meuschen’s *Nov. Test. ex Ta’mude illustr.* p. 351-378); Haner, *De l wq th* (Jen. 1673); Metzler, *De vocis filia* (Jen. 1673). **SEE WORD OF THE LORD.**

## Bathra

**SEE MISHNA.**

## Bath-rab’bim

(Heb. *Bath-rabbim*’, **μyBæAtBidaughter of many**; Sept. translates literally **θυγατήρ πολλῶν**), the name of one of the gates of the ancient city of Heshbon, by (**l [ ]**) which were two “pools,” to which Solomon likens the eyes of his beloved (<sup>2104</sup>Song of Solomon 7:4 [5]). The “Gate of Bath-rabbim” at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighborhood at all resembling Bath-rabbim in sound is Rabbah (*Amman*), but the one tank of which we gain any intelligence as remaining at Heshbon is on the opposite (S.) side of the town to Amman (Porter, *Handbook*, p. 298).

## Bath’-sheba

(Heb. *Bath-She’ba*, [**bvAtBi** daughter of the oath, or of seven [sc. years]; Sept. **Βηρσαβέε**, Josephus **Βεεθσαβή**: also [**WvAtBi** Bath-Shu’a,

another form of the same name; Sept. as before; <sup><1385></sup>1 Chronicles 3:5; in ch. 2:3, this form is translated “daughter of Shua” in the English version), daughter of Eliam (<sup><1013></sup>2 Samuel 11:3) or Ammiel (<sup><1385></sup>1 Chronicles 3:5), the grand. daughter of Ahithophel (<sup><1034></sup>2 Samuel 23:34), and wife of Uriah. She was seduced by King David during the absence of her husband, who was then engaged at the siege of Rabbah (<sup><1014></sup>2 Samuel 11:4, 5; <sup><1510></sup>Psalms 51:2). B.C. -1035. The child thus born in adultery became ill and died (<sup><1025></sup>2 Samuel 12:15-18). After the lapse of the period of mourning for her husband, who was slain by the contrivance of David (<sup><1015></sup>2 Samuel 11:15), she was legally married to the king (<sup><1017></sup>2 Samuel 11:27), and bore him Solomon (<sup><1024></sup>2 Samuel 12:24; <sup><1011></sup>1 Kings 1:11; 2:13; comp. <sup><1006></sup>Matthew 1:6). It is probable that the enmity of Ahithophel toward David was increased, if not caused, by the dishonor brought by him upon his family in the person of Bath-sheba. The other children of Bath-sheba were Shimea (or Shammu’ah), Shobab, and Nathan, named in <sup><1054></sup>2 Samuel 5:14; <sup><1385></sup>1 Chronicles 3:5. When, in David’s old age, Adonijah, an elder son by Haggith, attempted to set aside in his own favor the succession promised to Solomon, Bath-sheba was employed by Nathan to inform the king of the conspiracy (1 Kings 1:11,15, 23). After the accession of Solomon, she, as queen-mother, requested permission of her son for Adonijah (q.v.) to take in marriage Abishag (q.v.) the Shunamite. B.C. 1015. This permission was refused, and became the occasion of the execution of Adonijah (<sup><1024></sup>1 Kings 2:24, 25). **SEE DAVID.**

Bath-sheba is said by Jewish tradition to have composed and recited <sup><1381></sup>Proverbs 31 by way of admonition or reproof to her son Solomon on his marriage with Pharaoh’s daughter (Calmet, *Dict.* s.v.; Corn. a Lapid. *on Proverbs* 31). The rabbins describe her as a woman of vast information and a highly-cultivated mind, to whose education Solomon owed much of his wisdom and reputation, and even a great part of the practical philosophy embodied in his Proverbs (q.v.).

A place is still shown at Jerusalem, called “the Pool of Bath-sheba,” as being the spot where she was seen bathing by David, but it is an insignificant pit, evidently destitute of any claim to antiquity (*Biblioth. Sacra*, 1843, p. 33).

### Bath’-shua

a variation of the name of BATH-SHEBA **SEE BATH-SHEBA** (q.v.), mother of Solomon, occurring only in <sup><1385></sup>1 Chronicles 3:5. It is perhaps



worth notice that Shua was a Canaanite name (comp. <sup><RB></sup>1 Chronicles 2:3, and <sup><RB></sup>Genesis 38:2,12, where “Bath-shua” is really the name of Judah’s wife), while Bath-sheba’s original husband was a Hittite.

### Bathurst, Henry

LL.D., bishop of Norwich, England, was born in 1744, and was educated at Winchester and New College, Oxford.’ He was made canon of Christ Church, Oxford, 1775; and bishop of Norwich, 1805. He died in London, 1837. His publications were few, consisting of *Charges* to his clergy, occasional *Sermons*, and a *Letter to Wilberforce*, 18. His *Memoirs*, by Archdeacon Bathurst, appeared in 1837, 2 vols. 8vo; with Supplement in 1842, 8vo. — Darling, *Cyc. Bib.* 1:202; Allibone, *Dict. of Authors*, 1:141.

### Bathurst, Ralph

an English physician and divine, was born in Northampton, 1620. Having studied physic, he was made a naval surgeon under Cromwell; but after the return of Charles II he gave himself to divinity, and was appointed chaplain to the king. In 1664 he was elected president of Trinity College; in 1670, dean of Wells; in 1673, vice-chancellor of the University of Oxford; in 1688, president of the Royal Society. In 1691 he refused the see of Bristol; died in 1704. He published *Praelectiones de Respiratione*, 1654; *News from the Dead* (an account of Anne Green, executed in 1650, and restored to life), 1651, 4to; and several Latin poems. — Warton, *Life of Bathurst*, 1761, 8vo; *New Genesis Biog. Dict.* 2:84.

### Bath-zachari’as

(Βαῖθζαχαρία v. r. Josephus Βεθζαχαρία; for the Hebrews הַיְרֻכָּיִתְיָבֶה *House of Zechariah*), a place named only in 1 Maccabees 6:32, 33, to which Judas Maccabaeus marched from Jerusalem, and where he encamped for the relief of Bethsura (Bethzur) when the latter was besieged by Antiochus Eupator. The two places were seventy stadia apart (Joseph. *Ant.* 12:9, 4), and the approaches to Bath-zacharias were intricate and confined (Joseph. *War.* 1:1, 5; and compare the passage cited above, from which it is evident that Josephus knew the spot). This description is met in every respect by the modern *Beit-Sakarieh*, which has been discovered by Robinson at nine miles north of Beit-Sur, “on an almost isolated promontory or tell, jutting out between two deep valleys, and connected with the high ground south by a low neck between the heads of the valleys,



the neck forming the only place of access to what must have been an almost impregnable position” (*Later Researches*, p. 283, 284). The place lies in the entangled country west of the Hebron road, between four and five miles south of Hebron. *SEE BETHZUR*.

### Batman, Stephen

an English divine and poet, was born at Bruton, Somerset, in 1537, studied at Cambridge, became chaplain to Abp. Parker, and died in 1587. He published *The Travayled Pilgrim*, “an allegorico-theological romance” of human life (1560, 4to); *A Cristall Glass of Christian Reformation* (1569, 4to); *Joyful News out of Helvetia, declaring the fall of the Papal Dignity* (1570, 8vo); *Treatise against Usury* (1575, 8vo); *Golden Book of the Leaden Gods* (1577); *The Doom, warning all men to Judgment* (1581, 8vo). — Rose, *Biog. Dict.* s.v.; Allibone, *Dict. of Authors*, 1:141.

### Battelle, Gordon

D.D., a Methodist Episcopal minister, was born in Newport, Ohio, Nov. 14, 1814. He entered Marietta College in 1833, and graduated at Alleghany College in 1840. In 1842 he was licensed to preach; and from 1843 to 1851 he was head of an academy at Clarksburg, Va. Meanwhile he had been ordained deacon in 1847. and elder in 1849. From 1851 to 1860 he labored efficiently as preacher and presiding elder. He was a member of the General Conferences of 1856 and 1860. His influence in Western Virginia was very great, and on the breaking out of the rebellion in 1861, he was called to serve as visitor to the military camps. He was a member of the Convention which framed the Constitution of West Virginia, and to him, more largely than to any other man, is due the abolition of slavery in that region. In November, 1861, he was chosen chaplain of the 1st Va. Regiment, and continued in the service till his death of typhoid fever, Aug. 7, 1862. — *Minutes of Conferences*, 1863, p. 33.

### Battering-ram

#### Picture for Battering-ram 1

(rKi kar, a lamb, <sup>3012</sup>Ezekiel 4:2; 21:22; and so Josephus, κρός, *War*, 3:7, 19, where the instrument is described; but Sept. in the above passages distinctively βελόστασις; Targ. and Kimchi, /l bq:yj ~~00~~, a military engine for forcing a breach in walls (comp. 1 Maccabees 13:43), of very high

antiquity, being in use by the Babylonians (Ezekiel 1. c.), and apparently still earlier by the Israelites in the siege of Abel-Beth-Maachah (<sup>4015</sup>2 Samuel 20:15); it may have been one of the “engines” of war employed by Uzziah, king of Judah (<sup>4035</sup>2 Chronicles 26:15). This machine was a long beam of strong wood, usually oak. One end was made of iron, shaped like a ram’s head, and when driven repeatedly and with great force against the wall of a city or fortification, either pierced it or battered it down (see Diod. Sic. 12:28; Pliny, 7:57, p. 416, ed. Hard.; Vitruv. 10:19 [13], 2). There were three kinds of battering-rams:

- (1.) One that was held in suspension, like a scale-beam, by means of cables or chains in a frame of strong timber. This must have been easy to work and of great power, as a very heavy body suspended in the air requires no great strength to move it with much force.
- (2.) In another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, although it must have been worked with more labor than the preceding.
- (3.) There was another ram, which was not suspended or mounted on rollers, but borne and worked by manual strength.

## Picture for Battering-ram 2

The machine was generally covered by a movable shed or roof, which protected the men by whom it was worked. It has been calculated, that the momentum of a battering-ram 28 inches in diameter, 180 feet long., with a head of a ton and a half, weighing 41,112 pounds, and worked by a thousand men, would only be equal to a point-blank shot from a thirty-six pounder. The ram was used by Nebuchadnezzar. against Jerusalem, and also by Titus, with terrible force, in the final destruction of that city (Ezekiel and Josephus, ut sup.). It was a favorite method of attack by the Romans (see Smith’s *Dict. of Class. Antiq.* s.v. Aries), and no less so with the Babylonians (Layard’s *Nineveh*, 2:274). *SEE ENGINE; SEE WAR; SEE SIEGE.*

## Battle

(properly **hmj l ma** *milchamah*’, **πόλεμος**). Though the Hebrews in their mode of conducting warlike operations varied somewhat in the course of ages, and are elsewhere shown to have been swayed by the practice of

greater and more military nations, still, from the period when the institution of royalty gave rise to an organized system, it was a maxim to spare the soldiers all unnecessary fatigue before an engagement, and to supply them liberally with food. Their arms were enjoined to be in the best order, and when drawn up for battle they formed a line of solid squares of a hundred men, each square being ten deep, and with sufficient interval between to allow of facility in movements, and the slingers to pass through. The archers may have occupied the two flanks, or formed in the rear, according to the intentions of the commander on the occasion; but the slingers were always stationed in the rear until they were ordered forward to impede a hostile approach, or to commence the engagement, somewhat in the manner of modern skirmishers. Meantime, while the trumpets waited to sound the last signal, the king, or his representative, appeared in his sacred dress (rendered in our version. "the beauty of holiness"), except when he wished to remain unknown, as at Megiddo (~~1482~~ 2 Chronicles 35:22); and proceeded to make the final dispositions, in the middle of his chosen braves, attended by priests, who, by their exhortations, animated the ranks within hearing. It was now, we may suppose, when the enemy was at hand, that the slingers would be ordered to pass between the intervals of the line of solid squares, open their order, and with shouts, let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in, and be recalled to the rear or to cover a flank. Then would come the signal to charge, and the great shout of battle; the heavy infantry, receiving the order to attack, would, under cover of their shields and levelled spears, press direct upon the front of the enemy; the rear ranks might then, if so armed, cast their second darts, and the archers from the rear shoot high, so as to pitch the arrows over their own main line of spearmen into the dense masses beyond them. If the enemy broke through the intervals, we may imagine that a line of charioteers in reserve, breaking from their position, might in part charge among the disordered ranks of the foe, drive them back, and facilitate the restoration of the oppressed masses, or, wheeling round a flank, fall upon the enemy, or be encountered by a similar manoeuvre, and perhaps repulsed. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and in the middle of the showered missiles, would watch the enemy and remedy every disorder. In this position it was that several of the sovereigns of Judah were slain (~~1483~~ 2 Chronicles 18:33, and 35:23), and that such an enormous waste of human life took place; for the shock of two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate

and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not feeling personally the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being defeated. The fate of the day was therefore no longer within the control of the chief, and nothing but obstinate valor was left to decide the victory. Hence, from the stubborn character of the Jews, battles fought among themselves were particularly sanguinary, such, for example, as that in which Jeroboam, king of Israel, was defeated by Abijah of Judah (<sup><411B></sup>2 Chronicles 13:3, 17), where, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Leipsic, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances, defeat led to irretrievable confusion; and where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, laden with shields, and preserving order, could overtake very few who chose to abandon their defensive armor, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this manoeuvre was most commonly practiced against the garrisons of cities (<sup><418D></sup>Joshua 8:12; <sup><4218></sup>Judges 20:38). In the case of Abraham (<sup><4146></sup>Genesis 14:16), when he led a small body of his own people suddenly collected, and fell upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period, there is no doubt that the Hebrew armies, in imitation of the Romans, formed into more than one line of masses; but there is ample evidence that they always possessed more stubborn valor than discipline. *SEE ARMY; SEE WAR; SEE SIEGE*, etc.

## Battle-axe

### Picture for Battle-axe

(/Pæi mappets', breaker in pieces; Sept. and Vulg. render as a verb, διασκορπίζεις), a mallet or heavy war-club (<sup><251D></sup>Jeremiah 51:20; comp. the cognate /ypæmephits', "maul," <sup><2158></sup>Proverbs 25:18). The ancient Egyptian battle-axes were of two kinds, both answering to this description, being adapted to inflict a severe blow by the weight no less than to cut with

the edge. Each was a broad-axe with a semicircular blade, that of the one being usually in two segments both attached to the handle as a back; and that of the other projecting beyond the handle, with a large ball attached to give it momentum (see figs. 12 and 7 in the first series of cuts under the art. ARMOR *SEE ARMOR*, and compare Wilkinson's *Anc. Eg.* 1:362, 363, abridgm.). *SEE AXE; SEE MAUL.*

## Battle-bow

### Picture for Battle-bow

(*hmj* | *mævgeke* 'sheth milchamah', bow of battle) occurs in <sup><390></sup>Zechariah 9:10; 10:4, for the warbow used in fighting. *SEE ARMOR.*

Among the Egyptians, on commencing the attack in the open field, at a signal made by sound of trumpet, the archers drawn up in line first discharged a shower of arrows on the enemy's front, and a considerable mass of chariots advanced to the charge; the heavy infantry, armed with spears or clubs, and covered with their shields, moved forward at the same time in close array, flanked by chariots and cavalry, and pressed upon the center and wings of the enemy, the archers still galling the hostile columns with their arrows, and endeavoring to create disorder in their ranks (Wilkinson, 1:405, abridgm.). *SEE BATTLE.*

## Battlement

### Picture for Battlement

(*hq* | *ni* maakeh', a ledge; Sept. *στεφάνη*), a balustrade or wall surrounding the flat roofs of Oriental houses, *SEE HOUSE*, required by special enactment as a protection against accidents (<sup><620></sup>Deuteronomy 22:8). In <sup><450></sup>Jeremiah 5:10, for (*t/vy* | *neishoth*', tendrils; Sept. *ὑποστηρίγματα*), the parapet of a city wall; and so for *ἑπαλξις* in Ecclesiasticus 9:13.

## Baudouin

*SEE BALDWIN.*

## Bauer, Georg Lorenz

a distinguished German theologian in the second half of the eighteenth century, was born Aug. 14th, 1755, at Hiltboltstein, near Nurnberg; became in 1787 connector at Nurnberg, in 1789 Professor of Eloquence, Oriental Languages, and Ethics at the University of Altdorf, and in 1805 Professor of Exegetical Theology and Oriental Literature at Heidelberg. He was also made a Church councillor by the government of Baden. He died Jan. 12th, 1806. Among his numerous writings, the following are the most important: *Einleitung in die Schriften des Alien Testaments* (Nurnb. 3d ed. 1806): — *Hermeneutica sacra V. T.* (Leipz. 1797): — *Biblische Theologie des Neuen Test.* (Leipz. 1803 1805: — *Lehrbuch der Hebraischen Alterthumer* (2d edition, by Rosenmüller, Leipzig, 1835). He also continued Schulz's *Scholia in V. T.* (Nurnb. 1790-94, vol. 4 to 8) and Glassius's *Philologia Sacra* (Leipz. 1793-97).

## Baumgarten, Siegmund Jacob

an eminent German theologian, was born March 14, 1706, at Wollmirstadt. His early education was conducted by his father, James B., pastor at Wollmirstadt. He then studied at Halle, and, after filling several minor offices, was made professor of theology at Halle, 1734. His lectures were very popular, and he secured a still wider reputation by his writings. Educated in the school of Spener and Francke, he retained the forms of orthodoxy, but imbibed Wolf's philosophy, and taught in a far more scientific spirit than had characterized the pietistic school. He is regarded in Germany as the forerunner of rationalism, which, indeed, found its first free exponent among theologians in his disciple Semler. He died 1757. His writings, some of which are posthumous, are chiefly historical and exegetical; among these are *Unterricht v. d. Auslegung d. heil. Schrift* (Halle, 1742, 8vo): — *Auslegung d. Briefe Pouli* (Halle, 1749 - 1767): — *Evangel. Glaubenslehre*, ed. Semler (Halle, 1759-60, 3 vols. 4to): — *Besgriff d. theol. Streitigkeiten*, ed. Semler (Halle, 1771, 8vo): — *Theolog. Bedenken* (Halle, 1742-50, 7 vols. 8vo): — *Geschichte d. Religionsparteien* (Halle, 1755, 8vo): — *Breviarium historice Christ. in usum schol.* (Halle, 1754, 8vo). Semler wrote a sketch of the life of Baumgarten, which contains a full list of his writings (Halle, 1758, 8vo). — Herzog, *Real-Encyklopdie*, 1:740; Kahnis, *German Protestantism*, p. 115; Hurst, *Hist. of Rationalism*, ch. 4.

## Baumgarten-Crusius, Ludwig Friedrich Otto

an eminent German theologian, was born July 31, 1788, at Merseburg. He studied at the University of Leipsic, and in 1812 became professor *extraordinarius* of theology at Jena, after which his rise was steady. After a life of unwearied activity, both as lecturer and writer on various branches of theological science, he died suddenly, May 31, 1843, leaving a great reputation for talent, breadth of view, and industry. His principal works are *Einleitung in das Stud. d. Dogmatik* (Leipz. 18 0, 8vo): — *Christliche Sittenlehre* (Leipz. I 1826, 8vo): — *Grundzuge d. Bibl. Theologie* (Jena, 1828, 8vo): — *Geuissenefreiheit, Rationalismus*, etc. (Berlin, 1830, 8vo): — *Lehrbuch d. chris'l. Dogmengeschichte* (Jena, 1832, 8vo): — *Compendium d. Dogmengeschichte* (Leipz. 1840; revised and finished by Hase, Jena, 1846, 2 vols. 8vo); also, posthumous, *Exegetische Schriften zum N.T.* (Jena, 1844-48, 3 vols. 8vo, covering the Synoptical Gospels, with Romans, Galatians, Ephesians, Colossians, Philippians, Thessalonians); and *Theologische Auslegung d. Johanneischen Schriften* (Jena, 1843-1845, 2 vols. 8vo). — Herzog, *Real-Encyklop.* 1:741.

## Baur, Ferdinand Christian

a German theologian of marked influence on the German theology of the nineteenth century, was born June 21st, 1792; became, in 1817, Professor at the Theological Seminary of Blaubeuern, and in 1826 Professor of Evangelical Theology at the University of Tubingen. He died at Tubingen Dec. 2d, 1860. Baur is the author of numerous works on systematic and historic theology. At first he was regarded as a follower of Neander and Schleiermacher. But he afterward embraced Hegelianism, developed it into Pantheism, and for many years devoted the powers of his great intellect to the subversion of the fundamental doctrines of Christianity. He went, step by step, farther from the positive Christian faith into Gnostic idealism, and in a series of writings endeavored to give an entirely new form. to the representation of primitive Christianity. On his death-bed, the Pantheist, who had looked upon the idea of a personal God with contempt, prayed, "Lord, grant me a peaceful end." Baur is the founder of the so-called Tubingen school of theology, which farther developed his views, and gained a sad notoriety by its attacks on the authenticity of the books of the New Testament. Among his works on the New Testament, the following are the most important: *Die sogenannten Pastoral Briefe des Apostels Paulus* (Stuttg. 1835), in which he denies the authenticity of all Pauline

epistles except those to the Galatians, Corinthians, and Romans: — *Paulus, der Apostel Jesu Christi* (Stuttg. 1845): — *Kritische Untersuchungen über die kanon. Evangelien* (Tub. 1847), in which, in particular, the authenticity of the Gospel of John is attacked: — *Dos Marcus Evangelium nach seinem Ursprung und Character* (Tub. 1851). In these and other works of a similar nature, Baur maintains that we must extend our notions of the time within which the canonical writings were composed to a period considerably post-apostolic, and which can only be determined - approximately by a careful investigation of the motives which apparently actuated their authors." Another class of his works treat of the history of Christian doctrines and the history of the ancient church. Here belong': *Das Manichaische Religionsystem* (Tub. 1831; one of his best works): — *Apollonius von Tyana und Christus* (Tub. 1823): — *Die christliche Gnosis oder die christliche Religionsphilosophie* (Tub. 1835) (The Christian Gnosis, or the Christian Philosophy of Religion), a work which makes the Christian Gnosis of the 2d and 3d centuries the starting-point of a long series of religio-philosophical productions traceable uninterruptedly down through Middle-age mysticism and theosophy to Schelling, Hegel, and Schleiermacher: — *Ueber den Ursprung des Episcopats in der christlichen Kirche* (Tub. 1838): — *Die christliche Lehre von der Versöhnung* (Tub. 1839): — *Die christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes* (Tub. 1841-43, 3 vols.): — *Die Epochen der kirchlichen Geschichtsschreibung* (Tub. 1852): — *Das Christenthum und die christliche Kirche der drei ersten Jahrhunderte* (Tub. 1853; 2d edit. 1860): — *Die christliche Kirche vom Anfange des vierten bis zum Ende des sechsten Jahrhunderts* (Tub. 1859): — *Lehrbuch der christl. Dogmengeschichte* (Tub. 2d ed. 1858). Against the famous Symbolism of Mohler, he wrote, *Der Gegensatz des Katholicismus und Protestantismus* (Tub. 2d ed. 1836), and *Erwiederung gegee, Mohler's neueste Polemik* (Tub. 1834). On the results of the works of the Tübingen school in general, he wrote an epistle to Dr. Hase of Jena, *An Dr. K. Hase* (Tub. 1855), and *Die Tübinger Schule* (Tub. 1859). Professor Baur left behind him several works on the church history of the Middle Ages and of modern times nearly completed, and they have been published by his son, F. F. Baur, and Prof. E. Zeller, viz. *Die christliche Kirche des Mittelalters in den Hauptmomenten ihrer Entwicklung* (ed. by F. F. Baur, Tub. 1861); *Kirchengeschichte des 19 ten Jahrhunderts* (edit. by E. Zeller, Tub. 1862); *Kirchengeschichte der neuern Zeit von der Reformation bis zum Ende des 18 ten Jahrhunderts* (ed. by F. F. Baur, Tub. 1863). Together with the two



volumes published by Prof. Baur himself on the history of the Christian Church, from its beginning to the end of the 6th century, these three posthumous works constitute a complete course of historical works, extending over the entire history of the Christian Church. His latest volumes of church history gave great offense by his severe criticism on the different schools of German theology since Schleiermacher. Another work left by Professor Baur and published by his son is a course of *Lectures on the Theology of the New Testament* (*Vorlesungen über neutestamentliche Theologie*, Leipzig, 1864), in which the author more than in any of his other works develops his views of the teaching of Jesus, and of the doctrinal difference which he assumes to have existed between the different apostles. The latest of these posthumous issues is *Vorlesungen über die Christliche Dogmengeschichte* (part I of vol. 1, Leipz. 1865). The work will consist of three volumes, the first of which will embrace the doctrines of the ancient Church, the second those of the Church of the Middle Ages, and the third those of the Church of modern times. Part I extends over the period from the apostolical age to the Synod of Nice. In point of extent and completeness this work of Baur will take rank among the foremost works in this department of German theology. — Herzog, *Real-Encyklopadie, Supplem.* vol. 1; Fisher, *Essays on the Supernatural Origin of Christianity*, 131-285; Illgen's *Zeitschrift*, 1866, 131; Chambers's *Encyclopedia* 1:759. **SEE TUBINGEN SCHOOL.**

### Bausset, Louis Francois De

a French cardinal, born at Pondicherry Dec. 14, 1748, died June 21, 1824. Having finished his theological studies in the seminary of Saint Sulpice, he obtained an appointment in the diocese of Frejus. In 1770 he was deputed to the assembly of the clergy, and in 1784 consecrated bishop of Alais. He was sent by the Estates of Languedoc to the two assemblies of notables in 1787 and 1788. In 1791 he adhered to the protest of the French bishops against the civil constitution of the French clergy. Soon after he emigrated, but in 1792 he returned to Paris, where he was put in prison. Being set free on the 9th of Thermidor, he devoted himself entirely to literature. In 1806 he obtained a canonry at the chapter of St. Denys. Abbe Emery having handed over to him all the manuscripts of Fenelon, he undertook to write the history of Fenelon. This work (*Histoire de Fenelon*, 1808-09, 3 vols. 8vo) established the editor's literary reputation, and in 1810 procured for him the second decennial prize. Bausset compiled on the same plan the *Histoire de Bausset* (Paris, 4 vols. 8vo, 1814), which, however, did not

meet with an equally favorable reception. When the Council of the University of Paris was reorganized, Bausset was appointed a member. On the return of Louis XVIII he was appointed president of this council, but this position he lost during the "Hundred Days." After the second restoration he entered the Chamber of Peers; in 1816 he became a member of the French Academy; in 1817 he received the cardinal's hat, and was minister of state. Besides the histories of Fenelon and Bausset, Bausset wrote biographical essays on the Cardinal of Boisgelin (1804); on Abbe Legris-Duval (1820); on Archbishop Talleyrand, of Paris (1821); and on the Duke of Richelieu, the latter of which was read in the Chamber of Peers by the Duke of Pastoret on June 8, 1822. Against the civil constitution of the clergy he compiled, in 1796, conjointly with Abbe Emery, a pamphlet entitled *Reflexions sur la Declaration exigee des Miinistres du culte par la loi du 7 Vendemiaire an IV*. In 1797, this pamphlet, with additions, was again published under the title *Expose du principe sur le Serment de Liberte et d'Egalite, et sur la declaration*, etc. See Hoefler, *Biographie Generale*, 4:834; M. de Villeneuve, *Notice historique sur le Cardinal de Bausset* (Marseille, 1824); G., *Notice sur Bausset* (Marseille, 1824, 8vo); De Quelen, *Discours sur Bausset*.

## Bav'ai

(Heb. *Bavvay'*, יבב of Persian origin; Sept. Βεβεΐ), a son of Henadad, and ruler (רבי praefect) of the half (ע"פ) of Keilah, mentioned as repairing a portion of the branch wall along the eastern brow of Zion, on the return from Babylon (כ"ב Nehemiah 3:18). B.C. 446.

## Bavaria

a kingdom in South Germany. Its area in 1864 was 29,637 square miles, and its population 4,807,440. In consequence of the war with Prussia in 1866, Bavaria had to cede to that power a district containing about 33,000 inhabitants. *SEE GERMANY*.

**I. Church History.** — As the Romans had numerous settlements near the Danube, Christianity was introduced into that part of the modern Bavaria earlier than into most of the other German countries. In the second century, a certain Bishop Lucius, of Rhaetia, is said to have preached at Augsburg and Ratisbon. In 304 St. Afra suffered martyrdom at Augsburg, which shows the existence of a Christian congregation at that city. Under

the rule of the Christian emperors Christianity soon gained the ascendancy, but pagans were found as late as the second half of the fifth century. In the middle of the fifth century, St. Valentin, an itinerant bishop of the two Rhaetias, is known to have preached and labored as a missionary at Passau, and to have been driven away by the pagans and Arians. About the same time St. Severin (454-482), a zealous combatant against Arianism, preached at Passau and Kunzing. The people to whom he preached were, according to the testimony of his disciple and biographer Eugippius, nearly all Catholics; but the tribes of the Alemanni, Herculians, and others, which, after the death of Attila, roamed through the Danubian countries, were either pagans or Arians. Severin established, in many of the places where he worked as a missionary, monasteries. Another part of Bavaria, which belonged to the Roman province of Noricum, early had a center of missionary operations in the celebrated convent of Lorch. St. Maximilian, probably an itinerant bishop, who died about 288, and St. Florian, a Roman officer, who suffered martyrdom in 304, are among those of whose lives and deaths we have some information. Among the missionaries who, in the seventh and eighth centuries, labored there, were Boniface, Rupert, Emmeran, Sturm, Corbinian, and Wilibald. In the eighth century, Passau, Freising, Wurzburg, Regensburg, Augsburg, Eichstadt, and Neuburrb had bishops, at the head of the church was the archbishop of Salzburg. A large number of rich cloisters arose. The *Reformation* found early adherents. Many priests, and also the diet, declared themselves in favor of it. But after Luther had been put under the ban at the Diet of Worms in 1521, the Duke of Bavaria was foremost among the princes of Germany in opposing and persecuting it, and a number of clergymen and laymen were put to death. The dukes remained ever after, in the councils of the German princes, the foremost champions of the Roman Church. In 1549 the Jesuits were called to Bavaria. though the number of Protestants was still so great that the diet demanded again, in 1553, "the introduction of their pure doctrine." The dukes, in order to suppress Protestantism more effectually. demanded from every officer of the state a confession of faith. In 1609 Duke Maximilian founded the "Catholic League," whose influence was so disastrous to the Protestant interests in Southern Germany. A better era for Protestantism and for religious liberty commenced under Maximilian Francis I, who took from the Jesuits the censorship of books, reformed the convents, and improved the educational system. At the close of the 18th century Maximilian Joseph II and his minister Montgelas introduced religious toleration and suppressed a large number of convents. At this time Bavaria

received a number of possessions which, from the beginning of the Reformation, had been wholly or prominently Protestant. Among these were the margraviates of Anspach and Baireuth, and the free cities of Nurnberg, Nordlingen, Augsburg, and others. The constitution of 1818 gave to the Protestants equal rights with the Roman Catholics. The year before the king had concluded a concordat with the pope, by which the Roman Catholic Church was divided into 2 archbishoprics and 6 bishoprics. *SEE CONCORDAT*. Under the reign of Louis 1 (1825-1849) the ultramontane party made many attempts to curtail the constitutional rights of Protestants, and were partly successful under the ministry of Abel (1837 to 1847). The Protestants complained especially of a decree by which all soldiers, without distinction of religion, were ordered to kneel before the Host. Their remonstrances against this decree were repeatedly supported by the Chamber of Representatives, but rejected by the Upper Chamber (Reichsrath). In 1848 the controversy was ended by a compromise, a military salutation of the Host being substituted for kneeling. The ultramontane party lost the favor of the king when the ministry resisted the demand for conferring the rank of nobility upon Lola Montez, and nine of the professors of Munich, who were regarded as leaders of the party (Dollinger, Philips, Hofler, Lassaulx, etc.), were removed. The successor of Louis, Maximilian II (1849-1864), never favored the schemes of the ultramontane party. In 1856 a great excitement sprang up in the Lutheran Church in consequence of several decrees of the supreme consistory concerning changes in the liturgy, mode of confession, catechism, hymnbooks, etc., in which a large number of the laity feared Romanizing tendencies, and the supreme consistory had to allay the excitement by concessions and compromises. Against the German Catholic and Free congregations the government was for many years very severe. At the beginning of the movement the government instructed the police to treat it as high treason. Some rights were granted to them in 1848 and 1849, but revoked in 1851. In the Palatinate a union between the Lutheran and Reformed Church was introduced in 1818. Then Rationalism prevailed among the clergy, subsequently the evangelical party gained the ascendancy, and introduced orthodox books (catechism, hymn-book, etc.) instead of the former rationalistic ones. In 1860 the government removed, however, the orthodox heads of the Church (among whom was the celebrated theologian, Dr Ebrard), and the Church of the Palatinate came again under the influence of the Liberal (Rationalistic) party. At the General Synod held in 1863 the Liberals had a five-sixths majority, and a

revised Church Constitution proposed by them was adopted by all save six votes. At the annual meeting of the Liberal - Protestant Association (*Protestantischer Verein*), it was reported that the association counted 18,000 members.

**II. Ecclesiastical Statistics.** — The Roman Catholic Church has 2 archbishoprics (Munich and Bamberg) and 6 bishoprics (Passau, Augsburg, Regensburg, Wurzburg, Eichstadt, and Spire). The diocesan chapters consist of 1 provost, 1 dean, and 8 or 10 canons. The king nominates all the archbishops, bishops, and deans; the pope appoints the provosts. Convents are very numerous: there were, in 1856, 63 convents of monks with 951 members 40 convents of nuns with 882 persons, besides 45 houses of sisters of mercy, and 65 houses of poor school-sisters. The Jesuits have not been admitted. Theological faculties are connected with the universities of Munich and Wurzburg, and every diocese has a theological seminary. Many of the state colleges are under the management of religious orders, especially of the Benedictines. There is still among the clergy a school which is strongly opposed to ultramontaniam, and has friendly dispositions for all evangelical Protestants *SEE SAILER*, but it is decreasing in number and influence. But, though less conciliatory toward Protestants, the Roman Catholic scholars continued to be too liberal for Rome. When, in 1863, Dr. Dollinger and Dr. Haneberg called a meeting of Roman Catholic scholars of Germany, their conduct was censured by the pope on the ground that such meetings should only be called by the bishops. Two other members of the same faculty, Dr. Frohschammer, a writer on philosophical subjects, and Dr. Pichler, the author of the best Roman Catholic work on the history of the Eastern Church, had their works put on the Index. Dr. Frohschammer refused to submit, and openly defied the authority of the Congregation of the Index. The two archbishops and one bishop are members of the Upper Chamber (Reichsrath), and the lower clergy elects eleven members of the Chamber of Deputies. Romanist newspapers and journals are not very numerous, yet among them is one of the most important periodicals of the Roman Catholic Church, the *Historisch-Politische Blätter*, founded by Gorres and Philips. Among the Roman Catholic theologians and scholars of Bavaria in the nineteenth century, Dollinger, Haneberg, Franz von Baader (q.v.), and Gorres (q.v.), are best known. The Roman Catholics form about two thirds of the total population, numbering 3,748,032 souls, while the number of Protestants amounts to 1,427,382.

The king, though a Roman Catholic, is regarded as the supreme bishop of the Protestant Church. He exercises the episcopal power through a supreme consistory at Munich, which consists of a president, four clerical and one lay councillor. Subordinate to it are two Lutheran provincial consistories, at Anspach and Baireuth, consisting of one director, two clerical and one lay councillors, and one consistory of the United Evangelical Church at Spires. The district of the former comprises the seven provinces on the other side of the Rhine, and contains 27 deaneries and 1036 parishes, of which seven are Reformed. The district of the latter is the Palatinate, with fourteen dioceses. In all the three consistorial districts the diocesan synods meet annually. The laity is represented at them, but not by deputies of their choice. The ecclesiastical boards select them from a number presented by the clergy or by the presbyteries. Every fourth year a general synod meets in each of the three districts. The two Lutheran general synods of Anspach and Baireuth were united into one in 1849 and 1853, but in 1857, the government, fearing excitement in discussion, ordered them again, contrary to the general wish of the Church, to be held separately. A theological faculty is connected with the University of Erlangen. The present faculty (1860) is known for its attachment to High Lutheran principles, and publishes one of the leading theological magazines of Germany, the *Zeitschrift für Protestantismus und Kirche*. The Palatinate has a few old Lutheran congregations. The highest court for the adjudication of the marriage affairs of Protestants is a commission (senate) of Protestant members of the Supreme Court of Appeal at Bamberg. The president of the supreme consistory of Munich is a member of the Upper Chamber of the Diet, and the lower clergy elect five deputies for the House of Representatives. Among the great Protestant theologians and scholars of the present century we mention Harless, Hofmann, Thomasius, Delitzsch, Schubert.—Buchner, *Geschichte von Baiern aus den Quellen* (Regensb. 1820-1855, 10 vols.); Zschokke, *Bair. Geschichte* (Aarau, 2d ed. 1821, 4 vols.); Matthes, *Kirchliche Chronik*.

### Baxter, George Addison, D.D.

an eminent Presbyterian divine, was born in Virginia July 22, 1771, and educated at Liberty Hall, Lexington, of which institution he became principal in 1799. Having been licensed to preach two years before, he also became pastor of the Presbyterian congregation at the same place, which post he filled for over thirty years. He continued his connection with Liberty Hall. afterward Washington College, until 1829, and received the

degree of D.D. in 1812. In 1832 he became Professor of Theology in the Union Theological Seminary, and there labored until his death, April 24, 1841. Dr. Baxter was the author of various sermons and essays. — Sprague, *Annals*, 4, 192.

### Baxter, Richard

a celebrated Nonconformist divine, born at Rowton, in Shropshire, Nov. 12th, 1615, of pious and excellent parents. His early education was obtained under indifferent masters, so that he never in after life became an accurate scholar, although his unrivalled industry and talent made him a widely-learned man. Though not a graduate of either university, he was ordained by Mornborough, bishop of Worcester, and in 1640 became vicar of Kidderminster. He devoted himself to his work, and his labors were eminently successful. Not satisfied with correcting the more flagrant offenses of the inhabitants, he visited them at their houses, gave them religious instruction in private, and became their friend as well as their pastor. By these means he wrought a complete change in the habits of the people. His preaching was acceptable to all ranks. Wherever he went, large audiences attended him; and, notwithstanding his feeble health, he preached three or four times a week. During the civil wars Baxter held a position by which he was connected with both the opposite parties in the state, and yet was the partisan of neither. His attachment to monarchy was well known; but the undisguised respect paid by him to the character of some of the Puritans made him and others, who were sincerely attached to the crown, objects of jealousy and persecution. During an ebullition of party excitement Baxter spent a few days in the Parliamentary army, and was preaching within sound of the cannon of the battle at Edge Hill. Not considering it safe to return to Kidderminster, he retired to Coventry, where he lived two years, preaching regularly. After the battle of Naseby in 1645, he passed a night on a visit to some friends in Cromwell's army, a circumstance which led to the chaplaincy of Colonel Whalley's regiment being offered to him, which, after consulting his friends at Coventry, he accepted. In this capacity he was present at the taking of Bridgewater, the sieges of Exeter, Bristol, and Worcester, by Colonels Whalley and Rainsborough. He lost no opportunity of moderating the temper of the champions of the Commonwealth, and of restraining them within the bounds of reason; but as it was known that the check proceeded from one who was unfriendly to the ulterior objects of the party, his interference was coolly received. After his recovery from an illness which compelled him to

leave the army, we find him again at Kidderminster, exerting himself to moderate conflicting opinions. The conduct of Cromwell at this crisis exceedingly perplexed that class of men of whom Baxter might be regarded as the type. For the sake of peace they yielded to an authority which they condemned as a usurpation, but nothing could purchase their approbation of the measures by which it had been attained and was supported. In open conference Baxter did not scruple to denounce Cromwell and his adherents as guilty of treason and rebellion, though he afterward doubted if he was right in opposing him so strongly (see Baxter's *Penitent Confessions*, quoted in Orme). The reputation of Baxter rendered his countenance to the new order of things highly desirable, and accordingly no pains were spared to procure it. The protector invited him to an interview, and endeavored to reconcile him to the political changes that had taken place; but the preacher was unconvinced by his arguments, and boldly told him that "the honest people of the land took their ancient monarchy to be a blessing and not an evil." In the disputes which prevailed about this time on the subject of episcopal ordination, Baxter took the side of the Presbyterians in denying its necessity. With them, too, he agreed in matters of discipline and church government. He dissented from them in their condemnation of episcopacy as unlawful. On their great principle, namely, — the sufficiency of the Scriptures to determine all points of faith and conduct, he wavered for some time, but ultimately adopted it in its full extent. Occupying as he did this middle ground between the Episcopalians and the Presbyterians, it was not very obvious with which of the two parties he was to be classed. Had all impositions and restraints been removed, there is every reason to suppose that he would have preferred a moderate episcopacy to any other form of church government; but the measures of the prelatical party were so grievous to the conscience that he had no choice between sacrificing his opinions or quitting their communion. He was, however, compelled to quit the army finally, in consequence of a sudden and dangerous illness, and returned to Worcester. From that place he went to London to have medical advice. He was advised to visit Tunbridge Wells; and after continuing at that place some time, and finding his health improved, he visited London just before the deposition of Cromwell, and preached to the Parliament the day previous to its voting the restoration of the king. He preached occasionally about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinners' Hall, and also had a Friday lecture at Fetter Lane. In 1662 he preached his farewell sermon at Blackfriar's, and afterward retired to Acton in Middlesex. In



1676 he built a meeting-house in Oxendon Street, and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the Gatehouse, instead of Baxter, where he continued three months. In 1682 Baxter was seized, by a warrant, for coming within five miles of a corporation, and his goods and books were sold as a penalty for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace and made oath that Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685 he was sent to the King's Bench by a warrant from the Lord Chief Justice Jeffries for some passages in his *Paraphrase on the New Testament*; but, having obtained from King James, through the good offices of Lord Powis, a pardon, he retired to Charterhouse Yard, occasionally preached to large and devoted congregations, and at length died, December 8th, 1691, and was interred in Christ Church.

Baxter's intellect was rather acute than profound. He was one of the most successful preachers and pastors the Christian Church has seen. His mind was rich, discursive, and imaginative; qualities which fitted him admirably, in conjunction with his deep and ardent piety, to write books of devotional and practical religion. His *Saint's Rest* abounds in eloquent and powerful writing; perhaps no book except Kempis and *Pilgrim's Progress* has been more widely read or more generally useful.

Baxter's theology was of no school, but, on the whole, eclectic and undecided. In his *Methodus Theologiae* and *Universal Redemption* he sets forth a modified scheme of the Calvinistic doctrine of election. But the real author of the scheme, at least in a systematized form, was Camero, who taught divinity at Saumur, and it was unfolded and defended by his disciple Amyraldus, whom Curcellaeus refuted. **SEE AMYRAUT; SEE CAMERO.** Baxter says, in his preface to his *Saint's Rest*, "The middle way which Camero, Crocius, Martinius. Amyraldus, Davenant, with all the divines of Britain and Bremen in the Synod of Dort, go, I think is nearest the truth of any that I know who have written on these points."

**(1.)** Baxter first differs from the majority of Calvinists, though not from all, in his statement of the doctrine of satisfaction: "Christ's sufferings were not a *fulfilling* of the *law's threatening* (though he bore its *curse materially*), but a satisfaction — for our *not fulfilling* the *precept*, and to prevent *God's fulfilling* the *threatening* on us. Christ paid not, therefore,

the *idem*, but the *tantundem*, or *aequivalens*; not the *very debt* which we owed and the law required, but the *value* (else it were not *strictly satisfaction*, which is *redditio aequivalentis* [the rendering of an equivalent]): and (it being improperly called the *paying of a debt*, but properly *a suffering for the guilty*) the *idem* is nothing but *supplicium delinquentis* [the punishment of the guilty individual]. In *criminals*, *dum alius solvet simul aliud solvitur* [when another suffers, it is another thing also that is suffered]. The law knoweth no *vicarius pence* [substitute in punishment]; though the *lawmaker* may admit it, as he is *above law*; else there were no place *for pardon*, if *the proper debt* be paid and the *law not relaxed*, but *fulfilled*. Christ did neither *obey* nor *suffer* in any man's *stead*, by a *strict, proper representation* of his *person* in point of law, so as that the *law* should take it as done or suffered by the *party himself*; but only as a *third person*, as a *mediator*, he voluntarily bore what else the sinner should have borne. To assert the contrary (especially as to particular persons considered in actual sin) is to overthrow all Scripture theology, and to introduce all Antinomianism; to overthrow all possibility of pardon, and assert justification before we sinned or were born, and to make *ourselves* to have satisfied God. Therefore, we must not say that *Christ died nostro loco* [in our stead], so as to *personate us*, or *represent our persons* in *law sense*, but only to bear what else we must have borne."

(2.) This system explicitly asserts that Christ made a satisfaction by his death equally for the sins of every man; and thus Baxter essentially differs both from the higher Calvinists, and also from the Sublapsarians, who, though they may allow that the reprobate derive some benefits from Christ's death, so that there is a vague sense in which he may be said to have died for all men, yet they, of course, deny to such the benefits of Christ's satisfaction or atonement which Baxter contends for: "Neither the law, whose curse Christ bore, nor God, as the legislator to be satisfied, did distinguish between men as elect and reprobate, or as believers and unbelievers, *de presenti vel de futuro* [with regard to the present or the future]; and to impose upon Christ, or require from him satisfaction for the sins of one sort more than of another, but for mankind in general. God the Father, and Christ the Mediator, now dealeth with no man upon the more rigorous terms of the first law (*obey perfectly and live, else thou shalt die*), but giveth to all much mercy, which, according to the tenor of that violated law, they could not receive, and calleth them to repentance in order to their receiving farther mercy offered them. And accordingly he will not judge

any at last: according to the mere law of works, but as they have obeyed or not obeyed his conditions or terms of grace. It was not the *sins* of the *elect only*, but of all *mankind fallen*, which lay upon Christ satisfying; and to assert the contrary injuriously diminisheth the honor of his sufferings, and hath other desperate ill consequences.”

(3.) The benefits derived to all men *equally*, from the satisfaction of Christ, he thus states: “All mankind, *immediately* upon Christ’s satisfaction, are redeemed and delivered from that legal necessity of perishing which they were under (not by remitting sin or punishment directly to them, but by giving up God’s *jus puniendi* [right of punishing] into the hands of the Redeemer; nor by giving any right directly to them, but *per meram resultantiam* [by mere consequence] this happy change is made for them in their relation, upon the said remitting of God’s right and advantage of justice against them), and they are given up to the Redeemer as their owner and ruler, to be dealt with upon terms of mercy which have a tendency to their recovery. God the Father and Christ the Mediator hath freely, without any prerequisite condition on man’s part, enacted a law of grace of universal extent in regard of its tenor, by which he giveth, as a deed or gift, Christ himself, with all his following benefits which he bestoweth (as benefactor and legislator); and this to all alike, without excluding any, upon condition they believe and accept the offer. By this law, testament, or covenant, *all men are conditionally* pardoned, justified, and reconciled to God already, and no man absolutely; nor doth it make a difference, nor take notice of any, till men’s performance or nonperformance of the condition makes a difference. In the new law Christ hath truly *given himself* with a *conditional pardon, justification, and conditional right to salvation*, to all men in the world, without exception.”

(4.) But the peculiarity of Baxter’s scheme will be seen from the following farther extracts: “Though Christ *died equally for all men*, in the aforesaid *law sense*, as he satisfied the offended legislator, and as giving himself to *all alike* in the *conditional covenant*, yet he *never properly intended or purposed the actual justifying and saving of all*, nor of any but those that come to be justified and saved; he did not, therefore, die for all, nor for any that perish, with a degree of resolution to save them, *much less did he die for all alike, as to this intent*. Christ hath given *faith* to none by his law or testament, though he hath revealed that to some he will, as benefactor and *Dominus Absolutus* [absolute Lord], give that grace which shall infallibly produce it; and God hath given some to Christ that he might prevail with

them accordingly; yet this is no giving *it to the person*, nor hath he in himself ever the more title to it, nor can any lay claim to it as their due. It belongeth not to Christ as *satisfier*, nor yet as *legislator*, to make wicked refusers to become willing, and receive him and the benefits which he offers; therefore he may do all for them that is fore-expressed, though he cure not their unbelief. Faith is a fruit of the death of Christ (and so is all the good which we do enjoy), but not *directly*, as it is *satisfaction* to *justice*; but only *remotely*, as it proceedeth from that *jus dominii* [right of dominion] which Christ has received to send the Spirit in what measure and TO WHOM HE WILL, and to succeed it accordingly; — and as it is necessary to the attainment of the farther ends of his death in the certain gathering and saving of THE ELECT.”

(5.) Thus the whole theory amounts to this, that, although a *conditional salvation* has been purchased by Christ for all men, and is offered to them, and all legal difficulties are removed out of the way of their pardon as sinners by the atonement, yet Christ hath not purchased for any man the gift of FAITH, *or the power of performing the condition of salvation required*; but gives this to some, and does not give it to others, by virtue of that *absolute dominion* over men which he has purchased for himself, so that, as the Calvinists refer the decree of election to the sovereignty of the *Father*, Baxter refers it to the sovereignty of the *Son*; one makes the decree of reprobation to issue from the Creator and Judge, the other from the Redeemer himself. The Baxterian theory, with modifications, is adopted by many of the English and American Congregationalists, New School Presbyterians, and United Presbyterians of Scotland.

Baxter’s chief English works are,

1. *A Narration of his own Life and Times*: —
2. *The Saint’s Everlasting Rest*: —
3. *A Paraphrase on the New Testament*: —
4. *A Call to the Unconverted* (of which twenty thousand copies were sold in one year, and which has been translated into every European language): —
5. *Dying Thoughts*: —
6. *The Poor Man’s Family Book*: —

### 7. *The Reformed Pastor.*

He also wrote several books in Latin; among them—

1. *Epistola de generali omnium Protestantium unione adversus Papatum* —
2. *Dissertatio de baptismo Infantum e Scriptura demonstrato* —
3. *Catechismus Quakerianus*: —
4. *De Regimine Ecclesiae*: —
5. *De Republica Sancta* (against the *Oceana* of Harrington): —
6. *De Universali Redemptione, contra Calvinum et Bezam*: —
7. *Historia Conciliorum, etc. etc.*

In all, *he* is said to have composed one hundred and forty-five works in folio, and sixty-three in 4to, besides a multitude of more trifling writings. The list prefixed to Orme's *Life of Baxter* includes 168 treatises. His *Practical Works* were reprinted in 1830 (London, 23 vols. 8vo); his controversial writings have never been fully collected, and many of them are very scarce. His fame chiefly rests on his popular works, and on his *Methodus Theologies* and *Catholic Theology*, in which his peculiar views are embodied. Baxter left behind him a *Narrative of the most Memorable Passages of his Life and Times*, which was published in a folio volume after his death (1696) by Sylvester, under the title *Reliquiae Baxterianae*. It is here that we find that review of his religious opinions written in the latter part of his life, which Coleridge speaks of as one of the most remarkable pieces of writing that have come down to us. See Fisher's articles in *Bibl. Sacra*, 9, 135, 300; and reprint of Baxter's *End of Controversy* in *Bibl. Sacra*, April, 1855; see also Sir James Stephen, *Essays*, 2, 1; Orme, *Life and Times of Baxter* (Lond. 1830, 2 vols. 8vo); Watson, *Theol. Institutes*, 2, 410; Nicholls, *Calvinism and Arminianism*, p. 714; *Edin. Rev.* 70. 96; Gerlach, *Rich. Baxter nach seinem Leben und Wirken* (Berl. 1836); Tulloch, *English Puritanism* (Edinb. 1861); *English Cyclopaedia*, s.v.; Watson, *Dictionary*, s.v.; *Christian Review*, 8, 1; Wesley, *Works*, 3, 568, 635; Allibone, *Dictionary of Authors*, 1, 147.

## Bay

(*ʿ/ṽl* ; *lashon'*, *tongue*; Sept. **λοφία**) is spoken of the cove or estuary of the Dead Sea, at the mouth of the Jordan (<sup><1615></sup>Joshua 15:5; 18:19), and also of the southern extremity of the same sea (<sup><1615></sup>Joshua 15:2), forming the boundary points of the tribe of Judah. De Sauley, however, contends (*Narrative*, 1, 250) that by this term are represented, respectively, the two extreme points of the peninsula jutting into the lake on the opposite shore, which he states still bears the corresponding Arabic name *Lissan*. But this would confine the territory of Judah to very narrow limits on the east, and the points in question are expressly stated to be portions of the *sea* (and not of the *land*, as the analogy of our phrases “tongue of land,” etc., would lead us to suppose), one of them being in fact located at the very entrance of the Jordan. Moreover, the same term (in the original) is used with reference to the forked mouths of the Nile (“the *tongue* of the Egyptian Sea,” <sup><2115></sup>Isaiah 11:15) as affording an impediment to travelers from the East. **SEE DEAD SEA.** — E

## Bay

is the color assigned in the English version to one of the span of horses in the vision of Zechariah (vi. 3, 7). The original has **μυχίμα** } *amutstsim'*, *strong* (Sept. **ψαροί**), and evidently means *fleet* or *spirited*. In ver. 7 it appears to be a corruption for **μυμδα** } *adummim'*, *red*, as in ver. 2.

## Bay-tree

(*j rza*, *ezech'*, *native*; Sept. **αἱ κέδροι τοῦ Λιβάνου**, apparently by mistake for **hזרֵב**) occurs only once in Scripture as the name of a tree, namely, in <sup><1675></sup>Psalm 37:35: “I have seen the wicked in great power, spreading himself like a green *bay-tree*,” where some suppose it to indicate a specific tree, as the laurel; and others, supported by the Sept. and Vulg. the cedar of Lebanon. It is by some considered to mean an evergreen tree, and by others a green tree that grows in its native soil, or that has not suffered by transplanting, as such a tree spreads itself luxuriantly (so Gesenius, *Thes. Heb.* s.v. in accordance with the etymology). Others, again, as the unknown author of the sixth Greek edition, who is quoted by Celsius (1, 194), consider the word as referring to the “indigenous man,” in the sense of *self-sufficiency*; and this opinion is adopted by Celsius himself, who states that recent interpreters have adopted the laurel or bay-tree for

no other reason than because it is an evergreen. Sir Thomas Browne, indeed, says, "As the sense of the text is sufficiently answered by this, we are unwilling to exclude that noble plant from the honor of having its name in Scripture." Isidore de Barriere, on the contrary, concludes that the laurel is not mentioned in Scripture because it has been profaned by Gentile fables. But the abuse of a thing should not prevent its proper use; and if such a principle had been acted on, we should not have found in Scripture mention of any trees or plants employed by the Gentiles in their superstitious ceremonies, as the vine, the olive, and the cedar. *SEE NATIVE.*

### Bayer, Gottlieb Siegfried

was born in 1694 at Königsberg. where he acquired his first knowledge of the Oriental languages under Abraham Wolf. In 1726 he was called to St. Petersburg to fill the chair of Greek and Roman antiquities. He died Feb. 21, 1798. Among his numerous works are the following —

1. *Historia congregationis Cardinalium de Propaganda Fide* (Petersburg, 1721, 4to; a satire against the Church of Rome): —
2. *Vindiciae verborum Christi, Eli, Eli, Lama Sabachthani* (1717, 4to): —
3. *Historia Regni Graecorum Bactriani*, etc. (1737); and many works relating to Chinese and Oriental literature. — *Biog. Univ.* 3, 603.

### Bayle, Pierre

was born at Carlat, formerly in the Comte de Foix, November 18th, 1647, his father being a Protestant minister. At the age of nineteen he was sent to the college at Puy-Laurens, where he studied from 1666 to 1669 with an ardor that permanently injured his health. Subsequently he was sent to Toulouse, where he put himself under the philosophical course of the Jesuits. The end of this was his conversion from Protestantism, but for a time only. In August, 1670, he made a secret abjuration of Catholicism, and went to Geneva, where he formed an acquaintance with many eminent men, and especially contracted a close friendship with James Basnage and Minutoli. At Geneva and in the Pays de Vaud he lived four years, supporting himself by private tuition. In 1674 he removed first to Rouen, and soon after to Paris. The treasures of the public libraries, and the easy access to literary society, rendered that city agreeable to him above all other places. He corresponded freely on literary subjects with his friend

Basnage, then studying theology in the Protestant University of Sedan, who showed the letters to the theological professor, M. Jurieu. By these, and by the recommendations of Basnage, Jurieu was induced to propose Bayle to fill the chair of philosophy at Sedan, to which, after a public disputation, he was elected, November 2, 1675. For five years he seems to have been almost entirely occupied by the duties of his office. In the spring of 1681, however, he found time to write his celebrated letter on comets, in consequence of the appearance of the remarkable comet of 1680, which had excited great alarm among the superstitious. In 1681 the college at Sedan was arbitrarily suppressed by order of the king, and Bayle went to Rotterdam, where, in 1684, he was called to fill the same chair. Here he published his *Critique generale de 'Histoire du Calvinisme de Maimbourg,'* a work admired for its ability by both Catholics and Huguenots, but nevertheless burnt by the hands of the hangman at Paris. About this time a work appeared called *l'Avis aux Refugies*, a satirical work, which treated the Protestants with very little delicacy. This book Jurieu (who had written unsuccessfully in opposition to the *Critique generale* above mentioned, and had, in consequence, imbibed a bitter hatred against Bayle) attributed to him; and although Bayle, in more than one *Apology*, denied the imputation, succeeded so far in raising a belief that Bayle was the author, that in 1693 he was removed from his professorship at Rotterdam. Having now entire leisure, he commenced his great work, the *Dictionnaire Historique et Critique*, the first edition of which was published in 2 vols. fol. in 1696, and the second, much enlarged, in 1702. This edition, and that of 1720 (both in 6 vols. fol.), are esteemed the best. The last edition was published at Paris 1820-23, 16 vols. The English edition of 1735, edited, with additions, by Birch and others for the London booksellers, is more valuable than even the original work. This work was undertaken principally to rectify the mistakes and supply the omissions of Moreri, but gave great and just offense in many parts from the indecency of its language, its bold leaning toward Manichaeism, and the captious sophistries which obscure the plainest truths and infuse doubts into the mind of the reader. Besides Jurieu, two new enemies appeared on this occasion, Jacquelot and Leclerc, who both attacked Bayle's supposed infidelity. His controversy with them lasted until near the period of his death, which happened on the 28th of December, 1706, in his fifty-ninth year. Among his other works are,



1. *Commentaire sur ces paroles de l'evangile: Contrains-les d'entrer* (1686): —
2. *La Cabale chimerique* (1691): —
3. *Reponses aux Questions d'un Provincial* (5 vols. 12mo, 1702, 1704):
4. *Janua Caelorum Reserata*: —
5. *Selected Letters* (best ed. 3 vols. 1725): —
6. *Entretiens de Maxime et de Themiste; ou, Reponse a M. Leclerc* (1706): —
7. *Opuscules*, etc.

His life was written by Des Maizeaux, in 2 vols. 12mo, 1722, and by Feuerbach (Augsb. 1838). See Haag, *La France Protestante*, 2, 60-63; *Rev. des Deux Mondes*, Dec. 1835; Landon, *Eccl. Dict.* 1, 98.

### Bayley, Solomon

a colored preacher of the Methodist Episcopal Church in Liberia. He was born a slave in Delaware, and, after cruel hardships, gained his freedom. He emigrated to Liberia about 1832, and, at the organization of the Conference in 1834, was returned supernumerary. He died at Monrovia in great peace in Oct., 1839. "Father Bayley was a good preacher. His language was good, his doctrine sound, and his manner forcible; his conversation was a blessing, and his reward is on high." — Mott, *Sketches of Persons of Color; Minutes of Conferences*, 3, 62.

### Bayly, Lewis

a Welsh prelate, was born at Caermarthen, and educated at Oxford. In 1616 he was consecrated bishop of Bangor. He died in 1632. He is worthy of mention for his *Practice of Piety*, one of the most popular religious works of the 17th and 18th centuries. It reached its 51st edition in 1714.

### Baz

*SEE MAHER-SHALAL-HASH-BAZ.*

## Bazaar

### Picture for Bazaar

an Oriental “market-place.” In the earlier times of the Jewish history it appears that the markets were held near the gates of towns, sometimes within, sometimes without, where the different kinds of goods were exposed for sale, either in the open air or in tents. *SEE MARKET*. But we learn from Josephus that in the time of our Savior the markets, at least in cities, had become such as they now are in the East. These establishments are usually situated in the center of the towns, and do not by any means answer to our notion of “a market” — which is usually appropriated to the sale of articles of food—for in these bazaars all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may be. In these also are the workshops of those who expose for sale the products of their skill or labor, such as shoe-makers, cap-makers, basket-makers, smiths, etc.; but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and sometimes extending to the length of a moderate street. Other rows make a similar display of commodities of other sorts. The bazaar itself consists of a series of avenues or streets, with an arched or some other roof, to afford protection from the sun and rain. These avenues are lined by the shops, which are generally raised two or three feet above the ground upon a platform of masonry, which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his wares. No one lives in the bazaar: the shops are closed toward evening with shutters, and the bazaar itself is closed with strong gates, after the shopkeepers have departed to their several homes in the town. It sometimes happens that a part of the bazaar consists of an open place or square, around which are shops under an arcade. When this occurs the shops are generally those of fruiterers, green-grocers, and other dealers in vegetable produce, the frequent renewals of whose bulky stock renders it undesirable that their shops should be placed in the thronged and narrow avenues. In these bazaars business begins very early in the morning — as soon as it is light. During the day it seems to be the place in which all the activities of the town are concentrated, and presents a scene remarkably in contrast with the characteristic solitude and quietness of the streets, which

seem exhausted of their population to supply the teeming concourse which it offers. And this is partly true; for the market is the resort not only of the busy, but of the idle and the curious — of those who seek discussion, or information, or excitement, or who desire “to be seen of men;” and where, consequently, the exterior aspect of Oriental life and manners is seen in all its length, and breadth, and fullness. — Kitto, *Pict. Bible*, note on <sup><4073></sup>Mark 7:32. *SEE MERCHANT*.

### Baz'lith Or Baz'luth

(Heb. *Batslith'* or *Batsluth'*, **tyl** **κβι** or **twl** **κβι** *nakedness*; Sept. **Βασαλώθ**), the head of one of the families of Nethinim that returned to Jerusalem from the exile (<sup><152></sup>Ezra 2:52; <sup><154></sup>Nehemiah 7:54). B.C. 536.

### Bdellium

(**j** | **δβ**) *bedo'lach*) occurs but twice in the Scriptures — in <sup><12></sup>Genesis 2:12, as a product of the land of Havilah, and <sup><107></sup>Numbers 11:7, where the manna is likened to it and to hoar — frost on the ground. In the Sept. it is considered as a precious stone, and translated (Gen.) by **ἄνθραξ**, and (Num.) by **κρύσταλλος**; while Aquila, Symmachus, Theodotion, and the Vulgate render it *bdellium*, a transparent aromatic gum from a tree. Of this opinion also is Josephus (*Ant.* in 1, 6), where he describes the *manna* — **ὄμοιον τῇ τῶν ἀρωμάτων βδέλλῃ**, i.e. similar to the aromatic *bdellium* (<sup><107></sup>Numbers 11:7). *SEE MANNA*. Reland supposes it to be *a crystal*, while Wahl and Hartmann render it *beryl* (reading **j** | **ιβ**). The Jewish rabbins, however, followed by a host of their Arabian translators, and to whom Bochart (*Hieroz.* 3, 593 sq.) and Gesenius (*Thesaur.* 1, 181) accede, translate *bedolach* by *pearl*, and consider *Havilah* (q.v.) as the part of Arabia, near Catipha and Bahrein, on the Persian Gulf, where the pearls are found.

Those who regard *bedolach* as some kind of precious stone rest their argument on the fact that it is placed (<sup><12></sup>Genesis 2:12) by the side of “the *onyx-stone*” (**μ** — **ηνσ** *shoham*), which is a gem occurring several times in the Scriptures, and that they are both mentioned as belonging to the productions of the land Havilah. But if thism meaning were intended, the reading ought to be, “there is the stone of the onyx and of the bdellium,” and not “there is the bdellium and the stone of the onyx,” expressly excluding *bedolach* from the mineral kingdom. Those who translate

*bedolach* by “pearl” refer to the later Jewish and Arabian expounders of the Bible, whose authority, if not strengthened by valid arguments, is, but of little weight. It is, moreover, more than probable that the *pearl* was as yet unknown in the time of Moses, or he would certainly not have excluded it from the costly contributions to the tabernacle, the priestly dresses, or even the Urim and Thummim, while its fellow *shoham*, though of less value, was variously used among the sacred ornaments (<sup><0257></sup>Exodus 25:7; 35:9, 27; 28:20; 39:1.). Nor do we find any mention of pearl in the times of David and Solomon. It is true that Luther translates μυνη&P] *peninim*’ (<sup><0185></sup>Proverbs 3:15; 8:11; 10:25; 31:10), *by pearls*, but this is not borne out by <sup><2907></sup>Lamentations 4:7, where it is indicated as having a *red* color. The only passage in the Old Test. where the pearl really occurs under its true Arabic name is in <sup><0006></sup>Esther 1:6 (rDj *dar*); and in the N.T. it is very frequently mentioned under the Greek name μαργαρίτης. **SEE PEARL**. It is therefore most probable that the Hebrew *bedolach* is the aromatic gum *bdellium*, which issues from a tree growing in Arabia, Media, and the Indies. Dioscorides (1, 80) informs us that it was called μάδελλον or βολχόν, and Pliny (12, 19), that it bore the names of *brochon*, *malacham*, and *maldacon*. The frequent interchange of letters brings the form very near to that of the Hebrew word; nor is the similarity of name in the Hebrew and Greek, in the case of natural productions, less conclusive of the nature of the article, since the Greeks probably retained the ancient Oriental names of productions coming from the East. Pliny’s description of the tree from which the bdellium is taken makes Kaempfer’s assertion (*Amaen. Exot.* p. 668) highly probable, that it is the sort of palm-tree (*Borassus flabelliformis*, Linn. 101, 6, 3, Trigynia) so frequently met with on the Persian coast and in Arabia Felix.

The term *bdellium*, however, is applied to two gummy-resinous substances. One of them is the *Indian bdellium*, or *false myrrh* (perhaps the bdellium of the Scriptures), which is obtained from *Amyris* (balsamodendron?) *Commiphora*. Dr. Roxburgh (*Flor. Ind.* 2, 245) says that the trunk of the tree is covered with a light-colored pellicle, as in the common birch, which peels off from time to time, exposing to view a smooth green coat, which, in succession, supplies other similar exfoliations. This tree diffuses a grateful fragrance, like that of the finest myrrh, to a considerable distance around. Dr. Royle (*Illust.* p. 176) was informed that this species yielded bdellium; and, in confirmation of this statement, we may add that many of the specimens of this bdellium in the

British Museum have a yellow pellicle adhering to them, precisely like that of the common birch, and that some of the pieces are perforated by spiny branches, another character serving to recognize the origin of the bdellium. Indian bdellium has considerable resemblance to myrrh. Many of the pieces have hairs adhering to them. The other kind of bdellium is called *African bdellium*, and is obtained from *Heudelotia Africana* (Richard and Gaillemine, *Fl. de Senegambie*). It is a natural production of Senegal, and is called by the natives, who make tooth-picks of its spines, *niottout*. It consists of rounded or oval tears, from one to two inches in diameter, of a dull and waxy fracture, which, in the course of time, become opaque, and are covered externally by a white or yellowish dust. It has a feeble but peculiar odor, and a bitter taste. Pelletier (*Ann. de Chim.* 80, 39) found it to consist of resin, 59.0; soluble gum, 9.2; bassorin, 30.6; volatile oil and loss, 1.2. Resin of bdellium (African bdellium?) consists, according to Johnstone, of carbon, 40; hydrogen, 31; oxygen, 5. See *Penny Cyclopoedia*, s.v.

### Beach, Abraham, D.D.

a minister of the Protestant Episcopal Church, was born at Cheshire, Conn., 1740, graduated at Yale College 1757, passed from the Congregational to the Protestant Episcopal Church, and was ordained by the Bishop of London 1767. His first service was as missionary at Piscataqua, N. J., where he served up to the Revolution, when his church was shut up on account of the troubles of the time. In 1784 he was appointed assistant minister at Trinity Church, N. Y. In 1789 he was made D.D. by Columbia College. In 1813 he resigned his charge and retired to his farm on the Raritan, where he died, Sept. 14, 1828. — He was a strict Episcopalian, and in 1783 opposed Dr. (afterward Bishop) White's proposal to organize the Church and ordain ministers without a consecrated bishop. — Sprague, *Annals*, 5, 265.

### Beach, John

a Protestant Episcopal minister, was born in 1700, and graduated at Yale College in 1721. For several years he served in the Congregational Church at Newtown, Conn., but in 1732 conformed to the Church of England, and was ordained by the Bishop of London in that year. He served as missionary at Newtown and Reading for 50 years, and died March 8, 1782.

He published several tracts in favor of the Church of England, and a number of occasional sermons. — Sprague, *Annals*, 5, 84.

## Beacon

(<sup>ḥ</sup><sup>r</sup><sup>ṭ</sup><sup>o</sup><sup>ʾ</sup><sup>ren</sup>), <sup>2307</sup>Isaiah 30:17, in the margin in that place, and in the text in chap. 23:23, and <sup>2275</sup>Ezekiel 27:5, rendered “mast.” It probably signifies a *pole* used as a standard or “ensign” (<sup>s</sup><sup>n</sup><sup>e</sup><sup>n</sup><sup>e</sup><sup>s</sup>), which was set up on the tops of mountains as a signal for the assembling of the people, sometimes on the invasion of an enemy, and sometimes after a defeat (<sup>2135</sup>Isaiah 5:26; 11:12; 18:3; 62:10). *SEE BANNER*.

## Beads

Strings of beads are used in the Roman Church on which to count the number of *paters* or *aves* recited. They are generally supposed to have been introduced by Peter the Hermit. The Saxon word *bede* means a prayer; it is the past participle of *biddan*, *orare*, to bid. *Bead-roll* was a list of those to be prayed for in the Church, and a *beadsmān* one who prayed for another. From this use beads obtained their name. — Bergier, s.v. *Chapelet*. *SEE ROSARY*.

## Beale, Oliver

a Methodist Episcopal minister, was born in Bridgewater, Mass., Oct. 13, 1777, converted 1800, and entered the itinerant ministry at Lynn, Mass., 1801. After filling several of the most important stations, he was presiding elder from 1806 to 1818; and during the next ten years, while effective, he was missionary at Piscataquis, and also presiding elder. He was made “superannuate” in 1833, and died at Baltimore Dec. 30, 1836. He was a devoted and successful minister, “and did more to plant Methodism in Maine than any other man” (Rev. T. Merritt), and, during his long and faithful service, became well known to the Church as a wise man and discreet counsellor. He was five times a delegate to the General Conference. — *Minutes of Conferences*, 2, 493.

## Beali’ah

(Heb. *Bealyah’*, <sup>h</sup><sup>y</sup><sup>l</sup> [B]) whose *lord is* Jehovah; remarkable as containing the names of both Baal and Jah; Sept. Βααλιᾶ), one of David’s thirty

Benjamite heroes of the sling during his sojourn at Ziklag (<sup><1317></sup>1 Chronicles 12:5). B.C. 1054.

## Be' aloth

(Heb. *Bealoth'*, ת/י [B] the plur. fem. of *Baal*, signifying prob. *citizens*; Sept. Βααλόθ v. r. Βαλώθ and Βαλμαινάν), the name of two places.

**1.** A town in the southern part of Judah (i.e. in Simeon), mentioned in connection with Telem and Hazor (<sup><6124></sup>Joshua 15:24); evidently different from either of the two places called Baalath (ver. 9, 29), but probably the same as the BAALATH-BEER *SEE BAALATH-BEER* (q.v.) of chap. 19:8. Schwarz (*Palest.* p. 100) thinks it is a “Kulat *al-Baal* situated 7.5 English miles S.E. of Telem and N.W. of Zapha;” but no such names appear on any modern map, and the region indicated is entirely south of the bounds of Palestine.

**2.** A district of Asher, of which Baanah ben-Hushai was Solomon’s commissariat (<sup><1046></sup>1 Kings 4:16, where the Auth. Vers. renders incorrectly “in Aloth,” Sept. ἐν Βααλώθ, Vulg. *in Baloth*); apparently = “adjacent cities,” i.e. the sea-coast, where the river *Beleus* (Βήλεος, Joseph. *War*, 2, 10:2) may be a trace of the name. *SEE BELUS*. Schwarz (*Palest.* p. 237) unnecessarily identifies it with Baal-gad or Laish.

## Beam

the rendering in the Auth. Vers. of the following words: **gra**, *e’reg*, a web, <sup><7164></sup>Judges 16:14; *shuttle*,” <sup><8116></sup>Job 2:6; **r/nm**; *manor’*, a yoke, hence a weaver’s *frame*, or its principal *beam*, <sup><9170></sup>1 Samuel 17:7; <sup><1219></sup>2 Samuel 21:19; <sup><13123></sup>1 Chronicles 11:23; 20:5; **bgeb**, a *board*, <sup><1109></sup>1 Kings 6:9; **syk**; *kaphis’*, a cross-beam or *girder* (Sept. κάνθαρος), <sup><8211></sup>Habakkuk 2:11; **[I xetsela’]**, a *rib*, hence a *joint*, <sup><1078></sup>1 Kings 7:3; “board,” 6:15,16; “plank,” 6:15; **hrwq**, *kurah’*, a cross-piece or *rafter*, <sup><1412></sup>2 Kings 6:2, 5; <sup><1417></sup>2 Chronicles 3:7; <sup><2017></sup>Song of Solomon 1:17; **b[;]**, *ab*, a projecting *step*, or architectural ornament like a moulding, answering for a threshold, <sup><11076></sup>1 Kings 7:6; “thick plank,” <sup><3425></sup>Ezekiel 41:25; **t/trk**; *keruthoth’*, hewed sticks of *timber*. <sup><11076></sup>1 Kings 6:36; 7:2, 12; **hrq**; (in Piel), to *fit* beams, hence to *frame*, <sup><1418></sup>Nehemiah 3:3, 6; <sup><1944></sup>Psalms 104:3; of no Hebrews word (being supplied in italics) in <sup><11076></sup>1 Kings 6:6; **δοκός**, a *stick* of wood for

building purposes, <sup><1078></sup>Matthew 7:3, 4, 5; <sup><1761></sup>Luke 6:41, 42. In these last passages, Lightfoot shows that the expressions of our Lord were a common proverb among the Jews, having reference to the greater sins of one prone to censure the small faults of another. The “mote, **κάρφος**, may be understood as any very small dry particle, which, by lodging in the eye, causes distress and pain, and is here given as the emblem of lesser faults in opposition to a beam for the greater, as also in the parallel proverb, “Strain [out] a gnat and swallow a camel” (<sup><1724></sup>Matthew 23:24).

## Bean

(I /P, *pol*; Sept. **κύαμος**) occurs first in <sup><1078></sup>2 Samuel 17:28, where *beans* are described as being brought to David, as well as wheat, barley, lentils, etc., as is the custom at the present day in many parts of the East when a traveler arrives at a village. So in <sup><3109></sup>Ezekiel 4:9, the prophet is directed to take wheat, barley, *beans*, lentils, etc. and make bread thereof. This meaning of the Hebrews word is confirmed by the Arabic *ful*, which is applied to the *bean* in modern times, as ascertained by Forskal in Egypt, and as we find in old Arabic works. The common bean, or at least one of its varieties, we find noticed by Hippocrates and Theophrastus under the names of **κύαμος ἑλληνικός**, “Greek bean,” to distinguish it from **κύαμος αἰγύπτιος**, the “Egyptian bean,” or bean of Pythagoras, which was no doubt the large farinaceous seed of *Nelumbium speciosum* (Theophr. *Plant.* 4, 9; Athen. 3, 73; comp. Link, *Urwelt*, 1, 224; Billerbeck, *Flor. Class.* p. 139). Beans were employed as articles of diet by the ancients, as they are by the moderns, and are considered to give rise to flatulence, but otherwise to be wholesome and nutritious. (comp. Pliny, 18:30). Beans are cultivated over a great part of the Old World, from the north of Europe to the south of India; in the latter, however, forming the cold-weather cultivation, with wheat, peas, etc. They are extensively cultivated in Egypt and Arabia. In Egypt they are sown in November, and reaped in the middle of February (three and a half months in the ground); but in Syria they may be had throughout the spring. The stalks are cut down with the scythe, and these are afterward cut and crushed to fit them for the food of camels, oxen, and goats. The beans themselves, when sent to market, are often deprived of their skins. Basnage reports it as the sentiment of some of the rabbins that beans were not lawful to the priests, on account of their being considered the appropriate food of mourning and affliction; but he does not refer to the authority; and neither in the sacred



books nor in the Mishna (see *Shebiith*, 2, 9) can be found any traces of the notion to which he alludes (see Otho, *Lex. Rob.* p. 223). So far from attaching any sort of impurity to this legume, it is described as among the first-fruit offerings; and several other articles in the latter collection prove that the Hebrews had beans largely in use after they had passed them through the mill (Kitto, *Phys. Hist. of Palestine*, p. 319). The paintings on the monuments of Egypt show that the bean was cultivated in that country in very early times (comp. Strabo, 15:822), although Herodotus states (2, 37; comp. Diog. Laert. 8:34) that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people (but see Wilkinson, *Anc. Eg.* 1, 323 abridgm.); but as they were cultivated, it is probable that they formed an article of diet with the poorer classes (comp. Horace, *Sat.* 2, 3, 182; 2:6, 63); and beans with rice, and *dhourra* tread, are the chief articles of food at this day among the Fellah population. They are usually eaten steeped in oil. Those now cultivated in Syria and Palestine are the white horse-bean and the kidney-bean, called by the natives mash.

### Be'an, Children Of

(*υἱοὶ Βαϊάν*; Josephus, *υἱοὶ τοῦ Βαάνου*, *Ant.* 12, 8, 1), a tribe apparently of predatory Bedouin habits, retreating into “towers” (*πύργους*) when not plundering, and who were destroyed by Judas Maccabaeus (1 Mac. 5:4). The name has been supposed to be identical with BEON (<sup><0632></sup>Numbers 32:2); but this is a mere conjecture, as it is very difficult to tell from the context whether the residence of this people was on the east or west of Jordan.

### Bear

#### Picture for Bear

(b/D or bDp̄dob, in Arabic *dub*, in Persic *deeb* and *dob*; Greek ἄρκτος) is noticed in <sup><0734></sup>1 Samuel 17:34, 16, 37; <sup><0778></sup>2 Samuel 17:8; <sup><1124></sup>2 Kings 2:24; <sup><1172></sup>Proverbs 17:12; 28:15; <sup><2110></sup>Isaiah 11:7; 59:11; <sup><2180></sup>Lamentations 3:10; <sup><2138></sup>Hosea 13:8; <sup><3159></sup>Amos 5:19; <sup><2075></sup>Daniel 7:5; Wisdom 11:17; Ecclus. 47:2; <sup><6132></sup>Revelation 13:2. Although some moderns have denied the existence of bears in Syria and Africa, there cannot be a doubt of the fact, and of a species of the genus *Ursus* being meant in the Hebrew texts above noted (Thomson, *Land and Book*, 2, 373). David defended his flock from the attacks of a bear (<sup><0734></sup>1 Samuel 17:34, 35, 36), and bears destroyed the

youths who mocked the prophet (<sup><1724></sup>2 Kings 2:24). Its hostility to cattle is implied in <sup><2107></sup>Isaiah 11:7 — its roaring in <sup><2391></sup>Isaiah 59:11 — its habit of ranging far and wide for food in <sup><1815></sup>Proverbs 28:15 — its lying in wait for its prey in <sup><2510></sup>Lamentations 3:10; and from <sup><1724></sup>2 Kings 2:24, we may infer that it would attack men. *SEE ELISHA.*

The genus *Ursus* is the largest of all the plantigrade carnassiers, and with the faculty of subsisting on fruit or honey unites a greater or less propensity, according to the species, to slaughter and animal food. To a sullen and ferocious disposition it joins immense strength, little vulnerability, considerable sagacity, and the power of climbing trees. The brown bear, *Ursus arctos*, is the most sanguinary of the species of the Old Continent, and *Ursus Syriacus*, or the bear of Palestine, is one very nearly allied to it, differing only in its stature being proportionably lower and longer, the head and tail more prolonged, and the color a dull buff or light bay, often clouded, like the Pyrenean variety, with darker brown (Forskal, *Descr. Anim.* 4, 5, No. 21). On the back there is a ridge of long semi-erect hairs running from the neck to the tail. It is yet found in the elevated woody parts of Lebanon (Kitto, *Phys. Hist. of Palest.* p. 355). In the time of the first Crusades these beasts were still numerous and of considerable ferocity; for during the siege of Antioch, Godfrey of Bouillon, according to Math. Paris, slew one in defense of a poor woodcutter, and was himself dangerously wounded in the encounter. See *Penny Cyclopaedia*, s.v.

The sacred writers frequently associate this formidable animal with the king of the forest, as being equally dangerous and destructive; and it is thus that the prophet Amos sets before his countrymen the succession of calamities which, under the just judgment of God, was to befall them, declaring that the removal of one would but leave another equally grievous (5:18, 19). Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures (<sup><1815></sup>Proverbs 28:15). To the fury of the female bear when robbed of her young there are several striking allusions in Scripture (<sup><3078></sup>2 Samuel 17:8; <sup><1712></sup>Proverbs 17:12). The Divine threatening in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the prophet Hosea, is thus forcibly expressed: “I will meet them as a bear bereaved of her whelps” (<sup><2338></sup>Hosea 13:8; see Jerome in loc.), which was fulfilled by the invasion of the Assyrians and the complete subversion of the kingdom of Israel. “The she-bear is said to be even more fierce and terrible than the male, especially after she has cubbed, and her furious passions are

never more fiercely exhibited than when she is deprived of her young. When she returns to her den and misses the object of her love and care, she becomes almost frantic with rage. Disregarding every consideration of danger to herself, she attacks with great ferocity every animal that comes in her way, and in the bitterness of her heart will dare to attack even a band of armed men. The Russians of Kamtschatka never venture to fire on a young bear when the mother is near; for if the cub drop, she becomes enraged to a degree little short of madness, and if she get sight of the enemy will only quit her revenge with her life. A more desperate attempt can scarcely be performed than to carry off her young in her absence. Her scent enables her to track the plunderer; and unless he has reached some place of safety before the infuriated animal overtake him, his only safety is in dropping one of the cubs and continuing his flight; for the mother, attentive to its safety, carries it home to her den before she renews the pursuit” (Cook’s *Voyages*, 3, 307).

In the vision of Daniel, where the four great monarchies of antiquity are symbolized by different beasts, of prey, whose qualities resembled the character of these several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs, and they said thus unto it, “Arise, devour much flesh” (7, 5). All the four monarchies agreed in their fierceness and rapacity; but there were several striking differences in the subordinate features of their character and their mode of operation, which is clearly intimated by the different character of their symbolical representatives. The Persian monarchy is represented by a bear to denote its cruelty and greediness after blood. Bochart has enumerated several points of resemblance between the character of the Medo-Persians and the disposition of the bear (*Hieroz.* 1, 806 sq.). The variety of the Asiatic bear which inhabits the Himalayas is especially ferocious, and it is probable that the same species among the mountains of Armenia is the animal here referred to. The beast with seven heads and ten horns (Ⓜ Revelation 13:2) is described as having the feet of a bear. The bear’s feet are his best weapons, with which he fights, either striking or embracing his antagonist in order to squeeze him to death, or to trample him under foot.

For the constellation *Ursa Major*, or “the Great Bear,” *SEE*  
*ASTRONOMY.*

## Beard

### Picture for Beard 1

(<sup>QZ</sup>; *zakan'*; Gr. <sup>QZ</sup>). The customs of nations in respect to this part of the human countenance have differed and still continue to differ so widely that it is not easy with those who treat the beard as an incumbrance to conceive properly the importance attached to it in other ages and countries.

**I.** The ancient nations in general agreed with the modern inhabitants of the East in attaching a great value to the possession of a beard. The total absence of it, or a sparse and stinted sprinkling of hair upon the chin, is thought by the Orientals to be as great a deformity to the features as the want of a nose would appear to us; while, on the contrary, a long and bushy beard, flowing down in luxuriant profusion to the breast, is considered not only a most graceful ornament to the person, but as contributing in no small degree to respectability and dignity of character. So much, indeed, is the possession of this venerable badge associated with notions of honor and importance, that it is almost constantly introduced, in the way either of allusion or appeal, into the language of familiar and daily life. In short, this hairy appendage of the chin is most highly prized as the attribute of manly dignity; and hence the energy of Ezekiel's language when, describing the severity of the Divine judgments upon the Jews, he intimates that, although that people had been as dear to God and as fondly cherished by him as the beard was by them, the razor, i.e. the agents of his angry providence, in righteous retribution for their long-continued sins, would destroy their existence as a nation (<sup>QZ</sup>Ezekiel 5:1-5). With this knowledge of the extraordinary respect and value which have in all ages been attached to the beard in the East, we are prepared to expect that a corresponding care would be taken to preserve and improve its appearance; and, accordingly, to dress and anoint it with oil and perfume was, with the better classes at least, an indispensable part of their daily toilet (<sup>QZ</sup>Psalms 133:2). In many cases it was dyed with variegated colors, by a tedious and troublesome operation, described by Morier (*Journ.* p. 247), which, in consequence of the action of the air, requires to be repeated once every fortnight, and which, as that writer informs us, has been from time immemorial a universal practice in Persia. That the ancient Assyrians took equally nice care of their beard and hair is evident from the representations found everywhere upon the monuments discovered by Botta and Layard. From the history of Mephibosheth (<sup>QZ</sup>2 Samuel 19:24),

it seems probable that the grandees in ancient Palestine “trimmed their beards” with the same fastidious care and by the same elaborate process; while the allowing these to remain in a foul and dishevelled state, or to cut them off, was one among the many features of sordid negligence in their personal appearance by which they gave outward indications of deep and overwhelming sorrow (~~2352~~ Isaiah 15:2; ~~2445~~ Jeremiah 41:5; comp. Herod. 2:36; Suet. *Caligula*, 5; Theocr. 14:3). The custom was and is to shave or pluck it and the hair out in mourning (Isaiah 1, 6; ~~2485~~ Jeremiah 48:37; ~~3513~~ Ezra 9:3; Bar. 6:31). David resented the treatment of his ambassadors by Hanun (~~1004~~ 2 Samuel 10:4) as the last outrage which enmity could inflict (comp. Lucian, *Cynic*. 14). The dishonor done by David to his beard of letting his spittle fall on it (~~0213~~ 1 Samuel 21:13) seems at once to have convinced Achish of his being insane, as no man in health of body and mind would thus defile what was esteemed so honorable. It was customary for men to kiss one another’s beards when they saluted, for the original of ~~1819~~ 2 Samuel 20:9, literally translated, would read, “And Joab held in his right hand the beard of Amasa, that he might give it a kiss;” indeed, in the East, it is generally considered an insult to touch the beard except to kiss it (comp. Homer, *Iliad*, 1, 501; 10:454 sq.). Among the Arabs, kissing the beard is an act of respect; D’Arvieux observes (*Coutumes des Arabes*, ch. 7) that “the women kiss their husbands’ beards, and the children their fathers’, when they go to salute them” (see Harmar, *Obs.* 2, 77, 83; 3, 179; Bohlen, *Indien*, 2, 171; Deyling, *Obs.* 2, 14; Lakemacher, *Obs.* 10, 145; Tavernier, 2, 100; Niebuhr, *Beschr.* p. 317; Kitto, *Pict. Bible*, notes on ~~0814~~ 1 Samuel 31:13; ~~1004~~ 2 Samuel 10:4; 19:24; 20:9; ~~3590~~ 1 Chronicles 19:4, Volney, 2:118; Burckhardt, *Arabia*, p. 61; Lane, *Mod. Egyptians*, 1, 322).  
**SEE HAIR.**

## Picture for Beard 2

The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. Herodotus (1, 36) mentions it as a peculiarity of the Egyptians that they let the beard grow in mourning, being at all other times shaved. Hence Joseph, when released from prison, “shaved his beard” to appear before Pharaoh (~~0414~~ Genesis 41:14). Egyptians of low caste or mean condition are represented sometimes, in the spirit of caricature apparently, with beards of slovenly growth (Wilkinson, 2:127). The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, Armenia, etc., are represented nearly always bearded. The most singular custom of the

Egyptians was that of tying a false beard upon the chin, which was made of plaited hair, and of a peculiar form, according to the person by whom it was worn. Private individuals had a small beard, scarcely two inches long; that of a king was of considerable length, square at the bottom; and the figures of gods were distinguished by its turning up at the end (Wilkinson, 3, 362). No man ventured to assume, or affix to his image, the beard of a deity; but after their death, it was permitted to substitute this divine emblem on the statues of kings, and all other persons who were judged worthy of admittance to the Elysium of futurity, in consequence of their having assumed the character of Osiris, to whom the souls of the pure returned on quitting their earthly abode. The form of the beard, therefore, readily distinguishes the figures of gods and kings in the sacred subjects of the temples; and the allegorical connection between the sphinx and the monarch is pointed out by its having the kingly beard, as well as the crown and other symbols of royalty (Wilkinson, *Anc. Eg.* suppl. plate 77, pt. 2).

### Picture for Beard 3

From the above facts, it is clear that the Israelites maintained their beard and the ideas connected with it during their abode among the Egyptians, who were a shaven people. This is not unimportant as one of the indications which evince that, whatever they learned of good or evil in that country, they preserved the appearance and habits of a separate people. As the Egyptians shaved their beards off entirely, the injunction in ~~(B27)~~ Leviticus 19:27, against shaving “the corners of the beard” must have been levelled against the practices of some other bearded nation. The prohibition is usually understood to apply against rounding the corners of the beard where it joins the hair; and the reason is supposed to have been to counteract a superstition of certain Arabian tribes, who, by shaving off or rounding away the beard where it joined the hair of the head, devoted themselves to a certain deity who held among them the place which Bacchus did among the Greeks (Herodot. 3, 8; comp. ~~(B26)~~ Jeremiah 9:26; 25:23; 49:32). The consequence seems to have been altogether to prevent the Jews from shaving off the edges of their beards. The effect of this prohibition in establishing a distinction of the Jews from other nations cannot be understood unless we contemplate the extravagant diversity in which the beard was and is treated by the nations of the East. **SEE CORNER**. The removal of the beard was a part of the ceremonial treatment proper to a leper (~~(B40)~~ Leviticus 14:9). There is no evidence that the Jews compelled their slaves to wear beards otherwise than they wore

their own; although the Romans, when they adopted the fashion of shaving, compelled their slaves to cherish their hair and beard, and let them shave when manumitted (Liv. 34:52; 45:44).

In ~~1092~~ 2 Samuel 19:24, the term rendered “beard” is in the original  $\mu\pi\sigma$ ; *sapham*’, and signifies the *mustache* (being elsewhere rendered “upper lip”), which, like the beard, was carefully preserved.

**II.** The 44th canon of the council of Carthage, A.D. 398, according to the most probable reading, forbids clergymen to suffer the hair of their heads to grow too long, and at the same time forbids to shave the beard. *Clericus nec comam nutriat nec barbam radat*. According to Gregory VII, the Western clergy have not worn beards since the first introduction of Christianity; but Bingham shows this to be incorrect. — Bingham, *Orig. Eccl.* bk. 6, ch. 4, § 15.

### Beard, Thomas

the “protomartyr of Methodism,” was one of Mr. Wesley’s first assistants. In 1744, during the fierce persecutions waged against the Methodists, he was torn from his family and sent away as a soldier. He maintained a brave spirit under his sufferings, but his health failed. He was sent to the hospital at Newcastle in 1774, “where,” says Wesley, “he still praised God continually.” His fever became worse, and he was bled, but his arm festered, mortified, and had to be amputated. A few days later he died. Charles Wesley wrote the hymn *Soldier of Christ, adieu!* as a tribute to the memory of Beard. Wesley, *Works*, 3, 317; Stevens, *Hist. of Methodism*, 1, 210; Atmore, *Memorial*, p. 27.

### Beasley, Frederick, D.D.

was born in 1777, near Edenton, N. C. After graduating at Princeton, 1797, he remained there three years as tutor, studying theology at the same time. In 1801 he was ordained deacon, in 1802 priest; in 1803 he became pastor of St. John’s, Elizabethtown; in the same year he was transferred to St. Peter’s, Albany, and in 1809 to St. Paul’s, Baltimore. In 1813 he became provost of the University of Pennsylvania, which office he filled with eminent fidelity and dignity until 1828. He served St. Michael’s, Trenton, from 1829 to 1836, when he retired to Elizabethtown, where he died, Nov. 1, 1845. His principal writings are, *American Dialogues of the Dead* (1815): — *Search of Truth in the Science of the Human Mind* (vol. 1



8vo, 1822; vol. 2 left in MS.). He also published a number of pamphlets and sermons, and was a frequent contributor to the periodicals of the time. — Sprague, *Annals*, 5, 479.

## Beast

the translation of **hmhB]** *behemah*’, dumb animals, *quadrupeds*, the most usual term; also of **ry[Bj** *beir*’, grazing animals, *locks* or *herds*, <sup><0275></sup>Exodus 22:5; <sup><0204></sup>Numbers 20:4, 8, 11; <sup><1988></sup>Psalms 78:48; once *beasts of burden*, <sup><0457></sup>Genesis 45:17; **yj i chay**, Chaldee **ayj i chaya**’, a wild *beast*, frequently occurring; **vpp**, *ne’phesh*, *creature* or *soul*, only once in the phrase “beast for beast,” <sup><0248></sup>Leviticus 24:18; **j bʿf**, *to’bach*, slaughter, once only for *eatable beasts*, <sup><0102></sup>Proverbs 9:2; and **t/rKrKi** *kirkaroth*’, “swift beasts,” i.e. *dromedaries*, <sup><2302></sup>Isaiah 9:20, **SEE CATTLE**; in the New Test. properly **ζῷον**, an *animal*; **θηρίον**, a *wild beast*, often; **κῆνος**, a *domestic animal*, as property, for merchandise, <sup><0683></sup>Revelation 18:13; for food, <sup><0153></sup>1 Corinthians 15:39; or for service, <sup><0204></sup>Luke 10:34; <sup><0233></sup>Acts 23:24; and **σφάγιον**, an animal for sacrifice, a *victim*, <sup><0172></sup>Acts 7:42. In the Bible, this word, when used in contradistinction to *man* (<sup><0816></sup>Psalms 36:6), denotes a brute creature generally; when in contradistinction to *creeping things* (<sup><0812></sup>Leviticus 11:2-7; 27:26), it has reference to four-footed animals; and when to *wild mammalia*, as in <sup><0025></sup>Genesis 1:25, it means domesticated cattle. TSIYIM’, **myʿki** (“wild beasts,” <sup><2321></sup>Isaiah 13:21; 34:14; <sup><2408></sup>Jeremiah 40:39), denotes wild animals of the upland wilderness. OCHIM’, **myj j** (“doleful creatures,” <sup><2321></sup>Isaiah 13:21), may, perhaps, with more propriety be considered as “poisonous and offensive reptiles.” SEIRIM’, **myrj [ʿ]** shaggy ones, is a general term for apes — not *satyrs* (<sup><2321></sup>Isaiah 13:21; 34:14; much less “devils,” <sup><0415></sup>2 Chronicles 11:15), a pagan poetical creation unfit for Scriptural language; it includes SHEDIM’, **mydʿʿv** (“devils,” <sup><0527></sup>Deuteronomy 32:17; <sup><0967></sup>Psalms 106:37), as a species. **SEE APE**. TANNIM’, **myNif i** are monsters of the deep and of the wilderness — boas, serpents, crocodiles, dolphins, and sharks. **SEE ANIMAL**.

The zoology of Scripture may, in a general sense, be said to embrace the whole range of animated nature; but, after the first brief notice of the creation of animals recorded in Genesis, it is limited more particularly to the animals found in Egypt, Arabia, Palestine, Syria, and the countries eastward, in some cases to those beyond the Euphrates. It comprehends



mammilla, birds, reptiles, fishes, and invertebrate animals. See each animal in its alphabetical order. Thus, in animated nature, beginning with the lowest organized in the watery element, we have first /רצ, SHE'RETS, "the moving creature that hath life," animalcula, crustacea, insecta, etc.; second, מַנְיָנִיִּי TANNINIM', fishes and amphibia, including the huge tenants of the waters, whether they also frequent the land or not, crocodiles, python-serpents, and perhaps even those which are now considered as of a more ancient zoology than the present system, the great Saurians of geology; and third, it appears, birds, אָ/ׁ OPH, "flying creatures" (~~OLD~~Genesis 1:20); and, still advancing (cetaceans, pinnatipeds, whales, and seals being excluded), we have quadrupeds, forming three other divisions or orders:

(1st.) cattle, חֲמִשֵּׁי בְּהֵמָה BEHEMAH', embracing the ruminant herbivora, generally gregarious and capable of domesticity;

(2d.) wild beasts, חַיָּ יְׁ CHAYAH', carnivora, including all beasts of prey; and

(3d.) reptiles, צִמְרִיׁ RE'MES, minor quadrupeds, such as creep by means of many feet, or glide along the surface of the soil, serpents, annelides, etc.; finally, we have man, אָדָם ADAM', standing alone in intellectual supremacy.

The classification of Moses, as it may be drawn from Deuteronomy, appears to be confined to *Vertebrata* alone, or animals having a spine and ribs, although the fourth class might include others. Taking man as one, it forms five classes:

- (1st.) Man;
- (2d.) Beasts;
- (3d.) Birds;
- (4th.) Reptiles;
- (5th.) Fishes.

It is the same as that in Leviticus 11, where beasts are further distinguished into those with solid hoofs, the solipedes of systematists, and those with cloven feet (bisulci), or ruminantia. But the passage specially refers to animals that might be lawfully eaten because they were clean, and to others prohibited because they were declared unclean, although some of them, according to the common belief of the time, might ruminate; for the

Scriptures were not intended to embrace anatomical disquisitions aiming at the advancement of human science, but to convey moral and religious truth without disturbing the received opinions of the time on questions having little or no relation to their main object. The Scriptures, therefore, contain no minute details on natural history, and notice only a small proportion of the animals inhabiting the regions alluded to. Notwithstanding the subsequent progress of science, the observation of Dr. Adam Clarke is still in a great measure true, that “of a few animals and vegetables we are comparatively certain, but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning — deep, solid, extensive learning and judgment could do, has already been done by the incomparable Bochart in his *Hierozoicon*. The learned reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question.” The chief cause of this is doubtless the general want of a personal and exact knowledge of natural history on the part of those who have discussed these questions *SEE ZOOLOGY*.

The Mosaic regulations respecting domestic animals exhibit a great superiority over the enactments of other ancient nations (for those of the Areopagus, see Quintil. *Justit.* 5, 9, 13; for those of the Zend-avesta, see Rhode, *Heil. Sage*, p. 438, 441, 445), and contain the following directions:

**1.** Beasts of labor must have rest on the Sabbath (<sup><1210></sup>Exodus 20:10; 23:12), and in the sabbatical year cattle were allowed to roam free and eat whatever grew in the untilled fields (<sup><1231></sup>Exodus 23:11; <sup><1247></sup>Leviticus 25:7).

*SEE SABBATH.*

**2.** No animal could be castrated (<sup><1224></sup>Leviticus 22:24); for that this is the sense of the passage (which Le Clerc combats) is evident not only from the interpretation of Josephus (*Ant.* 5, 8, 10), but also from the invariable practice of the Jews themselves. *SEE OX*. The scruples that may have led to the disuse of mutilated beasts of burden are enumerated by Michaelis (*Mos. Recht*, 3, 161 sq.). The prohibition itself must have greatly subserved a higher and different object, namely, the prevention of eunuchs; but its principal ground is certainly a religious, or, at least, a humane one (see Hottinger, *Leges Hebr.* p. 374 sq.).

- 3.** Animals of different kinds were not to be allowed to mix in breeding, nor even to be yoked together to the plough (<sup><6899></sup>Leviticus 19:19; <sup><6810></sup>Deuteronomy 20:10). *SEE DIVERSE.*
- 4.** Oxen in threshing were not to be muzzled, or prevented from eating the provender on the floor (<sup><6824></sup>Deuteronomy 25:4; <sup><4809></sup>1 Corinthians 9:9). *SEE THRESHING.*
- 5.** No (domestic) animal should be killed on the same day with its young (<sup><6828></sup>Leviticus 22:28), as this would imply barbarity (see Jonathan's *Targum* in loc.; Philo, *Opp.* 2, 398). The Jews appear to have understood this enactment to apply to the slaughtering (פּי ו) of animals for ordinary use as well as for sacrifice (Mishna, *Chollin*, ch. v). Respecting the ancient law referred to in <sup><6829></sup>Exodus 23:19, *SEE VICTUALS.* (Comp. generally Schwabe, in the *Kirchenzeit.* 1834, No. 20). Other precepts seem not to have had the force of civil statutes, but to have been merely injunctions of compassion (e.g. <sup><6825></sup>Exodus 23:5; <sup><6824></sup>Deuteronomy 22:4, 6, 7). The sense of the former of these last prescriptions is not very clear in the original (see Rosenmuller in loc.), as the Jews apply it to all beasts of burden as well as the ass (see Josephus, *Ant.* 4, 8, 30; comp. Philo, *Opp.* 2, 39). <sup><6817></sup>Deuteronomy 6:7 sq., however, appears to be analogous to the other regulations under this class (Winer, 2:610). *SEE FOWL.*

The word "beast" is sometimes used figuratively for brutal, savage men. Hence the phrase, "I fought with wild beasts at Ephesus," alluding to the infuriated multitude, who may have demanded that Paul should be thus exposed in the amphitheatre to fight as a gladiator (<sup><4852></sup>1 Corinthians 15:32; <sup><4829></sup>Acts 19:29). A similar use of the word occurs in <sup><6822></sup>Psalms 22:12, 16; <sup><6818></sup>Ecclesiastes 3:18; <sup><28106></sup>Isaiah 11:6-8; and in <sup><68212></sup>2 Peter 2:12; <sup><68110></sup>Jude 1:10, to denote a class of wicked men. A wild beast is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it. The four beasts in <sup><2008></sup>Daniel 7:3, 17, 23, represent four kings or kingdoms (<sup><2848></sup>Ezekiel 34:28; <sup><4819></sup>Jeremiah 12:9). Wild beasts are generally, in the Scriptures, to be understood of enemies, whose malice and power are to be judged of in proportion to the nature and magnitude of the wild beasts by which they are represented; similar comparisons occur in/profane authors (<sup><68744></sup>Psalms 74:14). In like manner the King of Egypt is compared to the *crocodile* (<sup><48681></sup>Psalms 68:31). The rising of a beast signifies the rise of some new dominion or government; the rising of a wild beast, the rise of a tyrannical government;

and the rising out of the sea, that it should owe its origin to the commotions of the people. So the waters are interpreted by the angel (<sup>6675</sup>Revelation 17:15). In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea" (<sup>2000</sup>Daniel 7:2, 3). In various passages of the <sup>6606</sup>Revelation (4:6, etc.) this word is improperly used by our translators to designate the *living creatures* (ζῶα) that symbolize the providential agencies of the Almighty, as in the vision of Ezekiel (ch. i). The "beast" elsewhere spoken of with such denunciatory emphasis in that book doubtless denotes the heathen political power of persecuting Rome. See Wemys's *Symbol. Dict.* s.v.

### Beatification

an act by which, in the Romish Church, the pope declares a person blessed after death. It is to be distinguished from *canonization* (q.v.), in which the pope professes to determine *authoritatively* on the state of the person canonized; but when he beatifies he only gives permission that religious honors not proceeding so far as worship should be paid to the deceased. The day of their office cannot be made a festival of obligation. Before the time of Pope Alexander VII beatification was performed in the church of his order if the person to be beatified was a monk; and in the case of others, in the church of their country, if there was one at Rome. Alexander, however, ordered that the ceremony should in future be always in the basilica of the Vatican; and the first so solemnized was the beatification of Francis de Sales, January 8, 1662. At present the custom is not to demand the beatification of any one until fifty years after his death. See Lambertini (afterward Benedict XIV), *De Servorum Dei Beatificatione et Beatorum Canonisatione*, lib. 1, cap. 24, 39. — Farrar, *Eccl. Dict.* s.v.; *Christ. Examiner*, Jan. 1855, art. 7.

### Beatific Vision

a theological expression used to signify the vision of God in heaven permitted to the blessed.

### Beating.

*SEE BASTINADO.*

## Beatitudes

the name frequently given to the first clauses of our Savior's Sermon on the Mount (q.v.), beginning with the phrase "Blessed," etc. (~~418B~~ Matthew 5:3-11). The present "Mount of the Beatitudes" on which they are said to have been delivered is the hill called *Kurun Hattin*, or "Horns of Hattin," on the road from Nazareth to Tiberias—a not unlikely position (Hackett, *Illustr. of Script.* p. 313).

## Beaton, Beatoun, Or Bethune, Cardinal David

archbishop of St. Andrew's, notorious as a persecutor, was born in 1494, and educated at the University of Glasgow. He studied the canon law at Paris. In 1523 he was made abbot of Arbroath, and in 1525 lord privy seal. His life was now devoted to politics, which he endeavored to make subservient to the uses of the Papal Church. In 1537 he was promoted to the see of St. Andrew's, and in 1538 was made cardinal by Pope Paul III. In 1543 he obtained the great seal of Scotland, and was also made legate *a latere* by the pope, thus combining civil and ecclesiastical dominion in his own person. In the beginning of 1545 he held a visitation of his diocese, and had great numbers brought before him, under the act which had passed the Parliament in 1542-43, forbidding the lieges to argue or dispute concerning the sense of the Holy Scriptures. Convictions were quickly obtained; and of those convicted, five men were hanged and one woman drowned; some were imprisoned, and others were banished. He next proceeded to Edinburgh, and there called a council for the affairs of the Church; and hearing that George Wishart, an eminent reformer, was at the house of Cockburn of Ormiston, Beaten caused Wishart to be apprehended, carried over to St. Andrew's, and shut up in the tower there. The cardinal called a convention of the clergy at St. Andrew's, at which Wishart was condemned for heresy, and adjudged to be burnt — a sentence which was passed and put in force by the cardinal and his clergy, in defiance of the regent, and without the aid of the civil power. The cardinal afterward proceeded to the abbey of Arbroath, to the marriage of his eldest daughter by Mrs. Marion Ogilvy of the house of Airly, with whom he had long lived in concubinage, and there gave her in marriage to the eldest son of the Earl of Crawford, and with her 4000 merks of dowry. He then returned to St. Andrew's, where, on Saturday, May 29, 1546, he was put to death in his own chamber by a party of Reformers, headed by Norman Leslie, heir of the noble house of Rothes, who, we find, had on the

24th of April, 1545, given the cardinal a bond of “manrent” (or admission of feudal homage and fealty), and who had a personal quarrel with the cardinal. The death of Cardinal Beaton was fatal to the ecclesiastical oligarchy which under him trampled alike on law and liberty. Three works of the cardinal’s are named: *De Legationibus Suis*, *De Primatu Petri*, and *Epistole ad Diversos*. See Engl. *Cyclopadia*; Burnet, *Hist. of Engl. Reformation*, 1, 491-540; Hetherington, *Church of Scotland*, 1, 42 52.

### Beatrix Or Beatrice, St.

sister of Simplicius and Faustinus, who were beheaded in 303, and their bodies thrown into the Tiber. Beatrix rescued the bodies from the water and buried them, for which she was condemned; but for seven months she escaped the fury of her persecutors. She was eventually arrested and strangled in prison. The Roman Church honors these martyrs on the 29th of July. — Landon, *Eccl. Dict.* 2, 105; Butler, *Lives of Saints*, July 29.

### Beattie, James

poet and moralist, was the son of a small farmer, and was born at Laurencekirk, in Kincardineshire, October 25, 1735. After pursuing his studies with brilliant success at Marischal College, Aberdeen, he was appointed usher to the Grammar School of that city, 1758, where he enjoyed the society of many distinguished men, by whose aid he was appointed professor of moral philosophy in Marischal College in 1760. In the same year he made his first public appearance as a poet in a volume of original poems and translations. With these poems he was afterward dissatisfied, and he endeavored to suppress them. His *Essay on Truth*, written avowedly to confute Hume, and published in 1770, became highly popular, and procured him the degree of LL.D. from the University of Oxford, and a private interview and a pension from George III. Solicitations were also made to him to enter the Church of England; but he declined, in the fear that his motives might be misrepresented. In the same year he gave to the world the first book of the *Minstrel*, and the second look in 1774. This work gained him reputation as a poet. He subsequently produced *Dissertations, Moral and Critical* (1783, 4to; 1787, 2 vols. 8vo): — *Evidences of the Christian Religion* (1786; 4th ed. 1795, 2 vols. 12mo): — *Elements of Moral Science* (3d ed. with Index. 1817, 2 vols. 8vo); and *An Account of the Life and Writings of his eldest Son*. He died at Aberdeen, Aug. 18, 1803. His *Life and Letters*, by Sir William Forbes,

appeared in 1807 (3 vols. 8vo). It is honorable to Beattie that, long before the abolition of the slave-trade was brought before Parliament, he was active in protesting against that iniquitous traffic; and he introduced the subject into his academical course, with the express hope that such of his pupils as might be called to reside in the West Indies would recollect the lessons of humanity which he inculcated. Of his writings, the *Minstrel* is that which probably is now most read. It is not a work of any very high order of genius; but it exhibits a strong feeling for the beauties of nature; and it will probably long continue to hold an honorable place in the collections of minor poetry. Beattie's metaphysical writings have the reputation of being clear, lively, and attractive, but not profound. The *Essay on Truth* was much read and admired at the time of its publication. *Engl. Cyclopaedia*, s.v.; *Allibone, Dict. of Authors*, 1, 147.

### Beauchamp, William

an early and distinguished Methodist Episcopal minister. He was born in Kent County, Del., April 26, 1772; joined the M. E. Church about 1788. In 1790 he taught a school at Monongahela, Va., began to preach in 1791, and in 1793 he traveled under the presiding elder. In 1794 he joined the itinerancy; and in 1797 he was stationed in New York, and in 1798 in Boston. In 1801 he located, from ill health, and married Mrs. Russel, "one of the most excellent of women." In 1807 he settled on the Little Kenawha, Va. Here he preached with great success until 1815, when he removed to Chilicothe, Ohio, to act as editor of the *Western Christian Monitor*, which he conducted "with conspicuous ability," preaching meantime "with eminent success." In 1817 he removed to Mount Carmel, Ill., and engaged in founding a settlement, in every detail of which, civil, economical, and mechanical, his genius was pre-eminent. He was pastor, teacher, lawyer, and engineer. In 1822 he re-entered the itinerancy, in the Missouri Conference; "in 1823, was appointed presiding elder on Indiana District," then embracing nearly the whole state. In 1824 he was a delegate to the General Conference at Baltimore, "and lacked but two votes of an election to the episcopacy" by that body. He died at Paoli, Orange County, Ind., Oct. 7th, 1824. By diligent study, often pursued by torchlight in his frontier life, he made himself master of Latin, Greek, and Hebrew. "His preaching was chaste and dignified, logical, and sometimes of overpowering force." He possessed a great and organizing mind, and a peculiar and almost universal genius, and, with adequate advantages for study, would certainly have influenced widely the history of this country. His *Essays on the Truth*



of the *Christian Religion* is “a work of decided merit.” His *Letters on the Itinerancy*, with a memoir by Bishop Soule, were published after his death, and he left several fine MSS., which remain *unpublished*. — *Minutes of Conferences*, 1, 474; *Methodist Magazine*, 1825; Stevens, *Memorials of Methodism*, 1, ch. 29; Sprague, *Annals*, 7, 235.

### Beaumont, Joseph, M.D.

one of the most eminent preachers in the Methodist Church of England, was the son of the Rev. John Beaumont, and was born at Castle Donington, March 19, 1794. He received his education at Kingswood school, and was there converted to God. After some years spent in the study of medicine, he determined to enter the ministry; and though his way would have been opened into the Established Church by the kindness of friends, he preferred to remain with the Wesleyan Methodists, and was received on trial by the Conference of 1813. He was soon recognised as a preacher of more than common promise. An impediment in his speech appeared likely to hinder his success, but by great resolution he surmounted it, and became a fluent and effective speaker. His preaching was characterized by brilliancy of illustration, by repeated bursts of impassioned eloquence, and an earnestness of manner and delivery often amounting to impetuosity. For many years he was one of the most popular pulpit and platform speakers in Great Britain. His last appointment was Hull, where he died suddenly in the pulpit, January 21, 1855. A number of his occasional sermons and speeches are published; a specimen of them will be found in the *English Pulpit*, 1849, p. 123. His *Life*, written by his son, appeared in 1856. — *Wesleyan Minutes* (Loud. 1855); *London Rev.* July, 1856, p. 564.

### Beausobre, Isaac De

born at Niort, March 8th, 1653, of an ancient family, originally of Limousin. His parents were Protestants, and educated him at Saumur. In 1683 he was ordained minister at Chatillon-sur-Indre, in Touraine. The French government caused his church to be sealed up, and Beausobre was bold enough to break the seal, for which he was compelled to flee, and at Rotterdam he became chaplain to the Princess of Anhalt. In 1693 he published his *Defence of the Doctrine of the Reformers* (*Defense de la doct. des Reform. sur la Providence*, etc.), in which he treats the Lutherans with some severity, and defends the Synod of Dort. In 1694 he went to



Berlin, where he received many appointments, and was charged, together with L'Enfant, with the work of translating the N.T. The new version, with ample prefaces and notes, appeared at Amsterdam in 1718 (2 vols. 4to), and again in 1741, with emendations. The Epistles of St. Paul were the only part of the work which fell to the share of Beausobre. The notes are tinged with Socinianism. He labored during a large portion of his life at a History of the Reformation, from the Council of Basle to the period of the publication of the *Confession of Augsburg*, and it was this undertaking which drew from him his *Critical History of Manichaeism* (*Histoire Critique du Manicheisme*, Amst. 1734-39, 2 vols. 4to), of which vol. 2 was posthumous. The work is written with vast ability, and shows that many of those who are charged with Manichaeism in the Middle Ages by the Papists are falsely charged. The Protestant congregations of Utrecht, Hamburg, and the Savoy, at London, endeavored to induce Beausobre to become their pastor, but the King of Prussia valued him too highly to permit him to leave Berlin. His *Sermons on the Resurrection of Lazarus* were translated by Cotes (Lond. 1822, 8vo). He died June 6th, 1738. He left, besides the works above mentioned, *Remarques critiques et philologiques sur le N.T.* (Hague 1742, 2 vols. 4to): — *Histoire critique du Culte des Morts parmi les Chretiens et les Paiens*: — *A Supplement to L'Enfant's History of the Hussites* (Lausanne, 1745, 4to): — *A History of the Reformation, from 1517 to 1630* (Berlin, 1785, 4 vols. 8vo). Landon, *Eccl. Dict.* 2, 110; Haag, *La France Protestante*, 2, 123-127.

## Beautiful Gate

(ὡραία πύλη), the name of one of the gates of the Temple (<sup><48B></sup>Acts 3:2). It was the entrance to the Court of the Women, immediately opposite the Gate of Shushan, the eastern portal through the outer wall into Solomon's Porch (see Strong's *Harmony and E position of the Gospels*, App. II, p. †33, and Map.) It is evidently the same described by Josephus as immensely massive, and covered with plates of Corinthian bronze (*Ant.* 15, 11, 5; *War*, 5:5, 3; 6:5, 3). (See *Jour. Sac. Lit.* Oct. 1867.) **SEE TEMPLE.**

## Beauty

(represented by numerous Hebrew terms, which in our version are frequently rendered by "comeliness," etc.). The Song of Solomon, particularly the sixth and seventh chapters, gives us some idea of what were then the notions of beauty in an Eastern bride, and by comparing

these statements with modern Oriental opinions, we may perceive many points of agreement. Roberts says, "A handsome Hindoo female is compared to the sacred city of Seedambaram. Her skin is of the color of gold; her hands, nails, and soles of the feet are of a reddish hue; her limbs must be smooth, and her gait like the stately swan. Her feet are small, like the beautiful lotus; her waist as slender as the lightning; her arms are short, and her fingers resemble the five petals of the kantha flower; her breasts are like the young cocoa-nut, and her neck is as the trunk of the areca-tree. Her mouth is like the ambal flower, and her lips as coral; her teeth are like beautiful pearls; her nose is high and lifted up, like that of the chameleon (when raised to snuff the wind); her eyes are like the sting of a wasp and the Karungu-valley flower; her brows are like the bow, and nicely separated; and her hair is as the black cloud." Corpulency and stateliness of manner are qualities which the Orientals admire in their women; particularly corpulency, which is well known to be one of the most distinguishing marks of beauty in the East. Niebuhr says that plumpness is thought so desirable in the East, that women, in order to become so, swallow every morning and every evening three insects of a species of *tenebriones*, fried in butter. Upon this principle is founded the compliment of Solomon (~~(2100)~~ Song of Solomon 1:9), and Theocritus, in his epithalamium for the celebrated Queen Helen, describes her as plump and large, and compares her to the horse in the chariots of Thessaly. The Arab women whom Mr. Wood saw among the ruins of Palmyra were well shaped, and, although very swarthy, yet had good features. Zenobia, the celebrated queen of that renowned city, was reckoned eminently beautiful, and the description we have of her person answers to that character; her complexion was of a dark brown, her eyes black and sparkling, and of an uncommon fire; her countenance animated and sprightly in a very high degree; her person graceful and stately; her teeth white as pearl; her voice clear and strong. Females of distinction in Palestine, and even farther east, are not only beautiful and well shaped, but in consequence of being kept from the rays of the sun, are very fair, and the Scripture bears the same testimony of Sarah, of Rebekah, and of Rachel; that they were "beautiful and well-favored." The women of the poorer classes, however, are extremely brown and swarthy in their complexions, from being much exposed to the heat of the sun. It is on this account that the prophet Jeremiah, when he would describe a beautiful woman, represents her as one that keeps at home, because those who are desirous to preserve their beauty go very little abroad. Stateliness of the body has always been held in

great estimation in Eastern courts, nor do they think any one capable of great services or actions to whom nature has not vouchsafed to give a beautiful form and aspect. It still is and has always been the custom of the Eastern nations to choose such for their principal officers, or to wait on princes and great personages (<sup><2004></sup>Daniel 1:4). Sir Paul Rycout observes that “the youths that are designed for the great offices of the Turkish empire must be of admirable features and looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga-spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well mounted.”

### Beauty Of Holiness.

*SEE HOLINESS, BEAUTY OF.*

### Beb'ai

the name of one or two men, and a place. 1. (Heb. *Bebay'*, *ybBē* from the Pehlvi *bab*, *father*;

1. Sept. βαβαΐ, βηβαΐ, βαβί, and βηβι), the head of one of the families that returned from Babylon with Zerubbabel (B.C. 536) to the number of 623 (<sup><4521></sup>Ezra 2:11; 1 Esdras 5:13), or 628 by a different mode of reckoning (<sup><4076></sup>Nehemiah 7:16), of whom his son Zechariah, with 28 males, returned (B.C. 459) under Ezra (<sup><4581></sup>Ezra 8:11; 1 Esdras 8:37). Several other of his sons are mentioned in chap. 10:28. He (if the same) subscribed to the sacred covenant with Nehemiah (<sup><4505></sup>Ezra 10:15). B.C. 410. Four of this family had taken foreign wives (<sup><4608></sup>Nehemiah 10:28; 1 Esdras 9:29).

2. (Alex. βηβαΐ, Vat. omits; Vulg. omits). A place named only in Judith 15:4. It is, perhaps, a mere repetition of the name CHOBAL *SEE CHOBAL* (q.v.), occurring next to it.

### Beccold

*SEE BOCCOLD.*

## Be'cher

(Heb. *Be'ker*, רכב, perh. first-born, but, according to Gesenius, a *young camel*; so Simonis, *Onomast.* p. 399), the name of one or two men.

1. (Sept. Βοχόρ and Βαχίρ.) The second son of Benjamin, according to the list both in <sup><042></sup>Genesis 46:21, and <sup><376></sup>1 Chronicles 7:6; but omitted in the list of the sons of Benjamin in <sup><381></sup>1 Chronicles 8:1, 2, as the text now stands, unless, as seems, on the whole, most probable, he is there called NOHAH, the fourth son. There is also good reason to identify him with the IR of <sup><372></sup>1 Chronicles 7:12. B.C. 1856. No one, however, can look at the Hebrew text of <sup><381></sup>1 Chronicles 8:1 ([ I BAta, dyl ŷh ^mjnBi l bəʔi /r/kB], without at least suspecting that **wokB**] *his first-born*, is a corruption of רכב, *Becher*, and that the suffix / is a corruption of: w, and belongs to the following l bəʔi so that the genuine sense; in that case, would be, *Benjamin begat Bela, Becher, and Ash-bel*, in exact agreement with <sup><042></sup>Genesis 46:21. The enumeration, the second, the third, etc., must then have been added since the corruption of the text. There is, however, another view which may be taken, viz., that <sup><381></sup>1 Chronicles 8:1, is right, and that in <sup><042></sup>Genesis 46:21. and <sup><378></sup>1 Chronicles 7:8, רכב, as a proper name, is a corruption of רכב] *first-born*, and so that Benjamin had no son of the name of Becher. In favor of this view, it may be said that the position of Becher, immediately following Bela the first-born in both passages, is just the position it would be in if it meant "first-born;" that *Becher* is a singular name to give to a second or fourth son; and that the discrepancy between <sup><042></sup>Genesis 46:21, where *Ashbel* is the third son, and <sup><381></sup>1 Chronicles 8:1, where he is expressly called *the second*, and the omission of Ashbel in <sup><376></sup>1 Chronicles 7:6, would all be accounted for on the supposition of רכב] having been accidentally taken for a proper name instead of in the sense of "first-born." It may be added farther that, in <sup><388></sup>1 Chronicles 8:38, the same confusion has arisen in the case of the sons of Azel, of whom the second is in the Auth. Vers. called *Bocheru*, in Hebrews **Wrkβ**, but which in the Sept. is rendered πρωτότοκος αὐτοῦ, another name, Ἀσά, being added to make up the six sons of Azel. And that the Sept. is right in the rendering is made highly probable by the very same form being repeated in ver. 39, "And the sons of Eshek his brother were *Ulam his first-born (/r/kB)*, *Jehush the second*," etc. The support, too, which Becher, as a proper name, derives from the occurrence of the same

name in <sup><025></sup>Numbers 26:35, is somewhat weakened by the fact that *Bered* (q.v.) seems to be substituted for Becher in <sup><172></sup>1 Chronicles 7:20, and that the latter is omitted altogether in the Sept. version of <sup><025></sup>Numbers 26:35. Moreover, which is perhaps the strongest argument of all, in the enumeration of the Benjamite families in <sup><025></sup>Numbers 26:38, there is no mention of Becher or the Bachrites, but Ashbel and the Ashbelites immediately follow Bela and the Belaites. This last supposition, however, is decidedly negated by the mention (<sup><172></sup>1 Chronicles 7:8) of the distinctive sons of Becher as an individual. Becher was one of Benjamin's five sons that came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt. *SEE JACOB*.

As regards the posterity of Becher, we find nevertheless the singular fact of there being no family named after him at the numbering of the Israelites in the plains of Moab, as related in <sup><025></sup>Numbers 26. But the no less singular circumstance of there being a *Becher*, and a family of *Bachrites*, among the sons of Ephraim (ver. 35) has been thought to suggest an explanation. The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in <sup><172></sup>1 Chronicles 7:21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore possible that Becher, or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (<sup><172></sup>1 Chronicles 7:20, 21), and that his house was thus reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (<sup><172></sup>1 Chronicles 2:22; <sup><025></sup>Numbers 32:40, 41). The time when Becher first appears among the Ephraimites, viz., just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equitably among the tribes, is evidently highly favorable to this view. (See <sup><025></sup>Numbers 26:52-56; 27.) The junior branches of Becher's family would of course continue in the tribe of Benjamin. Their names, as given in <sup><172></sup>1 Chronicles 7:8, were Zemira, Joash, Eliezer, Elieonai, Omri, Jerimoth, and Abiah; other branches possessed the fields around Anathoth and Alameth (called Alemeth 6:60, and Almon <sup><025></sup>Joshua 21:18). As the most important of them, being ancestor to King Saul, and his great captain Abner (<sup><025></sup>1 Samuel 14:50), the last named, Abiah, was literally Becher's son, it would seem that the rest (with others not there named) were likewise. *SEE JACOB*. The generations appear to have been as follows:

Becher-Abiah; then (after a long interval, *SEE SAUL*) Aphiah (1 Samuel 90:1)—Bechorath—Zeror—Abiel (Jehiel, <sup><1385></sup>1 Chronicles 9:35) —Ner—Kish—Saul. Abner was another son of Ner, brother therefore to Kish, and uncle to Saul. Abiel or Jehiel seems to have been the first of his house who settled at Gibeon or Gibeah (<sup><1389></sup>1 Chronicles 8:29; 9:35), which perhaps he acquired by his marriage with Maachah, and which became thenceforth the seat of his family, and was called afterward Gibeah of Saul (<sup><9104></sup>1 Samuel 11:4; <sup><2309></sup>Isaiah 10:29). From <sup><1386></sup>1 Chronicles 8:6, it would seem that before this, Gibeon, or Geba, had been possessed by the sons of Ehud (called Abihud ver. 3) and other sons of Bela. Another remarkable descendant of Becher was Sheba, the son of Bichri, a Benjamite, who headed the formidable rebellion against David described in 2 Samuel 20; and another, probably Shimei, the son of Gera of Bahurim, who cursed David as he fled from Absalom (<sup><1065></sup>2 Samuel 16:5), since he is said to be “a man of the family of the house of Saul.” But if so, Gera must be a different person from the Gera of <sup><1451></sup>Genesis 46:21 and <sup><1388></sup>1 Chronicles 8:3. Perhaps therefore *h3 P3M3s* used in the wider sense of *tribe*, as <sup><6077></sup>Joshua 7:17, and so the passage may only mean that Shimei was a Benjamite.

A third solution of both the above difficulties is to transfer from the 35th verse to the 38th of Numbers 26 the clause, “*Of Becher the family of the Bachrites,*” inserting it in its natural place between Bela and his family and Ashbel and his family; the 38th verse would then stand thus: “The sons of Benjamin, after their families: of Bela, the family of the Belaites; of Becher, the family of the Bachrites; of Ashbel, the family of the Ashbelites,” etc. This conjectural emendation is in part confirmed by the reading of the Sept. Thus, in the case before us, we have the tribe of Benjamin described

- (1) as it was about the time when Jacob went down into Egypt, or rather at his death;
- (2) as it was just before the entrance into Canaan;
- (3) as it was in the days of David; and
- (4) as it was eleven generations after Jonathan and David, i.e. in Hezekiah’s reign.

*SEE GENEALOGY.*

2. (Sept. omits.) The second son of Ephraim; his posterity were called BACHRITES (~~<0455>~~Numbers 26:35). In ~~<0370>~~1 Chronicles 7:20, *Bered* seems to have been his nephew rather than the same person, as the margin supposes. B.C. post 1874. There is some reason, however, for identifying him with the preceding (see above).

### Bechorath

(Heb. *Bekorath'*, **t r̄/kB]** *first-born*; Sept. **Βεχωράθ** v. r. **Βαχίρ**), the son of Aphiah, and the great-grandfather of Ner, the grandfather of King Saul (~~<0900>~~1 Samuel 9:1). B.C. long ante 1093.

### Becker (Or Bekker) Balthasar

was born Mar. 30, 1634, in Friesland, and became a minister at Amsterdam. He was a zealous Cartesian, and was charged with Socinianism. His reputation chiefly rests upon a work in Dutch, entitled *De Betooverde Wereld*, "The Enchanted World" (Amst. 1691-93), which undertakes to show that the devil never inspires men with evil thoughts, nor tempts them, and that men have never been possessed with devils, etc. His views of damoniacal possession, etc., are in substance those of the modern Rationalists, of whom he was a forerunner in other doctrines as well as in this. The Consistory of Amsterdam deposed him in 1692. The above work was translated into French (4 vols. Amst. 1694), into German (by Schwager, Amst. 1693, new ed. by Semler, Leipz. 1781 sq. 3 vols.), and into English. Becker died June 11, 1698. See *Life* by Schwabe (Kopenh. 1780); Mosheim, *Ch. Hist.* cent. 17, pt. 1, ch. 2, § 35; Hagenbach, *Hist. of Doctrines*, § 225; Landon, *Eccl. Dict.* 2, 116; Hurst, *Hist. of Rationalism*, 347.

### Becker, Karl Christian Ludwig

D.D., a German Reformed minister, was born in Anhalt-Coethen, Germany, Nov. 17th, 1756. He pursued his preparatory studies in a gymnasium near his native place, and at eighteen entered the University of Halle, where he studied four years. Thence he went to Bremen, where he spent fourteen years as a *candidatus theologiae*, preaching occasionally for the pastors of that city, and devoting part of his time to preparing young men for the universities. While at Bremen he published *An Exposition of the 53d Chapter of Isaiah, a Treatise on the Best Mode of Converting the Jews*, and two volumes of *Sermons* — all able works. In 1793 he emigrated



to America, bearing with him the most flattering testimonials from the ministerium of Bremen. He immediately received a call from several German Reformed congregations in Northampton County, Penn. In March, 1795, he became pastor of the German Reformed congregation in Lancaster, Penn. In 1806 he took charge of the Church in Second Street, Baltimore, Md. In 1810 he published a volume of *Sermons*, which was well received. He died suddenly, July 12th, 1818. There being in Dr. Becker's time as yet no theological seminary in the German Reformed Church in America, many of its ministers pursued their theological studies with him. He possessed a strong mind, and was thoroughly educated. Ardent and impulsive, he was frequently "caught up," while preaching, into an overwhelming strain of impassioned eloquence and tender feeling, swaying the congregation as the wind moves a forest. He wrote and preached only in the German language. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2, 65.

### Becker, Jacob Christian, D.D.

a German Reformed minister, son of Dr. C. L. Becker, of Baltimore, Md. He was born Jan. 14th, 1790. He studied theology with his father, and was licensed in 1808. He labored as pastor about three years in Manchester, Md., and the rest of his life in Northampton County, Penn. In 1839 he was elected by the synod of the German Reformed Church as Professor of Theology in its seminary, which call he declined, preferring to remain a pastor. Many German Reformed ministers studied with him. He was a learned man and an eloquent preacher. He died August 18th, 1858.

### Becket, Thomas A.

(properly THOMAS BECKET as he was not of noble birth), was the son of a London tradesman, and was born in London about 1118. He received a collegiate education at Oxford, completed by the study of the civil and canon law at Bologna, under the patronage of Theobald, archbishop of Canterbury, and was early carried to preferment by his undoubted abilities, aided by a handsome person and refined manners, but still more by the jealousy which divided the civil and ecclesiastical powers at that time. On his return from Italy, Becket was appointed archdeacon of Canterbury by his patron, and soon after the accession of Henry II in 1154, was raised to the dignity of high chancellor, doubtless by the influence of the prelacy favoring his own ambition. At this time, it should be remarked, the power



of the popes had risen to an arrogant height, and the dispute about investitures, the subjection of the clergy to lay jurisdiction; in criminal matters, and various alleged abuses on either side, were subjects of continual and bitter strife between the Church and the crowned heads of Europe. It is not likely that Becket was ever undecided in his own views on any of these subjects, or on the part he was destined to play in the politics of the period; but it is easy to imagine that each party would see the means of advancing its own pretensions in the splendid abilities, the acknowledged purity of life, and the courtly manners of the young churchman. As chancellor he served the king so faithfully, and was so pleasant a companion to him, both in his business and in his pleasures, that he had his thorough confidence and affection. On the death of Theobald in 1162, the king was urgent for his elevation to the see of Canterbury; but many of the bishops opposed it, on account of Becket's devotion to the king. But, once consecrated, it devolved upon him to decide whether he would serve the Church or the state, and he declared for the former without hesitation. The king and his late minister were equally matched for their inflexibility, quickness of resolution, undaunted courage, and statesmanlike abilities; and both were influenced, farther than their own consciences extended, by the spirit of the age. Three years of strife led to the council of Clarendon, convoked by Henry in 1164, when Becket yielded to the entreaties or menaces of the barons, and signed the famous "*Constitutions of Clarendon*", **SEE CLARENDON**, by which the differences between the Church and state were regulated. These articles, which were, in reality, nothing but a formal statement of the ancient usages of England, not only rendered the state supreme in all that concerned the general government of the nation, but virtually separated England from Rome, so far as the *temporal* authority of the pope was concerned. The pope, therefore, refused to ratify them, and Becket, seeing his opportunity, and really repenting of the compliance that had been wrung from him, refused to perform his office in the Church, and endeavored to leave the kingdom, in which, at last, he succeeded, only to draw down the vengeance of Henry upon his connections. The progress of the quarrel belongs rather to the history of the times than a single life. Becket remained in exile six years, and, matters being in some measure accommodated, returned to England in 1170, shortly after the coronation of the king's son, which had been designed by Henry as a means of securing the succession. Becket's refusal to remove the censures with which the agents in this transaction had been visited, his haughty contempt of the crown, and the sentences of

excommunication which he continued to fulminate from the altar of Canterbury cathedral, provoked anew the indignation of the king. It is idle to judge the actions of men in those iron times by the formulas of the present day. The question, stripped of all disguise, was simply this: whether the pope or Henry Plantagenet was henceforth to be king in England; whether the *canon law* or the *ancient usages* should govern the realm. The Norman lords resolved the matter in their own rude way, when at length four of them left the royal presence in hot anger, after hearing of some fresh indignity, and determined on bringing the controversy to a bloody close. Becket was murdered during the celebration of the vesper service on the 29th of December, 1170. He was canonized by Alexander III in 1174. The pope excommunicated the murderers and their accomplices, and the king, who was generally looked upon as implicated, purchased absolution by conceding to Rome the freedom of its judicial proceedings, and by doing penance at the grave of Becket. Becket soon became one of the most popular English saints, and his shrine the richest in England. Four centuries later Henry VIII, 1538, had proceedings instituted against him for treason, his bones burned, and the gold and jewels which adorned his shrine carried to the royal treasury. His life may be found in all the English histories, which give various views of his character, according to the ecclesiastical views of the writers. In 1859 Prof. Hippeau, of Caen, published *La Vie de Saint Thomas le Martyr*, par Garnier de Pont Saint Mayence, a poem of the 12th century, now issued for the first time. The introduction by the editor is full of interest. — Rich, s.v.; Giles, *Life and Letters of Th. a Becket* (Lond. 1846, 2 vols. 8vo); *Opera*, ed. Giles (Lond. 1846-48, 5 vols. 8vo); Southey, *Book of the Church*; Gieseler, *Ch. Hist.* per. 3, div. 3, § 52; Hase, *Ch. Hist.* § 189; Rule, *Studies from History*, 1, 4-78; Buss, *Der H. Thomas* (Mentz, 1856, 8vo); Bataille, *Vie de St. Th. Becket* (Paris, 1843); *English Cyclop.* s.v.; *N. Am. Rev.* 64, 118.

### Becon, Thomas, D.D.

prebend of Canterbury, was born 1511 or 1512, place unknown. He graduated at St. John's College, Cambridge, 1530, was ordained 1538, and obtained the vicarage of Brensett, Kent. He had imbibed the principles of the Reformation from Stafford and Latimer at Cambridge, but was cautious in expressing his views, publishing under the name of Theodore Basil. Nevertheless, he was imprisoned, and in 1541 recanted at Paul's Cross, and burned his books. On the accession of Edward VI he was made rector of St. Stephen's, Walbrook, 1547, and chaplain to Cranmer. He was

again imprisoned in Queen Mary's time, but escaped in 1554 and went to Strasburgh. His writings were denounced in a royal proclamation of 1555. On the accession of Elizabeth he was restored to his old rectory, but the strong Protestant principles which he professed hindered his advancement under a government which persecuted Puritanism. He died at Canterbury, 1563 (or 1567?). He was a very voluminous writer in the Reformation controversy, and his vigor, earnestness, and erudition have kept his books in demand. They were collected in 3 vols. fol. (Lond. 1563-4), and have been recently reprinted by the Parker Society (Camb. 1843-4, 2 vols. 8vo), with a sketch of Becon's life. — *Princeton Ret.* 5, 504.

### Bec'tileth, The Plain Of

(τὸ πεδίον Βαικτιλαίθ v. r. Βεκτελέθ=Heb. תִּי פַרְ]תְּיָב *house of slaughter*), mentioned in Judith 2:21, as lying between Nineveh and Cilicia. The name has been compared with *Bactaella* (Βακταιαλλή), a town of Syria named by Ptolemy (69:35) as situated in Castiotis (v. 15); *Bactiali* in the Peutinger Tables, which place it 21 miles from Antioch (comp. the *Itin. Antonin.*). The most important plain in this direction is the Bekaa, or valley lying between the two chains of Lebanon; and it is possible that Bectileth is a corruption of that well-known name, if, indeed, it be a historical name at all. See Mannert, *Alt. Geog.* VI, 1, 456.

### Bed

properly *hFmj mittah'*, κλίνη, either for rest at night, <1088> Exodus 8:3; <993> 1 Samuel 19:13, 15, 16; <1179> 1 Kings 17:19; <1240> 2 Kings 4:10, 21; 11:2; <421> 2 Chronicles 22:11; <9016> Psalm 6:6; <1034> Proverbs 26:14; <4021> Mark 4:21; <4816> Luke 8:16; 17:34; or during illness, <4473> Genesis 47:31; 48:2; 49:33; <1023> 1 Samuel 28:23; <1004> 2 Kings 1:4, 6, 16; 4:32; <4073> Mark 7:30; <1022> Revelation 2:22; often simply *a sofa* for ease and quiet, <1023> 1 Samuel 28:23; <1708> Esther 7:8; <3182> Amos 3:12; 6:4; once *a sedan* for pleasure, <2187> Song of Solomon 3:7; in the New Test. frequently a mere *couch*, consisting of a litter and coverlet, <1092> Matthew 9:2, 6; <4518> Luke 5:18; <4455> Acts 5:15 (for which more properly the diminutive κλινιδίον, "couch," <4519> Luke 5:19, 24; or κράββατος, frequently occurring, usually "bed," once "couch," <4455> Acts 5:15; and once in the sense of a more permanent sick-bed, <4083> Acts 9:33); used also for *bier* for dead bodies, <1081> 2 Samuel 3:31; and specially of the *triclinium*, or dinner-bed, <1706> Esther 1:6; <4244> Ezekiel 23:41; "table," <4074> Mark 7:4. Another term of frequent

occurrence is **bkvḥi** *mishkab'*, **κόντη**, which almost always has the signification of marriage-bed, or some analogous idea (except in the Chaldee equivalent, **bkivḥi** of Dan.), and is often translated by terms expressive of that sense. To these may be added the poetic [Wxy; *yatsu'a*, <sup><1873></sup>Job 17:13; <sup><1936></sup>Psalms 63:6; 132:3; signifying the same as the preceding in <sup><1440></sup>Genesis 49:4; <sup><1381></sup>1 Chronicles 5:1; and “chamber” in prose, <sup><1085></sup>1 Kings 6:5, 6, 10; also [Xmi *matstsa'*, <sup><2331></sup>Isaiah 28:20; and, finally, **cr** [ , *e'eres*, signifying, as the derivation shows, a *canopied bed* of more imposing style, for whatever purpose, <sup><1073></sup>Job 7:13; <sup><1943></sup>Psalms 41:3; 132:3 (in the original); <sup><1076></sup>Proverbs 7:16; <sup><2116></sup>Song of Solomon 1:16; “couch” in <sup><1086></sup>Psalms 6:6; <sup><1082></sup>Amos 3:12; 6:4; and properly rendered “*bedstead*” in <sup><1081></sup>Deuteronomy 3:11. In this last-named passage a *coffin* is thought by some to be meant. **SEE GIANT.**

We may distinguish in the Jewish bed the following principal parts:

- 1.** The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. **SEE BEDCHAMBER.** Yet some slight and portable frame seems implied among the senses of the word **hfmi** *mittah'*, which is used for a “bier” (<sup><1083></sup>2 Samuel 3:31), and for the ordinary bed (<sup><1240></sup>2 Kings 4:10), for the litter on which a sick person might be carried (<sup><1095></sup>1 Samuel 19:15), for Jacob’s bed of sickness (<sup><1473></sup>Genesis 47:31), and for the couch on which guests reclined at a banquet (<sup><1006></sup>Esther 1:6). **SEE COUCH.** Thus it seems the comprehensive and generic term. The proper word for a bedstead appears to be **cr** [ , *e'eres*, used <sup><1081></sup>Deuteronomy 3:11, to describe that on which lay the giant Og, whose vast bulk and weight required one of iron. **SEE BEDSTEAD.**
- 2.** The substratum or bottom portion of the bed itself was limited to a mere mat, or one or more quilts.
- 3.** Over this a quilt finer than those used for the under part of the bed. In summer, a thin blanket, or the outer garment worn by day (<sup><1093></sup>1 Samuel 19:13), sufficed. This latter, in the case of a poor person, often formed the entire bedding, and that without a bedstead. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (<sup><1023></sup>Deuteronomy 24:13).

**4.** The bed-clothes. The only material mentioned for this is that which occurs <sup><0913></sup>1 Samuel 19:13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use.

**5.** In Ezra 13:18, occurs the word **tsk**, *ke'seth* (Sept. **προσκεφάλαιον**), which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, etc. We read of a "pillow," also, in the boat in which our Lord lay asleep (<sup><4068></sup>Mark 4:38) as he crossed the lake. The block of stone, such as Jacob used, covered, perhaps, with a garment, was not unusual among the poorer folk, shepherds, etc. **SEE PILLOW.**

**6.** The ornamental portions, and those which luxury added, were pillars and a canopy (Judith 13:9); ivory carvings, gold and silver (Joseph. *Ant.* 12, 21, 14), and probably mosaic work, purple and fine linen, are also mentioned as constituting parts of beds (<sup><4706></sup>Esther 1:6; <sup><219></sup>Song of Solomon 3:9, 10), where the word **ʾyrPai**, *appiryon*' (Sept. **φορεῖον**), seems to mean "a litter" (<sup><3076></sup>Proverbs 7:16, 17; Amos 11:4). So also are perfumes. **SEE SLEEP.**

### Be'dad

(Heb. *Bedad'*, **ddB]** *separation*, otherwise for **ddaʾA^B**, *son of Adad*; Sept. **Βαράδ**), the father of Hadad, a king in Edom (<sup><0355></sup>Genesis 36:35; <sup><3046></sup>1 Chronicles 1:46). B.C. ante 1093.

### Be'dan

(Heb. *Bedan'*, **^dB]** signif. doubtful; see below), the name of two men.

**1.** In <sup><0921></sup>1 Samuel 12:11, we read that the Lord sent as deliverers of Israel Jerubbaal, *Bedan*, Jephthah, Samuel. Three of these we know to have been judges of Israel, but we nowhere find Bedan among the number. The Targum understands it of Samson, and so Jerome and the generality of interpreters; but this interpretation goes on the supposition that the name should be rendered *in Dan*, i.e. one in Dan, or of the tribe of Dan, as Samson was. In this sense, as Kimchi observes, it would have the same force as Ben-Dan, a son of Dan, a Danite. Such an intermixture of proper names and appellatives, however, is very doubtful; and it is to be noted that

Bedan is mentioned before Jephthah, whereas Samson was after him. The Septuagint, Syriac, and Arabic have *Barcak*, which many think the preferable reading (comp. <sup><3812></sup>Hebrews 11:32). Others think there was an actual judge of this name not mentioned in the O.T.; but this view is subversive of the whole history, and discountenanced by the parallel account of Josephus. *SEE JUDGE*. A man of the name of Bedan occurs, however, among the posterity of Manasseh (<sup><3377></sup>1 Chronicles 7:17), and Junius, followed by some others, thinks that the judge Jair is meant, and that he is here called Bedan to distinguish him from the more ancient Jair, the son of Manasseh. The order in which the judges are here named is not at variance with this view (<sup><0424></sup>Numbers 32:41; <sup><0703></sup>Judges 10:3, 4); but surely, if Jair had been really intended, he might have been called by that name without any danger of his being, in this text (where he is called a deliverer of Israel, and placed among the judges), confounded with the more ancient Jair. It is therefore most probable that *Bedan* is a contracted form for the name of the judge ABDON *SEE ABDON* (q.v.).

2. (Sept. Βαδάμ.) The son of Ullam, the great-grandson of Manasseh (<sup><3377></sup>1 Chronicles 7:17). B.C. post 1856. See the foregoing.

## Bedchamber

### Picture for Badchamber

(t/FMhirdj } *room of the beds*, <sup><2102></sup>2 Kings 11:2; <sup><4211></sup>2 Chronicles 22:11; elsewhere bKvæirdj } *sleeping-room*, <sup><1003></sup>Exodus 8:3; <sup><1007></sup>2 Samuel 4:7; <sup><1362></sup>2 Kings 6:12; <sup><2100></sup>Ecclesiastes 10:20). Bedrooms in the East consist of an apartment furnished with a divan, or dais, which is a slightly elevated platform at the upper end, and often along the sides of the room. On this are laid the mattresses on which the Western Asiatics sit cross-legged in the daytime, with large cushions against the wall to support the back. At night the light bedding is usually laid out upon this divan, and thus beds for many persons are easily formed. The bedding is removed in the morning, and deposited in recesses in the room made for the purpose. This is a sort of general sleeping-room for the males of the family and for guests, none but the master having access to the inner parts of the house, where alone there are proper and distinct bedchambers. In these the bedding is either laid on the carpeted floor, or placed on a low frame or bedstead. This difference between the public and private sleeping-room, which the arrangement of an Eastern household renders necessary, seems to explain

the difficulties which have perplexed readers of travels, who, finding mention only of the more public dormitory, the divan, have been led to conclude that there was no other or different one. *SEE DIVAN.*

## Josephus

(*Ant. 12, 4, 11*) mentions the bedchambers in the Arabian palace of Hyrcanus. The ordinary furniture of a bedchamber in private life is given in <sup><12410></sup>2 Kings 4:10. The “bedchamber” in the Temple where Joash was hidden was probably a store-chamber for keeping beds, not a mere bedroom, and thus better adapted to conceal the fugitives (<sup><12110></sup>2 Kings 11:2; <sup><12211></sup>2 Chronicles 22:11). The position of the bedchamber in the most remote and secret parts of the palace seems marked in <sup><12383></sup>Exodus 8:3; <sup><12162></sup>2 Kings 6:12. *SEE BED.*

## Bede

“*The Venerable*,” one of the most eminent fathers of the English Church, was born in the county of Durham about 673 (between 672 and 677). His early years were spent in the monastery of St. Paul at Jarrow, and his later education was received in that of St. Peter at Wearmouth. In these two monasteries, which were not above five miles apart, he spent his life, under the rule of Benedict and Ceolfride, who was the first abbot of Jarrow, and who, after the death of Benedict, presided over both houses. At nineteen years of age he was made deacon, and was ordained to the priesthood, as he himself tells us, at thirty years of age, by John of Beverley, Bishop of Hagustald (Hexham). Pope Sergius I invited him to Rome to assist him with his advice; but Bede, it appears, excused himself, and spent the whole of his tranquil life in his monastery, improving himself in all the learning of his age, but directing his more particular attention to the compilation of an *Ecclesiastical History of the English Nation* (*Historia Ecclesiastica*, etc.), the materials for which he obtained partly from chronicles, partly from annals preserved in contemporary convents, and partly from the information of prelates with whom he was acquainted. Making allowance for the introduction of legendary matter, which was the fault of the age, few works have supported their credit so long, or been so generally consulted as authentic sources. Bede published this history about the year 734, when, as he informs us, he was in his fifty-ninth year, but before this he had written many other books on various subjects, a catalogue of which he subjoined to his history. So great was his reputation, that it was said of

him, "hominem, in extreme orbis angulo natum, universum orbem suo ingenio perstrinxisse." He had a multitude of scholars, and passed his life in study, in teaching others, and in prayer, thinking, like his master, John of Beverley, that the chief business of a monk was to make himself of use to others. In the year 735, shortly before Easter, he was seized by a slight attack of inflammation of the lungs, which continued to grow worse until the 26th of May (Ascension-day). He was continually active to the last, and particularly anxious about two works: one his translation of John's Gospel into the Saxon language, the other some passages which he was extracting from the works of St. Isidore. The day before his death he grew much worse, and his feet began to swell, yet he passed the night as usual, and continued dictating to the person who acted as his amanuensis, who, observing his weakness, said, "There remains now only one chapter, but it seems difficult to you to speak." To which he answered, "It is easy: take your pen, mend it, and write quickly." About nine o'clock he sent for some of his brethren, priests of the monastery, to divide among them some incense and other things of little value which he had preserved in a chest. While he was speaking, the young man, Wilberch, who wrote for him, said, "Master, there is but one sentence wanting;" upon which he bid him write quick, and soon after the scribe said, "Now it is finished." To which he replied, "Thou hast said the truth-consummatum est. Take up my head; I wish to sit opposite to the place where I have been accustomed to pray, and where now sitting. I may yet invoke my Father." Being thus seated, according to his desire, upon the floor of his cell, he said, "Glory be to the Father, and to the Son, and to the Holy Ghost;" and as he pronounced the last word he expired (Neander, *Light in Dark Places*, 162). He died, according to the best opinion, May 26th, 735, though the exact date has been contested.

The first catalogue of Bede's works, as we have before observed, we have from himself, at the end of his *Ecclesiastical History*, which contains all he had written before the year 731. This we find copied by Leland, who also mentions some other pieces he had met with of Bede's, and points out likewise several that passed under Bede's name, though, in Leland's judgment, spurious (Leland, *De Script. Brit.* ed. Hall, Oxford; 1709, 1:115). Bale, in the first edition of his work on British writers (4to, Gippesw. 1548, fol. 50), mentions ninety-six treatises written by Bede, and in his last edition (fol. 1559, p. 94) swells these to one hundred and forty-five tracts; and declares at the close of both catalogues that there were



numberless pieces besides of Bede's which he had not seen. The following is the catalogue of his writings given by Cave:

1. *De Rerum Natura liber*: —
2. *De Temporum Ratione*: —
3. *De Sex AEtatibus Mundi* (separately, at Paris, 1507; Cologne, 1537): —
4. *De temporibus ad intelligendam supputationem temporum S. Scripturae*: —
5. *Setntentiae ex Cicerone et Aristotele*: —
6. *De Proverbiis*:—
7. *De substantia elementorum*: —
8. *Philosophiae lib. IV*: —
9. *De Paschate sive AEquinoctio liber*: —
10. *Epistola de divinatione mortis et vitae*: —
11. *De Arca Noe*: —
12. *De linguis gentium*: —
13. *Oracula Sibyllina*: —
14. *Historiae Ecclesiasticae Gentis Anglorum libri V, a primo Julu Caesaris in Britanniam adventu ad ann. 731 pertingentes* (Antwerp, 1550; Heidelberg, 1587; Cologne, 1601, 8vo; Cambridge, 1644; Paris, with the notes of Chifflet, 1681, 4to): —
15. *Vita S. Cuthberti*: —
16. *Vitae SS. Felicis, Vedasti, Columbani, Attalae, Patricii, Eustasii, Bertofi, Arnolphi* (or *Arnoldi*), *Burgundoforae*. Of these, however, three are wrongly attributed to Bede: the life of St. Patrick is by Probus; that of St. Columbanus by Jonas; and that of St. Arnolphus, of Metz, by Paul the Deacon: —
17. *Carmen de Justini martyrio* (St. Justin beheaded at Paris under Diocletian): —

**18.** *Martyrologium*. Composed, as he states, by himself, but altered and interpolated in subsequent times. See the Preface of the Bollandists, *ad Januar.* cap. 4, and *Prolog. ad Mensem Mart.* tom. 2, sec. 5. The corrupted Martyrology was given separately at Antwerp in 1564, 12mo: —

**19.** *De situ Hierusalem et locorum sanctorum:* —

**20.** *Interpretatio nominum Hebraicorum et Graecorum in S. Script. occurrentium:* —

**21.** *Excerpta et Collectanea*. Unworthy altogether, in the opinion of Cave and Dupin, of Bede: —

**22.** *In Hexaameron*, taken from Sts. Basil, Ambrose, and Augustine: —

**23.** *In Pentateuchum et libros Regium:* —

**24.** *In Samuelem:* —

**25.** *In Esdram, Tobiam, Job* (not by Bede, but by Philip of Syda, the presbyter), *Proverbia, et Cantica:* —

**26.** *De Tabernaculo, ac vasis et vestibus ejus:* —

**27.** *Commentaria in IV Evangella et Acta Apost.:* —

**28.** *De nominibus locorum qui in Actis Apost. leguntur:* —

**29.** *Commentaria in Epp. Catholicas et ‘Apocalypsin:* —

**30.** *Retractationes et Quaestiones in Acta Apost.:* —

**31.** *Commentaria in omnes Epist. S. Pauli;* a work almost entirely compiled from St. Augustine. (The most probable opinion is that this is a work of Florus, a deacon of Lyons, whose name it bears in three or four MSS. It is, however, certain [from himself] that Bede wrote such a commentary as the present, and Mabillon states that he found in two MSS., each eight hundred years old, *A Commentary on St. Paul’s Epistles*, taken from St. Augustine, and *attributed to Bede*, but quite different from this which goes under his name. There can, therefore, be little doubt that the latter is the genuine work of Bede, and this of Florus): —

- 32.** *Homiliae de Tempore*, viz., 33 for the summer, 32 for the summer festivals, 15 for the winter, 22 for Lent, 16 for the winter festivals, and various sermons to the people (Cologne, 1534): —
- 33.** *Liber de muliere forti*. i.e. the Church: —
- 34.** *De Officiis liber*: —
- 35.** *Scintillae sive Loci Communes*: —
- 36.** *Fragmenta in libros Sapientiales et Psalterii versus*: —
- 37.** *De Templo Solomonis*: —
- 38.** *Quaestiones in Octateuchum et IV libros Regum*: —
- 39.** *Quaestiones Variarum*: —
- 40.** *Commentaria in Psalmos*: —
- 41.** *Vocabulorum Psalterii Expositio*: —
- 42.** *De Diapsalmate collectio*: —
- 43.** *Sermo in id*, “*Dominus de caelo prospexit*.” —
- 44.** *Commentarii in Boethii Libros de Trinitate*: —
- 45.** *De septem verbis Christi*: —
- 46.** *Meditationes Passionis Christi, per septem horas diei*: —
- 47.** *De Remediis Peccatorum* (his Penitential): —
- 48.** *Cunabula grammaticae artis Donati*: —
- 49.** *De octo partibus Orationis*: —
- 50.** *De Arte Metrica*: —
- 51.** *De Orthographia*: —
- 52.** *De schematibus S. Scripture*: —
- 53.** *De trogīs S. Scripturae*; and various works relating to arithmetic, astronomy, etc. etc. All these works were collected and published at Paris, in 3 vols. fol., 1545, and again in 1554, in 8 vols.; also at Basle in 1563; at Cologne in 1612; and again in 1688, in 4 vols. fol. The

Cologne edition of 1612 is *very* faulty. There is also a pretty complete edition in Migne, *Patrologiae Cursus*, vols. 90-96 (Paris, 1850, 6 vols. 8vo). An edition of the historical and theological works (edited by J. A. Giles, LL.D.) was published at London in 1842-3, in 12 vols. 8vo. The best edition of the Latin text of the *Historia Ecclesiastica* is that of Stevenson (London, 1838, 8vo), which gives also a *Life of Bede* (English version by Giles, London, 1840 and 1847, 8vo). Besides the above, we have —

- 54.** *Acta S. Cuthberti*, attributed to Bede, and published by Canisius, *Ant. Lect.* 5, 692 (or 2:4, nov. ed.): —
- 55.** *Aristotelis Axiomata exposita* (London, 1592, 8vo; Paris, 1604): —
- 56.** *Hymns*. Edited by Cassander, with Scholia, among the works of that writer, 1616: —
- 57.** *Epistola apologetica ad Plegwinum Monachum* —
- 58.** *Epistola ad Egbertum, Ebor. Antistitem*
- 59.** *Vitae V. Abbatum Priorum Weremuthensium et Gervicensium*, mentioned by William of Malmesbury, lib. 1, cap. 3. The last three works were published by Sir James Ware at Dublin, 1664, 8vo: —
- 60.** *Epistola ad Albinum* (abbot of St. Peter's at Canterbury), given by Mabillon in the first volume of his *Analecta*: —
- 61.** *Martyrologium*, in heroic verse, given by D'Achery, *Spicil.* 2, 23. Many works of Bede still remain in MS.; a list is given by Cave. See Cave, *Hist. Lit.* anno 701; Dupin, *Hist. Eccl. Writers*, 2, 28; Landon, *Eccl. Dict.* 2, 118; Gehle, *De Bedae vita et Scriptis* (1838); Allibone, *Dict. of Authors*, 1, 154; *North American Rev.* July, 1861, art. 3; *Biog. Univ.* 4, 38; *Engl. Cyclopaedia*, s.v.

## Bede'iah

(Heb. *Bedeyah'*, **HydBe** for **HyAdbE** **oi**. q. "Obadiah," *servant of Jehovah*; Sept. **Βαδαΐα**), one of the family of Bani, who divorced his foreign wife on the return from Babylon (<sup><5108></sup>Ezra 10:35). B.C. 458.

## Bedell

derived by Spelman, Vossius, and others from Sax. *Bidel*, which signifies a *crier*; thus bishops, in many old Saxon MSS., are called the “Bedells of God,” *praecones Dei*. The name is now applied in England almost exclusively to the bedells of the universities, who carry the mace before the chancellor or vice-chancellor. Martene says that the inferior apparitors, who cited persons to court, were also called *bedells*. — Landon, *Eccl. Dict.* 2, 121.

### Bedell, Gregory T., D.D.

a distinguished minister of the Protestant Episcopal Church, was born on Staten Island, Oct. 28, 1793, and graduated at Columbia College 1811. After studying theology under Dr. How of Trinity, he was ordained by Bishop Hobart in 1814. His first charge was at Hudson, N. Y., where he remained from 1815 to 1818, when he removed to Fayetteville, N. C. Finding the climate unfavorable, he removed to Philadelphia in 1822, and a new church (St. Andrew’s) was organized, of which he remained the faithful and devoted pastor until his death in 1834. In 1830 he was made D.D. at Dickinson College. His zeal devoured his strength; no labor seemed too great, if he could win souls; and his memory is precious among Christians of all churches in Philadelphia. He wrote a number of small religious books, and was, for several years, editor of the “Episcopal Recorder.” His *Sermons* (Philippians 1835, 2 vols. 8vo) were edited by Dr. Tyng, with a sketch of his life. — Sprague, *Annals*, 5, 556; see also Tyng, *Memoir of the Rev. G. T. Bedell*, (Philippians 1836, 2d ed.); Allibone, *Dict. of Authors*, 1, 154.

### Bedell, William

an Irish prelate, was born at Notley, Essex. 1570, and educated at Emanuel College, Cambridge, where he became B.D. 1599. His first preferment was St. Edmondsbury, Suffolk, which he left in 1604 to become chaplain to Sir Henry Wotton, ambassador at Venice. At Venice he spent 8 years, and was intimate with De Dominis (q.v.) and Father Paul Sarpi (q.v.); and, on returning to England, he translated Father Paul’s *History of the Council of Trent* into Latin. In 1627 he was appointed provost of Trinity College, Dublin, and in 1629 bishop of Kilmore and Ardagh. He set himself to reform abuses, and gave an example by relinquishing one of his dioceses (Ardagh). Through his labors many Romanists, including priests, were

converted; and he had the Bible and Prayer-book translated into Irish. In 1641 he was imprisoned by the rebels, and died in consequence, Feb. 7, 1642. His *Life, with the Letters between Waddesworth and Bedell*, was published by Bishop Burnet (Lond. 1685, 8vo). See Coleridge, *Works*, 5, 313.

### Bedford, Arthur

an Oriental scholar of some note, was born in Gloucestershire 1668. He studied at Brazenose College, Oxford, where he passed A.M. in 1691. In 1692 he became vicar of Temple Church, Bristol, and in 1724 he was chosen chaplain to the Haberdashers' Hospital, London, where he died in 1745. Among his works are,

1. *Evil and Danger of Stage-plays* (Lond. 1706, 8vo): —
2. *The Temple Music* (Lond. 1706, 8vo): —
3. *The Great Abuse of Music* (8vo): —
4. *An Essay on Singing David's Psalms* (8vo): —
5. *Animadversions on Sir Isaac Newton's Chronology* (Lond. 1728, 8vo): —
6. *A Sermon at St. Botolph's, Aldgate, against Stage-plays* (1730, 8vo): —
7. *Scripture Chronology* (Lond. 1730, fol.): —
8. *Eight Sermons on the Doctrine of the Trinity* (Lond. 1740, 8vo): —
9. *The Doctrine of Justification by Faith stated* (1741, 8vo). — Hook, *Eccl. Biog.* 2, 217.

### Bedil.

SEE TIN.

### Bedolach.

SEE BDELLIUM.

## Bedstead

### Picture for Bedstead 1

### Picture for Bedstead 2

### Picture for Bedstead 3

### Picture for Bedstead 4

(**cr** **U**, *e' res*, **<RB1>** Deuteronomy 3:11; elsewhere couch," "bed"). The couches of the Jews for repose and for the use of the sick were usually perhaps simply the standing and fixed divans such as those on which the Western Asiatics commonly make their beds at night. The divan is probably meant in **<1004>** 2 Kings 1:4; 21:2; **<1004>** Psalm 132:4; **<RB1>** Amos 3:12 (Hackett's *Illustra. of Script.* p. 58-60). The most common bedstead in Egypt and Arabia is framed rudely of palm-sticks such as was used in Ancient Egypt.' In Palestine, Syria, and Persia, where timber is more plentiful, a bed-frame of similar shape is made of boards. This kind of bedstead is also used upon the house-tops during the season in which people sleep there. It is more than likely that Og's bedstead was of this description (**<RB1>** Deuteronomy 3:11). In the times in which he lived the palm-tree was more common in Palestine than at present, and the bedsteads in ordinary use were probably formed of palm-sticks. They would therefore be incapable of sustaining any undue weight without being disjointed and bent awry, and this would dictate the necessity of making that destined to sustain the vast bulk of Og rather of rods of iron than of the mid-ribs of the palm-fronds. These bedsteads are also of a length seldom more than a few inches beyond the average human stature (commonly six feet three inches), and hence the propriety with which the length of Og's bedstead is stated to convey an idea of his stature — a fact which has perplexed those who supposed there was no other bedstead than the divan, seeing that the length of the divan has no determinate reference to the stature of the persons reposing on it. There are traces of a kind of portable couch (**<0915>** 1 Samuel 19:15), which appears to have served as a sofa for sitting on in the daytime (**<0203>** 1 Samuel 28:3; **<2341>** Ezekiel 23:41; **<3004>** Amos 6:4); and there is now the less reason to doubt that the ancient Hebrews enjoyed this convenience. Such couches were capable of receiving those ornaments of ivory which are mentioned in **<3004>** Amos 6:4, which of itself shows that the Hebrews had something of the kind, forming an ornamental article of furniture. A bed with a tester is

mentioned in Judith 16:23, which, in connection with other indications, and the frequent mention of rich tapestries hung upon and about a bed for luxuriousness and ornament, proves that such beds as are still used by royal and distinguished personages were not unknown under the Hebrew monarchy (comp. <sup><7006></sup>Esther 1:6; <sup><10716></sup>Proverbs 7:16 sq.; <sup><3234></sup>Ezekiel 23:41). There is but little distinction of the *bed* from sitting furniture among the Orientals; the same article being used for nightly rest and during the day. This applies both to the divan and bedstead in all its forms, except perhaps the litter. There was also a garden-watcher's bed, *hnwl mæn melunah'*, rendered variously in the Auth. Ver. "cottage" and "lodge," which seems to have been slung like a hammock, perhaps from the trees (<sup><23008></sup>Isaiah 1:8; 24:20). *SEE BED*; *SEE CANOPY*.

## Bee

### Picture for Bee

(*hr/bD*] *deborah'*, Gr. μέλισσα), a gregarious insect, of the family *Apidae*, order *Hymenoptera*, species *Apis mellifica*, commonly called the honey-bee, one of the most generally-diffused creatures on the globe. Its instincts, its industry, and the valuable product of its labors, have attained for it universal attention from the remotest times. A prodigious number of books have been written, periodical publications have appeared, and even learned societies have been founded, with a view to promote the knowledge of the bee, and increase its usefulness to man. Poets and moralists of every age have derived from it some of their most beautiful and striking illustrations.

The following is a mere outline of the facts ascertained by Swammerdam, Maraldi, Reaumur, Schirach, Bonnet, and Huber: — Its *anatomy and physiology*, comprehending the antennae, or tactors, by which it exercises at least all the human senses; the eye, full of lenses, and studded with hairs to ward off the pollen or dust of flowers, and the three additional eyes on the top of the head, giving a defensive vision upward from the cups of flowers; the double stomach, the upper performing the office of the crop in birds, and regurgitating the honey, and the lower secreting the wax into various sacklets; the baskets on the thighs for carrying the pollen; the hooked feet; the union of chemical and mechanical perfection in the sting; its organs of progressive motion; its immense muscular strength: — the *different sorts* of bees inhabiting a hive, and composing the most perfect



form of insect society, from the stately venerated queen-regnant, the mother of the whole population and their leader in migrations, down to the drone, each distinguished by its peculiar form and occupations: — the rapidity of their multiplication; the various transitions from the egg to the perfect insect; the amazing deviations from the usual laws of the animal economy; the means by which the loss of a queen is repaired, amounting to the literal *creation* of another; their *architecture* (taught by the great Geometrician, who “made all things by number, weight, and measure”), upon the principles of the most refined geometrical problem; their streets, magazines, royal apartments, houses for the citizens; their *care of the young*, consultations. and precautions in sending forth a new colony; their *military prowess*, fortifications, and discipline; their attachment to the hive and the common interest, yet patience under private wrongs; the *subdivision of labor*, by which thousands of individuals co-operate without confusion in the construction of magnificent public works; the uses they serve, as the promoting of the fructification of flowers; the amazing number and precision of their *instincts*, and the capability of modifying these by circumstances, so far as to raise a doubt whether they be not endowed with a portion, at least, of intelligence resembling that of man.

The bee is first mentioned in <sup><B144></sup>Deuteronomy 1:44, where Moses alludes to the irresistible vengeance with which bees pursue their enemies. A similar reference to their fury in swarms is contained in <sup><B182></sup>Psalms 118:12. *The* powerlessness of man under the united attacks of these insects is well attested. Pliny relates that bees were so troublesome in some parts of Crete that the inhabitants were compelled to forsake their homes, and Aelian records that some places in Scythia were formerly inaccessible on account of the swarms of bees with which they were infested. Mr. Park (*Travels*, 2, 37) relates that at Doofroo, some of the people, being in search of honey, unfortunately disturbed a swarm of bees, which came out in great numbers, attacked both men and beasts, obliged them to fly in all directions, so that he feared an end had been put to his journey, and that one ass died the same night, and another the next morning. Even in England the stings of two exasperated hives have been known to kill a horse in a few minutes.

In <sup><B145></sup>Judges 14:5-8, it is related that Samson, aided by supernatural strength, rent a young lion that warred against him as he would have rent a kid, and that “after a time,” as he returned to *take his wife*, he turned aside to see the carcass of the lion, “and, behold, there was a swarm of bees and honey in the carcass of the lion.” It has been hastily concluded that this

narrative favors the mistaken notion of the ancients, possibly derived from misunderstanding this very account, that bees might be engendered in the dead bodies of animals (Virgil, *Georg.* 4), and ancient authors are quoted to testify to the aversion of bees to flesh, unpleasant smells, and filthy places. But it may readily be perceived that it is not said that the bees were *bred* in the body of the lion. Again, the frequently recurring phrase “after a time,” literally “after days,” introduced into the text, proves that at least sufficient time had elapsed for all the flesh of the animal to have been removed by birds and beasts of prey, ants, etc. The Syriac version translates “the bony carcass.” Bochart remarks that the Hebrew phrase sometimes signifies *a whole year*, and in this passage it would seem likely to have this meaning, because such was the length of time which usually elapsed between espousal and marriage (see ver. 7). He refers to <sup><000B></sup>Genesis 4:3; 24:55; <sup><0253></sup>Leviticus 25:29,30; <sup><07104></sup>Judges 11:4; comp. with ver. 40; <sup><000B></sup>1 Samuel 1:3; comp. with ver. 7, 20; and <sup><0029></sup>1 Samuel 2:19; and <sup><0270></sup>1 Samuel 27:7. The circumstance that “honey” was found in the carcass as well as bees shows that sufficient time had elapsed since their possession of it for all the flesh to be removed. Nor is such an abode for bees, probably in the skull or thorax, more unsuitable than a hollow in a rock, or in a tree, or in the ground, in which we know they often reside, or those clay nests which they build for themselves in Brazil. Nor is the fact without parallel. Herodotus (5, 14) relates that a swarm of bees took up their abode in the skull of one Silius, an ancient invader of Cyprus, which they filled with honey-combs, after the inhabitants had suspended it over the gate of their city. A similar story is told by Aldrovandus (*De Insectis*, 1, 110) of some bees that inhabited and built their combs in a human skeleton in a tomb in a church at Verona. — In Ecclus. 11:3, the production of honey by bees, and its use as food, are also mentioned. Bees must have been very common in Palestine to justify the title given to it of a land flowing with milk and honey. They are still abundant there (Shaw, *Trav.* p. 292 sq.; Oedmann, *Samml.* 6, 136), and mentioned in the Talmud (*Chelim*, 16, 7; *Sabb.* 24, 3). See Philo, *Opp.* 2, 633 Bochart, 3, 352. **SEE HONEY.**

The reference to the bee in <sup><2178></sup>Isaiah 7:18, has been misunderstood: “The Lord shall *hiss* for the fly that is in the uttermost parts of the river of Egypt, and for the bee that is in the land of Assyria.” Here the fly and the bee are no doubt personifications of those inveterate enemies of Israel, the Egyptians and Assyrians, whom the Lord threatened to excite against his disobedient people. But the *hissing* for them has been interpreted, even by

modern writers of eminence, as involving “an allusion to the practice of *calling out the bees from their hives*, by a hissing or whistling sound, *to their labor in the fields*, and summoning them to *return* when the *heavens begin to lower*, or the *shadows of evening to full*” (Dr. Harris’s *Natural History of the Bible*, London, 1825). No one has offered any proof of the existence of such a custom, and the idea will itself seem sufficiently strange to all who are acquainted with the habits of bees. The true allusion is, no doubt, to the custom of the people of the East, and even of many parts of Europe, of calling the attention of any one in the street, etc., by a significant *hiss*, or rather *hist*, as Lowth translates the word both here and in <sup>236</sup>Isaiah 5:26, but which is generally done in this country by a short significant *hem!* or other exclamation. Hissing, or rather histing, is in use among us for setting a dog on any object. Hence the sense of the threatening is, I will direct the hostile attention of the Egyptians and Assyrians against you.

In the Septuagint version there is an allusion to the bee, immediately after that of the ant (<sup>218</sup>Proverbs 6:8), which may be thus rendered — “Or go to the bee, and learn how industrious she is, and what a magnificent work she produces; whose labors kings and common people use for their health. And she is desired and praised by all. And though weak in strength, yet prizing wisdom, she prevails.” This passage is not now found in any Hebrew copy, and Jerome informs us that it was wanting in his time. Neither is it contained in any other version except the Arabic. It is nevertheless quoted by many ancient writers, as Clem. Alex. *Strom.* lib. 1; Origen, *in Num.* Hom. 27, and *in Isai.* Hom. 2; Basil, *Hexameron*, Hom. 8; Ambrose, 5, 21; Jerome, *in Ezek.* 3; Theodoret, *De Providentia*, Orat. 5; Antiochus, Abbas Sabbae, Hom. 36; and John Damascenus, 2:89. It would seem that it was in the Hebrews copy used by the Greek translators. The ant and the bee are mentioned together by many writers, because of their similar habits of industry and economy. For the natural history and habits of the bee, see the *Penny Cyclopaedia*, s.v. **SEE SWARM**.

### Beecham, John, D.D.

an eminent English Methodist minister, was born in Lincolnshire, 1787. Converted at an early age, he united with the Methodists, and thereby lost the patronage of some friends who designed to educate him for the ministry in the Established Church. In 1815 he entered the Wesleyan ministry, and for sixteen years he labored in circuits with growing

usefulness and esteem. His studious habits enabled him early to lay deep foundations in theological knowledge, and his fidelity in his work was equal to the breadth of his acquirements. In 1831 he was appointed one of the general secretaries of the Wesleyan Missionary Society, and in this highly responsible office he continued to labor, with the entire confidence of the Church, up to the time of his death. In administering foreign missions he combined largeness of views with careful attention to detail; and it is not too much to say that the wonderful success of the Methodist missions during the last quarter of a century is due largely to his skill and diligence. In 1855 he visited the eastern provinces of British North America, and died April 22, 1856. He wrote many of the missionary reports, and also *An Essay on the Constitution of Wesleyan Methodism* (Lond. 1850, 8vo). — *Wesleyan Minutes* (Lond. 1856), p. CO; *Wesleyan Magazine*, July, 1856.

### Beecher, Jacob

a minister of the German Reformed Church, was born near Petersburg, Adams Co., Penn., May 2d, 1799, and studied first at an academy in Hagerstown, Md., and afterward in Jefferson College, Cannonsburg, Penn.; pursued his theological studies first at Princeton Seminary, and afterward continued them, in connection with the German language, in the newly-established Theological Seminary of the German Reformed Church, then located at Carlisle, Penn. He was licensed and ordained in 1826. He immediately took charge of the German Reformed Church of Shepherdstown, Va., together with several affiliated congregations. His health was always feeble. With the hope of improving it, he spent the winter of 1830-31 in the South, in the service of the American Sunday School Union. He died July 15th, 1831. Though his life and the period of his labors were brief, such were his piety and zeal that few ministers are more sacredly remembered in the German Reformed Church. He preached both in the German and English languages.

### Beecher, Lyman, D.D.

an eminent Presbyterian minister, was born at New Haven, Conn., October 12th, 1775. His father, David Beecher, was a blacksmith, "whose strong, positive character, whose many eccentricities, and whose great dark eyes gave him a celebrity in all the country round. As a boy he was placed with his uncle, Lot Benton, to learn farming, but it was soon found that his bent

did not lie that way, and he was sent to Yale College, where he graduated A.B. in 1797. During his college career he earned no distinction by scholarly acquirements, but was early noticed as a remarkably vigorous and original thinker and reasoner. In a debate on baptism, started among the students, he took the Baptist side, 'because,' as he said, 'no one else would take it.' He studied theology with Dr. Dwight for one year, and was licensed to preach by the New Haven West Association in 1798. In 1799 he was ordained, and installed as pastor at East Hampton, Long Island, where he remained eleven years, at a salary of \$300 a year. In 1810 he removed to Litchfield, Conn., then the seat of a famous law-school, in which many of the statesmen of the last generation were trained. Here he spent sixteen years of indefatigable pastoral labor, and here, too, he wrote his famous '*Six Sermons on Intemperance*,' which were suggested by the sudden downfall of two of his most intimate friends. In 1826 he accepted a call to the Hanover Street Church, Boston, where he spent six years of immense activity and popularity, distinguished also by the boldness and success with which he opposed Dr. Channing and grappled Unitarianism, which has never since been as dominant in Boston as before. In 1832 he accepted the presidency of Lane Theological Seminary, Cincinnati, in which service, and that of the Second Presbyterian Church, Cincinnati, he remained during twenty eventful years. In 1833 seventy students withdrew from the seminary on account of a stupid rule, adopted by the trustees in Dr. Beecher's absence, with regard to the discussion of slavery, and this secession laid the foundation of Oberlin College. Oddly enough, Dr. Beecher, himself an abolitionist, and the father of Abolitionists, was now the head of an institution stigmatized as 'pro-slavery.' The doctrinal views of Dr. Beecher had always been moderately Calvinistic, and he was charged by some of the stronger Calvinists with heresy. A trial ensued, ending in 1835, by the adoption of resolutions to which Dr. Beecher assented; but the controversy went on until at last the Presbyterian Church (q.v.) was rent in twain by it. In 1852 Dr. Beecher resigned the presidency of the seminary and returned to Boston. His declining years were spent in Brooklyn, where he died Jan. 10th, 1863. He was three times married, and was the father of thirteen children, of whom several have risen to eminence.: Edward, Henry Ward, Charles, and Thomas as preachers, and Catherine and Harriet (Mrs. Stowe, the author of "Uncle Tom's Cabin") as writers. He had a vigorous organization, both physical and mental, and was equally noted for boldness and kindness. As an orator, he was one of the most peculiar, brilliant, and effective of his day. By nature he was a strong

reasoner, yet he reasoned rather in the style of an advocate, aiming at a point, than of a judge or a statesman, aiming to cover a whole field of discussion. He spoke and wrote always for some immediate purpose.” Albert Barnes states that “no oratory he ever heard equalled Beecher’s in his grand flights.” Dr. Noah Porter (*New Englander*, 23, 354) characterizes Dr. Beecher as follows: “As a preacher, Dr. Beecher was deservedly eminent. But it would be a mistake to account him a ranter, or a fervid declaimer, or an energetic exhorter, or a devout rhapsodist. He was a thinker and a reasoner. His own sturdy and thoughtful intellect could be satisfied with no aliment less substantial than solid reasoning and sound common sense, and he could not bring himself to present to other minds any material different from that which he required for himself. But reasoning in a sermon for the sake of its ingenuity, or speculation for mere speculation’s sake, his own soul abhorred. He must needs bring every argument to its practical conclusion, and then press it upon the conscience and the heart with all the power which fervor, and energy, and tact could furnish. Plain language, apt illustrations, and fervent appeals, were the investments with which his nice sense of adaptation and his apostolical love of souls led him to clothe his reasonings. He did not trust exclusively or chiefly to his extemporaneous power, rare and serviceable as this might be. On many single discourses he bestowed the labor of weeks, and the felicity and choiceness of the language, as well as the arrangement and power of the thoughts, testify to the value of the labor and time expended. Some of his ablest occasional discourses will never cease to be models of the noblest kind of pulpit eloquence. As a reformer he was enterprising, bold, and judicious. The secret of his power and success lay in his firm faith in the power of truth as adapted to change the moral convictions of men, and thus to reform the sentiments and practices of society, and, as designed in the purposes of God, to accomplish great revolutions by means of its faithful proclamation. His policy was bold, because he believed in God. He was enterprising, because he was assured that the cause was not his own. He was judicious, because his heart was set upon the work to be accomplished, and not upon any traditional ways of procedure on the one side, or any novel devices on the other. Hence he was inventive and docile; skillful by his quiet discernment to judge when the old methods were outworn, and fertile to devise those untried expedients which were best fitted to the ends which he believed could and should be accomplished. He was all things to all men, in the good sense of the phrase, because the apostolic feeling was eminent in him, that by any means he might save

some. But in all his reforming movements his public spirit was conspicuous in a large-hearted sympathy with the public interests, and an intense personal concern for the Church, his country, and his race. This led him, when in an obscure parish on the farthest extremity of Long Island, to lay upon his own soul the responsibility for the practice of duelling, and to sound the trumpet note which rung throughout the land. This induced him to sympathize with the feeble churches in the thinly-peopled and decaying towns of Connecticut, and to lay the duty of sisterly sympathy and aid upon the wealthier parishes. This moved him to see and feel the wasting desolations of intemperance, not in this or that family or social circle in Litchfield alone, but to make this family and circle the image of thousands of families and communities throughout the country, till the word of the Lord was a fire in his bones, and he could not but lift his voice in the appalling energy of a commissioned prophet. The prevalence of dangerous error depressed and vexed his spirit till it found relief in plans, and protests, and movements which were felt through New England. As a theologian he was thoroughly practical, and his views of theology were moulded by a constant reference to its manifest adaptation to the great end for which a revelation was given to man." His autobiography and life, edited by the Rev. Charles Beecher, appeared in 1864-5 (N. Y. 2 vols. 12mo). His writings, chiefly sermons, temperance essays, lectures, and review articles, were collected substantially, and published under his own supervision, in the *Works of Lyman Beecher*, D.D. (Boston, 1852, 3 vols. 8vo; vol. 1, Lectures on Political Atheism; vol. 2, Sermons.; vol. 3, Views in Theology). — Wilson, *Presbyterian Almanac*, 1861; *Amer. Phrenological Journal*, Feb. 1863; *Autobiography of Dr. Lyman Beecher* (N. Y. 1864-5, 2 vols. 12mo); *Bibliotheca Sacra*, April, 1852; *New Englander*, April, 1864.

## Beef

*SEE OX; SEE FOOD.*

## Beeli'ada

(Heb. *Beelyada'*, [dy] [B] whom *Eaal* knows; Sept. Ελιαδέ v. r. Βαλλιαδά), one of David's sons, born in Jerusalem (<sup><1347></sup>1 Chronicles 14:7). B.C. post 1045. In the parallel lists (<sup><1071></sup>1 Samuel 5:16; <sup><1378></sup>1 Chronicles 3:8) he is called by the equivalent name ELIADA, *El* being, perhaps, originally in the name rather than *Baal*. *SEE BAAL*-.

## Beel'sarus

(Βεέλσαρος), one of the chief Israelites (“guides”) that returned from Babylon with Zerubbabel (1 Esdras 5:8); evidently the BILSHAN *SEE BILSHAN* (q.v.) of the genuine texts (<sup><1502></sup>Ezra 2:2; <sup><1600></sup>Nehemiah 7:7).

## Beelteth'mus

(Βεέλτεθμος v. r. Βεελτεμώθ, Vulg. *Balthemus*), given as the name of an officer of Artaxerxes residing in Palestine (1 Esdras 2:16, 25); evidently a corruption of μ[€]ι [Β] *lord of judgment*, A. V. “chancellor;” the title of Rehum, the name immediately before it (<sup><1508></sup>Ezra 4:8).

## Beel'zebub

(Βεελζεβούλ, BEELZEBUL) is the name assigned (<sup><1005></sup>Matthew 10:25; 12:24; <sup><1024></sup>Mark 3:24; <sup><1115></sup>Luke 11:15 sq.) to the prince of the daemons. It is remarkable that, amid all the daemonology of the Talmud and rabbinical writers, this name should be exclusively confined to the New Testament. There is no doubt that the reading *Beelzebub* is the one which has the support of almost every critical authority; and the *Beelzebub* of the *Peshito* (if indeed it is not a corruption, as Michaelis thinks, *Suppl.* p. 205), and of the Vulgate, and of some modern versions, has probably been accommodated to the name of the Philistine god BAAL-ZEBUB *SEE BAAL-ZEBUB* (q.v.). Some of those who consider the latter to have been a reverential title for that god believe that Beelzebub is a wilful corruption of it, in order to make it contemptible. It is a fact that the Jews are very fond of turning words into ridicule by such changes of letters as will convert them into words of contemptible signification (e.g. Sychar, Beth-aven). Of this usage Lightfoot gives many instances (*Hor. Hebr.* ad <sup><1124></sup>Matthew 12:24). Beelzebub, then, is considered to mean **Ι βζ, Ι [Β]ι** i. q. *dung-god*. Some connect the term with **Ι Wβζ** *habitation*, thus making Beelzebub = οἰκοδεσπότης (<sup><1025></sup>Matthew 10:25), *the lord of the dwelling*, whether as the “prince of the power of the air” (<sup><1112></sup>Ephesians 2:2), or as the prince of the lower world (Paulus quoted by Olshausen, *Comment.* in <sup><1025></sup>Matthew 10:25), or as inhabiting human bodies (Schleusner, *Lex. s.v.*), or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology (Movers, *Phoniz.* 1, 260). Hug supposes that the fly, under which Baalzebub was represented, was the *Scarabaeus pillularius*, or



*dunghill beetle*, in which case Baalzebub and Beelzebul might be used indifferently. *SEE BAALIM; SEE FLY.*

## Be'er

(Heb. *Beer'*, **raB]** *a well*), a local proper name, denoting, whether by itself or in composition, BEER-, the presence of an *artificial* well of water. *SEE WELL.* It was thus distinguished from the frequent prefix *SEE EN-* (q.v.), which: designated a *natural* spring. There were two places known by this name simply. See the compounds in their alphabetical order.

**1.** (With the art., **raB]i** Sept. **ὁ φρέαρ.**) A place in the desert, on the confines of Moab, where the Hebrew princes, by the direction of Moses, dug a well with their staves, being the forty-fourth station of the Hebrews in their wanderings from Egypt to Canaan (<sup><0216></sup>Numbers 21:16-18). It seems to have been situated in the south part of the plain Ard Ramadan, not very far north-east of Dibon. *SEE EXODE.* The “wilderness” (**rBd]h**), which is named as their next starting-point in the last clause of ver. 18, may be that before spoken of in 13, or it may be a copyist’s mistake for **raB]i**. So the Sept., who read **καὶ ἀπὸ φρέατος** and from the well, i.e. “from Beer.” Probably the same place is called more fully Beer-elim in <sup><2158></sup>Isaiah 15:8. (See Ortlob, *Defonte baculis fossa*, Lpz. 1718.)

According to the tradition of the Targumists—a tradition in part adopted by the apostle Paul (<sup><400></sup>1 Corinthians 10:4), this was one of the appearances, the last before the entrance into the Holy Land, of the water which had “followed” the people, from its first arrival at Rephidim, through their wanderings. The water, so the tradition appears to have run, was granted for the sake of Miriam, her merit being that, at the peril of her life, she had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did till her death (<sup><020></sup>Numbers 20:1), at which time it disappeared for a season, apparently rendering a special act necessary on each future, occasion for its evocation. The striking of the rock at Kadesh (<sup><0210></sup>Numbers 20:10) was the first of these; the digging of the well at Beer by the staves of the princes, the second. Miriam’s well at last found a home in a gulf or recess in the sea of Galilee, where at certain seasons its water flowed, and was resorted to for healing purposes (Targums of Onkelos and Pseudo-Jon., <sup><020></sup>Numbers 20:1; 21:18, and also the quotations in Lightfoot on <sup><0204></sup>John 5:4). — Smith, s.v.

2. (Sept. Vat. Βατνπ; the Alex. entirely alters the passage — καὶ ἐπορεύθη ἐν ὁδοῦ καὶ ἔφυγεν εἰς ῥαρά; Vulg. *in Bera.*) A town in the tribe of Judah, to which Jotham fled for fear of Abimelech (<sup><0021></sup>Judges 9:21). Eusebius and Jerome (*Onomast.* s.v. Βηρά, *Bera*) place Beer in the great plain eight Roman miles north of Eleutheropolis; perhaps the well near Deir Dubban. By many this place is identified with BEEROTH *SEE BEEROTH* (q.v.).

### Bee'ra

(Heb. *Beera'*, **araB**] a Chaldaizing form = *the well*; Sept. Βηρά), the last son of Zophah, a descendant of Asher (<sup><337></sup>1 Chronicles 7:37). B.C. long post 1612.

### Bee'rah

(Heb. *Beerah'*, **hraB**] i. q. *Beera*, *the well*; Sept. Βηρά v. r. Βεήλ), the son of Baal, a prince (**ayci**) of the tribe of Reuben, carried into captivity by the Assyrian Tiglath-Pileser (<sup><336></sup>1 Chronicles 5:6). B.C. cir. 738.

### Be'er-e'lim

(Heb. *Beer'E'im'*, **myl aeraB**] *well of heroes*; Sept. τὸ φρέαρ τοῦ Αἰλείμ; Vulg. *puteus Elim*), a spot named in <sup><235></sup>Isaiah 15:8, as on the “border of Moab,” apparently the south, Eglaim being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the “border of Moab” (<sup><0216></sup>Numbers 21:16; comp. ver. 13), and such is the suggestion of Gesenius (*Jesaia.* p. 533). *SEE BEER* simply. Beer-Elim was probably chosen by the prophet out of other places on the boundary on account of the similarity between the sound of the name and that of **hl | y**]— the “howling,” which was to reach even to that remote point (Ewald, *Proph.* p. 233).

### Bee'ri

(Heb. *Beeri'*, **yràB**] *fontanus*, according to Gesen.; *enlightener*, according to Furst; Sept. Βεήρ in Gen., Βηρεί in Hos.), the name of two men.

1. The father of Judith, one of the wives of Esau (<sup><0254></sup>Genesis 26:34). B.C. ante 1963. *SEE ESAU*. Judith, daughter of Beeri, is the same person that is called in the genealogical table (<sup><0302></sup>Genesis 36:2) Aholibamah, daughter of

Anah, and consequently Beerli and Anah must be the same person. *SEE AHOLIBAMAH*. Yet Beerli is spoken of as a Hittite, while Anah is called a Horite and also a Hivite. *SEE ANAH*. It is agreed on all hands that the name Horite (*yrj*) signifies one who dwells in a hole or cave, a Troglodyte; and it seems in the highest degree probable that the inhabitants of Mount Seir were so designated because they inhabited the numerous caverns of that mountainous region. The name, therefore, does not designate them according to their race, but merely according to their mode of life, to whatever race they might belong. Of their race we know nothing, except, indeed, what the conjunction of these two names in reference to the same individual may teach us; and from this case we may fairly conclude that these Troglodytes or Horites belonged in part, at least, to the widely-extended Canaanitish tribe of the Hittites. On this supposition the difficulty vanishes, and each of the accounts gives us just the information we might expect. In the narrative, where the stress is laid on Esau's wife being of the race of Canaan, her father is called a Hittite; while in the genealogy, where the stress is on Esau's connection by marriage with the previous occupants of Mount Seir, he is most naturally and properly described under the more precise term Horite. *SEE HORITE*; *SEE HIVITE*; *SEE HITTITE*.

2. The father of the prophet Hosea (<sup><2003></sup>Hosea 1:1). B.C. ante 725.

### Be'er-lahai'-roi

(Heb. *Beer' Lachay' Roi'*, *raβjyarōj i i* signifying, according to the explanation in the text where it first occurs, *well of [to] life of vision* [or, of the *living* and *seeing* God], i.e. survivorship after beholding the theophany; but, according to the natural derivation, *well of the cheek-bone [rock] of vision*; Sept. in <sup><0164></sup>Genesis 16:14, φρέαρ οὐ ἐνώπιον εἶδον; in <sup><0242></sup>Genesis 24:62, τὸ φρέαρ τῆς ὀράσεως; Vulg. *puteus viventis et videntis me*), a well, or rather a living spring (A. V. "fountain," comp. ver. 7), between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (<sup><0242></sup>Genesis 24:62.), which seems to have been so named by Hagar because God saw her (*yarō*) there (<sup><0164></sup>Genesis 16:14). From the fact of this etymology not being in agreement with the formation of the name (more legitimately, *yj βjyæ*), it has been suggested (Gesenius, *Thes.* p. 175) that the origin of the name is LEHI *SEE LEHI* (q.v.) (<sup><0759></sup>Judges 15:9, 19), the scene of Samson's adventure, which was not far from this neighborhood. By this well Isaac dwelt both before and

after the death of his father (<sup><0242></sup>Genesis 24:62; 25:11). In both these passages the name is given in the A. V. as “the well Lahai-roi.” Mr. Rowland announces the discovery of the well Lahai-roi *at Moyle* or *Moilahi*, a station on the road to Beersheba, ten hours south of Ruheibeh, near which is a hole or cavern bearing the name of *Beit Hagar* (Williams, *Holy City*, 1, 465); but this requires confirmation. This well is possibly the same with that by which the life of Ishmael was preserved on a subsequent occasion (<sup><0219></sup>Genesis 21:19), but which, according to the Moslems, is the well *Zem-zem* at Mecca.

### Bee’roth

(Heb. *Betroth*’, **t/raḅ]** wells; Sept. **Βηρώτ, Βηρωθά, Βηρωθ**), one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them, the other three being Gibeon, Chephirah, and Kirjath-jearim (<sup><0197></sup>Joshua 9:17). Beeroth was with the rest of these towns allotted to Benjamin (<sup><0185></sup>Joshua 18:25), in whose possession it continued at the time of David, the murderers of Ishbosheth being named as belonging to it (<sup><0142></sup>Samuel 4:2). From the notice in this place (ver. 2, 3), it would appear that the original inhabitants had been forced from the town, and had taken refuge at Gittaim (<sup><0113></sup>Nehemiah 11:34), possibly a Philistine city. Beeroth is once more named with Chephirah and Kirjath-jearim in the list of those who returned from Babylon (<sup><0125></sup>Ezra 2:25; <sup><0173></sup>Nehemiah 7:29; 1 Esdras 5, 19). Besides Baanah and Rechab, the murderers of Ishbosheth, with their father Rimmon, we find Nahari “the Berothite” (<sup><0137></sup>2 Samuel 23:37), or “the Berothite” (<sup><0113></sup>1 Chronicles 11:39), one of the “mighty men” of David’s guard. **SEE BEEROTH-BENE-JAAKAN.**

The name of *Beeroth* is the plural of BEER, and it has therefore been taken by many for the same place. Eusebius and Jerome, however, both distinguish it from Beer (*Onomast.* s.v. **Βηρώθ**), although there has been much misunderstanding of their language respecting it (see Reland, *Palaest.* p. 618, 619). The former says that it could be seen in passing from Jerusalem to Nicopolis, at the seventh mile; a description that to this day is true of a place still bearing the corresponding name of *el-Bireh*, which, since Maundrell’s time, has been identified with this locality (*Journey*, March 25). According to Robinson (*Researches*, 2, 132), the traveler in that direction sees el-Bireh on his right after a little more than two hours from Jerusalem. Jerome, on the other hand, apparently misconceiving Eusebius as meaning that Beeroth was *on the road*, from which he says it is

visible, changes “Nicopolis” to “Neapolis,” which still leaves the distance and direction sufficiently exact. Bireh is mentioned under the name of *Bira* by Brocard (vii. 278), in whose time it was held by the Templars. By the Crusaders and the later ecclesiastics it was erroneously confounded with the ancient Michmash. *Bireh* is situated on the ridge, running from east to west, which bounds the northern prospect, as beheld from Jerusalem and its vicinity, and may be seen from a great distance north and south. It is now a large village, with a population of 700 Moslems. The houses are low, and many of them half underground. Many large stones and various substructions evince the antiquity of the site; and there are remains of a fine old church of the time of the Crusades (Richter, *Wallfahrten*, p. 54). According to modern local tradition it was the place at which the parents of “the child Jesus” discovered that he was not among their “company” (<sup><0123></sup>Luke 2:43-45); and it is a fact that the spring of *el-Bireh* is even to this day the customary resting-place for caravans going northward, at the end of the first day’s journey from Jerusalem (Stanley, *Palest.* p. 215; Lord Nugent, 2:112).

### Bee’roth-be’ne-Ja’akan

(Heb. *Beeroth’ Beney’-Yaakan’*, <sup>ˆ</sup>q[ʔAynB]t/raB] *wells of the sons of Jaakan*; Sept. Βηρώθ υἱῶν Ἰακίμ), a place through which the Israelites twice passed in the desert, being their twenty-seventh and thirty-third station on the way from Egypt to Canaan (<sup><0331></sup>Numbers 33:31, 32; <sup><5106></sup>Deuteronomy 10:6). **SEE EXODE**. From a comparison of these passages (in the former of which it is called simply. BENE-JAAKAN, and in the latter partly translated “Beeroth of the children of Jaakan”), it appears to have been situated in the valley of the Arabah, not far from Mount Hor (Mosera or Moseroth), in the direction of Kadesh-Barnea, and may therefore have well represented the tract including the modern fountains in that region, called Ain el-Ghamr, Ain el-Weibeh, el-Hufeiry, el-Buweirideh, etc., lying within a short distance of each other. *Jaakan* (or AKAN) was a descendant of Seir the Horite (<sup><0137></sup>Genesis 36:27; <sup><1312></sup>1 Chronicles 1:42), and the territory designated by the name of his children may therefore naturally be sought in this vicinity (see Browne’s *Ordo Saeclorum*, p. 270). Dr. Robinson (*Researches*, 2, 583) inclines to identify this place with Moseroth, on account of the statement of Eusebius and Jerome (*Onomast.* s.v.) that Beeroth Bene Jaakan was extant in their day ten Roman miles from Petra, on the top of the mountain-probably a conjectural tradition.

Schwarz's confusion of Wady and Jebel Araif *en-Nakah* in the interior of the desert et-Tih with this place, under the name of *Anaka* (*Palest.* p. 213), is unworthy of farther notice.

### Bee'rothite

(Heb. *Beerothi'*, **[biv,raB]** Sept. **Βηρωθαίος** v. r. **Βηθωραίος**), an inhabitant of BEEROTH *SEE BEEROTH* (q.v.) of Benjamin (<sup><100></sup>2 Samuel 4:2; 23:37).

### Beer'-sheba

(Heb. *Beer' She'ba*, **[biv,raB]** in pause *Beer' Sha'ba*, **[biv,raB]** *well of swearing*, or *well of seven*; Sept. in Genesis **Φρέαρ τοῦ ὀρκισμοῦ** or **τοῦ ὀρκου**; in Joshua and later books, **Βησσαβέε**; Josephus, *Ant.* 1, 12, 1, **Βηρσουβαί**, which he immediately interprets by **ὄρκιον φρέαρ**), the name of one of the oldest places in Palestine, and which formed the southern limit of the country. There are two accounts of the origin of the name. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech, the king of the Philistines, "sware" (**W[BYj]**) both of them (<sup><023></sup>Genesis 21:31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is **[biv, Sheba**, it is equally possible that this is the meaning of the name. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phichol, his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (<sup><026></sup>Genesis 26:31-33). Here there is no reference to the "seven" lambs, and we are left to infer the derivation of *Shibeah* (**h[bvj]** *Shibah'*, not "Shebah," as in the Auth. Vers.) from the mention of the "swearing" (**W[bYy]**) in ver. 31. These two accounts, however, appear to be adjusted by the statement in ver. 18 that this was one of the wells originally dug by Abraham, to which Isaac, on reopening them, assigned the same names given them by his father.

Beersheba appears to have been a favorite abode of both these patriarchs. After the digging of the well Abraham planted a "grove" (**l vaE**) as a place for the worship of Jehovah, such as constituted the temples of those early times; and here he lived until the sacrifice of Isaac, and for a long time

afterward (<sup><0213></sup>Genesis 21:33-22:1, 19). This seems to imply the growth of the place into a considerable town. Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (<sup><0233></sup>Genesis 26:33; 28:10), and from the patriarchal encampment round the wells of his grandfather Jacob set forth on the journey to Mesopotamia which changed the course of his whole life. Jacob does not appear to have revisited the place until he made it one of the stages of his journey down to Egypt. He then halted there to offer sacrifice to “the God of his father,” doubtless under the ‘sacred grove of Abraham. From this time till the conquest of the country we only catch a momentary glimpse of Beersheba in the lists of the “cities” in the extreme south of Judah (<sup><0152></sup>Genesis 15:28) given to the tribe of Simeon (<sup><0192></sup>Genesis 19:2; <sup><1302></sup>1 Chronicles 4:28). Samuel’s sons were appointed deputy judges for the southernmost districts in Beersheba (<sup><0082></sup>1 Samuel 8:2), its distance no doubt precluding its being among the number of the “holy cities” (Sept.), to which he himself went in circuit every year (7:16). By the times of the monarchy it had become recognised as the most southerly place of the country. Its position, as the place of arrival and departure for the caravans trading between Palestine and the countries lying in that direction, would naturally lead to the formation of a town round the wells of the patriarchs, and the great Egyptian trade begun by Solomon must have increased its importance. Hither Joab’s census extended (<sup><1040></sup>2 Samuel 24:7; <sup><1302></sup>1 Chronicles 21:2), and here Elijah bade farewell to his confidential servant (**trom**) before taking his journey across the desert to Sinai (<sup><1193></sup>1 Kings 19:3). From Dan to Beersheba (<sup><0200></sup>Judges 20:1, etc.), or from Beersheba to Dan (<sup><1302></sup>1 Chronicles 21:2; comp. <sup><1040></sup>2 Samuel 24:2), now became the established formula for the whole of the Promised Land; just as “from Geba to Beersheba” (<sup><1238></sup>2 Kings 23:8), or “from Beersheba to Mount Ephraim” (<sup><1494></sup>2 Chronicles 19:4), was that for the southern kingdom after the disruption. After the return from the captivity the formula is narrowed still more, and becomes “from Beersheba to the Valley of Hinnom” (<sup><1613></sup>Nehemiah 11:30). One of the wives of Ahaziah, king of Judah, Zibiah, mother of Joash, was a native of Beersheba (<sup><1201></sup>2 Kings 12:1; <sup><1401></sup>2 Chronicles 24:1). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was, in the time of Uzziah, the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (<sup><0805></sup>Amos 5:5; 8:14). But the allusions are so slight that nothing can be gathered from them, except that, in the latter of the two passages quoted above, we have perhaps preserved a form of words or an adjuration used by the



worshippers, “Live the ‘way’ of Beersheba!” After this, with the mere mention that Beersheba and the villages round it (“daughters”) were reinhabited after the captivity (<sup><del>613</del></sup>Nehemiah 11:30), the name dies entirely out of the Bible records. In the New Testament it is not once mentioned; nor is it referred to as then existing by any writer earlier than Eusebius and Jerome, in the fourth century, who describe it as a large village (*Onomast. κώμη μεγίστη, vicus grandis*), and the seat of a Roman garrison. The latter else. where (*Quaest. ad Genesis 17, 30*) calls it a “town” (oppidum). In the centuries before and after the Moslem conquest it is mentioned among the episcopal cities of Palestine (Reland, *Palaest.* p. 620), but none of its bishops are anywhere named. The site seems to have been almost forgotten (see De Vitriaco, *Gesta Dei per Francos*, p. 1070) till the fourteenth century, when Sir John Maundeville, Rudolf de Suchem, and William de Baldensel recognised the name at a place which they passed on their route from Sinai to Hebron. It was then uninhabited, but some of the churches were still standing. From that time till the recent visit of Dr. Robinson the place remained unvisited and unknown, except for the slight notice obtained by Seetzen from the Arabs (*Zach’s Monatl. Corresp.* 17, 143). Dr. Robinson gives a clear idea of the southernmost district of Palestine, in which is Beersheba, and with which the book of Genesis has connected so many interesting associations. Coming from the south, he emerged from the desert by a long and gradual ascent over swelling hills scantily covered with grass. The summit of this ascent afforded a view over a broad barren tract, bounded on the horizon by the mountains of Judah south of Hebron: “We now felt that the desert was at an end. Descending gradually, we came out upon an open undulating country; the shrubs ceased, or nearly so; green grass was seen along the lesser water-courses, and almost greensward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. In three quarters of an hour we reached Wady es-Seba, a wide water-course or bed of a torrent, running here W.S.W., upon whose northern side, close upon the bank, are two deep wells, still called *Bir es-Seba*, the ancient Beersheba. We had entered the borders of Palestine!” (*Researches*, 1, 301). There are at present on the spot two principal wells, and five smaller ones. The former, apparently the only, ones seen by Robinson, lie just a hundred yards apart, and are so placed as to be visible from a considerable distance (Bonar, *Land of Prom.* p. 1). The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 12½ feet diam., and at the time of his visit (Apr. 12) was 44a feet to the surface



of the water; the masonry which encloses the well reaches downward for 28.5 feet. The other well is 5 feet diam., and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and “look as if frilled or fluted all round.” Round the larger well there are nine, and round the smaller five large stone troughs, some much worn and broken, others nearly entire, lying at a distance of 10 or 12 feet from the edge of the well. There were formerly ten of these troughs at the larger well. The circle around is carpeted with a sward of fine short grass, with crocuses and lilies (Bonar, p. 5, 6, 7). The water is excellent, the best, as Dr. Robinson emphatically records, which he had tasted since leaving Sinai. The five lesser wells, apparently the only ones seen by Van de Velde, are, according to his account and the casual notice of Bonar, in a group in the bed of the wady, not on its north bank, and at a great distance from the other two. No ruins are at first visible; but, on examination, foundations of former dwellings have been traced, dispersed loosely over the low hills, to the north of the wells, and in the hollows between. They seem to have been built chiefly of round stones, although some of the stones are squared and some hewn, suggesting the idea of a small straggling city. There are no trees or shrubs near the spot. The site of the wells is nearly midway between the southern end of the Dead Sea and the Mediterranean at Raphaea, or twenty-seven miles south-east from Gaza, and about the same distance south by west from Hebron (20 Roman miles in the *Onomast.*; comp. Josephus, *Ant.* 8, 13, 7). Its present Arabic name, *Bir es-Seba*, means ‘well of the seven,’ which some take to be the signification also of Beersheba, in allusion to the seven ewe-lambs which Abraham gave to Abimelech in token of the oath between them. There is no ground for rendering it by “seven wells,” as some have done. *SEE SHEBAH.*

### Beesh'terah

(Heb. *Beeshterah'*, *hr;Tyl[B]* prob. *house of Astarte*; Sept. *ἡ Βοσορά* v. r. *Βεεθαρά*; Vulg. *Bosra*), one of the two Levitical cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (<sup><1627></sup>Joshua 21:27). In the parallel list (<sup><1357></sup>1 Chronicles 6:71) it appears to be identical with ASHTAROTH (q.v.). In fact, the name is merely a contracted form of *Beth-Ashtaroth*, the “temple of Ashtoreth” (Gesenius, *Thes.* p. 196; comp. 175).

## Beetle

### Picture for Beetle 1

([ **𐤇𐤃** ] *ichargol*, q. d. “leaper”) occurs only in <sup><BR12></sup>Leviticus 11:22, where it is mentioned as one of four *flying creeping things, that go upon all four, which have legs above their feet to leap withal upon the earth*, which the Israelites were permitted to eat. The other three are the locust, the bald locust, and the grasshopper, respectively rendered by the Sept. **Βροῦχος**, **ἀπτάκη**, and **ἄκρις**, while they translate *chargol* by **ὄφιομάχης** (q. d. “serpent-fighter”), which Suidas explains as being a *wingless locust* (**εἶδος ἀκρίδος, μὴ ἔχον πτερὰ**). Pliny (9:29) and Aristotle (*Hist. Anim.* 9, 6) mention locusts that are serpent-destroyers. This Hebrews word cannot mean the *beetle*. No species of scarabaeus was ever used as food by the Jews, or perhaps any other nation. Nor does any known species answer to the generic description given in the preceding verse: “This ye may eat of every winged creeper which goeth upon four (feet); that which hath joints at the upper part of its hind legs, to leap with them upon the earth” (comp. Niebuhr, *Descrip. de l’Arabie*, Copenhagen, 1773, p. 33). Hence it is plain that the *chargol* is some winged creeper, which has at least four feet, which leaps with its two hind jointed legs, and which we might expect, from the permission, to find actually used as food. This description agrees exactly with the *locust-tribe* of insects, which are well known to have been eaten by the common people in the East from the earliest times to the present day. This conclusion is also favored by the derivation of the word, which signifies to *gallop like* the English *grasshopper* and French *sauterelle*. Although no known variety of locust answers the above description of Pliny and Aristotle, and, indeed, the existence of any such species is denied by Cuvier (Grandsaque’s ed. of Pliny, Par. 1828, p. 451, note), yet a sort of *ichneumon* locust is found in the genus *Truxalis* (fierce or cruel), inhabiting Africa and China, and comprehending many species, which hunts and preys upon insects. It is also called the *Truxalis nasutus*, or long-nosed. May not, then, this winged, leaping, insectivorous locust, and its various species, be “the *chargol*, after its kind,” and the **ὄφιομάχης** of the Septuagint? or might the name have arisen from the similarity of *shape* and *color*, which is striking, between the *Truxalis nasutus* and the *ichneumon*; just as the locust generally is, at this time, called *cavalette* by the Italians, on account of its resemblance in shape to the *horse*? We know that the ancients indulged in tracing the many resemblances of the several parts of

locusts to those of other animals (Bochart, *Hieroz.* pt. 2, lib. 4, c. 5, p. 475). It may be observed that it is no objection to the former and more probable supposition, that a creature which lives upon other insects should be allowed as food to the Jews, contrary to the general principle of the Mosaic law in regard to birds and quadrupeds, this having been unquestionably the case with regard to many species of fishes coming within the regulation of having “fins and scales,” and known to exist in Palestine at the present time—as the perch, carp, barbel, etc. (Kitto’s *Physical History of Palestine*, article *Fishes*). The fact that the *chargol* is never made the means of the divine chastisements (for which purpose a locust preying upon insects *could* scarcely be used), concurs with this speculation. *SEE LOCUST.*

## Picture for Beetle 2

The beetle, however, was very common in Egypt, and is the species called by Linnaeus *Blatta Egyptiacus*, thought by many to be mentioned in ~~Exod~~ Exodus 8:21, etc., under the name **brϕ**; *arob’*, where the A. V. renders it “swarms of flies.” *SEE FLY.* Beetles are, by naturalists, styled coleopterous insects, from their horny upper wings, or shard; the species are exceedingly numerous, differing greatly in size and color, and being found in almost every country. The order of Coleoptera is divided into many families, of which the scarabaeidae and blattae, or common beetles and cock-chaffers, are known to every one. These creatures, like many others in the insect world, deposit their eggs in the ground, where they are hatched, and the appearance of their progeny rising from the earth is by some writers supposed to have suggested to the Egyptian priesthood the doctrine of the resurrection of the dead. Certain it is that beetles were very common in Egypt, and one of them, thence styled by naturalists *Scarabaeus sacer*, was an object of worship; and this fact gives strength to the conjecture that this creature is meant in Exodus 8, as the sacred character of the object would naturally render its employment as a plague doubly terrible. Besides its being worshipped as a divinity, stones cut in the form of the beetle served as talismans among the Egyptians. The under surface was filled with figures cut in intaglio of solar, lunar, and astral symbols and characters. They were held, according to Pliny, to inspire the soldier with courage, and to protect his person in the day of battle, and also to defend children from the malign influence of the evil eye. There is little reason to doubt that the Hebrews learned the use of these things in Egypt,

but they were prohibited by the Mosaic law. The Gnostics, among other Egyptian superstitions, adopted this notion regarding the beetle, and gems of gnostic origin are extant in this form, especially symbolical of His (q.v.).

## Beeve

(**rqB**; *baker*’, horned animals, <sup><1829></sup>Leviticus 22:19, 21; <sup><18128></sup>Numbers 31:28, 30, 33, 38, 44; elsewhere rendered “ox,” “bullock,” “herd,” etc.; in Arabic, *alb kar*), cattle, herds, applicable to all Ruminantia, the camels alone excepted; but more particularly to the Bovidae and the genera of the larger antelopes. *SEE OX*; *SEE BULL*; *SEE DEER*; *SEE GOAT*; *SEE ANTELOPE*, etc.

## Beg

### Picture for Beg

(**vqB**; *bakash*’, so rendered <sup><13725></sup>Psalms 37:25, elsewhere “seek,” etc.; **I aiv**; *shaal*’, <sup><19440></sup>Psalms 104:10; <sup><11104></sup>Proverbs 20:4; elsewhere “ask,” etc.; **ἐπαιτέω**, <sup><21618></sup>Luke 16:3; **προσαιτέω**, <sup><11046></sup>Mark 10:46; <sup><21835></sup>Luke 18:35; <sup><1808></sup>John 9:8),

## Beggar

(**ⲡⲃⲃⲁ**, *ebyon*’, <sup><18118></sup>1 Samuel 2:8; **πτωχός**, <sup><21611></sup>Luke 16:20, 22; <sup><18049></sup>Galatians 4:9; both terms elsewhere “poor,” etc.). The laws of Moses furnish abundant evidence that great inequality of condition existed in his time among the Hebrews, for recommendations to the rich to be liberal to their poorer brethren are frequently met with (<sup><12311></sup>Exodus 23:11; <sup><16511></sup>Deuteronomy 15:11), but no mention is made of persons who lived as mendicants. The poor were allowed to glean in the fields, and to gather whatever the land produced in the year in which it was not tilled (<sup><18190></sup>Leviticus 19:10; 25:5, 6; <sup><16249></sup>Deuteronomy 24:19). They were also invited to feasts (<sup><16212></sup>Deuteronomy 12:12; 14:29; 26:12). The Hebrew could not be an absolute pauper. His land was inalienable, except for a certain term, when it reverted to him or his posterity. And if this resource was insufficient, he could pledge the services of himself or his family for a valuable sum. Those who were indigent through bodily infirmity were usually taken care of by their kindred. See POOR. In the song of Hannah (<sup><18118></sup>1 Samuel 2:8), however, beggars are spoken of, and such a fate is predicted to the posterity of the wicked, while it shall never befall the seed

of the righteous, in the Psalms (~~1875~~ Psalm 37:35; 104:10); so that the practice was probably then not uncommon. In the New Testament, also, we read of beggars that were blind, diseased, and maimed, who lay at the doors of the rich, by the waysides, and also before the gate of the Temple (~~4105~~ Mark 10:46; ~~2161~~ Luke 16:20, 21; ~~4492~~ Acts 3:2). But we have no reason to suppose that there existed in the time of Christ that class of persons called vagrant beggars, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called *kalendar* or *karendal*, prevailed also in the time of Christ, has been by some inferred from the peculiar construction of the original in ~~4102~~ Matthew 6:2. There is one thing characteristic of those Orientals who follow the vocation of mendicants which is worthy of being mentioned; they do not appeal to the pity or to the almsgiving spirit, but to the justice of their benefactors (~~8217~~ Job 22:7; 31:16; ~~2187~~ Proverbs 3:27, 28). Roberts, in his *Orient. Illustrations*, p. 564, says on ~~2163~~ Luke 16:3 (“I cannot dig; to beg I am ashamed”), “How often are we reminded of this passage by beggars when we tell them to work. They can scarcely believe their ears; and the religious mendicants, who swarm in every part of the East, look upon you with the most sovereign contempt when you give them such advice. ‘I work! why, I never have done such a thing; I am not able.’” *SEE ALMS.*

### Beghards Or Beguards

a religious association in the Roman Church, which formed itself, in the 13th century, in the Netherlands, Germany, and France, after the example of the Beguines (q.v.), whom they closely imitated in their mode of life and the arrangement of their establishments. They supported themselves mostly by weaving, but became neither so numerous nor so popular as the Beguines. More generally than the Beguines they associated with the heretical Fraticelli (q.v.), and the “Brethren and Sisters of the Free Spirit.” They were suppressed by the council of Vienna in 1311. Most of them joined the third orders of St. Francis or St. Dominic, but yet retained for a long time their name and their mode of life. For a time they found a protector in the Emperor Louis, but new decrees were issued against them by Charles IV (1367) and Pope Urban V (1369). In 1467 they became, by taking the usual solemn vows, a *monastic* association, which gradually

united with several congregations of the Franciscan order. Their last convents and the name itself were abolished by Pope Innocent X in 1650.

The name *Beghards* was commonly given in the 13th and 14th centuries (just as “Pietist” and ‘Methodist’ were afterward used) to persons who opposed or revolted from the worldly tendencies of the Roman Church. The Waldenses, Wickliffites, and Lollards, in France and England, were so named. See Neander, *Ch. Hist.* 4, 303; Mosheim, *De Beghard. et Beguin.* (Lips. 1790); Mosheim, *Ch. Hist.* cent. 13, pt. in ch. 2, § 40. Other treatises on these orders have been written by Beier (Jen. 1710), Bruhns (Lub. 1719) a Gotze (ib. 1719), Houston (Antw. 1628). *SEE BEGUINES; SEE BEGUE.*

### Beginning

(*tyvæ̀B]* “in the beginning,” liter. ally *at the head*, <sup><000></sup>Genesis 1:1; Sept. and New Test. ἐν ἀρχῇ), besides its ordinary import, was with the Hebrews an idiomatic form of expression for eternity, q. d. *originally*. In this sense it is employed alike by Moses and (in its Greek form) by the evangelist John (<sup><000></sup>John 1:1). *SEE CREATION.*

Our Lord is also emphatically styled the Beginning (Ἀρχή) both by Paul and John (<sup><000></sup>Colossians 1:18; <sup><000></sup>Revelation 1:8; 3:14), and it is worthy of remark that the Greek philosophers expressed the First Cause of all things by the same word. *SEE LOGOS.*

### Beguards.

*SEE BEGHARDS.*

### Begue, Lambert

a French heretic, lived toward the close of the 12th century. Man, he said, is able to attain to the highest degree of perfection, and may then accord to his body all he wants. He also denied the adoration of the consecrated wafer. He is also said to have preached against the corrupt life of the clergy. *SEE BEGHARDS* and *SEE BEGUINES.* — Hoefer, *Biographie Generale*, 5, 157.

## Beguinage

(*Beguinarum domus*), the residence of a society of BEGUINES *SEE* BEGUINES (q.v.).

## Beguines

### Picture for Beguines

a female association in the Roman Church. The origin of both the name and the association is doubtful. A Belgian writer in the beginning of the 13th century derives it from a priest of Liege, Lambert le Begue. Later some beguinages traced their origin to St. Begga, daughter of Pipin of Landen, though without historical grounds. Other writers have derived the name from *beggen*, to beg, though the Beguines have never been mendicants. A document found in the 17th century at Vilvorde dates the establishment of a beguinage at 1056, and seems to overthrow the hypothesis of priest Lambert being their founder; but more thorough investigations have proved it to be spurious. The pretended higher age of some German beguinages rests on their being confounded with similar institutions.

The Beguines, whose number at the beginning of the thirteenth century amounted to about 1500, spread rapidly over the Netherlands, France, and Germany. There were often as many as 2000 sisters in their beguinages (*beguinagiae, beguinariae*), occupying in couples a small separate house. A hospital and church form the central points of the beguinage. The Beguines support themselves, and also furnish the chest of the community, and the support of the priests, the officers, and the hospitals, by their own industry. The president of a beguinage is called *magistra*, and is assisted by curators or tutors, usually mendicant friars. The vows are simple, viz., chastity and obedience to the statutes; and any beguine can be freed by leaving the community, after which she is at liberty to marry. As to dress, each beguinage chooses its particular color, brown, gray, or blue, with a white veil over the head. Black has become their general color, and to their former habit is added a cap in the shape of an inverted shell, with a long black tassel. The association made itself useful by receiving wretched females, by nursing the sick, and by educating poor children. In Germany they were therefore called *soul-women*. Like all the monastic orders, their community was invaded by great disorders, and the synod of Fritzlar in 1244 forbade to receive any sister before her fortieth year of age. Many were also drawn into the heresies of the *Fraticelli*, and the whole

community had to atone for it by continued persecution. Clement V, on the council of Vienna, in 1311, decreed by two bulls the suppression of the Beguines and Beghards infected with heresy; but John XXII explained these bulls as referring merely to the heretical Beghards and Beguines, and interfered in favor of the orthodox Beguines in Germany (1318) and Italy (1326). The Reformation put an end to nearly all the beguinages in Germany and Switzerland; but all the larger towns of Belgium except Brussels have still beguinages, the largest of which is that at Ghent, which in 1857 counted about 700 inmates. — Mosheim, *De Beghardis et Beguinabus* (Lipsiae, 1790); Hallmann, *Geschichte des Ursprunges der Belgischen Beguinen* (Berlin, 1843). *SEE BEGHARDS.*

## Behead

(*ārī*; *araph'*, applied to an animal, to break the neck, <sup><6205></sup>Deuteronomy 21:6; like *πελεκίζω*, <sup><6104></sup>Revelation 20:4; but properly *vaosh*; *rysæ* *αποκεφαλίζω*, to take off the head, <sup><1007></sup>2 Samuel 4:7; <sup><0440></sup>Matthew 14:10; <sup><1036></sup>Mark 6:16, 27; <sup><0309></sup>Luke 9:9), a method of taking away life, known and practiced among the Egyptians (<sup><0407></sup>Genesis 40:17-19). This mode of punishment, therefore, must have been known to the Hebrews, and there occur indubitable instances of it in the time of the early Hebrew kings (<sup><1008></sup>2 Samuel 4:8; 20:21, 22; <sup><1206></sup>2 Kings 10:68). It appears, in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered *decapitation* (<sup><0448></sup>Matthew 14:8-12; <sup><0412></sup>Acts 12:2). The apostle Paul is said to have suffered martyrdom by beheading, as it was not lawful to put a Roman citizen to death by scourging or crucifixion. *SEE PUNISHMENT.*

## Behem

*SEE BOHEIM.*

## Be'hemoth

(Heb. *behemoth*, *t/mhB*] 15; Sept. *θηρία*; in Coptic, according to Jablonski, *Pehemout*) is regarded as the plural of *hmhB*] *behemah*' (usually rendered "beast" or cattle"); but commentators are by no means agreed as to its true meaning. Among those who adopt *elephant* are Drusius, Grotius, Schultens, Michaelis, etc., while among the advocates of *hippopotamus* are Bochart (*Hieroz.* 2, 754 sq.), Ludolf (*Hist. Aethiop.* 1,



11), and Gesenius (*Thes. Heb.* p. 183). The arguments of the last in favor of his own view may be summed up thus:

- (1.) The general purpose and plan of Jehovah's two discourses with Job require that the animal which in this second discourse is classed with the crocodile should be an amphibious, not a terrestrial animal, the first discourse (38, 39) having been limited to land-animals and birds.
- (2.) The crocodile and hippopotamus, being both natives of Egypt and Aethiopia, are constantly mentioned together by the ancient writers (see Herod. 2:69-71; Diod. 1:35; Pliny 28:8).
- (3.) It seems certain that an amphibious animal is meant from the contrast between ver. 15, 20, 21, 22, and ver. 23, 24, in which the argument seems to be, "Though he feedeth upon grass," etc., like other animals, yet he liveth and delighteth in the waters, and nets are set for him there as for fish, which by his great strength he pierces through.
- (4.) The mention of his tail in ver. 17 does not agree with the elephant, nor can **bnz**; as some have thought, signify the trunk of that animal; and
- (5.), though **twmhB]** may be the plural "majestatis" of **hmhB]** *beast*, yet it is probably an Egyptian word signifying *sea-ox*, put into a Semitic form, and used as a singular.

The following is a close translation of the poetical passage in Job (<sup><3805></sup>Job 40:15-24) describing the animal in question:

Lo, now, Behemoth that I have made [alike] with thee!  
 Grass like the [neat-] cattle will he eat.  
 Lo! now, his strength [is] in his loins,  
 Even his force in [the] sinews of his belly.  
 He can curve his tail [only] like a cedar;  
 The tendons of his haunches must be interlaced:  
 His bones [are as] tubes of copper,  
 His frame like a welding of iron.  
*He* [is the] master-piece of God:  
 his Maker [only] can supply his sword [i.e. tushes].  
 For produce will [the] mountains bear for him;  
 Even [though] all [the] animals of the field may spors [there].  
 Beneath [the] lotuses will he lie,  
 In [the] covert of [the] reedy marsh;  
 Lotuses shall entwine him his shade.

Osiers of [the] brook shall enclose him.  
 Lo! [the] liver may swell-he will not start;  
 He will be bold, although a Jordan should rush to his mouth.  
 In his [very] eyes should [one] take him,  
 Through [the] snares would [his] nose pierce.

“But in some respects this description is more applicable to the elephant, while in others it is equally so to both animals. Hence the term *behemoth*, taken intensively (for in some places it is admitted to designate cattle in general), may be assumed to be a poetical personification of the great Pachydermata, or even Herbivora, wherein the idea of hippopotamus is predominant. This view accounts for the ascription to it of characters not truly applicable to one species; for instance, the tail is likened to a cedar (provided *bnz*; really denotes the tail, which the context makes very doubtful; see Zeddel, *Beitr. z. Bibl. Zoolog’e*), which is only admissible in the case of the elephant; again, “the mountains bring him forth food;” “he trusteth that he can draw up Jordan,” a river which elephants alone could reach; “his nose pierceth through snares, “certainly more indicative of that animal’s proboscis, with its extraordinary delicacy of scent and touch, ever cautiously applied, than of the obtuse perceptions of the river-horse. Finally, the elephant is far more dangerous as an enemy than the hippopotamus, which numerous pictorial sculptures on the monuments of Egypt represent as fearlessly speared by a single hunter standing on his float of log and reeds. Yet, although the elephant is scarcely less fond of water, the description referring to manners, such as lying under the shade of willows, among reeds, in fens, etc., is more directly characteristic of the hippopotamus. The book of Job appears, from many internal indications, to have been written in Asia, and is full of knowledge, although that knowledge is not expressed according to the precise technicalities of modern science; it offers pictures in magnificent outline, without condescending to minute and labored details. Considered in this light, the expression in <sup>4500</sup>Psalm 50:10, “For every beast of the forest is mine, and the cattle (*behemoth*) upon a thousand hills,” acquires a grandeur and force far surpassing those furnished by the mere idea of cattle of various kinds. If, then, we take this plural noun in the sense here briefly indicated, we may, in like manner, consider the LEVIATHAN *SEE LEVIATHAN* (q.V.) its counterpart, a similarly generalized term, with the idea of crocodile most prominent; and as this name indicates a twisting animal, and, as appears from various texts, evidently includes the great pythons, cetacea, and sharks of the surrounding seas and deserts, it conveys a more sublime

conception than if limited to the crocodile, an animal familiar to every Egyptian, and well known even in Palestine.” *SEE HIPPOPOTAMUS.*

## Behistuin Or Bisutun

### Picture for Behistuin or Bisutun

(Lat. *Bagistanus*; Persian, *Baghistan*, Place of Gardens), a ruined town of the Persian province of Irak-Ajemi. 21 miles east of Kirmanshah, lat. 34° 18' N., long. 47° 30' E. Behistun is chiefly celebrated for a remarkable mountain, which on one side rises almost perpendicularly to the height of 1700 feet, and which was in ancient times sacred to Jupiter or to Ormuzd. According to Diodorus, Semiramis, on her march from Babylon to Ecbatana, in Media Magna, encamped near this rock, and, having cut away and polished the lower part of it, had her own likeness and those of a hundred of her guards engraved on it. She further, according to the same historian, caused the following inscription in Assyrian letters to be cut in the rock: “Semiramis having piled up one upon the other the trappings of the beasts of burden which accompanied her, ascended by these means from the plain to the top of the rock.” No trace of these inscriptions is now to be found, and Sir Henry Rawlinson accounts for their absence by the supposition that they were destroyed by Khusrau Parvis when he was preparing to form of this long scarp surface the back wall of his palace.” Diodorus also mentions that Alexander the Great, on his way to Ecbatana from Susa, visited Behistun. But the rock is especially interesting for its cuneiform inscriptions (q.v.), which within recent years have been successfully deciphered by Sir H. Rawlinson. The principal inscription of Behistun, executed by the command of Darius, is on the north extremity of the rock, at an elevation of 300 feet from the ground, where it could not have been engraved without the aid of scaffolding, and can now only be reached by the adventurous antiquary at considerable risk to his life. The labor of polishing the face of the rock, so as to fit it to receive the inscriptions, must have been very great. In places where the stone was defective, pieces were fitted in and fastened with molten lead with such extreme nicety that only a careful scrutiny can detect the artifice. “But the real wonder of the work,” says Sir H. Rawlinson, “consists in the inscriptions. For extent, for beauty of execution, for uniformity and correctness, they are perhaps unequalled in the world. After the engraving of the rock had been accomplished, a coating of silicious varnish had been laid on, to give a clearness of outline to each individual letter, and to

protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath it." Washed down in some places by the rain of twenty-three centuries, it lies in consistent flakes like thin layers of lava on the foot-ledge; in others, where time has honey-combed the rock beneath, it adheres to the broken surface, still showing with sufficient distinctness the forms of the characters. The inscriptions—which are in the three forms of cuneiform writing, Persian, Babylonian, and Median—set forth the hereditary right of Darius to the throne of Persia, tracing his genealogy, through eight generations, up to the Achaemenes; they then enumerate the provinces of his empire, and recount his triumphs over the various rebels who rose against him during the first four years of his reign. The monarch himself is represented on the tablet with a bow in hand, and his foot upon the prostrate figure of a man, while nine rebels, chained together by the neck, stand humbly before him; behind him are two of his own warriors, and above him, another figure [see cut]. The Persian inscriptions which Sir H. Rawlinson has translated are contained in the five main columns numbered in cut 1, 2, 3, 4, 5. The first column contains 19 paragraphs, and 96 lines. Each paragraph after the first, which commences, "I am Darius the Great King," begins with, "Says Darius the King." The second column has the same number of lines in 16 paragraphs; the third, 92 lines and 14 paragraphs; the fourth has also 92 lines and 18 paragraphs; and the fifth, which appears to be a supplementary column, 35 lines. A transcription, in Roman characters, of the Persian part, with a translation in English, is given in Rawlinson's *Herodotus*, 2, 490 sq. The second, fourth, and fifth columns are much injured. Sir H. Rawlinson fixes the epoch of the sculpture at 515 B.C. See *Jour. of Asiatic Society*, vol. 10; Norris, *Behistun Inscription*.

### Behmen.

SEE BOEHME.

### Beirut.

SEE BERYTUS.

### Be'kah

([qB, *be'ka*, *cleft*, i.e. part), a Jewish weight of early use (<sup>(-0236)</sup>Exodus 38:26), being half a SHEKEL SEE SHEKEL (q.v.), the unit of value (<sup>(-022)</sup>Genesis 24:22, "half-shekel"). SEE METROLOGY. Every Israelite paid

one *bekah* (about 31 cents) yearly for the support and repairs of the Temple (<sup><2303></sup>Exodus 30:13). *SEE DIDRACHMA.*

## Bekaim

*SEE MULBERRY.*

## Bekker, Balthasar

*SEE BECKER.*

## Bekorah

*SEE MISHNA.*

## Bel

### Picture for Bel

(Heb. id. **LB**εcontracted from **l** [**B**] the Aramaic form of **l** [**B**i Sept. **Βήλ** and **Βήλος**) is the name under which the national god of the Babylonians is cursorily mentioned in <sup><2340></sup>Isaiah 46:1; Jeremiah 1, 2; 51:44. The only passages in the (apocryphal) Bible which contain any farther notice of this deity are Bar. 6:40, and the addition to the book of Daniel, in the Sept., 14:1, sq., where we read of meat and drink being daily offered to him, according to a usage occurring in classical idolatry, and termed *Lectisternia* (<sup><2514></sup>Jeremiah 51:44?). But a particular account of the pyramidal temple of Bel, at Babylon, is given by Herodotus, 1:181-183. *SEE BABEL.* It is there also stated that the sacrifices of this god consisted of adult cattle (**πρόβατα**), of their young, when sucking (which last class were the only victims offered up on the golden altar), and of incense. The custom of providing him with *Lectisternia* may be inferred from the table placed before the statue, but it is not expressly mentioned. Diodorus (2, 9) gives a similar account of this temple; but adds that there were large golden statues of Zeus, Hera, and Rhea on its summit, with a table, common to them all, before them. Gesenius, in order to support his own theory, endeavors to show that this statue of Zeus must have been that of *Saturn*, while that of Rhea represented the sun. Hitzig, however, in his note to <sup><2378></sup>Isaiah 17:8, more justly observes that Hera is the female counterpart to Zeus-Bel, that she is called so solely because it was the name of the chief Greek goddess, and that she and Bel are the moon and sun. He refers for confirmation to Berosus (p. 50, ed. Richter), who states that the wife of

Bel was called *Ormorca*, which means *moon*; and to Ammian. Marcell, 23:3, for a statement that the moon was, in later times, zealously worshipped in Mesopotamia. The classical writers generally call this Babylonian deity by their names, *Zeus* and *Jupiter* (Herod. and Diod. 1. c.; Pliny *Hist. Nat.* 6, 30), by which they assuredly did not mean the *planet* of that name, but merely the chief god of their religious system. Cicero, however (*De Nat. Deor.* 3, 16), recognises *Hercules* in the Belus of India, which is a loose term for Babylonia. This favors the identity of Bel and Melkart. **SEE BAAL.** The following engraving, taken from a Babylonian cylinder, represents, according to Munter, the sun-god and one of his priests. The triangle on the top of one of the pillars, the star with eight rays, and the half moon, are all significant symbols. **SEE CUNEIFORM INSCRIPTIONS.**

### Bel And The Dragon

HISTORY OF, an apocryphal and uncanonical book of Scripture. **SEE APOCRYPHA.** It was always rejected by the Jewish Church, and is extant neither in the Hebrew nor the Chaldee language. Jerome gives it no better title than that of “the fable” of Bel and the Dragon; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined that it should form part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practiced in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called *the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi*; but this is evidently erroneous, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment; that of the Septuagint, ‘and that found in Theodotion’s Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotion. — Davidson, in *Horne’s Introd.* new ed. 1:639. **SEE DANIEL (APOCRYPHAL ADDITIONS TO).**

### Be’la

(Heb. id. [I B, a thing *swallowed*), the name of one place and three men.

**1.** (Sept. Βαλόκ.) A small city on the shore of the Dead Sea, not far from Sodom, afterward called ZOAR, to which Lot retreated from the destruction of the cities of the plain, it being the only one of the five that was spared at his intercession (<sup><019D></sup>Genesis 19:20, 30). It lay at the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Isaiah 15), and on the route to Egypt, the connection in which it is found (<sup><2195></sup>Isaiah 15:5; <sup><2483></sup>Jeremiah 48:34; <sup><013D></sup>Genesis 13:10). We first read of Bela in <sup><014D></sup>Genesis 14:2, 8, where it is named with Sodom, Gomorrah, Admah, and Zeboiim, as forming a confederacy under their respective kings, in the vale of Siddim, to resist the supremacy of the King of Shinar and his associates. It is singular that the King of Bela is the only one of the five whose name is not given, and this suggests the probability of *Bela* having been his own name, as well as the name of his city, which may have been so called from him. The tradition of the Jews was that it was called *Bela* from having been repeatedly ingulfed by earthquakes; and in the passage <sup><2483></sup>Jeremiah 48:34, “From Zoar even unto Horonaim (have they uttered their voice) as an heifer of three years old,” and <sup><2195></sup>Isaiah 15:5, they absurdly fancied an allusion to its destruction by three earthquakes (Jerome, *Quaest. Heb. in Genesis* 14). There is nothing improbable in itself in the supposed allusion to the *swallowing up* of the city by an earthquake, which [ I B; exactly expresses (<sup><046D></sup>Numbers 16:30); but the repeated occurrence of [ I B, and words compounded with it, as names of men, rather favors the notion of the city having been called *Bela* from the name of its founder. This is rendered yet more probable by *Bela* being the name of an Edomitish king in <sup><013D></sup>Genesis 36:32. For further information, see De Saulcy’s *Narrative*, 1, 457-481, and Stanley’s *Palestine*, p. 285. **SEE ZOAR.**

**2.** (Sept. Βαλά, Βαλέ.) The eldest son of Benjamin, according to <sup><044D></sup>Genesis 46:21 (where the name is Anglicized “Belah”); <sup><0468></sup>Numbers 26:38; <sup><1306></sup>1 Chronicles 7:6; 8:1, and head of the family of the BELAITES. B.C. post 1856. The houses of his family, according to <sup><138B></sup>1 Chronicles 8:3-5, were Addar, Gera, Abihud (read *Ahihud*), Abishua, Naaman, Ahoah, Shupham, and Hiram. The exploit of Ehud, the son of Gera, who shared the peculiarity of so many of his Benjamite brethren in being left-handed (<sup><0206></sup>Judges 20:16), in slaying Eglon, the king of Moab, and delivering Israel from the Moabitish yoke, is related at length, <sup><0084></sup>Judges 3:14-30. It is perhaps worth noticing that as we have Husham by the side of Bela among the kings of Edom, <sup><0135></sup>Genesis 36:34, so also by the side of Bela,



son of Benjamin, we have the Benjamite family of Hushim (<sup><B712></sup>1 Chronicles 7:12), sprung apparently from a foreign woman of that name, whom a Benjamite took to wife in the land of Moab (<sup><B388></sup>1 Chronicles 8:8-11). *SEE BECHER.*

3. (Sept. Βαλόκ.) A king of Edom before the institution of royalty among the Israelites; he was a son of Beor, and his native city was Dinhabah (<sup><B352></sup>Genesis 36:32, 33; <sup><B348></sup>1 Chronicles 1:43). B.C. perhaps cir. 1618. Bernard Hyde, following some Jewish commentators (Simon, *Onomast.* p. 142, note), identifies this Bela with *Balaam*, the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is scarcely any thing to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. As regards the name of Bela's royal or native city Dinhabah, which Fairst and Gesenius render "the place of plunder," it may be suggested whether it may not possibly be a form of *hbhḏi* the Chaldee for *gold*, after the analogy of the frequent Chaldee resolution of the *dagesh forte* into *nun*. There are several names of places and persons in Idumaea which point to gold as found there as DIZAHAB, <sup><B300></sup>Deuteronomy 1:1, "place of gold;" MEZAHAB, "waters of gold," or "gold-streams," <sup><B339></sup>Genesis 36:39. Compare *Dehebris*, the ancient name of the Tiber, famous for its yellow waters. If this derivation for Dinhabah be true, its Chaldee form would not be difficult to account for, and would supply an additional evidence of the early conquests of the Chaldees in the direction of Idumaea. The name of Bela's ancestor Beor is of a decidedly Chaldee or Aramaean form, like Peor, Pethor, Rehob, and others; and we are expressly told that Balaam, the son of Beor, dwelt in Pethor, which is by the river of the land of the children of his people, i.e. the river Euphrates; and he himself describes his home as being in Aram (<sup><B215></sup>Numbers 22:5; 23:7). Saul again, who reigned over Edom after Samlah, came from Rehoboth by the river Euphrates (<sup><B357></sup>Genesis 36:37). We read in Job's time of the Chaldaeans making incursions into the land of Uz, and carrying off the camels, and slaying Job's servants (<sup><B317></sup>Job 1:17). In the time of Abraham we have the King of Shinar apparently extending his empire so as to make the kings on the borders of the Dead Sea his tributaries, and with his confederates extending his conquests into the very country which was afterward the land of Edom (<sup><B145></sup>Genesis 14:6). Putting all this together, we may conclude with some confidence that Bela, the son of Beor, who reigned over Edom, was a Chaldaean by birth, and reigned in Edom by conquest. He may have been



contemporary with Moses and Balaam. Hadad, of which name there were two kings (<sup><1335></sup>Genesis 36:35, 39), is probably another instance of an Aramaean king of Edom, as we find the name Ben-hadad as that of the kings of Syria or Aram in later history (1 Kings 20). Compare also the name of Hadad-ezer, king of Zobah, in the neighborhood of the Euphrates (<sup><1083></sup>2 Samuel 8:3, etc.). *SEE EDOM; SEE CHALDAEAN.*

4. (Sept. Βαλέκ.) A son of Azaz, a Reubenite (<sup><1335></sup>1 Chronicles 5:8). B.C. post 1618. It is remarkable that his country too was “in Aroer, even unto Nebo and Baal-meon; and eastward he inhabited unto the entering in of the wilderness from the river Euphrates” (8, 9).

### Be'lah

a less correct mode of Anglicizing (<sup><1452></sup>Genesis 46:21) the name of BELA *SEE BELA* (q.v.), the son of Benjamin.

### Be'laite

(Heb. with the art., *hab-Bali'*, γ[ ββηι Sept. ὁ Βαλαί), the patronymic of the descendants of BELA *SEE BELA* (q.v.), the son of Benjamin (<sup><1053></sup>Numbers 26:38).

### Belcher, Joseph, D.D.

a distinguished Baptist minister, was born at Birmingham, England, April 5, 1794, settled in the United States, and died July 10th, 1859. Among his numerous works are: *The Clergy of America: — The Baptist Pulpit of the United States: — Religious Denominations of the United States: — George Whitfield, a Biography.* He also edited *The complete Works of Andrew Fuller*, and the *Works of Robert Hall*, and was engaged in several other literary labors.

### Bel'emus

(Βήλεμος), one of the Samaritans who wrote hostile letters to the Persian king concerning the returned Jews (1 Esdras 2:16); evidently the BISHLAM *SEE BISHLAM* (q.v.) of the genuine text (<sup><1507></sup>Ezra 4:7).

### Belgic Confession

(*Confessio Belgica*), a confession of faith framed by Guido de Bres, of Brabant, and others, about A.D. 1561 in French, and based on Calvinistic

principles. It was translated into the vernacular in 1563, and was received as a symbolical book by the synods of Antwerp in 1566, of Dort in 1571, 1576, 1579, 1581, and 1619; and recognised by that of the Hague in 1651. The copy recognised by the synod of Middelburg in 1581 is an abridgment of the original by Festus Hommius, which afterward became the rule of the Synod of Dort. Both have the same number of articles, and differ only in form, not in spirit. The shorter form is given by Augusti, *Corpus Libror. Syambolicor.* (Elberf. 1827, 8vo); the longer in Niemeyer, *Coll. Confessionum* (Leips. 1840, 8vo). **SEE CONFESSIONS.**

## Belgium

### Picture for Belgium

a minor state of Europe, situated between France, Holland, and Prussia. **SEE EUROPE.**

**I. Church History.** — Christianity is said to have been introduced into Belgium as early as A.D. 42, through Eucharius, one of the seventy disciples; but Maternus (died 130) is generally honored as the apostle of Belgium, through the whole extent of which he planted Christian churches. During the Crusades the Belgian nobility distinguished themselves by their zeal ( **SEE GODFREY of Bouillon**). In the thirteenth, fourteenth, and fifteenth centuries, Belgium was the chief seat of the reformatory movements within the Roman Catholic Church, and produced several religious communities, whose discipline and life formed, by their more Biblical and spiritual character, a favorable contrast to the gross superstitions of the majority of monastic institutions. To these belonged the Beghards and Beguines, the Lollards, and especially the *Fratres Communis Vitae* (*Brethren of the Common Life*). The Reformation of the sixteenth century was opposed by the University of Louvain, and later also by Erasmus, but found many adherents among the people; and its first martyrs, John Esch and Henry Vos, who were burned at Brussels July 1, 1523, were Belgians. The Inquisition introduced by Philip II was unable to crush out the Reformation, and led to the revolution of the seven northern provinces. **SEE HOLLAND.** In the southern provinces the predominance of the Roman Church was secured by Alexander of Parma, and fortified by the Jesuits. Jansenism (q.v.) arose in Belgium, but did not long survive, as a distinct organization, the first condemnatory decrees of the pope. The edict of toleration (Oct. 13, 1781), by which Joseph II restrained the

spiritual authority of the pope, declared marriage a civil contract, and suppressed all monastic societies, merging them into one "Fraternity of Charity," met with a violent opposition. The states were against him and refused to pay taxes, and the emperor had to make important concessions. The union of Belgium with Holland after the overthrow of the Napoleonic rule greatly dissatisfied the Roman Catholic party, which united with the Liberal opposition for the overthrow of the Dutch rule and the establishment of an independent kingdom of Belgium (1830). The new Constitution, a compromise between the two parties, gave to the Roman Catholic party the greatest independence of the state and a liberal support, but compelled it, on the other hand, to consent to the establishment of an unlimited liberty of religion. The subsequent history of Belgium is a strife of these parties especially with regard to the support which the state is to give to the Church in questions of both an ecclesiastical and political nature (education, charitable institutions, etc.). The "Catholic" party is numerically stronger than in any other European Parliament. Among its distinguished men belong DeMerode, Count de Theux, Dechamps, Malou, Dedecker. It split, however, into two subdivisions, one of which, the more ultramontane, wished to overthrow the compromise with the Liberals and put an end to religious toleration, while the other, the Constitutional, declared themselves for a faithful adherence to the Constitution. This latter view is by far the most prevailing.

**II. Ecclesiastical Statistics.** — The total population of Belgium was, at December 31, 1888, 5,974,743. In 1886 the avowed non-Catholic population was stated as about 18,000 (of a total population of about 4,500,000), among whom were about 15,000 Protestants, Lutherans, Reformed, and Anglicans, and about 3000 Jews, besides many promiscuous, and some of no religious persuasion. Of late the number of Protestants has increased more rapidly than that of the Roman Catholics, and a number of Protestant congregations have been formed, consisting entirely of converts from the Roman Catholic Church (one in Brussels alone counts more than one thousand converts). Helfferich (see below, the literature on Belgium) estimated the Protestant population in 1848 at about 25,000, which statement may have been a little too high, though there can be no doubt that the Protestant population at present amounts to over 20,000 souls. There are two different nationalities in Belgium, the Flemish (German) and Walloon (French). The Roman Catholic Church has her stronghold among the former. Of the four universities, one, Louvain, is

Free Catholic, established and controlled entirely by the bishops; one, Brussels, is Liberal and Catholic; two, Ghent and Liege, are state universities, in which, therefore, professors of both parties are to be found. There is one archbishop at Mechlin, and five bishops (Bruges, Namur, Tournay, Liege, and Ghent). There are six larger and six smaller seminaries for the training of the clergy. The appropriations made for all religious denominations acknowledged by the state amounted in 1859 to 4,051,942 fr. 75 cts. There are over 1200 conventual houses, inhabited by some 4000 monks and 21,000 nuns. The Jesuits at Brussels continue the greatest literary work ever undertaken by the order, the *Acta Sanctorum* (q.v.). The religious orders conduct a large number of boarding-schools, and the primary instruction is almost everywhere in their hands (in particular, in the hands of the Brothers of the Christian Schools). The number of the members of the religious associations was, in 1856, 14,853, viz., 2523 men and 12,330 women, and it is rapidly increasing. The leading periodicals of the Roman Catholics are, *Revue Catholique de Louvain*; *Precis historiques et litteraires*, a semi-monthly, published by the Jesuits in Brussels; the *Journal historique et litteraire*, a monthly, published at Liege by Kersten. The most influential among the many political organs of the Catholic party is the *Journal de Bruxelles*.

The largest body of Protestants is the Protestant Union, which is recognised and supported by the state, and in 1854 embraced fourteen congregations, two of which (Mary Hoorbecke, near Ghent, and Dour, in Hennegan) date from the time of the Reformation. The number of preachers in 1859 was sixteen. The annual synod consists of all the preachers and two or three lay delegates of every congregation. The Evangelical Society (*Société Evangelique Belge*), which formed itself in Brussels in 1835, after the model of the evangelical societies of Paris and Geneva, has established a considerable number of congregations, which increases annually. It had, in 1864, 20 churches and stations, 18 pastors and evangelists, 12 schools attended by 675 children, and a membership of from 6000 to 7000. The Episcopal Church of England has four congregations, the Lutherans one, at Brussels, in which city there are also two independent religious associations. The Bible Society had distributed (up to 1859) about two hundred thousand copies of the Bible.

**III. Literature.** — Dufau, *La Belg. Chretienne* (Liege, 1847, incomplete, reaching as far as the time of the Carlovingians); Helfferich, *Belgien in politischer, kirchlicher, padagogischer. u. artistisch r Beziehung*

(Pforzheim, 1848); Horn, *Statist. Gemalde des Konigr. Belgien* (Dessau, 1853); Schem, *Eccl. Year-book*, p. 130, 197.

## Be'lial

stands often, in the Auth. Vers. (after the Vulg.), as a proper name for the Hebrews word **ל [YI B]** (*Beliya'al*, Sept. usually translates **λοιμός**, **παράνομία**, etc.), in accordance with <sup><0765></sup>2 Corinthians 6:15. This is particularly the case where it is connected with the expressions **vyaa** *man of*, or **^B**, *son of*; in other instances it is translated by “wicked,” or some equivalent term (<sup><0539></sup>Deuteronomy 15:9; <sup><0408></sup>Psalms 41:8; 101:3; <sup><062></sup>Proverbs 6:12; 16:27; 19:28; <sup><0011></sup>Nahum 1:11, 15). There can be no question, however, that the word is not to be regarded as a proper name in the O.T.; its meaning is *worthlessness*, and hence *recklessness*, *lawlessness*. Its etymology is uncertain: the first part, **yl B** = *without*; the second part has been variously connected with **l wφ**, *yoke*, as in the Vulg. (<sup><0722></sup>Judges 19:22), in the sense of *unbridled*, *rebellious*; with **hl [;** *to ascend*, as = *without ascent*, that is, *of the lowest condition*; and lastly with **l [y;** *to be useful*, as = *without usefulness*, that is, *good for nothing* (Gesenius, *Thesaur.* p. 209). The latter appears to be the most probable, not only in regard to sense, but also as explaining the unusual fusion of the two words, the 9 at the end of the one and at the beginning of the other leading to a *crasis*, originally in the pronunciation, and afterward in the writing. The expression *son* or *man of Belial* must be understood as meaning simply a worthless, lawless fellow (Sept. **παράνομος**). It occurs frequently in this sense in the historical books (<sup><0722></sup>Judges 19:22; 20:13; <sup><0016></sup>1 Samuel 1:16; 2:12; 10:27; 25:17, 25; 30:22; <sup><0037></sup>2 Samuel 16:7; 20:1; <sup><0210></sup>1 Kings 21:10; <sup><0437></sup>2 Chronicles 13:7), and only once in the earlier books (<sup><0533></sup>Deuteronomy 13:13). The adjunct **vyaa**s occasionally omitted, as in <sup><0236></sup>2 Samuel 23:6, and <sup><0548></sup>Job 34:18, where **l [YI B]** stands by itself, as a term of reproach. The later Hebrews used **ῥακά** and **μωρέ** in a similar manner (<sup><0122></sup>Matthew 5:22); the latter is perhaps the most analogous; in. *1 Samuel* 25, 25, Nabal (**l bn**; = **μωρός**) is described as a man of Belial, as though the terms were equivalent.

In the N.T. the term appears (in the best MSS.) in the form **Βελίαρ**, and not **Βελίαλ**, as given in the Auth. Vers. (So in the *Test. XII Patr.* p. 539, 587, 619, etc.) The change of **λ** into **ρ** was common; we have an instance

even in Biblical Hebrew, *Mazzaroth* (<sup><1888></sup>Job 38:32) for *mazzaloth* (<sup><1271></sup>2 Kings 23:5); in Chaldee we meet with *axrj* ifor *μyxæj* } and various other instances; the same change occurred in the Doric dialect (*φαῦρος* for *φαῦλος*), with which the Alexandrine writers were most familiar. The term, as used in <sup><1765></sup>2 Corinthians 6:15, is generally understood as an appellative of Satan, as the personification of all that was bad; Bengel (*Gnomon*, in loc.) explains it of Antichrist, as more strictly the opposite of Christ. By some it is here explained as referring to a daemon (Castell, *Lex.* s.v. *Beliar*), or Satan himself (comp. <sup><1012></sup>Ephesians 2:2); but in the O.T. it never has this meaning (Michaelis, *Supplem.* p. 1119).

## Belief

in its general acceptation, denotes a persuasion or an assent of the mind to the truth of any proposition. "In this sense belief does not relate to any particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in a more restricted sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we *believe* snow to be white, but that we *know* it is white.

In the original structure of our mental constitution, a firm foundation has been laid for the perception of truth. We set out in our intellectual career with believing, and that, too, on the strongest of all evidence, so far as we are concerned—the evidence of consciousness. Dr. Reid, in his *Inquiry into the Human Mind*, seems to think that we have been endowed with two original principles—a principle of veracity and a principle of credulity—both of which he regards as original instincts. The first of these is a propensity to speak and to use the signs of language, so as to convey our real sentiments. "When I reflect upon my actions most attentively," says Dr. Reid, "I am not conscious that, in speaking truth, I am influenced on ordinary occasions by any motive, moral or political. I find that truth is always at the door of my lips, and goes forth spontaneously if not held back. It requires neither good nor bad intention to bring it forth, but only that I be artless and undesigning. There may, indeed, be temptations to falsehood which would be too strong for the natural principle of veracity, unaided by the principles of honor and virtue; but, where there is no such temptation, we speak truth by instinct." That there is such an original tendency both to speak the truth and to believe, we readily admit; and it is

the possession of such a principle which fits us for appreciating evidence and feeling the force of argument. If by the word instinct be meant an original principle of our nature, we are not disposed to object to the use of the expression by Dr. Reid in speaking of our tendency to believe; but there seems to be no necessity for the assertion of two original principles, the one leading us to speak, and the other to believe the truth. It is enough, surely, that we set out at first with a tendency to believe dogmatically and firmly, and are thus far unacquainted with doubt or error. If such be the original framework of our constitution, truth will ever, while we retain our nature, be our native element, and therefore always more familiar to us than falsehood. There may be temptations to forget this characteristic element of nature, and to transgress the boundary of truth; but in doing so we are violating the original law of our mental structure, and the moment that the unnatural pressure is removed, the mind will return to its former tendency to speak truth rather than falsehood. Thus formed, we are prepared to believe, in the first instance, every thing indiscriminately; but when reluctantly compelled to admit the existence of falsehood, we do not, because we cannot, part with the original tendency to believe. Hesitation and doubt are introduced, not so, however, as to destroy our nature; but, still retaining our partiality for the truth, we come precisely into that situation which is the best fitted for balancing probabilities, and weighing the evidence for and against any statement which is presented to us. We still incline decidedly toward the truth, and yet we are aware of the existence of falsehood, and to some extent, therefore, guarded against it. There is no necessity, however, for an original principle of credulity in opposition to that of veracity. It is sufficient that truth is the rule, falsehood the exception; and if the inclination preponderates in favor of the rule, we require no more than a simple knowledge that there are exceptions. Thus it is that man has been provided by his Creator with a standard by means of which he may judge of the truth and reality of things. And while, therefore, we define belief to be the agreement or disagreement of objects and qualities with this state of things, it must be borne in mind that the primary laws of consciousness, the ultimate conditions of thought, are the means according to which this agreement or disagreement is ascertained. The standard of truth lies deep in the constitution of man, and if he fails to judge rightly in reference to any statement, the error is to be found, not in the standard, but in a perverse misapplication of the standard. And herein lies the difference in the opinions of men. They are each of them provided with an unerring standard in so far as they are concerned. They do not,

because they cannot disbelieve the primary laws of thought or self-consciousness; but in the application of these they commence a system of error, and therefore of doubt, leading at length to disbelief. The original belief is certain, because the standard is certain on which it is grounded; and could all other facts and events be brought back to the same standard, the judgment, as to their truth or falsehood, would, so far as we are concerned, be unerring. Now the great design for which, in every case of doubt or disputation, evidence and arguments of every kind are adduced is, that the appeal may be carried through a variety of different steps to this, the highest, the purest, the most certain of all earthly tribunals—the reason, not of an individual man, but of humanity. This is the common platform on which men of all characters, of all sects, of all opinions, may meet in cordial agreement. The principles are the common property of the race in general; they are the conditions in virtue of which they assert their position in the world as rational and intelligent creatures. Without such common principles all evidence would be powerless, all argument unavailing. Without an original standard of truth in his own breast, this world would have become a state of universal scepticism; nay, rather, for such a state of things is impossible, there would have been no ground for either belief or doubt, affirmation or denial” (Gardner, *Cyclopaedia*). On the relation of the will to belief we cite the following from Hopkins (*Lowell Lectures*, 1844). “It is true within certain limitations, and under certain conditions, and with respect to certain kinds of truth, that we are not voluntary in our belief; but then these conditions and limitations are such as entirely to sever from this truth any consequence that we are not perfectly ready to admit. We admit that belief is in no case directly dependent on the will; that in some cases it is entirely independent of it; but he must be exceedingly bigoted, or unobservant of what passes around him, who should affirm that the will has no influence. The influence of the will here is analogous to its influence in many other cases. It is as great as it is over the objects which we see. It does not depend upon the will of any man, if he turns his eyes in a particular direction, whether he shall see a tree there. If the tree be there he must see it, and is compelled to believe in its existence; but it was entirely within his power not to turn his eyes in that direction, and thus to remain unconvinced, on the highest of all evidence, of the existence of the tree, and unimpressed by its beauty and proportion. It is not by his will directly that man has any control over his thoughts. It is not by willing a thought into the mind that he can call it there, and yet we all know that, through attention and habits of association, the subjects of our thoughts are to a



great extent directed by the will. It is precisely so in respect to belief; and he who denies this, denies the value of candor, and the influence of party spirit, and prejudice, and interest on the mind. So great is this influence, however, that a keen observer of human nature, and one who will not be suspected of leaning unduly to the doctrine I now advocate, has supposed it to extend even to our belief of mathematical truth. ‘Men,’ says Hobbes, ‘appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them, which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man’s ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man’s right of dominion, or to the interest of men who have dominion, that the three angles of a triangle should be equal to two angles of a square, that doctrine should have been, if not disputed yet by the burning of all books of geometry, suppressed, as far as he whom it concerned was able.’ ‘This,’ says Hallam, from whose work I make the quotation, ‘does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community.’ Let a man who hears the forty-seventh proposition of Euclid announced for the first time trace the steps of the demonstration, and he *must* believe it to be true; but let him know that as soon as he does perceive the evidence of that proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know — he does not see it to be so. So far, then, from finding in this law of belief, the law by which it is necessitated on condition of a certain amount of evidence perceived by the mind, an excuse for any who do not receive the evidence of the Christian religion, it is in this very law that I find the ground of their condemnation. Certainly, if God has provided evidence as convincing as that for the forty-seventh proposition of Euclid, so that all men have to do is to examine it with candor, then they must be without excuse if they do not believe. This, I suppose, God has done. He asks no one to believe except on the ground of evidence, and such evidence as ought to command assent. Let a man examine this evidence with entire candor, laying aside all regard for consequences or results, simply according to the laws of evidence, and then, if he is not convinced, I

believe God will so far forth acquit him in the great day of judgment. But if God has given man such evidence that a fair, and full, and perfectly candid examination is all that is needed to necessitate belief, then, if men do not believe, it will be in this very law that we shall find the ground of their condemnation. The difficulty will not lie in their mental constitution as related to evidence, nor in the want of evidence, but in that moral condition, that state of the heart, or the will, which prevented a proper examination. ‘There seems,’ says Butler, ‘no possible reason to be given why we may not be in a state of moral probation with regard to the exercise of our understanding upon the subject of religion, as we are with regard to our behavior in common affairs. The former is a thin, as much within our power and choice as the latter.’” On the relations of Belief to Faith, *SEE FAITH*.

### Believers

In the early Church this term (*πιστοί*, *fideles*) was applied strictly to the believing or baptized laity, in contradistinction to the clergy or the catechumens. They had many titles, honors, and privileges, which raised them above the catechumens. They were called “the illuminated,” “the initiated,” “the perfect,” “the favorites of heaven.” They alone could partake of the Lord’s Supper, the catechumens being previously dismissed; they joined in all the prayers of the Church; they alone used the Lord’s Prayer, for the catechumens were not allowed to say “Our Father;” and they were auditors of all discourses made in the church. — Bingham, *Orig. Eccles.* bk. i, ch. 3 and 4.

### Belknap, Jeremy, D.D.

was born at Boston, June 4, 1744, and graduated at Harvard in 1762. In 1767 he was ordained pastor of the Congregational Church at Dover, N.H., where he labored for over 20 years. In 1787 he became pastor at Boston, where he died, June 20, 1798. He was one of the founders of the Massachusetts Historical Society, and devoted much of his time to the promotion of its objects. Among his writings are the *History of New Hampshire* (1784-1792, 3 vols.); *American Biography* (1794-1798, 2 vols.); and a number of political and religious tracts, besides occasional sermons. — Allen, *Biog. Dict.* s.v.

## Bell

### Picture for Bell

(<sup>^</sup>/m[Pi] *paamon*’, something *struck*; Sept. **ῥοῖσκος**; Vulg. *tintinnabulum*; <sup><0283></sup>Exodus 28:33, 34; 39:25, 26; also **חלצות** *metsillah*’, *tinkling*; Sept. **χαλίνος**; <sup><3140></sup>Zechariah 14:20).

**I.** The first bells known in history are those small golden bells which were attached to the lower part of the blue robe (the robe of the ephod) which formed part of the dress of the high-priest in his sacerdotal ministrations (<sup><0283></sup>Exodus 28:33, 34; comp. Eccus. 45, 11). They were there placed alternately with the pomegranate-shaped knobs, one of these being between every two of the bells. The number of these bells is not mentioned in Scripture; but tradition states that there were sixty-six (Clem. Alex. *Stromata*, p. 563), or, according to the Jews, seventy-two (Jarchi, in loc.) We need not seek any other reason for this rather singular use of bells than that which is assigned: “His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not” (<sup><0283></sup>Exodus 28:35); by which we may understand that the sound of the bells manifested that he was properly arrayed in the robes of ceremony which he was required to wear when he entered the presence-chamber of the Great King; and that as no minister can enter the presence of an earthly potentate abruptly and unannounced, so he (whom no human being *could* introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (<sup><0100></sup>Luke 1:9, 10). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass (comp. <sup><0102></sup>Luke 1:21). To this (lay bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. **SEE ANKLET**. The little girls of Cairo wear strings of them round their feet (Lane, *Mod. Egypt.* 2, 370), and at Koojar Mungo Park saw a dance “in which many performers assisted, all of whom were provided with little bells fastened to their. legs and arms.”

“BELLS OF THE HORSES” are mentioned in <sup><3140></sup>Zechariah 14:20, and may have been such as were attached to the bridles or foreheads, or to belts around the necks of horses trained for war, that they might thereby be

accustomed to noise and tumult, and not by their alarm expose the riders to danger in actual warfare. Hence a person who had not been tried or trained up to any thing was by the Greeks called ἀκωδώνιστος, “one not used to the noise of a bell,” by a metaphor taken from horses. The mules employed in the funeral pomp of Alexander had at each jaw a golden bell. It does not appear, however, that this was a use of horse-bells with which the Jews were familiar. The Hebr. word is almost the same as 𐤎𐤃𐤁 𐤊𐤁𐤂 *metsiltayim*, “a pair of cymbals;” and as they are supposed to be inscribed with the words “Holiness unto the Lord,” it is more probable that they are not bells, but “concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament” (Jahn, *Bibl. Arch.* § 96). Indeed, they were probably the same as the 𐤍𐤃𐤁𐤁𐤂𐤂 *saharonim*, “ornaments;” Sept. μηνίσκοι (<sup><218></sup>Isaiah 3:18; <sup><182></sup>Judges 8:21), *lunulae* of gold, silver, or brass used as ornaments, and hung by the Arabians round the necks of their camels, as we still see them in England on the harness of horses. They were not only ornamental, but useful, as their tinkling tended to enliven the animals; and in the caravans they thus served the purpose of our modern sheep-bells. The laden animals, being without riders, have bells hung from their necks, that they may be kept together in traversing by night the open plains and deserts, by paths and roads unconfined by fences and boundaries, that they may be cheered by the sound of the bells, and that, if any horse strays, its place may be known by the sound of its bell, while the general sound from the caravan enables the traveler who has strayed or lingered to find and regain his party, even in the night (Rosenmuller, *Morgenl.* 4, 441). That the same motto, *Holiness to the Lord*, which was upon the mitre of the highpriest, should, in the happy days foretold by the prophet, be inscribed even upon the bells of the horses, manifestly signifies that all things, from the highest to the lowest, should in those days be sanctified to God (Hackett’s *Illustra. of Script.* p. 77). **SEE BRIDLE.**

It is remarkable that there is no appearance of bells of any kind on the Egyptian monuments. Quite a number of bronze bells, with iron tongues, were discovered, however, among the Assyrian ruins in a caldron at Nimroud by Mr. Layard, and are now in the British Museum. They vary in size from about 2 to 3 inches in height, and 1 to 2 inches in diameter, and in shape do not differ materially from those now in use among us (see Layard’s *Babylon and Nineveh*, p. 150).

**II.** Bells were not introduced into the Christian Church till a comparatively late period. Several inventions were common before the introduction of bells. In Egypt they seem to have used trumpets, in imitation of the Jews; and the same custom prevailed in Palestine in the sixth century. In some monasteries they took the office by turns of going about to every one's cell, and calling the monks to their devotions by the sound of a hammer: this instrument was called the *night signal* and *awakening instrument*. Paulinus, the bishop of Nola, in Campania, who died A.D. 431, is usually regarded as the inventor of bells; and hence the terms *nola* and *campana* are supposed to be derived. There is reason, however, to believe that this is a mistake, as it is remarkable that no mention of bells is made in his epistles, in his poems, or in the account of his life, which was compiled from his own works and the panegyrics of his contemporaries. The word *campana* is probably derived from *ces Campanum*, mentioned by Pliny, the metal preferred for bells. The use of bells was not known in the Eastern Church till the year 865, when Ursus Patrisiacus made a present of some to Michael, the Greek emperor, who first built a tower in the church of Sancta Sophia in which to hang them. It is generally thought that Sabinianus, who succeeded Gregory the Great in 604, introduced them into the Latin Church, and applied them to ecclesiastical purposes. Baronius speaks of the use of the, *Tintinnabula* in the earliest ages of the Church (*Ann.* A.D. 58 and 64), and Giraldus Cambrensis says that *portable* bells were used in England in the time of SS. Germanus and Lupus, i.e. about 430. From all which it appears that small portable bells were in use in the Church in very ancient times, and that the large church-bells were not introduced until a later period. Certain it is, however, that there were bells in the church of St. Stephen, at Sens, in 610, the ringing of which frightened away the besieging army of King Clothaire II, which knew not what they were. Yet Bede, in his *Ecclesiastical History* (lib. 4, c. 23), about 670, says, "audivit subito in aere notum campanae sonum quo ad orationes excitari solebant." A form of speaking which would imply that they were at that period in general use; and Staveland refers to Spelman's *Concil.* tom. 1, fol. 62, 64, where it is stated that Oudoceus, bishop, or archbishop, of Llandaff, about A.D. 550, took down the bells and crosses of his church as part of a sentence of excommunication. Ingulphus relates how Turketul, abbot of Croyland, who died about 870, gave one notable great bell to the abbey-church, which he called *Guthlac*, and afterward abbot Egelric gave six more, named *Bartholomew*, *Bettelmus*, *Terketul*, *Tatwyn*, *Pega*, and *Bega*; and he adds, "Non erat tune tanta consonantia campanarum in tota

Anglia.” (See Maitland, *Dark Ages*, p. 251.) Proofs exist that bells were common in France as early as the Seventh and eighth centuries. During the reign of Charlemagne they became common in France and Germany. Bells were first hung in towers separate from the church (campanili); later, the tower was joined to the church. In Italy, Greece, the Ionian Isles, and Sweden, the towers are yet usually separate. As early as the eighth century bells were dedicated with religious ceremonies very similar to those used in baptism. They were sprinkled with holy water; exorcism was spoken over them, to free them from the power of evil spirits; a name was given them (as early as the tenth century); a blessing was pronounced; and they were anointed. Later, their ringing was supposed to drive away evil spirits, pestilence, and thunder-storms. Being thus made objects of religious faith and affection, they were ornamented in the highest style of the sculptor’s art with scenes from the Bible and other religious subjects. The largest bells are the one at Moscow, 488,000 lbs.; at Toulouse, 66,000 lbs.; at Vienna, 40,000 lbs.; Paris, 38,000 lbs.; Westminster Abbey, 37,000 lbs. The usual composition of bells is four parts of copper and one of tin. The proportions are sometimes varied, and bismuth and zinc added. Legends of large parts of silver in certain bells, as at Rouen, have been found by chemical analysis to be fabulous. Strength of tone in bells depends upon the weight of metal, depth of tone upon the shape. By varying these chimes are produced. (See Thiers, *Des Cloches* [Paris]; Harzen, *Die Glockengiesserei* [Weimar, 1854]; Otto, *Glockenkunde* [Leipzig, 1857]; Chrysander, *Historische Nachrichten von Kirchenglocken*.)

The BLESSING OF BELLS in the Romish Church is a most extraordinary piece of superstition. They are said to be consecrated to God, that he may bestow upon them the power, not of striking the ear only, but also of touching the heart. When a bell is to be blessed, it is hung up in a place where there is room to walk round it. Beforehand, a holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a basin and ewer, and a crumb of bread, are prepared. There is then a procession from the vestry, and the officiating priest, having seated himself near the bell, instructs the people in the holiness of the action he is going to perform, and then sings the *Miserere*. Next, he blesses some salt and water, and offers a prayer that the bell may acquire the virtue of guarding Christians from the stratagems of Satan, of breaking the force of tempests, and raising devotion in the heart, etc. He then mixes salt and water, and, crossing the bells thrice, in the name of the Father, the Son, and the Holy Ghost,

pronounces over each, "God be with you." This being done, he dips the *aspergillum*, or sprinkler, in the holy water, and with it washes the bell; during this ablution psalms are sung. After this, a vessel, containing what they call *oil for the infirm*, is opened by the dean, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, signing it with the sign of the cross. The twenty-eighth psalm being then sung, the bell is marked with seven other crosses, during which the priest honors the bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands godfather to the bell, and from that time it bears his name. It is then perfumed with incense and myrrh, which, in a prayer used on the occasion, is called *the dew of the Holy Ghost*. For the full forms, see Migne, *Liturgie Catholique*, p. 368; Boissonnet, *Dict. des Ceremonies*, 1, 886. The practice of consecrating and baptizing bells is a modern invention. Baronius refers the origin to the time of John 13, A.D. 968, who consecrated the great bell of the Lateran Church, and gave it the name of John. The practice, however, appears to have prevailed at an earlier period; for in the *capitulars* of Charles the Great it is censured and prohibited. The rituals of the Romanists tell us that the consecration of bells is designed to represent that of pastors; that the ablution, followed by unction, expresses the sanctification acquired by baptism; the seven crosses show that pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that as the smoke of the perfume rises in the bell, and fills it, so a pastor, adorned with the fullness of God's spirit, receives the perfume of the vows and prayers of the faithful.

The TOLLING of bells at funerals is an old practice. It was a superstitious notion that evil spirits were hovering round to make a prey of departing souls, and that the tolling of bells struck them with terror. In the Council of Cologne it is said, "Let bells be blessed, as the trumpets of the church militant, by which the people are assembled to hear the word of God, the clergy to announce his mercy by day, and his truth in their nocturnal vigils; that by their sound the faithful may be invited to prayers, and that the spirit of devotion in them may be increased." The fathers have also maintained that daemons, affrighted by the sound of bells calling Christians to prayer, would flee away, and when they fled the persons of the faithful would be secure; that the destruction of lightnings and whirlwinds would be averted, and the spirits of the storm defeated. Durand says, in his *Rationale* of the Roman Church, "that for expiring persons bells must be tolled, that people

may put up their prayers. This must be done twice for a woman and thrice for a man; for an ecclesiastic as many times as he had orders; and at the conclusion a peal of all the bells must be given, to distinguish the quality of the persons for whom the people are to offer up their prayers." The uses of bells, according to the Romish idea, are summed up in the following distich, often inscribed on bells:

*“Laudo Deum verum; plebem voco; congreo cle’ um;  
Defunctos ploro; pestem fugo; festaqua honoro.”*

“I praise the true God; I call the people; I assemble the clergy; I lament the dead; I drive away infection; I honor the festivals.” The following are the names, kinds, and offices of bells used in churches and “religious houses:”

1. *Squilla* or *scilla*, a little bell hung in the refectory, near the abbot’s seat, which he rang to signify the end of the repast. It was also used to procure silence when there was too much noise.
2. *Cymbalum*, used in the cloister.
3. *Nola*, in the choir.
4. *Campana*, in the Campanile (q.v.); perhaps used when there was only one church-bell.
5. *Signum*, in the church-tower. The *Campana sancta*, vulgarly called in the country the “Sance-bell,” was rung when the priest said the *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth*.

Matthew Paris says that it was forbidden to ring the bells during a period of mourning; and the Church of Rome retains to this day the custom of not suffering the bells to sound during the period from Good Friday to Easter Day. For an amusing paper on “Bells,” see Southey’s *Doctor*, vol. 1, Bergier, s.v. “Cloche;” Bingham, *Orig. Eccles.* bk. 8, ch. 7, § 15; Martene, *De Ant. Eccles. Ritibus*, t. 2; Landon, *Eccles. Dictionary*, s.v. “Bells;” Coleman, *Ancient Christianity*, ch. 13, § 9; *Quarterly Review* (Lond.), Oct. 1854, art. 2.

### Bell, Andrew, D.D.

inventor of what is called the *Lancasterian School System*, was born at St. Andrew’s, 1752, and educated at the University there. Taking orders in the Church of England, he was appointed chaplain at Fort St. George, and



minister of St. Mary's church at Madras. Here he commenced instructing gratuitously the orphan children of the military asylum, and made the first attempt at the system of *mutual* instruction. On his return to England he published in London, in 1797, *An Experiment made at the Mule Asylum at Malras, suggesting a System by which a School or Family may teach itself under the superintendence of the Master or Parent*. The pamphlet attracted but little attention until, in the following year, Joseph Lancaster opened a school in Southwark for poor children, supported by subscription, and conducted upon this system. It was so successful that similar schools were established elsewhere. The education of the poor being undertaken on so large a scale by a sectarian, the subscribers being also in the main dissidents from the Church of England, caused some alarm in the leading members of that church. Bell was opposed to Lancaster, and in 1807 was employed to establish schools where the Church doctrine would be taught, and to prepare books for them. Funds were provided, and the rivalry, by stimulating both parties to exertion, resulted in nothing but good; though the particular feature, that of mutual instruction with the help of a master only, has been found to require very material modifications. Dr. Bell, as a reward for his labors, was made a prebendary of Westminster. He died at Cheltenham, January 28, 1832, leaving over \$600,000 for educational purposes.

### Bell, William, D.D.

an English divine, was born about 1731, and was educated at Magdalen College, Cambridge. He became prebendary of St. Paul's, and throughout a long life was noted for his piety, learning, and benevolence. In 1810 he founded eight new scholarships at Cambridge for the benefit of sons of poor clergymen. He died at Westminster in 1816. His writings include *An Inquiry into the divine Mission of John the Baptist and of Christ* (Lond. 1761, 8vo; 3d ed. 1810); *Defence of Revelation* (1756, 8vo); *Authority, Nature, and Design of the Lord's Supper* (1780, 8vo); *Sermons on various Subjects* (Lond. 1817, 2 vols. 8vo). — Darling, *Cyclopaedia Bibliographica*, 1, 233; Allibone, *Dictionary of Authors*, 1, 161.

### Bell, Book, and Candle

In the Romish Church the ceremony of excommunication was formerly attended with great solemnity. Lamps or *candles* were extinguished by being thrown on the ground, with an imprecation that those against whom

the excommunication was pronounced might be extinguished by the judgment of God. The summons to attend this ceremony was given by the ringing of a *bell*, and the curses accompanying it were pronounced out of a *book* by the priest. Hence the phrase of “cursing by bell, book, and candle.” The following account, from the articles of the General Great Curse, found at Canterbury A.D. 1562, is set down by Thomas Becon, in the *Reliques of Rome*. This was solemnly thundered out once in every quarter — that is, as the old book saith; — “The Fyrst Sondag of Advent, at comyng of our Lord Jhesu Cryst: The fyrst Sondag of Lenten: The Sondag in the Feste of the Trynyte: and Sondag within the Utas (Octaves) of the Blessed Vyrgin our Lady St. Mary.’ At which Action the Prelate stands in the Pulpit in his *Aulbe*, the Cross being lifted up before him, and the Candles lighted on both sides of it, and begins thus, ‘By Authority God, Fader, Son, and Holy-Ghost, and the glorious Mother and Mayden, our Lady St. Mary, and the Blessed Apostles Peter, and Paul, and all Apostles, Martyrs, Confessors, Vyrgyne, and the hallows of God; All thos byn accursed that purchases Writts, or Letters of any Leud Court, or to let the Processe of the Law of Holy Chirch of Causes that longen skilfully to Christen Court, the which should not be demed by none other Law; And all that maliciously bereaven Holy Chirch of her right, or maken Holy Chirch lay fee, that is hallowed and Blessed. And also all thos that for malyce or wrathe of Parson, Vicare, or Priest, or of any other, or for wrongfull covetyse of himself withholden rightful Tyths, and Offerings, Rents, or Mortuaries from her own Parish Chirch, and by way of covetyse fals lyche taking to God the worse, and to hemself the better, or else torn him into another use, then hem oweth. For all Chrysten Man and Women been hard bound on pain of deadly Sin, not onlyche by ordinance of Man, but both in the ould Law, and also in the new Law, for to pay trulyche to God and holy Chirch the Tyth part of all manner of encrease that they winnen trulyche by the Grace of God, both with her travell, and alsoe with her craftes whatsoe they be truly gotten.’ And then concludes all with the Curse it self, thus, ‘And now by Authoritie aforesaid we Denounce all thos accursyd that are so founden guyltie, and all thos that maintaine hem in her Sins or gyven hem hereto either help or counsell, soe they be departed froe God, and all holi Chirch: and that they have noe part of the Passyon of our Lord Jhesu Cryst, ne of noe Sacraments, ne no part of the Prayers among Christen Folk: But that they be accursed of God, and of the Chirch, froe the sole of her Foot to the crown of her hede, sleaping and waking, sitting and standing, and in all her Words, and in all her Werks; but if they have noe Grace of God to amend

hem here in this Lyfe, for to dwell in the pain of Hell for ever withouten End: Fiat: Fiat. Doe to the Boke: Quench the Candles: Ring the Bell: Amen, Amen.’ And then the Book is clapped together, the Candles blown out, and the Bells rung, with a most dreadful noise made by the Congregation present, bewailing the accursed persons concerned in that Black Doom pronounced against them.”

### Bellamy, Joseph, D.D.

an eminent New England divine, was born at New Cheshire, Conn., 1719, and graduated at Yale College 1735. He began to preach at 18, and in 1740 was ordained pastor of the church in Bethlehem, Conn. In the great revival which soon after spread over New England, he was widely useful. He died March 6, 1790. His later years were spent (in addition to his pastoral labors) in teaching theology to students, who resorted to him in numbers. He was accustomed to give his pupils a set of questions, and also lists of books on the subjects of the questions; they were afterward made topics of examination on the part of the teacher, and of essays or sermons by the pupil. Many of the most prominent divines of New England in the last generation were Bellamy’s students. He was less successful as a writer than as a teacher, though some of his books are still published. His *True Religion delineated* (Boston, 1750) went through many editions in this country and in Great Britain. He also published *Theron, Paulinus, and Aspasia, or Letters and Dialogues upon the Nature of Love to God*, etc. (1759); an *Essay on the Nature and Glory of the Gospel of Jesus Christ*, etc. (1762); *The Half-way Covenant* (1769); and a number of occasional sermons, with various controversial pamphlets, all of which may be found in his *Works* (N. Y. 1811, 3 vols. 8vo; 2d ed. Boston, 2 vols. 8vo), with memoir. A careful review of his writings, by Dr. Woodbridge, is given in the *Literary and Theological Review*, 2, 58. Sprague, *Ann.* 1, 504. **SEE NEW ENGLAND THEOLOGY.**

### Bellarmino, Robert

(*Roberto Francesco Romulo Bellarmino*), was born at Monte Pulciano, Tuscany, Oct. 4, 1542, being nephew, on his mother’s side, of Pope Marcellus II. His father, intending him for civil life, sent him to the University of Padua; but the bent of his mind was toward theology, and in 1560 he entered the society of the Jesuits. His remarkable talents and progress in knowledge induced his superiors to order him to preach while

‘a yet he was only a deacon; and at Mondovi, Florence, Padua, and Louvain, his talents as a preacher were first known. In 1569 he was admitted to the priesthood, and in the year following lectured on theology at Louvain, being the first Jesuit who had done so. He preached also in Latin with great repute. Upon his return to Rome in 1576, Pope Gregory XIII appointed him lecturer in controversial divinity in the new college (*Collegium Romanum*) which he had just founded; and Sixtus V sent him with Cardinal Cajetan into France, in the time of the League, to act as theologian to that legation, in case any controversy should arise with the Protestants, for which his studies during his residence in the Netherlands had eminently fitted him. In 1598 he was elevated to the purple by Clement VIII, and in 1601 he was made archbishop of Capua. This see he held only four years, and resigned it on being appointed librarian of the Vatican, refusing to retain a bishopric at which he could not reside. He would have been elected pope had not the cardinals feared the degree of power which the Jesuits might have attained with one of their body on the papal throne. Bellarmine died on the 17th of September, 1621, aged sixty-nine, with the reputation of being one of the most learned controversialists in Europe. It is curious that the favorite maxim of such an acute and learned controversialist was, “that an ounce of peace is worth a pound of victory.” The chief work of Bellarmine is his *Body of Controversy* (“*De Controversiis Christianae fidei*,” etc.), first printed at Ingoldstadt, in 3 vols. fol., 1587-88-90. Another edition, corrected by himself, appeared at Venice, which was reprinted at Paris in 1602. In 1608 another edition (that of the *Triadelphii*) was put forth at Paris, corrected and augmented upon a Memoir published by the author at Rome in 1607, entitled *Recognitio librorum omnium R. B. ab ipso edita*. In this celebrated work Bellarmine generally lays down the positions of his adversaries fairly, without concealing their strength — a candor which, as Mosheim says, has exposed him to the reproaches of many writers of his own communion; and as, at the same time, he states the claims and dogmas of Rome unreservedly he is a much better source of information as to real Roman doctrine than such advocates as Bossuet and Mohler. Of this celebrated work vol. 1 contains three general controversies:

**(1.)** On the Word of God, which, he says, is either written or unwritten; the written word is contained in the New and Old Testaments, the canonicity of which he defends. He maintains that the *Church* alone is the lawful interpreter.

**(2.)** Of Jesus Christ, the Head of the Church; in which he proves the divinity of our Lord against the Arians; defends the Trinity; establishes the Procession of the Holy Spirit, and justifies the addition of the word *Filioque* to the Creed.

**(3.)** Of the Sovereign Pontiff, where he maintains that the government of the Church is purely monarchical; that St. Peter was the head of the Church, and that the popes succeed him in that quality; that they are infallible in their dogmatic judgments; that they have an indirect power over the temporal authority of kings, etc.

Vol. 2 contains four heads:

**(1.)** Of the Councils and the Church: among general Councils he reckons eighteen approved, eight disapproved, and six only partly approved (among which are Frankfort, Constance, and Basle), and one (Pisa, 1509) neither approved nor disapproved. He gives to the pope the authority to convoke and approve councils, and makes him superior to a general council. In the third book he treats of the visibility and indefectibility of the Church, and of the Notes of the Church.

**(2.)** Of the Members of the Church, viz., clerks, monks, and laymen.

**(3.)** Of the Church in Purgatory: in this he states, and endeavors to prove, the Roman doctrine of purgatory.

**(4.)** Of the Church Triumphant, relating to the beatitude and worship of the saints. Vol. 1 relates to the sacraments in general and in particular; and vol. 4 treats of original sin; the necessity of grace, free-will, justification; the merit of good works, especially of prayer, fasting, and alms-giving; various matters disputed among the scholastic theologians, etc. Besides these works, we have of Bellarmine 3 vols. fol. of *Opera Diversa*, published at Cologne in 1617, containing,

**1.** *Commentaries on the Psalms, and Sermons:* —

**2.** *A Treatise of Ecclesiastical Writers* (often reprinted): —

**3.** *Treatises on the Translation of the Empire; on Indulgences; the Worship of Images* (against the synod of Paris); and *on the judgment on a book entitled the "Concord of the Lutherans."* Also,

**4.** *Four Writings on the Affairs of Venice:* —

5. *Two Writings against James I of England*: —
6. *A Treatise, De potestate summi pontificis in rebus temporalibus, against William Barclay, condemned in 1610 by the Parliament*: —
7. *Some Devotional Pieces*: —
8. *Treatises on the Duties of Bishops* (reprinted at Wurzburg in 1749, 4to):  
—
9. His *Catechism, or Christian Doctrine*, which has been translated into many different languages: it was suppressed at Vienna by the Empress Maria Theresa. In his treatise *De potestate summi Pontificis contra Barclaium* (Romans 1610, 8vo), he maintains the indirect temporal authority of the pope over princes and governments. The best edition of his whole works is that of Cologne, 1620 (7 vols. fol.). The *De Controversiis* was reprinted at Rome, 1832-40 (4 vols. 4to). A good Life of Bellarmine is given in Rule's *Celebrated Jesuits* (Lond. 1854, 3 vols. 18mo). An Italian biography of Bellarmine, based on his autobiography, was published by Fuligatti (Rome, 1624). See also Frizon, *Vie du Cardinal Bellarmine* (Nancy, 1708, 4to); Niceron, *Memories*, vol. 31; Bayle, *Dict. Crit.* s.v.; Bellarmine's *Notes of the Church Refuted* (Lond. 1840, 8vo); Hofer, *Blog. Generale*, 5, 222 Herzog, *Real-Encyclopadie*, s.v.; Landon, *Eccles. Dict.* 2, 128.

### Bellay, Jean Du

an eminent French cardinal, was born in 1492; was made bishop of Bayonne, and in 1532 bishop of Paris. In 1533 he returned from England, whither, in 1527, he had been sent as ambassador to Henry VIII, who was then on the point of a rupture with the court of Rome, but who promised Du Bellay that he would not take the final step provided that he were allowed time to defend himself by his proctor. Du Bellay hastened to Rome, where he arrived in 1584, and obtained the required delay from Clement VII, which he sent instantly by a courier to England; but the courier not returning by the day fixed by the pope, sentence of excommunication was pronounced against Henry, and his kingdom laid under an interdict, in spite of the protestations of Du Bellay, at the instigation of the agents of Charles V. The courier arrived two days afterward. In 1535 the bishop was made cardinal, and served Francis I so effectually as his lieutenant general (!) that he made him successively

bishop of Limoges (1541), archbishop of Bordeaux (1544), and bishop of Mans (1546). After the death of Francis Du Bellay was superseded by the Cardinal de Lorraine, and retired to Rome, when he was made bishop of Ostia, and died February 16th, 1560. Bellay was a friend of letters, and united with Budaeus in urging Francis I to establish the College de France. He wrote *Poems*, printed by Stephens (1560); *Epistola Apologetica* (1543, 8vo); and many letters. — *Biog. Univ.* tom. 4, p. 94; Niceron, *Memoires*, tom. 16; Hoefler, *Biog. Generale*, 5, 227.

### Bellegarde, Gabriel du Bac de

a French theologian, was born Oct. 17, 1717. He was early made canon of Lyons, but his Port-Royalism and his severe principles shut him out from preferment and lost him his canonry. He retired to Holland, where he collected *Memoires sur l'histoire de la Bulle Unigenitus dans les Pays Bas* (4 vols. 12mo, 1755). He also wrote *L'Histoire abregee de l'Eglise d'Utrecht* (1765, 12mo); edited the works of Van Espen, with a life (Lyons, 5 vols. fol. 1778), and a complete edition of the works of Arnauld (Lausanne, 1775-82, with prefaces, notes, etc., 45 vols. in 4to). — Hoefler, *Biog. Generale*, 5, 238.

### Bellegarde, Jean Baptiste Morvan de

a laborious French writer, known as the *Abbe de Bellegarde*, was born at Pihyriac, August 30th, 1648. He was a Jesuit 16 years, but was obliged to leave the society on account of his Cartesianism. He translated the Letters and Sermons of Basil, the Sermons of Asterius, the Moralia of Ambrose, many of the works of Leo, Gregory Nazianzen, and Chrysostom, the *Imitatio Christi* and other works of Thomas a Kempis, and various other writings. His translations betray great negligence. He died April 26, 1734. — Hoefler, *Biog. Generale*, 5, 39.

### Bellegarde, Octave de

a French prelate, was born in 1585, and nominated to the archbishopric of Sens in 1623. He maintained with firmness the immunities of the French clergy at the Assembly of Mantes in 1640, and was exiled by the offended court. In 1639 he subscribed the condemnation of the two works entitled *Traite des Droits et Libertes de l'Eglise Gallicane*, and *Prewes* of the same rights and liberties. He approved and defended the sentiments of Arnauld expressed in his book *De la frequente Communion*. He wrote *St.*

*Augustinus per se ipsum docens Catholicos et vincens Pelagianos*, and died in 1646. — Hoefer, *Biog. Generale*, 5, 239.

### Bellermann, Johann Joachim

a German theologian, was born at Erfurt on Sept. 23, 1754. After finishing his studies at the University of Gottingen, he accepted in 1778 a position as a private tutor in Russia. On his return in 1782 he became professor of theology in the University of Erfurt. After the suppression of this university he was called to Berlin as director of one of the colleges (“gymnasia”), and was at the same time appointed extraordinary professor at the University and consistorial councillor. He died Oct. 25, 1824. He is the author of numerous philological and theological works. The most important of the latter are *Handbuch der biblischen Literatur* (Erfurt, 1787, 4 vols.); *Versuch einer Metrik der Hebraer* (Berlin, 1813); *Nachrichten aus dem Alterthume uber Essaer und Therapeuten* (Berlin, 1821); *Urim und Thummim, die altesten Gemmen* (Berlin, 1824); *Ueber die Gemmen der Alten mit dem Abraxasbilde* (3 pamphlets, Berlin, 1817-'19). — Brockhaus, *Conversationslexicon*. s.v.; Hoefer, *Biographie Generale*, 5, 251.

### Belle-vue, Armand De

a Dominican, who took his doctor's degree in theology about 1325, and was made master of the Sacred Palace in 1327. He died in 1334, and left ninety-eight *Conferences on the Psalms* (Paris, 1519; Lyons, 1525; Brixen, 1610), with the title, “*Sermones plane Divini*.” Also a collection of *Prayers, and Mediations on the Life of our Lord* (Mayence, 1503). — Landon, *Eccl. Dict.* s.v.

### Bellows

#### Picture for Bellows

(**j** **𐤀𐤍** *mappu'ach*, blower; Sept. **פּוּסְתֵּיחַ**) only occurs in <sup>2419</sup>Jeremiah 6:29, and with reference to the casting of metal. As fires in the East are always of wood or charcoal, a sufficient heat for ordinary purposes is soon raised by the help of fans, and the use of bellows is confined to the workers in metal. Such was the case anciently; and in the mural paintings of Egypt we observe no bellows but such as are used for the forge or furnace. They occur as early as the time of Moses, being represented in a tomb at Thebes



which bears the name of Thothmes III. They consisted of a leathern bag secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand. In one instance, it is observed from the painting that when the man left the bellows they were raised as if filled with air, and this would imply a knowledge of the valve. The earliest specimens seem to have been simply of reed, tipped with a metal point to resist the action of the fire (Wilkinson's *Anc. Egyptians*, 3, 338). Bellows of an analogous kind were early known to the Greeks and Romans. Homer (II. 18, 470) speaks of  $\phi\upsilon\sigma\alpha\iota$  in the forge of Hephaestus, and they are mentioned frequently by ancient authors (Smith's *Dict. of Class. Ant.* s.v. Follis). The ordinary hand-bellows now used for small fires in Egypt are a sort of bag made of the skin of a kid, with an opening at one end (like the mouth of a common carpet bag), where the skin is sewed upon two pieces of wood; and these being pulled apart by the hands and closed again, the bag is pressed down, and the air thus forced through the pipe at the other end.

### Belloy, Jean Baptiste De

cardinal-archbishop of Paris, was born October 9th, 1709, at Morangles, near Senlis. He entered the Church at an early age, was made archdeacon of Beauvais, and in 1751 became bishop of Glandeves. He was deputed to the Assembly of the clergy in 1755, where he sided with the moderate prelates, or *Feuillants*, as they were called, from their leader, the Cardinal de la Rochefoucault, who was minister *de la feuille des benefices*. The opposite party were called *Theatines*, from the old bishop of Mirepoix, who belonged to that order. M. Belloy was afterward made bishop of Marseilles, which diocese he governed for forty-five years. The revolution drove him into retirement at Chambly, near his native place, where he lived till 1802, when he was made archbishop of Paris, and in the following year he was created cardinal. He died June 10th, 1808, and Napoleon, who permitted his burial in the vault of his predecessors by a special privilege, desired that a monument should be erected "to testify the singular consideration which he had for his episcopal virtues." *Biog. Univ.* tom. 4, p. 128; Landon, *Eccles. Dictionary*, S. V.

## Belly

(usually ἄββ, *be'ten*, κοιλία, especially the *womb*; also μυ[α]εμειμ', γαστήρ, especially the *bowels*). Among the Hebrews and most ancient nations, the belly was regarded as the seat of the carnal affections, as being, according to their notions, that which first partakes of sensual pleasures (<sup><5012></sup>Titus 1:2; <sup><5013></sup>Philippians 3:9; <sup><5168></sup>Romans 16:18). It is used likewise symbolically for the heart, the innermost recesses of the soul (<sup><2088></sup>Proverbs 18:8; 20:27; 22:18). The expression *embittering* of the belly signifies all the train of evils which may come upon a man (<sup><2019></sup>Jeremiah 4:19; 9:15; comp. <sup><01827></sup>Numbers 18:27). The "belly of hell" signifies the grave, or the under world. It is a strong phrase to express Jonah's dreadful condition in the deep (Jon. 2:2).

## Bel'maim

(Βελθέμ v. r. Βελβαίμ, Vulg. *Belma*) a place which, from the terms of the passage, would appear to have been south of Dothaim (Judith 7:3). Possibly it is the same as BELMEN *SEE BELMEN* (q.v.), though whether this is the case, or, indeed, whether either of them ever had any real existence, it is at present impossible to determine. *SEE JUDITH*. The Syriac has *Abel-mechola*.

## Belmas, Louis

bishop of Cambray, was born at Montreal (Aude). At the time of the Revolution he was one of the priests who took the oath demanded by "the Civil Constitution of the Clergy." In 1801 he was appointed coadjutor to the "constitutional" bishop of Carcassonne, and in 1802 bishop of Cambray. When Napoleon was crowned, Belmas signed a formula of retraction. His pastoral letters during the reign of Napoleon showed him to be a very devoted partisan of imperialism. When, according to the Concordat of 1817, Cambray was to be made an archbishopric, the pope opposed it on account of the former views of Belmas. After the Revolution of 1850 the government again intended to make him an archbishop, but the design was once more abandoned on account of the opposition of Rome. In 1841 he issued a pastoral letter strongly urging sincere submission to and recognition of the government of Louis Philippe. This letter made a profound sensation in France, and greatly offended the Legitimists. Belmas

died on July 21, 1841, at Cambray. He was the last of the “constitutional” bishops — See Hoefler, *Birgraphie Generale*, 5, 290.

## Bel'men

(Βελμέν v. r. Βελμαίν and Βελμαίμ; Vulg. omits), a place named among the towns of Samaria as lying between Bethhoron and Jericho (Judith 4:4). The Hebrew name would seem to have been *Abel-maim*, but the only place of that name in the O.T. was far to the north of the locality here alluded to. *SEE ABEL-MAIM*. The Syriac version has *Abel-mehoclah*, which is more consistent with the context. *SEE ABEL-MEHOLAH; BELMAIM*.

## Belomancy

*SEE DIVINATION*.

## Belpage, Henry, D.D.

a minister of the Secession Church of Scotland, was born at Falkirk, May 24, 1774, where his father was minister of the Associate Church. He entered the University of Edinburgh in 1786, and made his theological studies under Dr. Lawson, at the secession seminary in Selkirk. He was licensed to preach at 19, and was ordained as colleague to his father in 1794, whom he succeeded as full pastor in 1798. His pulpit labors were very successful; he was one of the most popular and useful ministers of the day in Scotland. In 1814 he published *Sacramental Addresses and Meditations* (12mo, 5th edition, 1841, Edinb.); in 1817, *Practical Discourses for the Young* (8vo; several editions issued); in 1821, *Sacramental Discourses*, 2d series; 1822, *Sketches of Life and Character*; 1823, *Discourses on Domestic Life* (12mo); 1826, *Discourses to the Aged*; besides a number of smaller works, catechisms, etc. He died Sept. 16, 1834. — Jamieson, *Cyclopaedia of Relig. Biography*, p. 42.

## Belsham, Thomas

a Socinian divine of note, was born at Bedford, England, April 15, 1750. In 1778 he was settled as pastor of a dissenting congregation at Worcester, from which, however, he removed in 1781 to take charge of the Daventry Academy. Here his sentiments underwent a change so far that, in 1789, he avowed himself a Unitarian of the school of Priestley. He resigned his station, and immediately took charge of Hackney College, a Unitarian institution, which in a few years sunk for want of funds. In 1805 he became

minister of Essex Street Chapel, London, where he remained during the rest of his life. He died at Hampstead, Nov. 11, 1829. After Dr. Priestley he was regarded as the leader of Unitarianism in England. The “Unitarian Society for promoting Christian Knowledge” was founded at his suggestion. He aided largely in preparing the *Improved Version of the N.T.* (Unitarian; Lond. 1808, 8vo). His principal writings are, *A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ*, etc. (Lond. 1811, 8vo): — *Evidences of Christianity*: — *Epistles of Paul translated, with Exposition and Notes* (Lond. 1822, 2 vols. 4to); *Discourses Doctrinal and Practical*; *Review of American Unitarianism* (1815, 8vo): *Letters to the Bishop of London in Vindication of the Unitarians* (1815, 8vo). His *Life and Letters*, by J. Williams, was published in 1833 (Lond. 8vo). — Darling, *Cyclop. Bibliographica*, 1, 238; Allibone, *Dictionary of Authors*, 1, 163; *Christian Examiner*, 15, 69; Bennett, *Hist. of Dissenters* (Lond. 1839, 8vo).

### Belshaz'zar

(Heb. and Chald. *Belshatstsar'* [on the signif. see below], **רִשְׁמֵי בֶּשֶׁט** **Βαλτάσαρ**) is the name given in the book of Daniel to the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians (chap. 5, 1; 7:1; 8, ). B.C. 538. Herodotus calls this king, and also his father, *Labynetus*, which is undoubtedly a corruption of *Nabonnedus*, the name by which he was known to Berosus, in Joseph. *contr. Apion*. 1, 20. Yet in Josephus (*Ant.* 10, 11, 2) it is stated that Baltasar was called *Naboandel* by the Babylonians. *Nabonadius* in the *Canon of Ptolemy*, *Nabonedus* in Euseb. *Chron. Armen.* 1, 60 (from Alexander Polyhistor), and *Nabonidochus* in Euseb. *Praep. Evang.* 9, 41 (from Megasthenes), are evidently other varieties of his name. The only circumstances recorded of him in Scripture are his impious feast and violent death (Daniel 5). During the period that the Jews were in captivity at Babylon, a variety of singular events concurred to prove that the sins which brought desolation on their country, and subjected them for a while to the Babylonish yoke, had not dissolved that covenant relation which, as the God of Abraham, Jehovah had entered into with them; and that any act of indignity perpetrated against this afflicted people, or any insult cast upon the service of their temple, would be regarded as an affront to the Majesty of Heaven, and not suffered to pass with impunity. The fate of Belshazzar affords a remarkable instance of this. He had had an opportunity of seeing in the

case of his ancestors how hateful pride is, even in royalty itself; how instantly God can blast the dignity of the brightest crown, and consequently, how much the prosperity of kings and the stability of their thrones depend upon acknowledging that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” But this solemn lesson was lost upon Belshazzar. According to the views of some, Isaiah, in representing the Babylonian dynasty as the scourge, of Palestine, styles Nebuchadnezzar a “serpent,” Evil-Merodach a “cockatrice,” and Belshazzar a “fiery flying serpent,” the worst of all (~~2340~~ Isaiah 14:4-29); but there is no reason for supposing the prophet in this passage to allude to any other event than the overthrow of the Philistines in the time of Hezekiah (see Henderson, *Comment.* in loc.).’

The Scriptural narrative states that Belshazzar was warned of his coming doom by the handwriting on the wall that was interpreted by Daniel, and was slain during a splendid feast in his palace. Similarly Xenophon (*Cyrop.* 7, 5, 3) tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus (*Apion*, 1, 20) and of Herodotus (1, 184 sq.) differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius (*Nabu-nit* or *Nabo-nahit*, i.e. *Nebo blesses* or *makes prosperous*), and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighboring city of Borsippus or Borsippa (Birs-i-Nimrud), called by Niebuhr (*Lect. on Anc. Hist.* 12) “the Chaldaean Benares, the city in which the Chaldaeans had their most revered objects of religion, and where they cultivated their science.” Being blockaded in that city, Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus, the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes (Euseb. *Praep. Evang.* 9, 41). Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade, as they had walls 300 feet high and 75 feet thick, forming a square of 15 miles to a side, and had stored up previously several years’ provision. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed, during a great Babylonian festival, while the people, feeling perfectly secure, were scattered over the whole city in reckless amusement. These

discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson; and the histories of profane writers, far from contradicting the scriptural narrative, are shown to explain and confirm it. In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Kir (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus (*Jour. Sac. Lit.* 1854, p. 252; Jan. 1862). From these inscriptions it appears that the eldest son of Nabonnedus was called *Bel-shar-ezar*, and admitted by his father to a share in the government. This name is compounded of *Bel* (the Babylonian god), *Shar* (*a king*), and the same termination as in *Nabopolassar*, *Nebuchadnezzar*, etc., and is contracted into *Belshazzar*, just as *Neriglissar* (again with the same termination) is formed from *Nergal-sharezar*. In a communication to the *Athenaeum*, No. 1377, Sir Henry Rawlinson says, "We can now understand how *Belshazzar*, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berossus, an honorable retirement in Carmania." In accordance with this view, we arrange the last Chaldaean kings as follows: *Nebuchadnezzar*, his son *Evilmerodach*, *Neriglissar*, *Labrosoarchad* (his son, a boy, killed in a conspiracy), *Nabonnedus* or *Labynetus*, and *Belshazzar*. *Herodotus* says that *Labynetus* was the son of *Queen Nitocris*; and *Megasthenes* (*Euseb. Chr. Arm.* p. 60) tells us that he succeeded *Labrosoarchad*, but was not of his family. In <sup>2RD</sup>*Daniel* 5:2, *Nebuchadnezzar* is called the father of *Belshazzar*. This, of course, need only mean grandfather or ancestor. Now *Neriglissar* usurped the throne on the murder of *Evilmerodach* (*Beros. ap. Joseph. Apion*, 1): we may therefore well suppose that on the death of his son *Labrosoarchad*, *Nebuchadnezzar's* family was restored in the person of *Nabonnedus* or *Labynetus*, possibly the son of that king and *Nitocris*, and father of *Belshazzar*. The chief objection to this supposition would be, that if *Neriglissar* married *Nebuchadnezzar's* daughter (*Joseph. c. Ap.* 1, 21), *Nabonnedus* would through her be connected with *Labrosoarchad*. This difficulty is met by the theory of *Rawlinson* (*Herod. Essay* 8, § 25), who connects *Belshazzar* with *Nebuchadnezzar* through his mother, thinking it probable that *Nebu-nahit*, whom he does not consider related to *Nebuchadnezzar*, would strengthen his position by marrying the daughter of that king, who would thus be *Belshazzar's* maternal grandfather. A

totally different view is taken by Marcus Niebuhr (*Geschichte Assur's und Babel's seit Phul*, p. 91), who considers Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. He identifies their characters by comparing Daniel v with the language of Berossus about Evilmerodach (προτὰς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς). He considers that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i.e. Darius the Mede), and that between the reigns of Evilmerodach or Belshazzar, and Neriglissar, we must insert a brief period during-which Babylon was subject to the Medes. This solves a difficulty as to the age of Darius (<sup><205b></sup>Daniel 5:31; comp. Rawlinson, Essay 3, § 11), but most people will probably prefer the actual facts discovered by Sir Henry Rawlinson to the theory (though doubtless very ingenious) of Niebuhr. On Rawlinson's view, Belshazzar died B.C. 538, on Niebuhr's B.C. 559 (Gobel, *De Belsasaro*, Laub. 1757). *SEE BABYLONIA*.

### Belteshaz'zar

(Heb. *Belteshatstsar'*, רֶחַבִּי בֶּבֶל *Bel's prince*, that is, *whom Bel favors*; Sept. Βαλτάσαρ), the Chaldee or Assyrio-Babylonish name, given to Daniel at the court of Nebuchadnezzar, in Babylon (<sup><200c></sup>Daniel 1:7, etc). *SEE DANIEL*.

### Belus

(Βῆλος).

1. According to classical mythology, a son of Poseidon by Libya or Eurynome. He was twin brother of Agenor, and father of AEGyptus and Danaus. He was believed to be the ancestral hero and national divinity of several Eastern nations, from which the legends about him were transplanted to Greece, and became mixed up with Greek myths. (See Apollod. 2:1, 4; Diod. 1:28; Servius, *ad AEn.* 1:733.) *SEE BAAL*.
2. The father of the Carthaginian queen Dido, otherwise called *Pygmalion*. He conquered Cyprus and then gave it to Teucer. (See Virgil, *AEn.* 1, 621; Servius, *ad AEn.* 1, 625, 646.) By some he was thought to be the Tyrian king Eth-baal (q.v.), father of the Israelitish queen Jezebel (<sup><116b></sup>1 Kings 16:31), from whose period (she was killed B.C. 883) this does not much differ, for Carthage was founded (according to Josephus, *Apion*, 1, 18) B.C. 861.



## Belus

(*Βηλεύς*), called also *Pagqida* by Pliny (v. 19), a small river of Palestine, described by Pliny as taking its rise from a lake called Cendevia, at the roots of Mount Carmel, which, after running five miles, enters the sea near Ptolemais (36:26), or two stadia from the city according to Josephus (*War*, 10, 2). It is chiefly celebrated among the ancients for its vitreous sand; and the accidental discovery of the manufacture of glass (q.v.) is ascribed by Pliny to the banks of this river, which he describes as a sluggish stream of unwholesome water, but consecrated to religious ceremonies (comp. Tacitus, *Hist.* 5, 7). It is now called *Nahr Naaman*, but the Lake Cendevia has disappeared. It is an ingenious conjecture of Reland (*Palest.* p. 290) that its ancient appellation may be connected with the Greek name for glass (*ὑελός* or *ὑαλός*), and it is possible that the name appears in the Scriptural one, *Bealoth* (q.v.), incorrectly rendered “in Aloth” (~~1016~~ 1 Kings 4:16). For the temple of Belus, see BABEL.

## Bema

(*βῆμα*, *rostrum*), the third or innermost part of the ancient churches, corresponding to what we now call the chancel. The bema was the whole space where stood the altar, the bishop’s throne, and the seats of the priests in which sense Bingham understands the fifty-sixth canon of Laodicea, which forbids priests to go into the bema and take their seats there before the bishop comes (see *Chrysost. Hom.* 35, *de Pentecost.* tom. 5, p. 553). The name *bema* arose from its being more exalted than the rest of the church, and raised upon steps. As the bema was especially devoted to the clergy, they were called sometimes *οἱ τοῦ βήματος*, and *τάξις τοῦ βήματος*, or “the Order of the Bema.” — Bingham, *Orig. Eccl.* bk. 8, ch. 6; Suicer, *Thesaurus*, 1, 682; Landon, *Eccl. Dict.* 2, 143.

## Bemo, John

a Seminole Indian, converted to Christianity, and afterward instrumental in great good to his tribe. He was born in the year 1825, in Florida. When quite young he was brought to St. Augustine by his father, who perished there through the brutality of the whites. Bemo was kidnapped by a ship’s crew, and carried on a several years’ voyage, visiting Europe, Asia, and Africa. During this voyage he was thoroughly converted, through the agency of a pious sailor. After other voyages he attended school a year with the “Friends” in Philadelphia, and then commenced laboring with



great success among his people, at their new location in the West, and by his appeals in the Eastern cities he kept them alive when threatened with starvation. Further facts are wanting. He was a greatly wronged boy, but an apostolic and blessed man. — Thomson, *Biographical Sketches*, p. 133.

## Ben

(Heb. id. <sup>ˆ</sup>B<sub>e</sub>son; Sept. omits; Vulg. *Ben*), a Levite “of the second degree,” one of the porters appointed by David to the service of the ark, apparently as an assistant musician (<sup><131518></sup>1 Chronicles 15:18). B.C. 1043.

## Ben-

(A<sup>ˆ</sup>B, *son of*) is often found as the first element of Scriptural proper names (see those following), in which case the word which follows. it is always to be considered dependent on it, in the relation of our genitive. The word which follows *Ben-* may either be of itself a proper name, or be an appellative or abstract, the principle of the connection being essentially the same in both cases. Comp. AB-. As to the first class, the Syro-Arabian nations being all particularly addicted to genealogy, and possessing no surnames, nor family names in our sense, they have no means of attaching a definite designation to a person except by adding some accessory specification to his distinctive, or, as we would term it, *Christian* name. This explains why so many persons, both in the Old and New Testaments, are distinguished by the addition of the names of their father. The same usage is especially frequent among the Arabs; but they have improved its definiteness by adding the name of the person’s child, in case he has one. In doing this, they always observe this arrangement—the name of the child, the person’s own name, and the name of his father. Thus the designation of the patriarch Isaac would in Arabic run thus: Father of Jacob, Isaac, son of Abraham (Abu Ja’qub, Ishaq, ben Ibrahim). As to the latter class, there is an easy transition from this strict use of *son* to its employment in a figurative sense, to denote a peculiar dependence of derivation. The principle of such a connection not only explains such proper names as Ben-Chesed (son of mercy), but applies to many striking metaphors in other classes of words, as sons of the bow, a son of seventeen years (the usual mode of denoting age), a hill, the son of oil (<sup><21718></sup>Isaiah 5:2), and many others, in which our translation effaces the Oriental type of the expression. All proper names which begin with Ben belong to one or the other of these classes. Ben-Aminadab, Ben-Gaber, and Ben-Chesed (<sup><11010></sup>1 Kings 4:10,

11), illustrate all the possibilities of combination noticed above. In these names “Ben” would, perhaps, be better not translated, as it is in our version; although the Vulgate has preserved it, as the Sept. also appears to have once done in ver. 8, to judge by the reading there.

These remarks apply also in part to BAR *SEE BAR* - (q.v.), the Aramaic synonyme of Ben-, as in the name Bar-Abbas.

The following are instances in which our translators have doubted whether the prefix *Ben-* should not be transcribed, and have therefore placed it in the margin, giving “son” in the text: Ben-Hur, Ben-Dekar, Ben-Hesed, Ben-Abinadab, Ben-Geber (<sup><1008></sup>1 Kings 4:8-13) [for each of these, see the latter part of the name]. Of the following the reverse is true: Ben-Hanan, Ben-Zoheth (<sup><1300></sup>1 Chronicles 4:20; Ben-o (<sup><1306></sup>1 Chronicles 24:26, 27); Ben-jamite (Psalm 7, title; <sup><0025></sup>Judges 2:15; 19:16; <sup><0001></sup>1 Samuel 9:1, 4; <sup><0011></sup>2 Samuel 20:1; <sup><1705></sup>Esther 2:5).

## Ben-Abinadab.

*SEE BEN-*.

## Benai’ah

(Heb. *Benayah*’, **hynB**] built [i.e. *made* or *sustained*] by *Jehovah*, <sup><0023></sup>2 Samuel 20:23; <sup><1006></sup>1 Chronicles 4:36; 11:22, 31; 27:14; <sup><1004></sup>2 Chronicles 20:14; <sup><1505></sup>Ezra 10:25, 30, 35, 43; <sup><1123></sup>Ezekiel 11:23; elsewhere and oftener in the prolonged form, **WhynB**] *Benaya’hu*; Sept. generally [also Josephus, *Ant.* 7, 11, 8] **Βαναΐας**, in Chron. occasionally v. r. **Βαναΐα**, and in Ezra **Βαναΐα**, rarely any other v. r., e.g. **Βαναΐας**, **Βαναΐ**), the name of a large number of men in the O.T.

**1.** The son of Jehoiada a chief-priest (<sup><1505></sup>1 Chronicles 27:5), and therefore of the tribe of Levi, though a native of Kabzeel (<sup><0230></sup>2 Samuel 23:20; <sup><1312></sup>1 Chronicles 11:22), in the south of Judah; set by David (<sup><1312></sup>1 Chronicles 11:24) over his body-guard of Cherethites and Pelethites (<sup><0188></sup>2 Samuel 8:18; <sup><1068></sup>1 Kings 1:38; <sup><1387></sup>1 Chronicles 18:17; <sup><0023></sup>2 Samuel 20:23), and occupying a middle rank between the first three of the Gibborim, or “mighty men,” and the thirty “valiant men of the armies” (<sup><0232></sup>2 Samuel 23:22, 30; <sup><1312></sup>1 Chronicles 11:24; 27:6; and see Kennicott, *Diss.* p. 177). The exploits which gave him this rank are narrated in <sup><0230></sup>2 Samuel 23:20, 21; <sup><1312></sup>1 Chronicles 11:22: he overcame two Moabitish champions (“lions

of God”), slew an Egyptian giant with his own spear, and went down into an exhausted cistern and destroyed a lion which had fallen into it when covered with snow. He was captain of the host for the third month (<sup><1376></sup>1 Chronicles 27:5). B.C. 1046. Benaiah remained faithful to Solomon during Adonijah’s attempt on the crown (<sup><1008></sup>1 Kings 1:8, 10, 26), a matter in which he took part in his official capacity as commander of the king’s body-guard (<sup><1013></sup>1 Kings 1:32, 36, 38, 44); and after Adonijah and Joab had both been put to death by his hand (<sup><1025></sup>1 Kings 2:25, 29, 30, 34), as well as Shimei (<sup><1026></sup>1 Kings 2:46), he was raised by Solomon into the place of Joab as commander-in-chief of the whole army (1 Kings 2, 35; 4, 4). B.C. 1015. *SEE DAVID.*

Benaiah appears to have had a son called, after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (<sup><1374></sup>1 Chronicles 27:34). But this is possibly a copyist’s mistake for “Benaiah, the son of Jehoiada.” — Smith, s.v.

2. A Pirathonite of the tribe of Ephraim, one of David’s thirty mighty men (<sup><1023></sup>2 Samuel 23:30; <sup><1313></sup>1 Chronicles 11:31), and the captain of the eleventh monthly course (<sup><1374></sup>1 Chronicles 27:14). B.C. 1044. *SEE DAVID.*
3. A Levite in the time of David, who “played with a psaltery on Alamoth” at the removal of the ark (<sup><1358></sup>1 Chronicles 15:18, 20; 16:5). B.C. 1043.
4. A priest in the time of David, appointed to blow the trumpet before the ark when brought to Jerusalem (<sup><1352></sup>1 Chronicles 15:24; 16:6). B.C. 1043.
5. The son of Jeiel, and father of Zechariah, a Levite of the sons of Asaph (<sup><1404></sup>2 Chronicles 20:14). B.C. considerably ante 890.
6. A Levite in the time of Hezekiah, one of the “overseers (מְשָׁרְפִים) of offerings” (<sup><1413></sup>2 Chronicles 31:13). B.C. 726.
7. One of the “princes” (מְשָׁרְפִים) of the families of Simeon who dispossessed the Amalekites from the pasture-grounds of Gedor (<sup><1346></sup>1 Chronicles 4:36). B.C. cir. 713.
8. The father of Pelatiah, which latter was “a prince of the people” in the time of Ezekiel (<sup><2101></sup>Ezekiel 11:1, 13). B.C. ante 571.
9. One of the “sons” of Parosh, who divorced his Gentile wife after the return from Babylon (<sup><15025></sup>Ezra 10:25). B.C. 458.

10. Another Israelite, of the “sons” of Pahathmoab, who did the same (<sup><1510B></sup>Ezra 10:30). B.C. 458.

11. Another, of the “sons” of Bani, who did likewise (<sup><1510B></sup>Ezra 10:35). B.C. 458.

12. A fourth, of the “sons” of Nebo, who did the same (<sup><1510B></sup>Ezra 10:43). B.C. 458.

### Ben-am'mi

(**YMHʾAˁB**, *son of my kindred*, i.e. born of incest; Sept. repeats, **Ἀμμών, υἱὸς γένους μου**), the original form of the name AMMON *SEE AMMON* (q.v.), the son of Lot by his younger daughter (<sup><018B></sup>Genesis 19:38).

### Bench

(**vrq**, *ke'resh*), a *plank* (usually rendered “board”), once the *deck* of a Tyrian ship, represented (<sup><3716></sup>Ezekiel 27:6) as inlaid with box-wood. *SEE ASHURITE*.

### Ben-Dekar

*SEE BEN-*.

### Bene-b'erak

(Heb. *Beney'-Berak*, **qr bʾlynB**] *sons of Berak* or *lightning* [comp. Boanerges]; Sept. **Βανηβαράκ** v. r. **Βαναμβακάτ**; Vulg. *et Bane et Baruch*), one of the cities of the tribe of Dan, mentioned only in (<sup><0395></sup>Joshua 19:45, between Jehud and Gath-rimmon. The paucity of information which we possess regarding this tribe (omitted entirely from the lists in 1 Chronicles 2-8, and only one family mentioned in Numbers 26) makes it impossible to say whether the “sons of Berak,” who gave their name to this place, belonged to Dan, or were, as we may perhaps infer from the name, earlier settlers dispossessed by the tribe. The reading of the Syriac, *Baal-debac*, favors this latter foreign origin, but is not confirmed by any other version. It is evidently the *Baraca*, a “village in the tribe of Dan near Azotus,” mentioned by Eusebius and Jerome (in the *Onomasticon*, s.v. Barath, **Βαρακαί**), although they speak confusedly of its then existing name (Bareca, **Βαρβά**). It is doubtless the present Moslem village *Buraka* (Robinson, *Researches*, 3, App. p. 118), a little north of Ashdod (Van de

Velde, *Map*). The same place appears to be referred to in the Talmud (*Sanhedr.* 32, 1), and was the residence of the famous Rabbi Akiba (q.v.). Schwarz, however, disputes this location (*Palest.* p. 141).

## Benedet

*SEE BENEZET.*

## Benedicite

or “the song of the three Hebrew children,” is a canticle appointed by the rubric of the Church of England to be said or sung at the morning service, instead of the hymn *Te Deum*, whenever the minister may think fit. It is a paraphrase of the forty-eighth Psalm. In the *Book of Common Prayer* published under the sanction of Edward VI, it was ordered that the *Te Deum* should be said daily throughout the year, except in Lent, when the *Benedicite* was to be used. The minister had no choice according to this appointment; but in the subsequent revision of the *Prayer Book*, the choice was left to the option of the minister to read the *Te Deum* or the *Benedicite*. This hymn was sung as early as the 3d century. Chrysostom speaks of it as sung in all places throughout the world. — Bingham, *Orig. Eccles.* bk. 14, ch. 11, § 6; Procter, *On Common Prayer*, p. 224.

## Benedict I

Pope, surnamed *Bonosus*, a Roman, elected to the papal see after John III, June 3, 574. He occupied the see about four years, dying in 578. During his pontificate Rome suffered greatly from the inroads of the Lombards and from famine. Like his predecessors, he confirmed the fifth ecumenical council. An epistle to the Spanish bishop David, which has been ascribed to him, is not genuine.

**II**, Pope, also a Roman, succeeded Leo II, 26th June, 684, and died 7th May, 685. His incumbency was marked by nothing of note.

**III**, Pope, elected July 17, 855. His title was disputed by Anastasius, who was supported by the emperors Lothaire and Louis, whose deputies entered Rome, forcibly ejected Benedict, and imprisoned him. Rome was thrown into consternation at these acts; and the bishops, assembling in spite of the threats of the emperor’s deputies, refused to recognize Anastasius. Benedict, removed from the church where he had been imprisoned, was carried in triumph by the people to the

palace of Lateran. In unison with Ethelwolf, king of the Anglo-Saxons, he established an English school at Rome. He confirmed the deposition of Bishop Gregory of Syracuse, pronounced in 854 by a synod of Constantinople, which occasioned soon after the Greek schism. There are still extant four of his epistles (Mansi, 15:110-120). He held the see only two years and a half, and died April 8, 858.

**IV**, Pope, succeeded John IX, April 6, 900, and held the papacy nearly four years, dying Oct. 20, 903. He crowned, in 901, Louis, King of Provence, as Roman Emperor. There are still extant two of his epistles, one addressed to the bishops and princes of Gaul, and the other to the clergy and people of Langres, whose exiled bishop he reinstated (Mansi, 18:233236).

**V**, Pope, elected in 964. John XII, his predecessor, who had been protected by the Emperor Otho the Great against Berenger and Adalbert, ungratefully took the part of the emperor's enemies. Otho, justly irritated by this conduct, convoked a council at Rome in 963, where John was deposed and Leo VIII elected. John soon after repaired to Rome, held another council in 964, and in his turn deposed Leo; but soon after this John was assassinated, and his party elected Benedict V to succeed him. Otho soon appeared again on the scene, laid siege to Rome, and carried away Benedict (who consented to his deposition) captive into Germany. Leo VIII died at Rome in April, 965; the people demanded Benedict as his successor, and the emperor would probably have granted their request, but Benedict died July 5 of the same year. The historians of the Church of Rome are naturally very much puzzled in deciding whether Benedict was a lawful pope or not; but the question is generally compromised by recognising both Leo and Benedict.

**VI**, Pope, son of Hildebrand, supposed to have been elected pope on the death of John 13, A.D. 972. On the death of the Emperor Otho, he was strangled or poisoned in the castle of St. Angelo, 974. The papacy about this time was in a most degraded condition.

**VII**, Pope, son of a count of Tusculum, ascended the pontifical throne in 975, and died July, 984. He held two councils at Rome; in the one he excommunicated the antipope Boniface VIII; in the other, all those guilty of simony. A letter in which he confirms certain prerogatives of

the bishop of Lorch is found in Lambecii, *Biblioth. Caes.* lib. 2. Several other bulls on the privileges of certain diocesan churches are given by Mansi, tom. 19.

**VIII**, Pope, son of Gregory, count of Tusculum, succeeded Sergius IV, June 17, 1012. He was driven from Rome by his competitor Gregory, who in turn was expelled by Henry, King of Germany. In 1014 Benedict crowned Henry Roman Emperor, and presented him with a globe surmounted by a cross, which became henceforth one of the emblems of the empire. The emperor confirmed to the Church of Rome all the donations made by Charlemagne and the Othos, declared that the election of a pope would not require any longer the confirmation of the emperor, and reserved for himself and his successors only the right of sending commissaries to the consecration of the pope. At the request of the emperor, Benedict ordered the recital of the Constantinopolitan symbol during the mass, hoping that it would facilitate a reunion with the Greek Church. In 1016 the Saracens made an irruption into Italy, but were defeated by an army collected by Benedict's energy. He died July 10, 1024. — Gieseler, *Ch. Hist.* period 3, div. 2, § 22.

**IX**, the boy-pope, one of the worst monsters that ever held the papal throne. He was elected about June, 1033, but his vile conduct excited the Romans to expel him in 1045, and Silvester III was elected, who held it for about three months, when Benedict, through the influence of his family, succeeded for a time in recovering his dignity. However, he was again compelled to flee, and Johannes Gratianus was, A.D. 1045, put into his place, who took the style of Gregory VI. It is said, indeed, that Gratian *bought* his elevation from Benedict, who wished to marry an Italian princess. Thus there were three popes actually living at the same time, and Rome was filled with brawls and murders. To remedy this, Henry the Black, king of Germany, convoked a council at Sutri, near Rome, in December, — 1046, where Gregory VI was deposed, and, by the common consent of Germans and Romans, Suidger was elected pope, and consecrated under the name of Clement II. He, however, died at the end of nine months, i.e. October 9th, 1047; upon which Benedict came to Rome for the third time, where he held his ground till July, 1048, when he was replaced by Damasus II, the nominee of the emperor. Nothing is known for certain concerning him

after this period, but he is believed to have died in 1054. — *Biog. Univ.* 4, 183.

**X**, (*Giovanni di Velletri*), was raised to the popedom by a faction in March, 1058, the instant Pope Stephen IX had closed his eyes. Benedict was so ignorant and obtuse that he obtained the surname of *Mincio*, stupid. Hildebrand, upon his return from Germany in 1059, caused Gerard to be elected under the name of Nicholas II, to whom Benedict quickly yielded. He died in confinement in 1059. — *Biog. Univ.* 4, 183,

**XI**, Pope (*Nicolo Boccasini*), was born at Treviso in 1240, entered, at the age of fourteen, the order of Dominicans, and became later the general of his order. Under Boniface he was made cardinal and bishop of Ostia. He was elected pope October 27, 1303, upon the death of Boniface VIII. When elected to the papal throne he was cardinal-bishop of Ostia. His pontificate was short, extending only to eight months. He took off the sentence of excommunication pronounced against the King of Denmark, and the interdict laid upon his kingdom, and annulled the bulls of Boniface VIII against Philippe-le-Bel of France. He died of poison at Perugia on the 6th or 7th of July, 1304, and was enrolled among the *saints* by Pope Clement XII, April 24th, 1736, his festival being marked on the 7th of July. He left Commentaries on Job, the Psalms, the Apocalypse, and Matthew, besides some volumes of Sermons and his Bulls.

**XII** (originally *Jacques de Nouveau*), a native of Saverdun, and monk of Citeaux, afterward bishop of Pamiers and of Mirepoix. pope from Dec. 1334, to April, 1342, was the third of the Avignon (q.v.) popes, the friend of Petrarch, and one of the most virtuous of the pontiffs. Scarcely was he elevated to the pontificate when a deputation was sent to him from Rome pressing him to return to the ancient seat; but circumstances induced him to remain at Avignon. He addressed the Castilian clergy on the necessity of reforming their lives, and endeavored; though with little success, to correct some of the more glaring evils of the Romish system. He died April 25, 1342, at Avignon. See his life in Baluze, *Vies ds Papes d'Avignon*.

**XIII** (A), Pope, was of a noble family of Aragon. His name was *Pedro de Luna*, and in 1375 he was made cardinal by Gregory IX. On the



death of Gregory XI began the great Western schism, by the election of Urban VI at Rome and of Clement VII at Avignon. Pedro de Luna took part with the latter, who made him his legate in Spain. Upon the death of Clement, Pedro was chosen by the cardinals attached to the party at Avignon to succeed him on the 28th of September, 1394, and in the mean time Boniface VIII had ascended the throne at Rome. To put an end to the schism, it was agreed by all the sovereigns of Europe, except the king of Aragon, that a cession of the papal dignity should be made by both parties, but both Benedict and Boniface refused to resign; whereupon, in a national council held at Paris May 22d, 1398, it was agreed to withdraw from the obedience of Benedict. This example having been followed in almost all the countries of Europe, sixteen of the cardinals who had adhered to Benedict deserted him. He was besieged at Avignon by the Marechal de Boucicault, and with difficulty escaped. After this the aspect of his affairs for a time brightened; but at length, in the council of Pisa, convoked in 1409, both Benedict and Gregory XII were excommunicated and deposed. Benedict, driven from Avignon, retired to the little castle of Peniscola, in Valencia, retaining the support of Aragon, Castile, and Scotland. Thus the schism still remained; and it was necessary to call another council, which met at Constance in 1414, where Ottoneo Colonna was elected pope under the name of Martin V, who anathematized Benedict, but without producing any effect, since he continued in his rebellion till his death, which happened at Peniscola November 17th, 1424. So far did he carry his resolution to prolong the schism, that he exacted a promise from the two cardinals who continued with him that they would elect another pope to succeed him after his death: this was done in the person of Clement VIII. — *Hist. of the Popes*, p. 280.

**XIII** (B), Pope, originally *Pietro Francisco Orsini*, was born in 1649, and was raised to the papal chair May 29th, 1724. He was pious, virtuous, and liberal; but, unfortunately, placed too much confidence in Cardinal Coscia, his minister, who shamefully oppressed the people. A fruitless attempt which he made to reconcile the Romish, Greek, Lutheran, and Calvinist churches bears honorable testimony to his tolerant spirit. His theological works, including *Homilies on Exodus*, etc., were published at Rome (1728, 3 vols. fol.). He died in 1730. His *Life* was written by Alessandro Borgia (Rom. 1741). — Mosheim, *Eccl. Hist.* 2, 305, 370.

**XIV**, Pope, originally *Prospero Lambertini*, of a noble family of Bologna, was born in 1675, became in 1727 bishop of Ancona, in 1728 cardinal, in 1731 archbishop of Bologna, and succeeded Clement XII August 17th, 1740. He was a man of great ability, learning, and industry, and was especially distinguished in the canon and civil law. He died May 3, 1758, after having signalized his pontificate by the wisdom of his government, and his zeal for the propagation of Romanism. During the eighteen years of his reign Rome enjoyed peace, plenty, and prosperity, and half a century after his death the pontificate of Lambertini was still remembered and spoken of at Rome as the last period of unalloyed happiness which the country had enjoyed. His tolerance was remarkable; indeed, it exposed him to the censure of the rigorists among the college of cardinals. Without exhibiting any thing like indifference to the doctrines of the Church of which he was the head, he showed urbanity and friendliness toward all Christians of whatever denomination, whether kings or ordinary travelers, who visited his capital; and in Germany, France, and Naples his influence was constantly exerted to discourage persecution, and to restrain the abuse of ecclesiastical power. Benedict was learned not only in theology, but in history, in the classical writers, and in elegant literature, and he had a taste for the fine arts. His works were published at Rome in 12 vols. 4to (1747). The most remarkable are his treatise *De Servorum Dei Beatificatione et Beatorum Cananizatione*, in four books, a work full of historical and theological learning: — *De Synodo Diocesana*, which is also much esteemed: — *Institutiones Ecclesiasticae*: — *De Missae Officio*, libri 3; besides his *Bullarium*, or collection of bulls issued by him, and several letters and dissertations in Italian. Benedict was always opposed to the Jesuits, and, when he died, was preparing to suppress the order. — i.e. *du pape Benoit XIV.* (Paris, 1775); Ranke, *Hist. of Papacy*, 2, 287.

### **Benedict** OF NURSIA

the great organizer of Western monasticism, was born at Nursia (or Norcia), in Spoleto, of wealthy parents, about A.D. 480. He was educated at Rome, but at 17 years of age he determined to devote himself to a monastic life. He fled secretly from Rome, and retired to the desert of Subiaco, about forty miles distant, where he shut himself up in a dismal cave. There he continued for three years, unknown to any person save a

monk (Romanus), who let down bread to him by a rope. By that time his fame had become spread abroad, and he was chosen by the monks of a neighboring monastery for their abbot; but he shortly returned to his solitude, whither multitudes flocked to see him and hear him preach. His hearers soon became his disciples, and, with his consent, continued with him. So great were the numbers who did so, that in a short time there were no less than twelve monasteries formed on the spot. Benedict occupied now too exalted a position to escape attacks; he was menaced and persecuted, and his life even threatened by poison. This, after a time, compelled him to remove, and he led his little army of followers to Monte Cassino, where he converted the temple of Apollo into an oratory, and laid the foundation of an order which, in an incredibly short time, spread itself over Europe. See MONTE CASSINO. Benedict died, as Mabillon thinks, March 21st, 543, though others place his death in the year 542, or as late as 547. His body remained at Monte Cassino until the irruption of the Lombards, who burned and destroyed the monastery, when, in all probability, his relics were lost, although the possession of them has been made a subject of great dispute between the Italian and Gallican monks. His *Life*, written by Gregory (*Dialog.* lib. 2), is full of extraordinary and absurd accounts of miracles. According to Dupin, the “Rule of St. Benedict,” *Regula Monachorum*, is the only work extant which is truly his. This Rule is divided into seventy-seven chapters, and is distinguished from others which preceded it by its mildness. A summary of it is given by Dupin (v. 45); — see also Martene, *Comm. in Regulam S. P. Benedicti* (Paris, 1690, 4to). It required no extraordinary macerations and mortifications, and contained such principles of conduct as were most likely to lead to the peace, happiness, and well-being of a community of men living like monks. “Three virtues constituted the sum of the Benedictine discipline: silence (with solitude and seclusion), humility, and obedience, which, in the strong language of its laws, extended to impossibilities. All is thus concentrated on self. It was the man isolated from his kind who was to rise to a lonely perfection. All the social, all patriotic virtues were excluded; the mere mechanical observance of the rules of the brotherhood, or even the corporate spirit, are hardly worthy of notice, though they are the only substitutes for the rejected and proscribed pursuits of active life. The three occupations of life were the worship of God, reading, and manual labor. The adventitious advantages, and great they were, of these industrious agricultural settlements were not contemplated by the founder; the object of the monks was not to make the wilderness blossom with fertility, to

extend the arts and husbandry of civilized life into barbarous regions, but solely to employ in engrossing occupation that portion of time which could not be devoted to worship and to study.” “In the Rule, Benedict distinguishes four sorts of monks: (1) *Caenobites*, living under an abbot in a monastery; (2) *Anchorites*, who retire into the desert; (3) *Sarabaites*, dwelling two and three in the same cell. (4) *Gyrovagi*, who wander from monastery to monastery: the last two kinds he condemns. His Rule is composed for the Caenobites. First, he speaks of the qualifications of abbots. Then he notes the hours for divine service, day and night, and the order of it. After this he treats of the different punishments, i.e. separation from the brethren, chastisement, or expulsion. He directs that a penitent shall be received, after expulsion, as far as the *third* time; that the monks shall have all things in common, and that every thing shall be at the disposal of the abbot. The monks are to work by turns in the refectory and kitchen; to attend and be kind to the sick; to perform manual labors at stated hours, and to all wear the same dress.” — Cave, *Hist. Lit.* anno 530; Milman, *Latin Christianity*, 1, 414-26; Neander, *Ch. Hist.* 2, 262; Dupin, *Eccl. Writers*, 5, 45; Lechler, *Leben des heil. Benedict* (Regensb. 1857); Montalembert, *Moines d'Occident* (Paris, 1860, tom. 2:1-73); *Journal of Sac. Lit.* July, 1862, art. 4; Landon, *Eccl. Dict.* 2, 152. **SEE BENEDICTINES.**

### Benedict, Biscop, St.

was born of noble parents in Northumberland about the year 628. He was originally bred to the profession of arms, and served under king Oswy, who made him his minister, with an estate suited to his rank; but at the age of twenty-five he took leave of the court, and made a voyage to Rome, and upon his return home devoted himself to study and exercises of piety. About six years afterward he again traveled to Rome with Alfred, king Oswy's son, and subsequently retired into the monastery of Lerins in France, where he took the vows. Having spent two years in this retirement, he returned to England, upon occasion of Theodore's journey thither, who had been nominated to the see of Canterbury, and upon his arrival was made abbot of St. Augustine's at Canterbury. In 671 we find him again at Rome, when he brought back to England many liturgical works. Soon after this, i.e. in 674, he retired into the county of Northumberland, and there founded the monastery of St. Peter at Weremouth, and, ten years later, that of St. Paul at Jarrow. After this he again visited Rome and many of the Italian monasteries, seemingly for the purpose of collecting books, etc.,

and learning the customs and discipline of those houses. He is also said to have introduced into England the Gregorian method of chanting, and for that purpose to have brought with him from Rome the abbot John, precentor of St. Peter's. During the last years of his life Benedict was afflicted with palsy, and to such an extent that his body was quite deprived of all power of motion. In this state he continued for about three years, and died on the 14th of January, 690. He wrote a "Treatise on the Method of Celebrating Festivals," and some other liturgical works, which are lost. — Bede, *Vita Beatorum Abbatum*; Landon, *Eccl. Dict.* 2, 235; Hook, *Eccl. Biog.* 2, 256.

### Benedict of Aniane, or Agnana

a monastic reformer, was born in Languedoc in 750. In 774, being saved from drowning, he resolved to abandon the world, and retired into the monastery of St. Sequanas, near Dijon. His fastings, prayers, and mortifications were almost incredible; but he soon saw the folly of excess, and moderated his extravagance. In 780 he returned into Languedoc, and a little hermitage near, on the Aniane. Here a monastery was soon built, and the brotherhood became eminent for sanctity; a large cloister and magnificent church were built, where, before long, more than three hundred monks were, gathered together. All the monasteries of the region now regarded him as their father and superior, and he took advantage of this feeling toward him to introduce the needful reforms into the various houses, and thus became the celebrated renovator of religious discipline in France. He collected a large library, and encouraged his monks to multiply copies of the books; and many of the secular clergy, induced by the fame of the establishment, repaired to the monastery of St. Sauveur, on the Aniane, to learn the duties of their calling. He obtained great influence with Charlemagne, and used it to promote monkery. In 779 and 780 Charlemagne sent him, with Leidradus of Lyons and Nephridius of Narbonne, to Felix of Urgel; and he composed several treatises on the Adoptianist (q.v.) controversy (given by Baluze, *Miscell.* 5, 1-62). In 814 he became abbot of the monastery of Inda, built by Louis near Aix-la-Chapelle on purpose to have Benedict at hand. He used his clerical and political influence in behalf of monkery up to his death in 821. His principal writings are,

1. *Codex Regularum*, edited by Holstenius at Rome (1661; Paris, 1664, 4to): —

2. *Concordia Regularum*, ed. Menard (Paris, 1638): —

3. *Modus diversarum paenitentiarum* (ed. Baluze, at the end of the Capitularia of Charlemagne). — Cave, *Hist. Lit.* anno 801; Mosheim, *Ch. Hist.* 2, 75; Landon, *Eccl. Dict.* 2, 155.

**Benedict, Rene.**

*SEE BENOIT.*

**Benedict, Joel, D.D.**

a Congregational minister, was born at Salem, N. Y., Jan. 8, 1745, and graduated at the College of New Jersey 1765. In 1771 he was made pastor of the church in Newent, Conn. On account of ill health he resigned in 1782, but on partial recovery he became pastor of the church in Plainfield, Dec. 21, 1784. He was made D.D. at Union College, 1808, and died Feb. 13, 1816. He published a funeral sermon on Dr. Hart, 1811. — Sprague's *Annals*, 1, 682.

**Benedictines**

### **Picture for Benedictines 1**

a monastic order of the Roman Catholic Church, founded by Benedict of Nursia in 515 (according to others, 529) in Monte Cassino. The leading ideas in the monastic rule of St. Benedict were, *SEE BENEDICT OF NURSIA*, that the monks should live in common a retired life, remain poor, and render unlimited obedience to their superiors. Benedict states explicitly (ch. 73) that his rule can lead only to the *beginning* of a holy life, while he refers his monks for perfectness to the Scriptures and the fathers. His aim was to give to repentant and religious men of the world a house of refuge, but he had no projects for a universal mission in the Church such as those entertained by the later mendicant orders. He received children into his convents, who, under the common superintendence of all the monks, and clothed in the monastic habit, were educated for the monastic life.

### **Picture for Benedictines 2**

The spread of the order was very rapid. As early as 541 it was introduced into Sicily, and in 543 into France. The order began to take extraordinary dimensions through the exertions of Pope Gregory the Great, who lent the

whole weight of his vast influence to its diffusion. Augustine introduced it into England and Ireland, and the followers of Cassian and Columban in large number exchanged their former rules for those of Benedict. When, in the eighth century, the bulk of the Germanic world entered into connection with the Roman Catholic Church, the prominent influence of Boniface, himself a Benedictine, secured for the principles of his order almost general adoption by the rising monastic institutions of Germany. As its wealth and power advanced, the Benedictine order by degrees almost monopolized the science and learning in the Christian Church, and established a large number of distinguished schools. Their many Irish teachers (known under the name of Scots) were the first to lay the foundation of the scholastic theology. As many of the convents amassed great riches, the strict rule and primitive purity of morals disappeared, and attempts at reform were called forth. The most remarkable among these were that of Benedict of Aniane (q.v.) in the eighth century, of Abbot Berno at Clugny 910, at Hirschau 1069, at Vallombrosa in the eleventh century, at Bursfield in 1425. These reforms introduced among the followers of Benedict the *congregational* system, combining several convents into a congregation, with a common government. The congregation of English Benedictines founded by Augustine was reformed by St. Dunstan in 900, again by Lanfranc in 1072, and finally suppressed by Henry VIII. The congregational government has since remained that of the Benedictines, who have never had a general and central government like the other orders. The efforts to introduce a greater centralization led, from the end of the tenth century, to the establishment of new orders. Thus arose, on the basis of the rule of St. Benedict, but with many alterations, the orders of Camaldoli, *SEE CAMALDULES*, Fontevault (q.v.), Chartreux (q.v.), Citeaux, *SEE CISTERCIANS*, Humiliates, Olivetans, Tironeneans, *SEE BERNARD OF TIRON*, and others.

Benedict XII, in 1336, divided the Benedictines into 36 provinces, and decreed the regular holding of triennial provincial chapters and annual general chapters, but this Constitution could never be carried through. The rise of the mendicant orders (q.v.) deprived the Benedictines of a great deal of their influence, and their subsequent distinction lay almost wholly in the field of literary production. The Reformation reduced the number of their convents from 15,000 to 5000. After the Reformation, piety and discipline continued to be generally at a very low ebb throughout the Benedictine community, where it was more difficult than with other orders to find a

remedy, as frequently laymen were made abbots (*commendatory abbots*), on account of the rich revenues of the monasteries. Still, it put forth some flourishing new branches, among which the congregation of *St. Vanne* and *St. Hidulph*, established by Didier de la Cœur (1550-1623), and the congregation of *St. Maur* [see MAUR, St.], the most learned of all monastic confraternities in the history of the Roman Catholic Church, are the most remarkable.

The reign of Joseph II in Austria, the French Revolution, and the suppression of monasticism generally in Spain, Portugal, and Sardinia, reduced also the number of Benedictine convents greatly. In Austria, however, the order was restored in 1802, and at present more than one half of its members are living in Austrian convents. In Bavaria, the order received, by a rescript of 1834, the charge of several state colleges. In France an attempt at reviving the congregation of *St. Maur* was made in 1833 by the establishment of a Benedictine community at *Solesme*. These new *St. Maurines* have already developed a great literary activity, but have as yet neither been able to extend themselves nor to attain the celebrity of their predecessors. In Switzerland the order has, besides several other convents, the convent of *Einsiedeln*, one of the most famous places of pilgrimages in the Roman Catholic Church. The order has also been re-established in England and Belgium. In the United States they have *St. Vincent's Abbey*, in the diocese of Pittsburg, which in 1858 elected for the first time an abbot for lifetime. Most of the Austrian abbeys followed, until very recently, a mitigated rule; and the endeavors of papal delegates, aided by the state government, to force a stricter rule upon them, led in 1858 to protracted and serious disturbances. At the general chapter of the congregation of Monte Cassino in 1858, to which also the convent of *St. Paul's* in Rome belongs, it was resolved to re-establish, for the benefit of all the monks of the Benedictine family who wish to study in Rome, the college of *St. Anselm*, such as it had been under the foundation of Pope Innocent XI.

According to the calculation of Fessler, the Benedictines count among their members 15,700 authors, 4000 bishops, 1600 archbishops, 200 cardinals, 24 popes, and 1560 canonized saints. Among the great literary names that adorn the order are those of D'Achery, Mabillon, and Montfaucon, all *St. Maurines*. The principal sources of information on the Benedictines are, Mabillon, *Annales Ord. S. Benedicti* (Paris, 1703-39, 6 vols. [carries the history up to 1157]); Ziegelbauer, *Historia rei literariae Ord. S. Bened.*,



(Aug. Vind. 1754, 4 vols. fol.). See also Helyot, *Ordres Religieux*, 1, 425 sq.; Montalembert, *Les Moines d' Occident* (Paris, 1860).

## Benedictine Nuns

### Picture for Benedictine Nuns

nuns following the order of Benedict. They claim St. Scholastica, the sister of Benedict, as their founder, but without historical grounds. All previous orders were gradually forced to adopt the Benedictine rule, and so it spread widely throughout Christendom. In France they possessed one hundred and sixteen priories and abbeys in the gift of the king alone, and in England seventy-four houses. In some of these houses the nuns followed the strictest rules, never touching meat, wearing no linen, and sleeping on the bare boards. Others admitted some relaxation of this severity. The Benedictine nunneries were rarely united in congregations, but remained single, under the jurisdiction of the diocesan bishops, rarely under that of the Benedictine monks. Irregularities and disorder spread among them earlier and more generally than among the monks; a great preference was given to the nobility, and some of the richest monasteries even changed themselves into secular institutions of ladies of nobility, which retained of the Benedictine order nothing but the name. Several congregations of reformed Benedictine nuns were founded, among which the most important were the congregation of Mount Calvary, founded in 1617, and the congregation of the Perpetual Adoration of the Sacred Sacrament, who, in addition to other austerities, are obliged to have perpetually one of their number kneeling day and night before the sacrament! They were founded by Catherine de Bar, a native of St. Die, in Lorraine, in 1615, and ratified by Innocent XI in 1676. Both have in recent times re-established several monasteries in France, the latter also in Italy, Austria, and Poland.

## Benediction

**(1.)** *in the Romish Church*, an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. It differs from consecration, in which unction is used. The Romanists consecrate the chalice and bless the pyx. Superstition in the Romish Church has introduced benedictions for almost every thing. There are forms of benediction for wax candles, for boughs, for ashes, for church vessels and ornaments, for flags and ensigns, arms, first-fruits, houses, ships, paschal eggs, hair-cloth of penitents, churchyards, etc. In general, these benedictions are performed by

aspersions of holy water, signs of the cross, and forms of prayer, according to the nature of the ceremony. The forms of benediction are found in the Roman Pontifical and in the Missal. The *beatic benediction* (*benedictio beatica*) is the viaticum given to dying persons. For the history and forms of Romanist benediction, see Boissonnet, *Dict. des Ceremonies*, 1, 246 sq.; Migne, *Liturgie Catholique*, p. 149 sq.

(2.) *In the Protestant Churches*, the blessing of the people by the minister during divine service and at its close. In the Church of England it is given at the end of the communion service as well as at the conclusion of worship. The minister does not pretend to *impart* any blessing, but in effect prays that the "peace of God" may keep the "hearts and minds" of the people. Christ says to his Church, "My peace I give unto you" (<sup>4347</sup>John 14:27); the officiating minister, the Church's organ, proclaims the gift in general, and prays that it may descend upon the particular part of Christ's Church then and there assembled. The benediction most used, at the close of worship, in Protestant churches, is taken chiefly from Scripture; the first part of it from <sup>3047</sup>Philippians 4:7, and the latter part being a paraphrase upon <sup>04634</sup>Numbers 6:24, 25, viz.: "The peace of God, which passeth all understanding, keep your heart and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, — the Son, and the Holy Ghost, be amongst you and remain with you always. Amen." The great Christian benediction is the apostolical one: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (<sup>4734</sup>2 Corinthians 13:14). In the ancient Church, short benedictions, such as "Blessed be God," "Blessed be the name of the Lord" (*never* the Ave Maria, q.v.), were often used before sermon. After the Lord's Prayer, in the Eucharist, the benediction, "The peace of God be with you all," was pronounced. See Bingham, *Orig. Eccles.* bk. 14, ch. 4, § 16; bk. 15, ch. 3, § 29; Coleman, *Primitive Church*, ch. 14; *Bibliotheca Sacra*, 1862, p. 707.

## Benefactor

(εὐεργέτης). "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called *benefactors*" (<sup>4225</sup>Luke 22:25). This word was employed as a title of honor or to kings and princes, corresponding to the Latin *pater patriae*. Ptolemy *Euergetes*, king of Egypt, affords an instance of the application of the word in this sense. According to Josephus and Philo, it was frequently applied to the Roman

emperors (see Josephus, *War*, 3, 9, 8; Diod. Sic. 11:26; Xen. *Anab.* 7, 6, 38)

## Benefice

**I. Definition.** — Benefice is defined by the canonists to be “Jus perpetuum percipiendi fructus ex bonis ecclesiasticis, clerico competens propter officium aliquod spirituale.” This term was, in its origin, applied to the lands which were given by the Romans to deserving soldiers out of the territories acquired by conquest. These soldiers were called *militēs beneficiarii*, and the lands so given *beneficium*. Hence the term came in time to be applied to the possessions of the Church, when certain portions were appropriated to individuals to enjoy during their life as a recompense for their services. The word is now applied to all preferments in the Church of England except bishoprics, though more commonly used to signify such churches as are endowed with a revenue for the performance of divine service; it is also used for the revenue itself. The incumbents are said to enjoy the revenue of a living *ex mero beneficio* (from the pure kindness) of the patron.

**II. In the Roman Church** benefices are divided by the canon law

**(1.)** into *secular* and *regular*. “Secular” benefices are those held by secular clerks, e.g. bishoprics, and the dignities in cathedral chapters, viz. the offices of dean, archdeacon, chancellor, precentor, canon, prebend, etc.; also perpetual vicarages, simple cures, chapels, etc. All benefices are held to be secular in the absence of proof or long possession to the contrary, and secular benefices may be held by regulars elevated to the episcopate. “Regular” benefices are those which are conferred only on monks. Such are titular abbeys, all claustral offices enjoying an appropriated revenue, e.g. those of titular conventual prior, almoner, hospitaller, sacristan, cellarer, etc.

**(2.)** Into *double (duplicia)* and *simple (simplicia)*. “Double” benefices are those to which is annexed the cure of souls; or any pre-eminence or administration of the property of the Church, e.g. pope, cardinal, dean, etc. “Simple” benefices are such as only carry the obligation to say the breviary or celebrate masses, such as secular priories, chapelries, etc.

**(3.)** Into benefices *titular (titularia)* and benefices *in commendam*. The former are those which are given in perpetuity; the latter for a time only,

until a clerk, capable of discharging the duties, can be found. There are however, *perpetual commendams*, i.e. where the temporal revenues of a regular benefice are given to a secular clerk to hold perpetually.

There are six lawful ways of obtaining a benefice, viz.:

1. By the *presentation* of the patron, and subsequent institution;
2. by *election*, and the subsequent confirmation of the person elected;
3. by *postulation*, and the subsequent confirmation of the person postulated;
4. by free and voluntary *collation*;
5. by *exchange*;
6. by resignation *in favorem*, followed by collation. — Landon, *Eccl. Dict.* 2, 164

**III.** *In the Church of England* parochial benefices with cure are defined by the canon law to be a distinct portion of ecclesiastical rights, set apart from any temporal interest, and joined to the spiritual function, and to these no jurisdiction is annexed; but it is otherwise as to archdeacons and deans, for they have a jurisdiction, because they formerly took the confession of the chapter, and visited them. It is essential to a parochial benefice that it be bestowed freely (reserving nothing to the patron), as a provision for the clerk, who is only a *usufructuary*, and has no inheritance in it; that it have something of spirituality annexed to it, for where it is given to a layman it is not properly a benefice; that in its own nature it be perpetual — that is, forever annexed to the church; and all manner of contracts concerning it are void.

### Benefield, Sebastian, D.D.

an eminent Calvinistic divine, was born August 12th, 1559, at Prestonbury, Gloucestershire, and educated at Corpus Christi College, Oxford. In 1608 he was chosen Margaret professor of divinity in the university. Dr. Benefield was well versed in the fathers and schoolmen, and was remarkable for strictness of life and sincerity. He died August 24, 1630. His principal writings are, *Doctrina Christiana* (Oxford, 1610, 4to): — Sermons (Oxf. 1614-15, 2 vols. 4to): — *Exposition of Amos* (Oxf. and Lond, 1613, 1620, 1629, 4to). — Allibone, *Dict. of Authors*, 1, 164.

## Benefit of Clergy

a privilege by which, in countries where popery prevailed, persons in holy orders were exempted, either wholly or partially, from the jurisdiction of lay tribunals. The privilege was created out of regard to the clerical order, but it was soon abused. It was originally designed for *clerici* (clerks); and at first none could be admitted to it but such as had the usual distinction, *habitus et tonsura clericalis*; but subsequently, in England, all persons who could read were by law declared to be clerks, and the number of claimants almost indefinitely increased. It was abolished by the 7th and 8th of Geo. IV, c. 28. "In America this privilege has been formally abolished in some of the states, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all. By the act of Congress of April 30, 1790, it is enacted that 'benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death.'" See Blackstone, *Commentaries*, 4, 28.

## Be'ne-ja'akan

(Heb. *Beney' Yaakan'*, <sup>ⲁⲓⲛⲧⲉⲛⲧⲉⲛ</sup> *Children of Jaakan*; Sept. Βαυαία v. r. Βαυικάν; Vulg. *Benejaacan*), a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan (<sup>ⲁⲓⲛⲧⲉⲛⲧⲉⲛ</sup> Numbers 33:31, 32). **SEE BEEROTH-BENE-JAAKAN**. The tribe doubtless derived its name from Jaakan, the son of Ezer, son of Seir the Horite (<sup>ⲁⲓⲛⲧⲉⲛⲧⲉⲛ</sup> 1 Chronicles 1:42). **SEE AKAN; JAKAN**. In the time of Eusebius and Jerome (*Onomast.* s.v. *Ἰακείμ*, Beroth fil. Jacin), the spot was shown ten miles from Petra, on the top of a mountain. Robinson suggests the small fountain *et-Taiyibeh*, at the bottom of the pass er-Rubay under Petra, a short distance from the Arabah (*Researches*, 2, 583). The word "Beeroth," however, suggests, not a spring, but a group of artificial wells. In the *Targum* of Pseudo-Jonathan the name is given in Numbers as *Akta* (<sup>ⲁⲓⲛⲧⲉⲛⲧⲉⲛ</sup> *aTqI iyꝛꝛꝛꝛ*). The assemblage of fountains near the northern extremity of the Arabah is no doubt referred to. **SEE EXODE**.

## Bene-Kedem

(Heb. *Beney'-Ke'dem*, <sup>ⲁⲓⲛⲧⲉⲛⲧⲉⲛ</sup> *Children of the East*), an appellation given to a people, or to peoples dwelling to the east of Palestine. It occurs in the following passages of the O.T.:

- (1) <sup><1201></sup>Genesis 29:1, “Jacob came into the land of the people of the East,” in which was therefore reckoned Haran.
- (2) <sup><1808></sup>Job 1:3, Job was “the greatest of all the men of the East.” *SEE JOB.*
- (3) <sup><006></sup>Judges 6:3, 33: 7:12; 8:10.

In the first three passages the Bene-Kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name: “Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the East.” In the events to which these passages of Judges relate, we find a “curious reference to the language spoken by these Eastern tribes, which was understood by Gideon and his servant (or one of them) as they listened to the talk in the camp; and from this it is to be inferred that they spoke a dialect intelligible to an Israelite- an inference bearing on an affinity of race, and thence on the growth of the Semitic languages.

- (4) <sup><1068></sup>1 Kings 4:30, “Solomon’s wisdom excelled the wisdom of all the children of the East country.”
- (5) From <sup><2101></sup>Isaiah 11:1 14, it is difficult to deduce an argument, but in <sup><2524></sup>Ezekiel 25:4, 10, Ammon is delivered to the “men of the East,” and its city, Rabbah, is prophesied to become “a stable for *camels*, and the Ammonites a couching-place for *flocks*,” referring, apparently, to the habits of the wandering Arabs; while “palaces” and “dwellings,” also mentioned and thus rendered in the Auth. Vers., may be better read “camps” and “*tents*.”

The words of Jeremiah (<sup><2448></sup>Jeremiah 49:28) strengthen the supposition just mentioned: “Concerning Kedar, and concerning Hazor, which Nebuchadrezzar, king of Babylon, shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the East. Their *tents* and their *flocks* shall they take away: they shall take to themselves their *curtains* [i.e. *tents*], and all their vessels, and their *camels*.”

Opinions are divided as to the extension of the appellation of Bene-Kedem; some (as Rosenmuller and Winer) holding that it came to signify the Arabs generally. From a consideration of the passages above cited and that which makes mention of the land of Kedem, <sup><0216></sup>Genesis 25:6, *SEE ISHMAEL*,

we think (with Gesenius) that it primarily signified the peoples of the Arabian deserts (east of Palestine and Lower Egypt), and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and Babylonia (to which we may suppose Kedem to apply in <sup><027></sup>Numbers 23:7, as well as in <sup><316></sup>Isaiah 2:6); and that it was sometimes applied to the Arabs and their country generally. The only positive instance of this latter signification of Kedem occurs in <sup><100></sup>Genesis 10:30, where “Sephar, a mount of the *East*,” is by the common agreement of scholars situate in Southern Arabia. *SEE ARABIA*; *SEE SEPHAR*.

In the O.T., **br{ }** “Arabia,” with its conjugate forms, seems to be a name of the peoples otherwise called Bene-Kedem, and with the same limitations. The same may be observed of ἡ ἀνατολή, “the East,” in the N.T. (<sup><101></sup>Matthew 2:1 sq.). The Hebrews word ‘Kedem,’ with its adjuncts (in the passages above referred to), is translated by the Sept. and in the Vulg., and sometimes transcribed (**Κεδέμ**) by the former, except the Sept. in <sup><100></sup>1 Kings 4:30, and Sept. and Vulg. in <sup><316></sup>Isaiah 2:6, where they make *Kedem* to relate to ancient time. *SEE EAST*.

### Benevent

a town in Southern Italy, and see of a Roman Catholic archbishop. A considerable number of councils have been held there, among which the following are the most important: 1087, at which the Antipope Guibert was excommunicated, and the investiture by laymen forbidden; 1108, which again pronounced against the investiture by laymen; and 1117, at which Bishop Mauritius Verdinus (later Gregory VIII) was excommunicated.

### Benevolence

due (ἡ ὀφειλομένη εὐνοια, but best MSS. simply ἡ ὀφειλή), a euphemism for marital duty (<sup><100></sup>1 Corinthians 7:3). *SEE COHABITATION*.

### Benezet, or Benedet, St.

born at Hermillion; a shepherd. The popes, during their residence at Avignon, authorized his worship. “Benezet is said to have been directed by inspiration to proceed to the bishop of Avignon, in September, 1176, and tell him that his mission was to build the bridge of that city over the Rhone. The bishop, very naturally thinking him out of his mind, ordered him to be

whipped. Benezet, however, is said to have shown his divine mission by supernatural proofs; and the bridge was commenced in 1177, and finished in 1188. He died in 1184, and was buried on the bridge, where afterward a little chapel was built over his remains. Subsequently a hospital was added, and a confraternity established for the care of his worship and of the repair of the bridge. These things are said to be ‘amply verified by the Acts drawn up at the time.’ When the tomb was opened in 1670, owing to its ruinous state, it appears that the body was found in a perfect condition. The body was but four feet and a half long.” This is a specimen of the so-called “lives of the Saints!” — Landon, *Eccl. Dict.* s.v.

### Benezet, Anthony

an eminent philanthropist and opponent of slavery, was born at St. Quentin, Picardy, France, January 31, 1713. His parents, driven from France by Popish persecution, removed to London in February, 1715, and during their residence there became Quakers. The family came to Philadelphia in November, 1731. Anthony began a mercantile career early; but soon after his marriage, in 1740, when his affairs were in a prosperous situation, he left the mercantile business, and in 1742 he accepted the appointment of head of the Friends’ English school of Philadelphia, which he held till 1782, when he resigned it to devote himself to teaching a school of colored children. “So great was his sympathy with every being capable of feeling pain, that he resolved toward the close of his life to eat no animal food. This change in his mode of living is supposed to have been the occasion of his death. His active mind did not yield to the debility of his body. He persevered in his attendance upon his school till within a few days of his decease, May 3, 1784.” Men of all classes of society, and of all churches, as well as many hundred negroes, followed his remains to the grave. An officer who had served in the army during the war with Britain observed at this time, “I would rather be Anthony Benezet in that coffin than George Washington, with all his fame.” “Few men since the days of the apostles ever lived a more disinterested life; yet upon his death-bed he expressed a desire to live a little longer, ‘that he might bring down self.’ The last time he ever walked across his room was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. By his will he devised his estate, after the decease of his wife, to certain trustees, for the use of the African school.” The chief object of Benezet’s life, for many years, was to excite public opinion against slavery and the slave-trade. On the return of peace in 1783, he addressed a letter to



the queen of Great Britain to solicit her influence on the side of humanity. At the close of this letter he says, "I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with us the subjects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort." He published many tracts on the subject, and also an *Account of that Part of Africa inhabited by Negroes* (1762); a *Caution to Great Britain and her Colonies, in a short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions* (1767); *Historical Account of Guinea, with an Inquiry into the Rise and Progress of the Slave-trade* (1771); *Short Account of the Religious Society of Friends* (1780); *Dissertation on the Plainness and Simplify of the Christian Religion* (1782); *Observations on the Indian Natives of this Continent* (1784). It is said that Benezet's writings first awakened Thomas Clarkson's attention to the question of slavery. — Allen's *Biographical Dictionary*; Allibone, *Dictionary of Authors*, 1, 169; Le Bas, *Dict. Encyc. de la France*.

## Ben-Geber

SEE BEN-.

## Bengel, Johann Albrecht

a German theologian of profound critical judgment, extensive learning, and solid piety. He was born June 24, 1687, at Winnenden, Wurtemberg, where his father was pastor; and from him the boy received his early education. After the death of his father he was received into his tutor's house; and from 1699 to 1703 he studied at the Gymnasium of Stuttgart, then admirably kept. Thoroughly prepared in philological elements, he entered the University of Tubingen in 1703, and devoted himself especially to the study of the sacred text. From his childhood he had been earnestly pious; and his favourite reading, while at the university, apart from his severer studies, consisted of the pietist writers, Arndt, Spener, and Francke. At the same time, he did not neglect philosophy. According to his own account, he studied Spinoza thoroughly, and it was not without mental struggles that he arrived at clearness of view on the relations of philosophy to faith.

In 1705 he was brought very low by a severe illness at Maulbronn; but he was strengthened against the fear of death by ~~HEBET~~ Psalm 118:17, "I shall not die, but live, and declare the works of the Lord." He returned to his studies with greater zeal, and with a deeper religious life. After a year spent in the ministry as vicar at Metzingen, he became theological repetent at Tubingen; and in 1713 he was appointed professor at the cloister-school of Denkendorf, a seminary for the early training of candidates for the ministry. During this year he made a literary journey, visiting several of the schools of Germany, and among them those of the Jesuits. His theological culture, by all these means, became many-sided. An illustration of the spirit, both of his studies and of his teaching, is afforded by the theme chosen for his inaugural at Denkendorf, viz'. "True godliness the surest road to true science." He remained in this post for twenty-eight years-years of labor, zeal, and success as teacher, preacher, student, and writer. Here he published, for the use of his pupils, an edition of *Ciceronis Epist. ad Familiares*, with notes (Stuttgart, 1719); also, *Gregorii Thaumaturgi Panegyricus ad Originem*, Gr. et Lat. (1722); and *Chrysostomi libr. vi. de Sacerdotio* (1725). But his chief toil was given to the New Testament; for the results of which, see below. In 1749 he was appointed councillor and prelate of Alpirsbach, with a residence in Stuttgart, where he died, Nov. 2, 1751.

Bengel was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone he deviated from this rule. His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings, and to him belongs the honor of having struck out that path which has since been followed by Wetstein, Griesbach, and others. His *Gnomon N.T.* was so highly valued by John Wesley that he translated most of its notes and incorporated them into his *Explanatory Notes on the N.T.* The least valuable part of Bengel's exegetical labors is that which he spent on the Apocalypse. His chief works are:

1. *Apparatus Criticus ad N.T.* ed. secunda, cur. P. D. Burkii (Tubing. 1763, 4to): —
2. *Gnomon Novi Testamenti.* 3d ed. adjuv. Steudel (Tubing. 1850, 2 vols. 8vo):
3. *An Explication of the Book of the Revelation of St. John* (Stuttg. 1710, 1746, 8vo); translated by Robertson (Lond. 1757, 8vo): —
4. *Harmony of the Gospels* (Tubing. 1736, 1747, 1766, 8vo): —
5. *Ordo temporum a principio per periodos aeconomiae divinae, etc.* (Stuttg. 1753): —
6. *Cyclus sive de anno magno solis, ad incrementum doctrine propheticae* (Ulm, 1745, 8vo).

His chronological works, endeavoring to fix the “number of the beast,” the date of the “millennium” (he was positive in fixing the beginning of the millennium at the year 1836), etc., have rather detracted from his reputation for solidity of judgment. His fame will permanently rest on his *Gnomon*, which, as a brief and suggestive commentary on the New Testament, remains unrivalled. New editions, both in Latin (Berlin, 1860; Tubingen, 1860; Stuttgart, 1860) and German, have recently appeared, and an English translation was published in Clark’s Library (Edinburgh, 1857-58, 5 vols. 8vo), of which a greatly improved and enlarged edition has been issued in this country by Professors Lewis and Vincent (Philadelphia, 1860-61, 2 vols. 8vo). His *Life and Letters*, by Burk, translated by Walker, appeared in 1837 (London, 8vo); and a brief biography, by Fausset, is given in the 5th volume of the English translation of the *Gnomon*. An able article on his peculiar *Significance as a Theologian* was published in the *Jahrbucher fur deutsche Theologie*, 1861, and translated in the *British and Foreign Evangelical Review*, April, 1862. A new *Life* has just appeared (1865) under the title *J. A. Bengel’s Lebensabriss, Charakter, etc.*, von Dr. O. Wachter (Stuttgart, 8vo), which gives a large amount of new material, found in Bengel’s MS. diary and other papers, which have only recently been given up by his family for publication. Among other curious facts, it appears that Bengel had the use of but one eye during his life-long studies, and that he sedulously concealed this privation even from his wife! In a supplement to the volume are given a number of Bengel’s sermons, addresses, and poems. Dr. Wachter also published a volume containing

“Remarks on Bengel as an exegetical writer, and in particular on the Gnomon” (*Beitrag zu J. A. Bengel’s Schriffterklärung*, etc., Leipzig, 18(f5). See Hagenbach, *German Rationalism*, 126; Herzog, *Real-Encyklopadie*, 2, 57.

## Ben’-hadad

(Heb. *Ben-Hadad’*, **ddh** **Ā** **B**, *son of Hadad*; Sept. **υἱὸς Ἡδεδ**), the name of three kings of Damascene-Syria. As to the latter part of this name, Hadad, there is little doubt that it is the name of the Syrian god HADAD **SEE HADAD** (q.v.), probably the Sun (Macrob. *Saturnalia*, 1, 23), still worshipped at Damascus in the time of Josephus (*Ant.* 9, 4, 6), and from it several Syrian names are derived, as Hadadezer, i.e. *Hadad has helped*. The expression *son of Hadad*, which denotes dependence and obedience, not only accords with the analogies of other heathen names, but is also supported by the existence of such terms as “sons of God” among the Hebrews (comp. <sup><1316></sup>Psalm 82:6). On account of the nationality of this name, the term “*palaces of Ben-hadad*” came to be equivalent to *Damascus* itself (<sup><2427></sup>Jeremiah 49:27; Amos 1:4). **SEE DAMASCUS**.

**1.** The king of Syria, who was subsidized by Asa, king of Judah, to invade Israel, and thereby compel Baasha (who had invaded Judah) to return to defend his own kingdom (<sup><1158></sup>1 Kings 15:18). B.C. 928. **SEE ASA**. This Ben-hadad has, with some reason, been supposed to be Hadad the Edomite who rebelled against Solomon (<sup><11125></sup>1 Kings 11:25). Damascus, after having been taken by David (<sup><1085></sup>2 Samuel 8:5, 6), was delivered from subjection to his successor by Rezon (<sup><11124></sup>1 Kings 11:24), who “was an adversary to Israel all the days of Solomon.” This Ben-hadad was either son or grandson to Rezon, and in his time Damascus was supreme in Syria, the various smaller kingdoms which surrounded it being gradually absorbed into its territory. Ben-hadad must have been an energetic and powerful sovereign, as his alliance was courted by Baasha of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the north of Israel, thereby enabling Asa to pursue his victorious operations in the south. From <sup><1124></sup>1 Kings 20:34, it would appear that he continued to make war upon Israel in Omri’s time, and forced him to make “streets” in Samaria for Syrian residents. **SEE AHAB**.

2. Another king of Syria, son of the preceding. Some authors call him *grandson*, on the ground that it was unusual in antiquity for the son to inherit the father's name. But Ben-hadad seems to have been a religious title of the Syrian kings, as we see by its reappearance as the name of Hazael's son, Ben-hadad III. Long wars with Israel characterized the reign of Ben-hadad II, of which the earlier campaigns are described under AHAB. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. B.C. cir. 906. He owed the signal defeat in which that war terminated to the vain notion which assimilated JEHOVAH to the local deities worshipped by the nations of Syria, deeming Him "a God of the hills," but impotent to defend his votaries in "the plains" (~~1~~1 Kings 20:1-30). Instead of pursuing his victory, Ahab concluded a peace with the defeated Ben-hadad. Some time after the death of Ahab, probably owing to the difficulties in which Jehoram of Israel was involved by the rebellion of Moab, Ben-hadad renewed the war with Israel; but all his plans and operations were frustrated, being made known to Jehoram by the prophet Elisha (~~2~~2 Kings 6:8). B.C. cir. 894. After some years, however, he renewed the war, and besieged Jehoram in his capital, Samaria, until the inhabitants were reduced to the last extremities and most revolting resources by famine. The siege was then unexpectedly raised, according to a prediction of Elisha, through a panic infused into the besiegers, who, concluding that a noise which they seemed to hear portended the advance upon them of a foreign host procured by Jehoram from Egypt or some Canaanitish cities, as Tyre or Ramoth, thought only of saving themselves by flight. Jehoram seems to have followed up this unhoped-for deliverance by successful offensive operations, since we find from ~~2~~2 Kings 9:1 that Bamoth in Gilead was once more an Israelitish town. *SEE AHAB*. The next year Ben-hadad, learning that Elisha, through whom so many of his designs had been brought to naught, had arrived at Damascus, sent an officer of distinction, named Hazael, with presents, to consult him as to his recovery from an illness under which he then suffered. 'The prophet answered that his disease was not mortal, but that he would nevertheless certainly die, and he announced to Hazael that he would be his successor, with tears at the thought of the misery which he would bring on Israel. On the day after Hazael's return Ben-hadad was murdered, as is commonly thought, by this very Hazael, who smothered the sick monarch in his bed, and mounted the throne in his stead (~~2~~2 Kings 8:7-15). *SEE ELISHA*; *SEE JEHORAM*. The attributing of this murder to Hazael himself has been imagined by

some to be inconsistent with his character and with Elisha's suggestion of the act. Ewald, from the Hebrew text and a general consideration of the chapter (*Gesch. des V. I.* 3, 523, note), thinks that one or more of Ben-hadad's own servants were the murderers: Taylor (*Fragm. in Calmet*) believes that the wet cloth which caused his death was intended to effect his cure, a view which he supports by a reference to Bruce's *Travels*, 3, 33. There appears, however, to be no good reason for departing from the usual and more natural interpretation (so Josephus, "Ἄδαδος, *Ant.* 9, 4, 6) which assigns the deed to Hazael himself. **SEE HAZAEL.** Hazael succeeded him perhaps because he had no natural heirs, and with him expired the dynasty founded by Rezon. Ben-hadad's death was about B.C. 890, and he must have reigned some thirty years. **SEE SYRIA.** The Scriptural notices of this king are strikingly confirmed by the cuneiform inscriptions (q.v.) on the black obelisk found among the Assyrian monuments at Nimrud (see Rawlinson's *Hist. Evidences*, p. 113), and translated by Dr. Hincks (*Dublin Univ. Magazine*, Oct. 1853). According to these annals, the Assyrian king Shalmanubar (reigned apparently B.C. cir. 900-860 or 850) had several campaigns against the nations of Palestine and its vicinity (in his 6th, 11th, 14th, and 18th years), among which the Hittites (*Khatti*) and *Benidri* (i.e. Ben-hader; comp. the Sept. *βῆιδος Ἰαδερ*, for Ben-hadad), king of Damascus, are particularly named, the latter being represented as defeated, although allied with at least twelve neighboring princes, and at the head of an immense army, consisting largely of cavalry and *chariots* (Rawlinson's *Herodotus*, 1, 371).

**3.** A third king of Damascus, son of the above-mentioned Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. In the striking language of Scripture, "Jehoahaz (the son of Jehu) besought the Lord, and the Lord hearkened unto him, for He saw the oppression of Israel, because the King of Syria oppressed them; and the Lord gave Israel a savior" (<sup>12104</sup>2 Kings 13:4, 5). This savior was Jeroboam II (comp. <sup>12147</sup>2 Kings 14:27); but the prosperity of Israel began to revive in the reign of his father Jehoash, the son of Jehoahaz. When Ben-hadad succeeded to the throne of Hazael, Jehoash, in accordance with a prophecy of the dying Elisha, recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (<sup>12187</sup>2 Kings 8:17), in the plain of Esdraelon, where Ahab had already defeated Ben-hadad II. B.C. 835. Jehoash gained two more victories, but did not restore the dominion of Israel on the east of

Jordan. This glory was reserved for his successor Jeroboam. The misfortunes of Ben-hadad III in war are noticed by Amos (1, 4).

## Ben-Ha'il

(Heb. *Ben-Cha'yil*, יִצְחָק בֶּן, *son of strength*, i.e. *warrior*; Sept. translates οἱ υἱοὶ τῶν δυνατῶν), one of the “princes” of the people sent by Jehoshaphat to teach the inhabitants of Judah, and carry out the reformation begun by him (<sup><4470></sup>2 Chronicles 17:7). B.C. 910.

## Ben-ha'nan

(Heb. *Ben-Chanan'*, הַנָּחֵם בֶּן, *son of one gracious*; Sept. υἱὸς Ἀνάν v. r. Φανά), the third named of the four “sons” of Shimon (? Shammai), of the tribe of Judah (<sup><1300></sup>1 Chronicles 4:20). B.C. prob. post 1612. Perhaps the name ought to be translated “son of Hanan.” *SEE BEN-*.

## Ben-Hesed, Ben-Hur.

*SEE BEN-*.

## Ben'inu

(Heb. *Beninu'*, בְּנֵינוּ *our son*; Sept. confounds with *Bani* preceding, and translates both υἱοὶ Βανουαί v. r. Βανουαιαί), one of the Levites who sealed the covenant on the return from Babylon (<sup><1600></sup>Nehemiah 10:13). B.C. 410.

## Benitier

the French name for the vessel for holding the so-called holy water, placed at the entrance of Romanist places of worship. *SEE HOLY WATER*.

## Ben'jamin

### Picture for Benjamin

(Heb. *Binyamin'*, בִּנְיָמִין q. *Felix* [see below]; Sept., Joseph., and New Test. Βενιαμίν), the name of three men.

**1.** The youngest son of Jacob by Rachel (<sup><0518></sup>Genesis 35:18), and the only one of the thirteen (if indeed there were not more; comp. “*all his daughters*,” <sup><0575></sup>Genesis 37:35; 46:7) who was born in Palestine. His birth



took place on the road between Bethel and Bethlehem, a short distance—"a length of earth" — from the latter. B.C. 1889. His mother died immediately after he was born, and with her last breath named him  $\gamma\eta\alpha\epsilon\text{A}^{\text{B}}$ , BEN-ONI ("son of my pain"), which the father changed into BENJAMIN, a word of nearly the same sound, but portending comfort and consolation "son of my right hand," "probably alluding to the support and protection he promised himself from this, his last child, in his old age. *SEE JAMIN*. This supposition is strengthened when we reflect on the reluctance with which he consented to part with him in very trying circumstances, yielding only to the pressure of famine and the most urgent necessity (Genesis 42). This interpretation is inserted in the text of the Vulgate and the margin of the A.V., and has the support of Gesenius (*Theo.* p. 219). On the other hand, the Samaritan Codex gives the name in an altered form as  $\mu\gamma\mu\gamma\eta\text{nb}$ , "son of days," i.e. "son of my old age" (comp. <sup><0440></sup>Genesis 44:20), which is adopted by Philo, Aben-ezra, and others. Both these interpretations are of comparatively late date, and it is notorious that such explanatory glosses are not only often invented long subsequently to the original record, but are as often at variance with the real meaning of that record. The meaning given by Josephus ( $\delta\iota\alpha\ \tau\eta\upsilon\ \epsilon\pi\ \alpha\upsilon\tau\omega\ \gamma\epsilon\nu\omicron\mu\epsilon\nu\eta\eta\ \omicron\delta\delta\upsilon\eta\eta\ \tau\eta\ \mu\eta\tau\rho\acute{\iota}$ , *Ant.* 1, 21, 3) has reference only to the name *Ben-Oni*. However, the name is not so pointed as to agree with the usual signification, "son of," being  $\text{AnBaa}$  and not  $\text{A}^{\text{B}}$ , But the first vowel has here probably supervened (for  $\text{AnB}$ ) merely because of the perfect coalescence of the two elements into a single word. Moreover, in the adjectival forms of the word the first syllable is generally suppressed, as  $\gamma\eta\alpha\epsilon\text{A}\gamma\eta\text{NB}$  or  $\gamma\eta\alpha\epsilon\text{A}\eta$ , i.e. "sons of *Yemini*" for sons of Benjamin;  $\gamma\eta\alpha\epsilon\text{A}\eta\gamma\alpha\alpha$  "man of *Yemini*" for man of Benjamin (<sup><0001></sup>1 Samuel 9:1; <sup><17015></sup>Esther 2:5);  $\gamma\eta\alpha\epsilon\text{A}\eta$  /*ra*, "land of *Yemini*" for land of Benjamin (<sup><0904></sup>1 Samuel 9:4); as if the patriarch's name had been originally  $\hat{\gamma}\eta\alpha\epsilon\text{Yamin}$  (comp. <sup><0440></sup>Genesis 46:10), and that of the tribe Yeminites. These adjectival forms are carefully preserved in the Sept. The prefix *Ben* seems to be merely omitted in them for brevity, as being immaterial to the reference. Usually, however, the posterity of Benjamin are called BENJAMITES (<sup><03518></sup>Genesis 35:18; 49:27; <sup><05312></sup>Deuteronomy 33:12; <sup><0821></sup>Joshua 18:21-28; <sup><11216></sup>1 Kings 12:16-24; <sup><0715></sup>Judges 3:15; 19:16, etc.). *SEE BEN-*; *SEE JEMINI*.

Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin, and, so far as he is concerned, those well-known



narratives disclose nothing beyond the very strong affection entertained toward him by his father and his whole-brother Joseph, and the relation of fond endearment in which he stood, as if a mere darling child (comp. <sup><0440></sup>Genesis 44:20), to the whole of his family. Even the harsh natures of the elder patriarchs relaxed toward him.

In Genesis 56:21 sq., the immediate descendants of Benjamin are given to the number of *ten*, whereas in <sup><0478></sup>Numbers 26:38-40, only seven are enumerated, and some even under different names. This difference may probably be owing to the circumstance that some of the direct descendants of Benjamin had died either at an early period or at least childless. Considerable difficulty occurs in the several Biblical lists of the sons and grandsons of Benjamin (<sup><0442></sup>Genesis 46:21; <sup><0478></sup>Numbers 26:38-40; <sup><1306></sup>1 Chronicles 7:6-12; 8:1-7), which may be removed by the following explanations. As Benjamin was quite a youth at the time of the migration to Canaan (<sup><0440></sup>Genesis 44:20, 22), the list in Genesis 56 cannot be merely of Jacob's descendants at that time, since it contains Benjamin's children (comp. the children of Pharez, ver. 12, who was at that time a mere child, see <sup><0301></sup>Genesis 38:1), but rather at the period of his death, seventeen years later (<sup><0478></sup>Genesis 47:28). *SEE JACOB*. Yet the list could not have been made up to a much later period, since it does not contain the grandchildren of Benjamin subsequently born (<sup><1308></sup>1 Chronicles 8:3 sq.). The sons of Benjamin are expressly given in <sup><1301></sup>1 Chronicles 8:1, 2, as being five, in the following order: Bela (the same in the other accounts), Ashbel (otherwise perhaps Jediel), Aharah (evidently the same with Ahiran of Numbers, and probably the Aher of <sup><1302></sup>1 Chronicles 7:12, since this name and Ir are given apparently in addition to the three of ver. 6, and probably also the Ehi of Genesis), Nohah (who is therefore possibly the same with Becher, and probably also with Ir, since Shupham [Shuppim or Muppim of the other] and Hupham [Huppim], enumerated as the sons of the latter, although they do not appear in the list of Becher's sons, must be such under other names, but-like Bela's in the same list-undistinguishable, as Jediel had but one son, and the rest are otherwise identified), and finally Rapha (who can then be no other than Rosh). See all the names in their alphabetical place.

TRIBE OF BENJAMIN. — The history of Benjamin to the time of the entrance into the Promised Land is as meagre as it is afterward full and interesting. We know indeed that shortly after the departure from Egypt it was the smallest tribe but one (<sup><0416></sup>Numbers 1:36; comp. verse 1); that during the march its position was on the west of the tabernacle, with its

brother tribes of Ephraim and Manasse<sup>h</sup> (<sup><0428></sup>Numbers 2:18-24). In the desert it counted 35,400 warriors, all above twenty years of age (<sup><0435></sup>Numbers 1:36; 2:22), and, at the entrance of Israel into Canaan, even as many as 45,600. We have the names of the “captain” of the tribe when it set forth on its long march (<sup><0422></sup>Numbers 2:22); of the “ruler” who went up with his fellows to spy out the land (<sup><0439></sup>Numbers 13:9); of the families of which the tribe consisted when it was marshalled at the great halt in the plains of Moab by Jordan-Jericho (<sup><0458></sup>Numbers 26:38-41, 63), and of the “prince” who was chosen to assist in the dividing of the land (<sup><0421></sup>Numbers 34:21). But there is nothing to indicate what were the characteristics and behavior of the tribe which sprang from the orphan darling of his father and brothers. No touches of personal biography like those with which we are favored concerning Ephraim (<sup><0424></sup>1 Chronicles 7:20-23); no record of zeal for Jehovah like Levi (<sup><0426></sup>Exodus 32:26); no evidence of special bent as in the case of Reuben and Gad (Numbers 32). The only foreshadowing of the tendencies of the tribe which was to produce Ehud, Saul, and the perpetrators of the deed of Gibeah, is to be found in the prophetic gleam which lighted up the dying Jacob, “Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil” (<sup><0427></sup>Genesis 49:27). From this passage some have inferred that the figure of a wolf was the emblem on the tribal standard.

**1. Geography.** — The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim, and between him and Judah. The situation of this territory was highly favorable. It formed almost a parallelogram, of about 26 miles in length by 12 in breadth. Its eastern boundary was the Jordan, and from thence it mainly extended to the wooded district of Kirjath-jearim, about six miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the “Shoulder of the Jebusite” on the south, to Bethel on the north. Thus Dan intervened between this tribe and the Philistines, while the communications with the valley of the Jordan were in its own power. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem; on the north it almost melted into the possessions of the friendly Ephraim. **SEE TRIBE.** In Joshua 18, from verse 12 to 14, is sketched the northern boundary-line (mostly repeated in chap. 16:1-5), and from 15 to 20 the southern (repeated in chap. 15:6-9, in a reverse direction). Within the boundaries described in these few verses lay a district rather small, but

highly cultivated and naturally fertile (Josephus, *Ant.* 5, 1, 22; Reland, p. 637), containing twenty-six chief towns (with their villages, in two main sections), which are named in <sup><0021></sup>Joshua 18:21-28; and the principal of which were Jericho, Bethhogla, Bethel, Gibeon, Ramah, and Jebus or Jerusalem. This latter place subsequently became the capital of the whole Jewish empire, but was, after the division of the land, still in possession of the Jebusites. The Benjamites had indeed been charged to dispossess them, and occupy that important town; but (<sup><0021></sup>Judges 1:21) the Benjamites are reproached with having neglected to drive them from thence, that is, from the *upper*, well-fortified part of the place *Zion*, since the *lower* and less fortified part had already been taken by Judah (<sup><0008></sup>Judges 1:8), who in this matter had almost a common interest with Benjamin. The Jebusite citadel was finally taken by David (<sup><0016></sup>2 Samuel 5:6 sq.). A trace of the pasture-lands may be found in the mention of the “herd” (<sup><0015></sup>1 Samuel 11:5); and possibly others in the names of some of the towns of Benjamin, as hap-Parah, “the cow;” Zela-ha-eleph, “the ox-rib” (<sup><0023></sup>Joshua 18:23, 28). In the degenerate state of modern Palestine few evidences of the fertility of this tract survive. But other and more enduring natural peculiarities remain, and claim our recognition, rendering this possession one of the most remarkable among those of the tribes.

(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences — defined, rounded hills — almost every one of which has borne some part in the history of the tribe. Many of these hills carry the fact of their existence in their names. Gibeon, Gibeah, Geba or Gaba, all mean “hill;” Ramah and Ramathaim, “eminence;” Mizpeh, “Watch-tower;” while the “ascent of Beth-horon,” the “cliff Rimmon,” the “pass of Michmash” with its two “teeth of rock,” all testify to a country eminently broken and hilly. The special associations which belong to each of these eminences, whether as sanctuary or fortress, many of them arising from the most stirring incidents in the history of the nation, will be best examined under the various separate heads.

(2.) No less important than these eminences are the torrent beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from either the plains of Philistia and of Sharon on the west, or the deep

valley of the Jordan on the east — the latter steep and precipitous in the extreme, the former more gradual in their declivity. Up these western passes swarmed the Philistines on their incursions during the time of Samuel and of Saul, driving the first king of Israel right over the higher district of his own tribe, to Gilgal, in the hot recesses of the Arabah, and establishing themselves over the face of the country from Michmash to Ajalon. Down these same defiles they were driven by Saul after Jonathan's victorious exploit, just as in earlier times Joshua had chased the Canaanites down the long hill of Bethhoron, and as, centuries after, the forces of Syria were chased by Judas Maccabaeus (1 Maccabees 3:16-24). It is perhaps hardly fanciful to ask if we may not account in this way for the curious prevalence among the names of the towns of Benjamin of the titles of *tribes*. Ha-Avvim, the Avites Zemaraim, the Zemarites; ha-Ophni, the Ophnite; Chephar ha-Ammonai, the village of the Ammonites; ha-Jebusi, the Jebusite, are all among the — names of places — in Benjamin; and we can hardly doubt that in these names is preserved the memory of many an ascent of the wild tribes of the desert from the sultry and open plains of the low level to the fresh air and secure fastnesses of the upper district.

The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Ghor behind the site of Jericho, and, breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of the ancient Beeroth. At its lower part this valley bears the name of *Wady Fuwar*, but for the greater part of its length it is called *Wady Suweinit*. It is the main access, and from its central ravine branch out side valleys, conducting to Bethel, Michmash, Gibeah, Anathoth, and other towns. After the fall of Jericho this ravine must have stood open to the victorious Israelites, as their natural inlet to the country. At its lower end must have taken place the repulse and subsequent victory of Ai, with the conviction and stoning of Achan, and through it Joshua doubtless hastened to the relief of the Gibeonites, and to his memorable pursuit of the Canaanites down the pass of Beth-horon, on the other side of the territory of Benjamin. Another of these passes is that which since the time of our Savior has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan. Others lie farther north, by the mountain which bears the traditional name

of Quarantania; first up the face of the cliff, afterward less steep, and finally leading to Bethel or Taiyibeh, the ancient Ophrah. These intricate ravines may well have harbored the wild beasts which, if the derivation of the names of several places in this locality are to be trusted, originally haunted the *district-zeboim*, hyenas (<sup><QEB></sup>1 Samuel 13:18), *shual* and *shaalvim*, foxes or jackals (<sup><QJES></sup>Judges 1:35; <sup><QEB></sup>1 Samuel 13:17), *ajalon*, gazelles. (See Stanley, *Sinai and Palestine*, ch. 4.)

Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of <sup><EB></sup>1 Chronicles 8 we find mention made of Benjamites who built Lod and Ono, and of others who were founders of Aijalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places, too, were in their possession after the return from the captivity (<sup><GIB></sup>Nehemiah 11:35).

The following is a list of all the Scriptural localities in the tribe of Benjamin, with their probable modern representatives, except those connected with the topography of Jerusalem (q.v.).

- Abel-mizraim. Village. *SEE BETH-HOGLAH.*
- Ai. Town. *Tel el-Hajar.*
- Ajephim. Village. [W. of Wady Sidr]?
- Alemeth. Town. *Almit.*
- Allon-bachuth. Oak. *SEE BAAL-TAMAR.*
- Ammah. Hill. [Spring N.E. of el-Jib]?
- Ananiah. Town. *Beit-Hanina?*
- Anathoth. do. *Anata.*
- Arabah. do. *SEE BETH-ARABAH.*
- Atad. Threshing-floor: *SEE ABEL-MIZRAIM.*
- Aven. Town. *SEE BETH-AVEN.*
- Avim. do. See Ai.
- Azmaveth. do. [*Hizmeh*]?
- Baal-hazor. do. *SEE HAZOR.*
- Baal-perazim. Hill. [*Jebel Aly*]?
- Baal-tamar. Town. [*Erhah*]?
- Bahurim. do. *Deir es-Sid?*
- Beeroth. do. *El-Bireh.*
- Beth-arabah. do. [*Kusr-Hajlo*]?

- Beth-aven. do. *Burj-Beitin?*  
 Beth-azmaveth. do. *SEE AZMAVETH.*  
 Beth-car. Hill. *SEE EBENEZER.*  
 Beth-el. Town. *Beitin.*  
 Beth-hoglah. do. *Ain Hajla.*  
 Bozez. Cliff. In Wady Suweinit.  
 Chephar-haammonai. Town. [*Ain-Yebrud?*]  
 Chephirah. do. *Kefir.*  
 Cherith. Brook. *Wady Kelt?*  
 Chidon. Threshing-floor. [*Khurbet el-Bistun?*]  
 Ebenezer. Stone. . [*Biddu?*]  
 El-Bethel. Town. *SEE BETHEL.*  
 Eleph. do. [*Katamon?*]  
 Emmaus. do. *El- Kubeibeh?*  
 En-shemesh. Spring. *Bir el-Khot?*  
 Ephraim, or Ephron. Town. *SEE OPHRAH.*  
 Gaba. do. *SEE GEBA.*  
 Gallim. do. [*Khurbet Haiyeh?*]  
 Geba. do. *Jiba.*  
 Gebim. do. [*El-Isawiyeh?*]  
 Geliloth. do. *SEE GILGAL.*  
 Giah. Village. [*Bir-Nebala?*]  
 Gibeah. Town. *Tuleil el-Ful.*  
 Gibeon. do. *El-Jib.*  
 Gidom. Plain. [N.E. of Michmash?]  
 Gilgal. Town. *Moharfer?*  
 Hai. do. See Ai.  
 Hazor. Town. *Tell Azur?*  
 Helkath-hazzurim. Plain. E. of El-Jib?  
 Irpeel. Town. [*Kustul?*]  
 (Town. W. of *er-Riha.*  
 Jericho. — Waters. *Ain es-Sultan.*  
 Plain. [*El- Wadiyeh.*]  
 Jerusalem. City. *El-Khuds.*  
 Keziz. Valley. *Wady el-Kaziz.*  
 Menukah. Town. [Hill E. of Gibeah?]  
 Michmash. do. *Mukmas.*  
 Migron. do. [Ruins S. of Deir Diwan?]  
 Mizpeh. do. *Neby Samwil?*

Moza. do. *Kulonich?*

Naarath, or Naaran. do. [*E-Nejemeh?*]

Naioth. do. *SEE RAMAH.*

Nob. do. [*Kurazeh?*]

Ophni. do. *Jifna.*

Ophrah. do. *Tayibeh?*

Parah. do. *Farah.*

Ramah. do. *Er-Ram.*

Rekem. do. [*Deir Yesin*]?

Rephaim. Valley. Plain S.W. of Jerusalem.

Rimmon. Rock. *Rummon.*

Sechu. Well. *SEE RAMAH.*

Seneh. Cliff. In Wady Suweinit?

Shalim. Region. *SEE SHUAL.*

Shen. Rock. [*Beit Enan?*]

Shual. Region. [*El-Aliya?*]

Taralah. Town. [*Beit Tirsah?*]

Zelah or Zelzah. do. *Beit Jala.*

Zemaraim. City and Hill. *Es-Sumrah?*

**2. History.** — In the time of the Judges the tribe of Benjamin became involved in a civil war with the other eleven tribes for having refused to give up to justice the miscreants of Gibeon that had publicly violated and caused the death of a concubine of a man of Ephraim, who had passed with her through Gibeon. This war terminated in the almost utter extinction of the tribe, leaving no hope for its regeneration from the circumstance that not only had nearly all the women of that tribe been previously slain by their foes, but the eleven other tribes had engaged themselves by a solemn oath not to marry their daughters to any man belonging to Benjamin. When the thirst of revenge, however, had abated, they found means to evade the letter of the oath, and to revive the tribe again by an alliance with them (<sup><0719D></sup>Judges 19:20, 21). That frightful transaction was indeed a crisis in the history of the tribe; the narrative undoubtedly is intended to convey that the six hundred who took refuge in the cliff Rimmon, and who were afterward provided with wives partly from Jabesh-gilead (<sup><0721D></sup>Judges 21:10), partly from Shiloh (<sup><0721E></sup>Judges 21:21), were the only survivors. The revival of the tribe, however, was so rapid that, in the time of David, it already numbered 59,434 able warriors (<sup><1376></sup>1 Chronicles 7:6-12); in that of

Asa, 280,000 (<sup><4448></sup>2 Chronicles 14:8); and in that of Jehoshaphat, 200,000 (<sup><4477></sup>2 Chronicles 17:17). *SEE CHENAANAH.*

This tribe had also the honor of giving the first king to the Jews, Saul being a Benjamite (<sup><900></sup>1 Samuel 9:1, 2). After the death of Saul, the Benjamites, as might have been expected, declared themselves for his son Ishbosheth (<sup><1018></sup>2 Samuel 2:8 sq.), until, after the assassination of that prince, David became king of all Israel. David having at last expelled the Jebusites from Zion, and made it his own residence, the close alliance that seems previously to have existed between the tribes of Benjamin and Judah (<sup><908></sup>Judges 1:8) was cemented by the circumstance that, while Jerusalem actually belonged to the district of Benjamin, that of Judah was immediately contiguous to it. Thus it happened that, at the division of the kingdom after the death of Solomon, Benjamin espoused the cause of Judah, and formed, together with it, a kingdom by themselves. Indeed, the two tribes stood always in such a close connection as often to be included under the single term Judah (<sup><1113></sup>1 Kings 11:13; 12:20). After the exile, also, these two tribes constituted the flower of the new Jewish colony in Palestine (comp. Ezra 11:1; 10:9).

**3. Characteristics.** — The contrast between the warlike character of the tribe and the peaceful image of its progenitor has been already noticed. That fierce ness and power are not less out of proportion to the smallness of its numbers and of its territory. This comes out in many scattered notices.

**(a)** Benjamin was the only tribe that seems to have pursued archery to any purpose, and their skill in the bow (<sup><911></sup>1 Samuel 20:20, 36; <sup><1022></sup>2 Samuel 1:22; <sup><1384></sup>1 Chronicles 8:40; 12:2; <sup><4477></sup>2 Chronicles 17:17) and the sling (<sup><1226></sup>Judges 20:16) are celebrated.

**(b)** When, after the first conquest of the country, the nation began to groan under the miseries of a foreign yoke, it is to a man of Benjamin, Ehud, the son of Gera, that they turn for deliverance. The story seems to imply that he accomplished his purpose on Eglon with less risk, owing to his proficiency in the peculiar practice of using his left hand — a practice apparently confined to Benjamites, and by them greatly employed (<sup><915></sup>Judges 3:15, and see 20:16; <sup><1322></sup>1 Chronicles 12:2).

**(c)** Baanah and Rechab, “the sons of Rimmon the Beerothite, of the children of Benjamin,” are the only Israelites west of the Jordan named in



the whole history as captains of marauding predatory “bands” (μυδιαιε); and the act of which they were guilty — the murder of the head of their house — hardly needed the summary vengeance inflicted on them by David to testify the abhorrence in which it must have been held by all Orientals, however warlike.

**(d)** The dreadful deed recorded in Judges 19, though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. Of their obstinacy there is a remarkable trait in <sup>(1027)</sup>1 Samuel 22:7-18. Though Saul was not only the king of the nation, but the head of the tribe, and David a member of a family which had as yet no claims on the friendship of Benjamin, yet the Benjamites resisted the strongest appeal of Saul to betray the movements of David; and after those movements had been revealed by Doeg the Edomite (worthy member — as he must have seemed to them — of an accursed race!) they still firmly refused to lift a hand against those who had assisted him (see Niemeyer, *Charakterist.* 3, 565 sq.).

Several circumstances may have conduced to the relative importance of this small tribe (see Plesken, *De Benjamin parvo*, Wittenb. 1720). The Tabernacle was at Shiloh, in Ephraim, during the time of the last judge, but the ark was near Benjamin, at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (<sup>(1002)</sup>1 Samuel 9:12, etc.), Mizpeh, where the great assemblies of “all Israel” took place (<sup>(1005)</sup>1 Samuel 7:5), Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, specially noted as “the great high place” (<sup>(1008)</sup>2 Chronicles 1:3), were all in the land of Benjamin. These must gradually have accustomed the people who resorted to these various places to associate the tribe with power and sanctity, and they tend to elucidate the anomaly which struck Saul so forcibly, “that all the desire of Israel” should have been fixed on the house of the smallest of its tribes (<sup>(1021)</sup>1 Samuel 9:21).

The struggles and contests that followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different; but Judah had as yet no connection with the house of Joseph, and was, besides, the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties, though he himself fell a victim

in the very act of accomplishing his purpose; and the proposal that David should be “king over Israel” was one which “seemed good to the whole house of Benjamin,” and of which the tribe testified its approval and evinced its good faith by sending to the distant capital of Hebron a detachment of 3000 men of the “brethren of Saul” (<sup><1323></sup>1 Chronicles 12:29). Still, the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial co-operation or firm union between the two tribes until a cause of common quarrel arose at the disruption, when Rehoboam assembled “all the house of Judah, with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to the son of Solomon” (<sup><1122></sup>1 Kings 12:21; <sup><4100></sup>2 Chronicles 11:1). Possibly the seal may have been set to this by the fact of Jeroboam having just taken possession of Bethel, a city of Benjamin, for the calf-worship of the northern kingdom (<sup><1123></sup>1 Kings 12:29). Bethel, however, was on the very boundary-line, and centuries before this date was inhabited by both Ephraimites and Benjamites (<sup><07916></sup>Judges 19:16). On the other hand, Rehoboam fortified and garrisoned several cities of Benjamin, and wisely dispersed the members of his own family through them (<sup><4110></sup>2 Chronicles 11:10-12). The alliance was farther strengthened by a covenant solemnly undertaken (<sup><4450></sup>2 Chronicles 15:9), and by the employment of Benjamites in high positions in the army of Judah (<sup><4461></sup>2 Chronicles 16:17). But what, above all, must have contributed to strengthen the alliance, was the fact that the Temple was the common property of both tribes. True, it was founded, erected, and endowed by princes of “the house of Judah,” but the city of “the Jebusite” (<sup><1683></sup>Joshua 18:28), and the whole of the ground north of the Valley of Hinnom, was in the lot of Benjamin. In this latter fact is literally fulfilled the prophecy of Moses (<sup><16512></sup>Deuteronomy 33:12): Benjamin “dwelt between” the “shoulders” of the ravines which encompass the Holy City on the west, south, and east (see a good treatment of this point in Blunt’s *Undes. Coincidences*, pt. 2, § 17).

Although thereafter the history of Benjamin becomes merged in that of the southern kingdom, yet that the tribe still retained its individuality is plain from the constant mention of it in the various censuses taken of the two tribes, and on other occasions, and also from the lists of the men of Benjamin who returned with Zerubbabel (Ezra 2; Nehemiah 7), and took possession of their old towns (<sup><4613></sup>Nehemiah 11:31-35). At Jerusalem the name must have been always kept alive, if by nothing else, by the name of “the high gate of Benjamin” (<sup><2401></sup>Jeremiah 20:2). (See below.) That the

ancient memories of their house were not allowed to fade from the recollections of the Benjamites, is clear also from several subsequent notices. The genealogy of Saul, to a late date, is carefully preserved in the lists of 1 Chronicles (<sup><1383></sup>1 Chronicles 8:33-40; 9:39-44); the name of Kish recurs as the father of Mordecai (<sup><1005></sup>Esther 2:5), the honored deliverer of the nation from miseries worse than those threatened by Nabash the Ammonite. The royal name once more appears, and "Saul, who also is called Paul," has left on record under his own hand that he was "of the stock of Israel, of the tribe of Benjamin." It is perhaps more than a mere fancy to note how remarkably the chief characteristics of the tribe are gathered up in his one person. There was the fierceness in his persecution of the Christians, and there were the obstinacy and persistence which made him proof against the tears and prayers of his converts, and "ready not to be bound only, but also to die for the name of the Lord Jesus" (<sup><4012></sup>Acts 21:12,13). There were the force and vigor to which natural difficulties and confined circumstances formed no impediment; and, lastly, there was the keen sense of the greatness of his house in his proud reference to his forefather "Saul, the son of Cis, of the tribe of Benjamin."

### Gate Of Benjamin

(<sup><2573></sup>Jeremiah 37:13; 38:7; "Benjamin's gate," <sup><3840></sup>Zechariah 14:10; "high gate of Benjamin," <sup><2012></sup>Jeremiah 20:2) was doubtless on the northern side of Jerusalem, probably the same elsewhere called "the gate of Ephraim" (<sup><1143></sup>1 Kings 14:13), and apparently coinciding nearly in position with the present "*Damascus Gate*" (Strong's *Harmony and Expos. of the Gospels*, App. 2, p. 18). **SEE JERUSALEM.**

**2.** A man of the tribe of Benjamin, second named of the seven sons of Bilhan, and the head of a family of warriors (<sup><1370></sup>1 Chronicles 7:10). B.C. perh. cir. 1016.

**3.** An Israelite, one of the "sons of Harim," who divorced his foreign wife after the exile (<sup><5102></sup>Ezra 10:32). B.C. 458. He seems to be the same person who had previously assisted in rebuilding the walls of Jerusalem (in connection with Hashub), opposite his house on Zion (<sup><1623></sup>Nehemiah 3:23).

### Ben'jamite

(Heb. prop. *Ben-Yemini'*, *יְבִנְיָמִי בן יִמִּי*, *son of Jemini.* <sup><1002></sup>1 Samuel 9:21; 22:7; <sup><1045></sup>2 Samuel 16:51; 19:17; <sup><1108></sup>1 Kings 2:8; <sup><1372></sup>1 Chronicles 27:12;

“of Benjamin.” <sup><BIBL></sup>Psalm 7, title; but simply *Yemini*, <sup><YEM></sup>in <sup><BIBL></sup>Judges 3:15; 19:16; <sup><BIBL></sup>1 Samuel 9:1, 4; <sup><BIBL></sup>2 Samuel 20:1; <sup><BIBL></sup>Esther 2:5; elsewhere the usual name Benjamin with some other prefix, **SEE BENJAMIN**), the patronymic title of the descendants of the patriarch Benjamin (q.v.).

### Bennet, Benjamin

a Presbyterian minister, was born at Wellesburgh, Leicestershire, 1674, and was for many years pastor of a Presbyterian church at Newcastle-upon-Tyne. He was an industrious and successful pastor, and still more eminent as a writer. He published *Memorials of the Reformation* (Lond. 2d ed. 1721, 8vo); *Irenicum, a Review of Controversies on the Trinity, Church Authority, etc.* (1722, 8vo); *Christian Oratory, or the Devotions of the Closet* (many editions); *Discourses against Popery* (1714, 8vo); *Sermons on Inspiration* (1730, 8vo). — Darling, *Cyclop. Bibliographica*, 1, 243; Allibone, *Dict. of Authors*, 1, 165.

### Bennet, Thomas, D.D.

an eminent English divine, was born at Salisbury in 1673. He took his M.A. degree at Cambridge in 1694. He was made rector of St. James's at Colchester 1700, and in 1716 vicar of St. Giles's in London, where he died in 1728. He was highly esteemed by Hoadley, although he differed from him in his opinions. He wrote various works against the Romanists and Dissenters, *An Essay on the Thirty-nine Articles* (Lond. 1715, 8vo), *A Paraphrase on the Book of Common Prayer* (Lond. 1709, 8vo), *Brief History of Forms of Prayer* (Camb. 1708, 8vo), etc. — *Biog. Britannica*.

### Benno, St.

descended from the counts of Woldenburgh in Saxony, was born at Hildesheim in 1010, and became, in 1060, bishop of Meissen. He eagerly exerted himself for the conversion of the pagan Sclavonians. In the struggle between the Emperor Henry IV and Gregory VII he was an unflinching adherent of the latter, and therefore expelled by the emperor from his see in 1085, but afterward reinstated. He died June 16, 1107. His canonization, in 1523, called forth the spicy pamphlet of Luther, *Against the new Idol and old Devil who is to be set up in Meissen*. His *Life* was written by Emser (Leipz. 1512). See also Seyffarth, *Ossilegium Bennoms* (Munich, 1765); Ranke, *History of the Reformation*, 1, 90.

## Be'no

(Heb. *Beno'*, /nB] *his son*; Sept. *υιοὶ Bovví* in ver. 26, and translates literally *υιοὶ αὐτοῦ* in ver. 27) is given as the only son, or the first of the four sons of Jaaziah the Levite, of the family of Merari, in ~~1326~~ 1 Chronicles 24:26, 27; but there is much confusion in the whole passage. B.C. perh. 1014. *SEE BEN-*.

## Benoit, Elie

a Protestant French theologian, was born at Paris on Jan. 20, 1640. Having studied theology at Paris and Montauban, he became, in 1665, minister at Alencon. Here he had repeatedly theological disputations with Roman Catholic priests, especially the Jesuit La Rue, who tried to excite the mob against the Protestants. In consequence of the revocation of the Edict of Nantes he had to leave France; he went to Holland, and became pastor at Delft, where he died Nov. 15, 1728. He was highly esteemed as a meek, peaceable man, who did not seek controversies, but did not flee from them when forced upon him. His chief work is the History of the Edict of Nantes (*Histoire de l'Edit de Nantes*, Delft, 1693-95, 5 vols. 4to). This work is distinguished for its accuracy, and still remains a chief source for the history of the Reformed Church of France. Among his other works are the following: *Histoire et Apologie de la Retraite des Pasteurs* (Francfort, 1687, 12mo; and a defense of this Apology, Francfort, 1688, 12mo); *Melange de Remarques critiques, historiques, philosophiques, et theologiques contre deux ecrits de Loland* (Delft, 1712, 8vo). Herzog, *Supplement*, 1, 174; Hoefer, *Biog. Generale*, 5, 394.

## Benoit or Benedict, Rene

curate of the church of St. Eustache at Paris, was born near Angers in 1521. In 1566 he distinguished himself by a French translation of the Bible, published in that year at Paris in fol., and in 1588 in 2 vols. 4to. He was accused of having pretended to make his translation from the Greek and Hebrew, of which languages he knew nothing, and of having, in fact, followed the Geneva Bible, making a few verbal alterations. In spite of his defense, he was expelled from the faculty of theology by a decree dated October 1st, 1572, and the censure passed by that society on his works was confirmed by Gregory XIII; the author was subsequently compelled to submit, was readmitted into the faculty, and made dean. Benoit had been

confessor to the unhappy Mary, Queen of Scots, whom he accompanied into Scotland. He died at Paris March 7th, 1608. He published an immense number of works, among which may be specified,

1. *Stromata in Universa Biblia* (Cologne, 1508, 8vo): —
2. *A Catholic Apology* (showing that the profession of the Protestant faith was not a sufficient and lawful reason for excluding the heir from the throne of France): —
3. *Examen pacifique de la Doctrine des Huguenots*. (This curious work was printed at Caen in 1590, and is intended to show that the Council of Trent, not having been fully received in France, was not of sufficient authority there to condemn the Huguenots.) — Hoefer, *Biog. Gen.* 5, 395.

### Ben-o'ni

(Heb. *Ben-Oni'*, *ינא־אֶב*, *son of my sorrow, otherwise of my strength*, i.e. *of my last effort*, Hiller, *Onomast.* p. 300; Sept. translates *υἱὸς ὀδύνης*), the name given by Rachel in her expiring breath to her youngest son, in token of the death-pangs that gave him birth (<sup><0158></sup>Genesis 35:18); afterward changed by his father to BENJAMIN *SEE BENJAMIN* (q.v.).

### Benson, George, D.D.

a learned and eminent English Dissenter, was born at Great Salkeld 1699; studied at Glasgow, and settled as pastor at Abingdon about 1721. In 1729 he went to London, and in 1740 was chosen pastor of the church in Crutched Friars, where he remained until his death in 1763. He was trained a Calvinist, but his views in later years were tinged with Arianism. He published *The Design and End of Prayer* (Lond. 1737, 8vo, 2d ed.): — *Paraphrase and Notes on Paul's Epistles, after Locke's Manner* (Lond. 1752-56, 2 vols. 4to, best ed.): — *History of the first Planting of the Christian Religion* (Lond. 1756, 2 vols. 4to, best ed.). After his death, his *Life of Christ*, with a memoir of the author by Amory, appeared (Lond. 1764, 4to). — Allibone, *Dict. of Authors*, 1, 166.

### Benson, Joseph

one of the most eminent of the early Methodist ministers in England, was born at Melmerby, in Cumberland, Jan. 25, 1748. His father designed him

for the “ministry in the Established Church, and had him taught Greek and Latin by the Rev. Mr. Dean, of Parkhead, under whom he made great proficiency. At sixteen he fell in for the first time with the Methodists and was converted. In 1766 Mr. Wesley appointed him classical master at Kingswood School. He devoted himself closely to philosophy and theology, studying constantly and zealously. In 1769 he was made head-master of Lady Huntingdon’s Theological College at Trevecca; but in 1771 he left it, because of its becoming a thoroughly Calvinistic school. Mr. Benson was then, and always after, a decided Arminian. While engaged in these seminaries he still regularly kept his terms at St. Edmund Hall, Oxford. In August, 1771, he was admitted into the Methodist Conference, and soon became one of the ablest preachers in the body. He filled the chief stations, such as Edinburgh, Newcastle, Sheffield, Hull, Birmingham, and London, and crowds attended his preaching wherever he went. After a life of great clerical and literary industry, he died Feb. 16, 1821, at London. Dr. Clarke calls him “a sound scholar, a powerful and able preacher, and a profound theologian.” Besides editing for many years the *Methodist Magazine*, he published *A Defence of the Methodists* (Lond. 1793, 1-2mo): — *A Farther Defence of the Methodists* (1794, 12mo): — *Vindication of the Methodists* (Lond. 1800, 8vo): — *Apology for the Methodists* (Lond. 1801, 12mo): — *Sermons on various Occasions* (Lond. 1836, 2d edit. 2 vols. 12mo): — *A Commentary on the Holy Scriptures* (Lond. 1848, 6th edit. 6 vols. 8vo). *Life of John Fletcher* (New York, 1 vol. 8vo). His life has been twice written, once by Macdonald (New York, 8vo), and again by Treffry (New York, 12mo).

## Bentham, Edward

was born at Ely in 1707, and was educated at Christ Church, Oxford, from whence, in 1723, he removed to Corpus Christi College, and in 1731 was chosen fellow of Oriel. In 1743 he obtained a prebend in the cathedral of Hereford. In 1749 he proceeded to D.D., and in 1754 was made canon in his cathedral. On the death of Dr. Fanshaw he was nominated regius professor of divinity in the university. He died in 1776. Besides some single sermons, Dr. Bentham published,

1. *An Introduction to Moral Philosophy*, 8vo: —
2. *A Letter to a young Gentleman on Study; with a Letter to a Fellow of a College*, 8vo: —
3. *Advice to a young Man of Rank upon coming to the University*: —



4. *Reflections on Logic, with a Vindication of the same*, 8vo: —
5. *Funeral Eulogies upon military Mens, from the Greek*, 8vo: —
6. *De Studiis Theologicis Praelectio*: —
7. *Reflections upon the Study of Divinity, with Heads of a Course of Lectures*, 8vo: —
8. *De Vita et Moribus Johannis Burton, S. T. P.*: —
9. *An Introduction to Logic*, 8vo. —
10. *De Tumultibus Americanis deque eorum concitatoribus similis meditatio*. — *Biog. Brit.*; Hook, *Eccl. Biog.* 2, 250.

### Bentham, Jeremy

was born in London, February 15, 1748. He received his early education at Westminster School; and when yet a boy, being little more than twelve years of age, he went to Owen's College, Oxford, where he took his master's degree in 1766. He studied law, and was called to the bar in 1772, but devoted himself entirely to study, and became an able and voluminous writer on government and legislation. His name is mentioned here in view of his writings on morals, which, however, are less original and valuable than those on government. In all his writings, utility is the leading and pervading principle; and his favorite vehicle for its expression is the phrase, "the greatest happiness of the greatest number," which was first coined by Priestley, though its prominence in politics has been owing to Bentham. "In this phrase," he says, "I saw delineated for the first time a plain as well as a true standard for whatever is right or wrong, useful, useless, or mischievous in human conduct, whether in the field of morals or politics." Accordingly, the leading principle of his ethical writings is, "that the end of all human actions and morality is happiness. By happiness, Bentham means pleasure and exemption from pain; and the fundamental principle from which he starts is, that the actions of sentient beings are wholly governed by pleasure and pain. He held that happiness is the 'summum bonum,' in fact, the only thing desirable in itself; that all other things are desirable solely as means to that end; that therefore the production of the greatest possible amount of happiness is the only fit object of all human exertion." He died in Westminster, June 6, 1832. *SEE ETHICS; SEE MORALS.*

### Bentham, Thomas

bishop of Lichfield and Coventry, was born in Yorkshire about 1513. He became a fellow of Magdalen College, Oxford, in 1543, and distinguished



himself in Hebrew. He early sided with the Reforming party, and became prominent as a zealous opponent of the superstitions of popery. On the accession of Mary, he disdained to conceal or retract his sentiments, and he was deprived of his fellowship in 1553 and compelled to go abroad. At Zurich and Basle he preached to the English exiles. Even during the height of Mary's persecutions he returned to London to take charge of a Protestant congregation. In the second year of Queen Elizabeth he was raised to the see of Lichfield and Coventry, and was consecrated in 1559. Had Bentham been supreme, the English Reformation would have been far more thorough than it was, and the Christian Church would have avoided much evil. He died Feb. 19, 1578. He translated the Psalms, Ezekiel, and Daniel in the "Bishop's Bible." — Hook, *Ecclesiastical Biography*, 2, 249.

### Bentley, Richard, D.D.

called, in philological criticism, "the British Aristarchus," was born at Oulton, near Wakefield, Jan. 27, 1662, and admitted at St. John's College 1676. He accepted the mastership of the grammar-school of Spalding, in Lincolnshire, early in 1682. In 1683 he became private tutor to the son of Dr. Stillingfleet, afterward bishop of Worcester. He accompanied his pupil to Oxford, where he was admitted M.A. At Oxford he had access to the MSS. of the Bodleian Library. At this time he meditated two very laborious undertakings—a complete collection of *Fragments of the Greek Poets*, and an edition of the three principal Greek lexicographers, Hesychius, Suidas, and the *Etymologicum Magnum*, to be printed in parallel columns on the same page. Neither scheme, however, was carried into effect. To the edition of *Callimachus*, published by Graevius in 1697, Bentley contributed a collection of the fragments of that poet. But his reputation for scholarship was established by a performance of a much more confined nature—a dissertation on an obscure chronicler named Malala, which was published as an Appendix to Chilmead and Mill's edition of the author in 1691. This showed such an intimate acquaintance with Greek literature, especially the drama, that it drew the eyes of foreign as well as British scholars upon him, and obtained a warm tribute of admiration from the great critics Graevius and Spanheim to this new and brilliant star of British literature. Bentley was ordained deacon in March, 1690. In 1692, having obtained the first nomination to the Boyle lectureship, he chose for his subject the confutation of atheism, directing his arguments more especially against the system of Hobbes. In these lectures Bentley applied the principles and discoveries of Newton's

Principia to the confirmation of natural theology. The Principia had been published about six years; but the sublime discoveries of that work were yet little known, owing not merely to the obstacles which oppose the reception of novelty, but to the difficulty of comprehending the proofs whereby they are established. To Bentley belongs, as bishop Monk remarks, the undoubted merit of having been the first to lay open these discoveries in a popular form, and to explain their irresistible force in the proof of a Deity. This constitutes the subject of his seventh and eighth sermons — pieces admirable for the clearness with which the whole question is developed, as well as for the logical precision of their arguments. Among other topics, he shows how contradictory to the principles of philosophy is the notion of matter contained in the solar system having been once diffused over a chaotic space, and afterward combined into the large bodies of the sun, planets, and secondaries by the force of mutual gravitation; and he explains that the planets could never have obtained the transverse motion, which causes them to revolve round the sun in orbits nearly circular, from the agency of any cause except the arm of an almighty Creator. From these and other subjects of physical astronomy, as well as from the discoveries of Boyle, the founder of the lecture, respecting the nature and properties of the atmosphere, a conviction is irresistibly impressed upon the mind of the wisdom and benevolence of the Deity. We are assured that the effect of these discourses was such that atheism was deserted as untenable ground; or, to use his own expression, the atheists were ‘silent since that time, and sheltered themselves under deism.’ This work gave him great reputation, and in 1692 he was made canon of Worcester by bishop Stillingfleet. In 1699 he was appointed master of Trinity College, Cambridge; and in the following year the archdeaconry of Ely was conferred upon him. Of his contributions to Greek literature we have not room to speak; but, in the midst of personal quarrels, his literary activity for many years was wonderful. In 1713 he published, under the signature of Philoleutheros Lipsiensis, a reply to Collins’s *Discourse of Freethinking*; and in none of his writings are his accurate learning and matchless faculty of disputation more signally displayed. In 1717 he was chosen regius professor of divinity at Cambridge. In 1720 he issued proposals for a new edition of the N.T. in Greek, with the Latin version of Jerome. Taking up that father’s observation that in the translation of the Holy Scriptures “the very order of the words is mystery,” he conjectured that if the most ancient Greek manuscripts were compared with Jerome’s Latin, they might be found to

agree with that version both in the words and order; and, upon trial, his ideas were realized even beyond his expectations. He stated also in these proposals that he believed he had recovered, with very few exceptions, the *exemplar* of Origen, the great standard of the most learned fathers for more than two hundred years after the Council of Nice; and observed that, by the aid of the Greek and Latin manuscripts, the text of the original might be so far settled that, instead of thirty thousand different readings, found in the best modern editions, not more than two hundred would deserve much serious consideration. But so much opposition was made to his plan that he dropped it. Bentley died July 14, 1742. His *Works*, collected and edited by the Rev. Alexander Dyce, were published in London in 1836 (3 vols. 8vo), but unfortunately the collection is incomplete. His *Life and Writings*, by bishop Monk, were published in London in 1830; and his *Correspondence*, edited by Wordsworth, in 1842 (2 vols. 8vo). See *Foreign Quarterly Review*, July, 1839; *North American Review*, 43, 458; *Edinburgh Review*, 2, 321; Allibone, 1:169; Hook, *Ecclesiastica l Biography*, 2, 253.

### Benzel, Erich

a prominent Swedish theologian, was born in 1642 at Benzeby; became in 1665 Professor of History and Ethics, and in 1666 Professor of Theology, at Upsala; in 1677 bishop of Stregnas, and in 1700 archbishop of Upsala, where he died in 1709. He wrote, among other works, *Breviarium historiae ecclesiasticae V. et N. Testament.* (Ups. 3d ed. 1717). He also superintended the printing of the Swedish Bible translation under Charles XII. One of his sons, whose name was likewise Erich, became in 1726 bishop of Gothenburg, and died as archbishop of Upsala in 1743.

### Ben-zo'heth

(Heb. *Ben-Zocheth'*, תְּיִזְחָב, *son of Zoheth*; Sept. translates υἱὸς Ζωάβ v. r. Ζωχάβ), a person named (<sup><100></sup>1 Chronicles 4:20) as the second of the sons of Ishi, a descendant of Judah (B.C. apparently post 1856), the other being given as Zoheth simply; but either the true name of the son of the Zoheth preceding seems to have fallen out of the text, or this individual is only mentioned patronymically as the grandson of Ishi, being son of Zoheth himself. *SEE BEN-*.

## Be'on

(Heb. *Beon'*,  $\hat{[B]}$  apparently an early error of transcription for MEON *SEE MEON* [q.v.]; Sept. Βαιων v. r. Βομά), one of the places fit for pasturage given by Joshua to the tribes on the east of Jordan (<sup><0493B></sup>Numbers 32:3). It is elsewhere more properly called BETH-BAAL. MEON (<sup><04937></sup>Joshua 13:17), or more briefly BAAL-MEON (<sup><04938></sup>Numbers 32:38), and BETH-MEON (<sup><24823></sup>Jeremiah 48:23), for which this name may be a contraction.

## Be'or

(Heb. *Beor'*,  $r/[B]$  a *torch*; Sept. Βεώρ), the name of two men. *SEE BALAAM*.

1. The father of Bela (q.v.), one of the kings of Edom (<sup><0362></sup>Genesis 36:32; <sup><0343></sup>1 Chronicles 1:43). B.C. apparently ante 1618.
2. The father of Balaam, the backsliding prophet (<sup><0216></sup>Numbers 22:5; 24:3, 15; 31:8; <sup><0432></sup>Joshua 13:22; 24:9; <sup><3165></sup>Micah 6:5; <sup><05204></sup>Deuteronomy 23:4). In <sup><0125></sup>2 Peter 2:15, he is called BOSOR *SEE BOSOR* (q.v.). B.C. ante 1618.

## Be'ra

(Heb. id.  $[rB]$ , *gift*, otherwise *excellence*, but more prob. for  $[rA^B]$ , *son of evil*; Sept. Βαλλά; Josephus, Βαλλάς, *Ant.* 1, 9, 1), king of Sodom at the time of the invasion of the five kings under Chedorlaomer (q.v.), which was repelled by Abraham (<sup><0142></sup>Genesis 14:2; also 17 and 21). B.C. cir. 2077.

## Ber'achah

(Heb. *Berakah'*,  $hkrB]$  a *blessing*), the name of a valley and also of a man.

1. (Sept. translates εὐλογία.) A valley in the direction of Tekoa, so called as being the place where Jehoshaphat celebrated the miraculous overthrow of the Moabites and Ammonites (<sup><406></sup>2 Chronicles 20:26). It is still called Wady *Bereikut*, near the ruined village of the same name south of Tekua (Robinson's *Researches*, 2, 189), first identified by Wolcott (*Biblioth. Sac.* 1843, p. 43; comp. Wilson, *Lands of Bible.*, 1, 386). *SEE JERUEL*; *SEE CAPHAR-BARUCHA*.

2. (Sept. **Βερχία**.) One of the thirty Benjamite warriors, “Saul’s brethren,” who joined David while in retirement at Ziklag (<sup><313B></sup>1 Chronicles 12:3). B.C. 1054.

### Berachi’ah

(<sup><313B></sup>1 Chronicles 6:19). *SEE BERECHIAH*. Berakoth. *SEE MISHNA*. Berai’ah (He’. *Berayah*’, **hyarB]** created by *Jehovah*; Sept. **Βαράϊα**), next to the last named of the nine sons apparently of Shimhi, and a chief Benjamite of Jerusalem (<sup><313B></sup>1 Chronicles 8:21). B.C. perhaps 588.

### Be’rea

(**Βερέα**), a place in Judea apparently not very far from Jerusalem, where Bacchides, the general of Demetrius, encamped shortly before the engagement in which Judas Maccabaeus was slain (1 Maccabees 9:4). Other copies, however, read *Berzath* (**Βερρζάθ**, **Βερρθάζ**, **Βερρζήθ**, etc., see Grimm, in loc.), from in which Reland conjectures (*Palaest.* p. 624) that it may be the BEZETH (q.v.) of 1 Maccabees 7:19, especially as Josephus, in his parallel account (*Ant.* 12, 11, 4), calls the place in question *Bethzetho* (**Βηθζηθώ**, *Ant.* 12, II, 1; compo. 10, 2). *SEE BEROEA*.

### Bereans

a small sect of dissenters from the Church of Scotland, who profess to follow the example of the ancient Bereans (<sup><4471b></sup>Acts 17:11) in building their system upon the Scriptures alone, without regard to any human authority. The sect was founded in 1773 by a clergyman named Barclay, who was excluded from the parish of Fettercairn. They hold the Calvinistic creed, with the following peculiarities:

1. They reject natural religion as undermining the evidences of Christianity.
2. They consider faith in Christ and assurances of salvation as inseparable, or rather as the same thing, because (say they) “God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd, but impious, and in a manner calling God a liar, for a man to say I believe the Gospel, but have doubts, nevertheless, of my own salvation.”
3. They say that the sin against the Holy Ghost is nothing else but unbelief; and that the expression, “It shall not be forgiven, neither in this world, nor that which is to come,” means only that a person dying in unbelief would

not be forgiven, neither under the former dispensation by Moses, nor under the Gospel dispensation, which, in respect of the Mosaic, was a kind of future world, or world to come.

**4.** They interpret the Old Testament prophecies, and especially the Psalms, as typical or prophetic of Christ, and never apply them to the experience of private Christians. There are still some congregations of Bereans in Scotland, and a few, it is believed, in America. *SEE HUTCHINSONIANS.*

## Berechi'ah

(Heb. *Berekyah'*, **הַכִּיָּאֵל**, *blessed by Jehovah*; also in the prolonged form *Berekyah'hu*, **וְהַכִּיָּאֵל**, in <sup><1316></sup>1 Chronicles 6:39; 15:17; <sup><14812></sup>2 Chronicles 28:12; <sup><3000></sup>Zechariah 1:7; Sept. **Βαραχίας**, often **Βαραχία**), the name of six men. *SEE BARACHIAH* and *SEE BARACHIAS.*

**1.** The son of Shimea and father of Asaph, the celebrated musician; he was one of the Levites who bore the ark to the tent prepared for it by David (<sup><1316></sup>1 Chronicles 6:39, where the name is Anglicized "Berachiah;" 15:17, 23). B.C. 1043.

**2.** The son of Meshillemeth, and one of the seven Ephraimite chieftains who enforced the prophet Oded's prohibition of the enslavement of their Judaite captives by the warriors of the northern kingdom (<sup><14812></sup>2 Chronicles 28:12). B.C. 789.

**3.** The fourth named of the five brothers of Zerubbabel (q.v.), of the royal line of Judah (1 Chronicles in 20; see Strong's *Harmony and Expos. of the Gospels.* p. 17, note *m*). B.C. 536.

**4.** A son of Asa, and one of the Levites that dwelt in the villages of the Netophathites on the return from Babylon (<sup><1316></sup>1 Chronicles 9:16). B.C. post 536.

**5.** The son of Iddo and father of the prophet Zechariah (<sup><3000></sup>Zechariah 1:1, 7). B.C. ante 500.

**6.** A son of Meshezabeel and the father of Meshullam, which last repaired a part of the walls of Jerusalem (<sup><3000></sup>Nehemiah 3:4, 30; 6:18). B.C. ante 446.

## Be'red

(Heb. id. **drK**, *hail*, in pause *Ba'red*, **dr\*** B, <sup><0164></sup>Genesis 16:14; Sept. always **Βαράδ**), the name of a place and of a man.

**1.** A town in the south of Palestine, between which and Kadesh lay the well Lahai-roi (<sup><0164></sup>Genesis 16:14; comp. ver. 7). The name is variously given in the ancient versions: Syriac, *Gadar* [? — Gerar]; Arab. *Iared*, probably a mere corruption of the Hebrew name; Onkelos, *Chagra*, **argj** i (elsewhere employed in the Targums for “Shur”); Ps. — Jonathan, *Chalutsa*, **axWl j }** i.e. the *Elusa*, **Ἐλουσα**, of Ptolemy and the ecclesiastical writers, now *el-Khulasah*, on the Hebron road, about 12 miles south of Beersheba (Robinson, 1, 296; Stewart, p. 205; Reland, p. 755). We have the testimony of Jerome (*Vita S. Hilarionis*) that Elusa was called by its inhabitants *Barec*, which would be an easy corruption of Bered, **Ĕ** being read for **d**. Chalusa is the name elsewhere given in the Arabic version for “shur” and for “Gerar.” **SEE ELUSA.**

**2.** A son of Shuthelah and grandson of Ephraim (<sup><1372></sup>1 Chronicles 7:20); supposed by some to have been identical with *Becher* in <sup><0265></sup>Numbers 26:35, by a mere change of letters (**rkb** for **drb**), but with little probability from the context. B.C. post 1856.

## Berengarians

the followers of Berengarius, who taught, in the eleventh century, that the bread and wine in the Lord's Supper were not really and essentially, but figuratively, changed into the body and blood of Christ. See BERENGARIUS.

## Berengarius or Berenger

archdeacon of Angers, was born at Tours in the year A.D. 998, and studied first in the school of St. Martin, and subsequently at Chartres, under the celebrated Fulbert. Upon his death Berenger left Chartres and returned to Tours, where he taught publicly at St. Martin's. He very early manifested a liberal spirit of inquiry, and was distinguished for his piety as well as for his industry in study. He quitted this city again and repaired to Angers, where he was well received by Hubert de Vendome, who administered the church of Angers at that period, and who made Berenger archdeacon. Scholars flocked to him from all parts of France. Some time between 1040 and 1050

he began to publish his sentiments on the Eucharist, in which he opposed the doctrine of Paschasius on transubstantiation. Lanfranc, who was then in Normandy, and who had been the intimate friend of Berenger, entered into a controversy with him on the subject. Berenger answered Lanfranc in a letter (see Gieseler, *Ch. Hist.* per. 3, § 29), in which he blamed him for charging Scotus with heresy for his opinion that the bread and wine are *not* changed in substance by consecration in the Eucharist, and declared that in doing so he equally condemned Ambrose, Jerome, Augustine, and others of the fathers. This letter fell into the hands of Pope Leo IX, who convened a council at Rome in April, 1050, when Berenger was excommunicated. He was also, in this year, condemned in the synods of Brienne and Vercelli. In this last council, which was held in September, the books of Scotus were burned. In October in the same year he was synodically condemned, for the fourth time, at Paris. Berenger appears to have adhered to his views until 1055, when, being cited before a synod held at Tours, where Hildebrand acted as legate to Victor II, he signed a confession of faith, which, though not a complete retraction, was satisfactory to the prelates present, who accordingly received him into communion. He had not, however, changed his opinions, and still continued to defend in writing his real views, whereupon he was again cited before a council, held at Rome in 1059, where he again retracted, and signed a confession drawn up by Cardinal Humbertus. Upon his return into France he *again* retracted his recantation, and published another work in defense of his original opinion. This work Lanfranc endeavored to answer, but without any effect so far as Berenger was concerned, who also, by letter, assured Pope Alexander II that his opinion was unalterable. Thus another synod was held against him at Rouen in 1063, another at Poitiers in 1073, another at St. Maixent in 1075, another at Rome in 1078, where he confessed the doctrine of transubstantiation to save his life, but withdrew his confession as soon as he was safe in France. He died in communion with the Church in the island of Come, near Tours, Jan. 5 or 6, 1088, at the age of ninety. Berenger was greatly in advance of his age both intellectually and morally, though he had not physical to equal his moral courage. The injustice with which he — was treated at Rome caused him to use the following language of Leo IX: “In him I found by no means a saint, by no means a lion of the tribe of Judah; not even an upright man. To be declared a heretic by him I account as nothing.” He styled the doctrine of transubstantiation an *inepta vecordia vulgi*. From his great reputation as a teacher, his views were widely diffused, not only in France, but in other countries. Much light has been



recently thrown upon the history and character of Berenger by the publication of *Berengarius Turonensis, oder eine Sammlung ihn betreffender Briefe*, herausg. von Dr. H. Sudendorf (Berlin, 1850). This collection of his letters shows him as a worthy man, a loving Christian, and a man of tender and placable nature. It shows also that his learning embraced a wide range: he was a most zealous student of the fathers, he practiced medicine as a physician, and was much admired as an orator. It shows farther, what was not before known, that he was in intimate relations with some of the foremost men in France; and that, in particular, Godfrey of Anjou was his friend and protector. We also learn a great deal from this book of Gregory's conduct during his stay in France, and find that a very general sympathy with Berengarius's views existed among the chief clergy of France and of the neighboring German border. Dr. Sudendorf's historical explanations are both acute and thorough. — Neander, *Ch. Hist.* 3, 503-522; Mosheim, *Ch. Hist.* 1, 285-291; Hagenbach, *History of Doctrines*, 2, 75-88; Landon, *Eccl. Dict.* 2, 180.

## Berenice

SEE BERNICE.

## Bergier, Nicolas Silvestre, D.D.

was born at Darnay, in Lorraine, December 31, 1718, and became successively cure of Flange-Bouche, in Franche-Comte, canon of Notre-Dame, Paris, and confessor to the king. He was one of the most formidable opponents of the modern *philosophical* spirit. In 1768 he published *La Certitude des Preuves du Christianisme*, which passed through three editions in one year, and was translated into Italian and Spanish. Voltaire replied to it by his *Conseils raisonnables*, and Bergier rejoined. Anacharsis Cloots published, in opposition to the work of Bergier, his *Certitude des Preuves de Mahometisme*. Bergier afterward published *Le Deisme refute par lui-même* (Paris, 1765-66-68, 2 vols. 12mo, which contains an examination of the opinions of Rousseau): — *Apologie de la Religion Chretienne* (against d'Holbach: Paris, 1769, 2 vols. 12mo): — *Examen du Materialisme* (Paris, 1771, 2 vols. 12mo): — *Traite de la vraie Religion* (Paris, last ed. 1854, 8 vols. 8vo): — *L'Origine des dieux du Paganisme* (Paris, 1774, 2 vols. 12mo). He also wrote for the Encyclopedie his *Dictionnaire de Theologie* (best ed. Paris, 1854; 6 vols. 8vo, edited by Archbishop Gousset), to which the editors of this Cyclopaedia are much

indebted. Bergier died April 19, 1790. His works above named are constantly appearing in new editions in Paris. — Hoefler, *Biog. Gen.* 5, 515.

## Bergius, Johannes

a Reformed theologian, was born at Stettin 1587, and studied at Heidelberg, Strasburg, and Dantzic. In 1616 he was made professor of theology at Frankfurt-on-the-Oder. In theology he opposed Supralapsarian Calvinism, and declined to attend the Synod of Dort, whose cruel treatment of the Arminians he reprobated (see Limborch, *Vita Epis. copii*, p. 210). He taught “free grace” in his treatise *Der Wille Gottes u. aller Menschen Seligkeit* (1653). He represented Brandenburg at the Leipsic Conference (1631) and at the Thorn Colloquium (1642). He died 1658. — Herzog, *Real-Encyklop.* s.v.

## Be’ri

(Heb. *Beri*’, *yrBēq. d. fontanus*, for *yrāB]* *Beeri*; Sept. *Βαρί* v. r. *Βαρίν*), a chief warrior, the fourth named of the eleven sons of Zophah, a descendant of Asher (<sup><1376></sup>1 Chronicles 7:36). B.C. perh. 1016.

## Beri’ah

(Heb. *Beriah*’, on the signif. see below), the name of four men.

**1.** (Sept. *Βαριά*) The last named of the four sons of Asher, and the father of Heber and Malchiel (<sup><0467></sup>Genesis 46:17). B.C. 1856. His descendants were called BERIITES (<sup><0254></sup>Numbers 26:44, 45).

**2.** (Sept. *Βαριά* v. r. *Βεριά*.) A son of Ephraim, so named on account of the state of his father’s house when he was born. “And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew” [lit. “and the men . . . slew them”], “because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house” [lit. “because in evil” or “a gift” “was to his house: /*tybb]**htyh;h[rb]yKi* Sept. *ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου*; Vulg. “eo quod in malls

domus ejus ortus esset” (<sup><13172></sup>1 Chronicles 7:20-23). With respect to the meaning of the name, Gesenius prefers the rendering “in evil” to “a gift,” as probably the right one. In this case, **h[rB]** in the explanation would be, according to him, **h[r]**; with *Beth essentiae* (*Thes.* s.v.). It must be remarked, however, that the supposed instances of *Beth essentiae* being prefixed to the subject in the O.T. are few and inconclusive, and that it is disputed by the Arabian grammarians if the parallel “redundant B’e” of the Arabic be ever so used (comp. *Thes.* p. 174, 175, where this use of “redundant B’e” is too arbitrarily denied). The Sept. and Vulg. indicate a different construction, with an additional variation in the case of the former (“my house” for “his house”), so that the rendering “in evil” does not depend upon the construction proposed by Gesenius. Michaelis suggests that, **h[rB]** may mean a spontaneous gift of God, beyond expectation and the law of nature, as a son born to Ephraim now growing old might be called (*Suppl.* p. 224, 225). In favor of this meaning, which; with Gesenius, we take in the simple sense of “gift,” it may be urged that it is unlikely that four persons would have borne a name of an unusual form, and that a case similar to that here supposed is found in the naming of Seth (<sup><131025></sup>Genesis 4:25). First (*Heb. Handw.* s.v.) suggests what appears a still better derivation, namely, a contraction of **h[yrA^B]**, for **h[rA^B]**, *son of evil*, i.e. unlucky.

This short notice is of no slight historical importance, especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob’s death and the beginning of the oppression. B.C. post. 1856. The indications that guide us are, that some of Ephraim’s sons must have attained to manhood, and that the Hebrews were still free. The passage is full of difficulties. The first question is, What sons of Ephraim were killed? The persons mentioned do not all seem to be his sons. Shuthelah occupies the first place, and a genealogy of his descendants follows as far as a second Shuthelah, the words “his son” indicating a direct descent, as Houbigant (ap. Barrett, *Synopsis*, in loc.) remarks, although he very needlessly proposes conjecturally to omit them. A similar genealogy from Beriah to Joshua is given in ver. 25-27. As the text stands, there are but three sons of Ephraim mentioned before Beriah-Shuthelah, Ezer, and Elead, all of whom seem to have been killed by the men of Gath, though it is possible that the last two are alone meant, while the first of them is stated to have left descendants. In the enumeration of the Israelite families

in Numbers four of the tribe of Ephraim are mentioned, sprung from his sons Shuthelah, Becher, and Tahan, and from Eran, son or descendant of Shuthelah (26, 35-36.) The second and third families are probably those of Beriah and a younger son, unless the third is one of Beriah, called after his descendant Tahan (<sup><3725></sup>1 Chronicles 7:25); or one of them may be that of a son of Joseph, since it is related that Jacob determined that sons of Joseph who might be born to him after Ephraim and Manasseh should “be called after the name of their brethren in their inheritance” (<sup><4806></sup>Genesis 48:6).

**SEE BECHER.** There can be no doubt that the land in which the men of Gath were born is the eastern part of Lower Egypt, if not Goshen itself. It would be needless to say that they were born in their own land; but as this was not Gath itself, they must have been called “men of Gath” (q. d. *Gittites*) as being descended from natives of that place. At this time very many foreigners must have been settled in Egypt, especially in and about Goshen. Indeed, Goshen is mentioned as a nonEgyptian country in its inhabitants (<sup><4634></sup>Genesis 46:34), and its own name, as well as nearly all the names of its cities and places mentioned in the Bible, save the cities built in the oppression, are probably Semitic. In the Book of Joshua, Shihor, the Nile, here the Pelusiac branch, is the boundary of Egypt and Canaan, the Philistine territories apparently being considered to extend from it (<sup><4332></sup>Joshua 13:2, 3). It is therefore very probable that many Philistines would have settled in a part of Egypt so accessible to them and so similar in its population to Canaan as Goshen and the tracts adjoining it. Or else these men of Gath may have been mercenaries like the Cherethim (in Egyptian *Shayratana*) who were in the Egyptian service at a later time, as in David’s, and to whom lands were probably allotted as to the native army. Some suppose that the men of Gath were the aggressors, a conjecture not at variance with the words used in the relation of the cause of the death of Ephraim’s sons, since we may read “when (yK) they came down,” etc., instead of “because,” etc. (Bagster’s *Bible*, in loc.), but it must be remembered that this rendering is equally consistent with the other explanation. There is no reason to suppose that the Israelites at this time may not have sometimes engaged in predatory or other warfare. The warlike habits of Jacob’s sons are evident in the narrative of the vengeance taken by Simeon and Levi upon Hamor and Shechem (<sup><4325></sup>Genesis 34:25-29), and that the same traits existed in their posterity appears from the fear which the Pharaoh who began to oppress them entertained lest they should, in the event of war in the land, join with the enemies of his people, and thus escape out of the country (<sup><4108></sup>Exodus 1:8-10). It has been

imagined, according as either side was supposed to have acted the aggressor, that the Gittites descended upon the Ephraimites in a predatory excursion from Palestine, or that the Ephraimites made a raid into Palestine. Neither of these explanations is consistent with sound criticism, because the men of Gath are said to have been born in the land, that is, to have been settled in Egypt, as already shown, and the second one, which is adopted by Bunsen (*Egypt's Place*, 1, 177, 178), is inadmissible on the ground that the verb used, **dryj**; "he went down," or "descended," is applicable to going into Egypt, but not to coming from it. The rabbinical idea that these sons of Ephraim went to take the Promised Land needs no refutation. (For these various theories, see Poole's *Synopsis*, in loc.)

**3.** (Sept. **Βερίά** v. r. **Βαριγά**.) A Benjamite, and apparently son of Elpaal; he, with his brother Shimea, were founders of Ajalon, and expelled the Gittites (<sup><1383></sup>1 Chronicles 8:13). B.C. prob. 1612. His nine sons are enumerated in ver. 14-16.

**4.** (Sept. **Βαριά** v. r. **Βερίά**.) The last named of the four sons of Shimei, a Levite of the family of Gershom (<sup><1330></sup>1 Chronicles 23:10). B.C. 1014. His posterity was not numerous (ver. 11).

### Beri'ite

(Heb. with the art., *hab-Berii'*, **y[yrB]hi**; Sept. **ὁ Βαριαίτι**), the patronymic title of the family of BERIAH *SEE BERIAH* (q.v.), the son of Asher (<sup><0254></sup>Numbers 26:44).

### Berington, Joseph

one of the most prolific Roman Catholic writers of Great Britain, was born in 1743 in Shropshire, and died in 1827. He was sent by his parents for education to the College of St. Omer, in France. For many years he exercised the priestly functions in France, and in 1814 was appointed pastor at Buckland, near Oxford. He wrote a number of works on the history, present state, and rights of his co-religionists. He was regarded as a liberal Romanist, and many of his expressions were considered by his superiors as little orthodox. His principal work is a *Literary History of the Middle Ages—from the reign of Augustus to the fifteenth century* (Lond. 1814; new ed., with index, by D. Bogue, Lond. 1846).

## Be'rite

(Heb. only in the plur., and with the art., *hab-Berim'*, **μῦρ Βῆι** derivation uncertain [Gesenius and Furst both overlook the word altogether], if indeed the text be not corrupt; Sept. **ἐν Χαῖρί**, but most copies omit), a tribe or place named with Abel of Bethmaachah—and therefore doubtless situated in the north of Palestine—only as having been visited by Joab in his pursuit after Sheba, the son of Bichri (~~1014~~ 2 Samuel 20:14). The expression is a remarkable one, “all the Berites” (comp. “all the Bithron”). The Vulgate has a different rendering—*omnes viri elect* — apparently for **μῦρj Bῆ** i.e. *young men*, and this is, in Ewald's opinion, the correct reading (*Isr. Gesch.* 3, 249, note). Schwarz, however, is inclined to regard it as a collective term for several places of similar name mentioned in Josephus and the Talmud as lying in the vicinity of Lake Merom (*Palest.* p. 203); and Thomson (*Land and Book*, 1, 425) conjectures that it may specially designate the *Beroth* (**Βηρώθη**) of Upper Galilee, where, according to Josephus (*Ant.* 5, 1, 18), the Canaanitish kings encamped against Joshua (comp. ~~6115~~ Joshua 11:5), and which he identifies with *Biria*, a short distance north of Safed (Van de Velde, *Map*).

## Be'rith

(Heb. *Berith'*, **tyrBj** *covenant*; Sept. unites the three terms, “the house of the god Berith,” into one, **Βαιθηλαβερίθ**), stands alone in ~~1016~~ Judges 9:46, for BAAL-BERITH *SEE* **BAAL-BERITH** (q.v.).

## Berkeley, George

bishop of Cloyne, was born at Kilcrin March 12, 1684, and educated at Trinity College, Dublin. In 1707 he published *Arithmetica absque Algebra aut Euclide demonstrata*; and in 1709 appeared his well-known *Theory of Vision*, the first work in which an attempt was made to distinguish the immediate operations of the senses from the deductions which we habitually draw from our sensations. In 1710 appeared his *Principles of Human Knowledge*, in which he propounded the novel doctrine that what we call *matter* has no actual existence, and that the impressions which we believe that we receive from it are not, in fact, derived from any thing external to ourselves, but are produced within us by a certain disposition of the mind, the immediate operation of God. In 1724 he was made dean of Derry, and in the year following published his propositions for the

conversion of the American savages by means of a college in the Bermudas. The design was received with favor by the government and by individuals, and great promises of money were made to him, such as to induce him to resign his living, worth £1100 a year, and to embark with his wife in order to purchase land for the intended *College of St. Paul* and to prepare for its foundation. Landing at Newport, R. I., he remained there for two years, and, finding all his expectations of assistance vain, he was compelled to return to England, and thus ended a noble scheme, to complete which he had spent seven years of his life, resigned his actual preferment, and refused a bishopric, declaring that he would rather have the office of superior in the new college of St. Paul than be primate of all England, this superiority being actually worth to him £100 a year. In 1732 he published *Alciphron*, 2 vols. 8vo, the design of which work was to refute the various systems of atheism, fatalism, and scepticism. At length, in 1734, he was raised to the see of Cloyne. He continued to put forth from time to time works calculated to advance the cause of Christianity and his country, refused to exchange his see for that of Clogher, although the income was twice as great, and died at Oxford Jan. 14, 1753. His *Works, with a Life of the Author*, by Wright, were reprinted, with a translation of the Latin essays, in 1843 (London, 2 vols. 8vo). Mackintosh says that Berkeley's writings afford the finest models of philosophical style since Cicero. His style is very clear, and his bold method of thinking, and absence of all adherence to great authorities, make his works even now valuable to the student. These same qualities make them difficult to describe, and the peculiar nature of the subjects which he treated has caused them to be misrepresented, so that their true scope is less understood than that of any other writings of his day. — Landon, *Eccl. Dict.* 2, 1.8; *New Englander*, 7, 474; *Engl. Cyclopaedia*; Sprague, *Annals*, 5, 63; Tennemann, *Manual Hist. Philipians* § 349; Mackintosh, *History of Ethics*, p. 130, *North Amer. Rev.* Jan. 1855; *Christian Rev.* April, 1861, art. 7; Lewes, *Hist. of Philosophy*, 2, 281, 3d ed.; Morison, *Life of Bernard* (Lond. 1877, 12mo).

### Berkenmeyer, William Christopher

a Lutheran minister, of whose parentage and early life little is known. He arrived in America in 1725, and became minister to the Lutheran congregation of Quassaik Parish. His residence was at Loonenburgh (now Athens, N. Y.), but his itinerant labors extended over a large part of the colony of New York. He was regarded as a man of great learning in his



time, and tradition still speaks of his great zeal and industry as a minister. He gave special care to the negro race. *Evang. Rev.* April, 1862; *Doc. Hist. of N. Y.* vol. 3.

### Berleburg Bible

(*Berleburger Bibel*), an edition of the Bible published at Berleburg, Germany, 172629, by anonymous editors. It gives an entirely new translation, with a running exposition, giving the literal, spiritual, and hidden, or mystical interpretation. It was edited in the spirit of pietism of a mystical tendency (Walch, *Biblioth. Theol.* 4, 187).

### Bernard of Mentone (or of Aosta) St.

was born in 923, near Annecy. He is memorable as the founder of two establishments of Hospitallers, where for more than nine hundred years travelers have found an asylum against the perils of the Alps. He was archdeacon of Aosta, and grand-vicar of the diocese. In his journeys he had opportunities of seeing the sufferings to which the pilgrims were exposed in crossing the Alps, and he conceived the project of establishing two hospitals. one on Mount Joux (*Mons Jovis*), the other in a pass in the Greek Alps, called *Colona Jou*, on account of a pile of stones raised on the spot to point out the road to travelers. Upon these summits he raised the two hospitals known as the Great and Little St. Bernard, which he confided to the regular canons of St. Augustine, who, from that time down to the present, have continued to fulfill with a zeal and charity beyond all praise the merciful intentions of the founder. The chief monastery is on the Great St. Bernard, which is supposed to be the highest dwelling in Europe, and there, amid perpetual snows, the monks exercise their hospitable labors. Bernard died at Novara May 28, 1008. His festival is celebrated on June 15, the day of his interment. His life is given in the *Acta Sanctorum*, June 15. — Landon, *Eccl. Dict.* 2, 189; Butler, *Lives of Saints*, June 15.

### Bernard Of Tiron, St.

founder of a new congregation of Benedictines (q.v.), viz. the Tironensians (q.v.), was born at Ponthieu about A.D. 1046. He was at first abbot of St. Cyprian's, but in 1109 founded the abbey of Tiron and the new congregation named from the place. The monks gave themselves to silence, manual labor, prayer, and psalmody, and their dress was of the commonest material. Bernard, before long, found himself surrounded by more than five



hundred disciples of both sexes. Each one was set to perform whatever art he best excelled in, and thus were found carpenters, smiths, goldsmiths, painters, vine-dressers, agriculturists, writers, men of all callings, glad to exercise their talents in obedience to their superior. A noble monastery soon arose in the solitude. Congregations were soon established in France, Britain, and elsewhere; eleven abbeys were founded, subject to the chief of the order at Tiron; of these eight were in France, one in Wales, in the diocese of St. David's, called the abbey of St. Mary de Cameis, and one in Scotland, at Roxburgh. Bernard died on the 14th of April, 1116. He has not been canonized by the Church, but the Martyrologies of the Benedictines and of France mention him on the 14th of April. His life is given in the *Acta Sanctorum*, April, t. 2. Baillet, *Vies des Saints*, 14 Aprilis; Helyot, *Ordres Religieux*, 3, 674.

### Bernard Of Clairvaux, St.

one of the most eminent names in the Mediaeval Church, was born of noble parents near Dijon, in the year 1091. He had five brothers and one sister, all of whom he persuaded to the same course of religious life with himself; and, after having lived for some time in seclusion in their father's house, the brothers all left it together in 111, and repaired to Citeaux, where they demanded of the abbot Stephen to be admitted. Besides his brothers, he took with him other companions, making in all thirty. Having distinguished himself by his piety, devotion, and learning, he was commissioned, in 1114, to conduct a colony of monks to Clairvaux, where, having built their monastery, he was appointed the first abbot. — His learning and consummate abilities could not be long concealed in the cloister, and very — soon he was called upon to take part in all the important affairs of the Church. In 1128 he was present in the Synod of Troyes, convoked by the legate Matthew, cardinal bishop of Albano, where, by his means, the order of the Knights Templars was confirmed, as well as the rule for their observation. In the schism between Innocent II and Anacletus, Bernard took the side of the former. In 1140 we find him strenuously opposing Abelard (q.v.), whom, both by word and by his writings, he resisted, especially in the Council of Sens held in that year. His arbitrary and persevering persecution of Abelard is one of the greatest stains upon his reputation. “About the year 1140, Bernard was involved in an important controversy concerning what was called the immaculate conception of the Virgin Mary. Several churches in France began about that time to celebrate the festival consecrated to this pretended *conception*. It is reported by

some authors that it had been introduced into the Church of England before this period, in consequence of the exhortations of archbishop Anselm. The Church of Lyons was the first which adopted this new festival in France, which no sooner came to the knowledge of St. Bernard than he severely censured the canons of Lyons on account of this innovation, and opposed the immaculate conception of the Virgin with the greatest vigor, as it supposed her to be honored with a privilege which belonged to Christ alone. Upon this a warm contest arose, some siding with the canons of Lyons, and adopting the new festival, while others adhered to the more orthodox sentiments of St. Bernard. The controversy, notwithstanding the zeal of the contending parties, was carried on during this century with a certain degree of decency and moderation. But in after times, as Mosheim remarks, when the Dominicans were established in the Academy of Paris, the contest was renewed with the greatest vehemence, and the same subject was debated on both sides with the utmost animosity and contention of mind. The Dominicans declared for St. Bernard, while the Academy patronized the canons of Lyons, and adopted the new festival.”

*SEE IMMACULATE CONCEPTION.* It was in the year 1145 that information was received in Europe of the perilous condition of the newly-established kingdom in the East. Edessa was taken by the Saracens; Antioch and Jerusalem were threatened. The news excited universal sorrow. Louis the Seventh, king of France, in a penitential spirit, was the first who prepared to arm in defense of the Holy Sepulchre. The French king's determination was approved by the pope, Eugenius III; and Bernard was commissioned to travel through France and Germany for the purpose of raising an army of crusaders. The success of Bernard was marvellous. The unwilling emperor, Conrad III, yielded at length to his impassioned eloquence. In his management of Conrad, the *tact* and good taste of Bernard were conspicuous. It was at Frankfort-on-Maine that he had his first private audience. When the emperor then gave him to understand how little interest he took in the matter, Bernard pressed the subject no farther, but awaited another opportunity. After having succeeded in making peace between several of the princes of the empire, he preached the crusade publicly, exhorting the emperor and princes to participate in it, at the diet held at Christmas in the city of Spire. Three days after this he again addressed the emperor in private, and exhorted him, in a friendly and affectionate manner, not to lose the opportunity of so short, so easy, and so honorable a mode of penance. Conrad, already more favorably disposed to the undertaking, replied that he would advise with his councillors, and

give him an answer on the following day. The next day Bernard officiated at the holy communion, to which he unexpectedly added a sermon in reference to the crusade. Toward the conclusion of his discourse, he turned to the emperor, and addressed him frankly, as though he had been a private man. He described the day of judgment, when the men who had received such innumerable benefits from God, and yet had refused to minister to Him to the utmost of their power, would be left without reply or excuse. He then spoke of the blessings which God had in such overflowing measure poured upon the head of Conrad — the highest worldly dominion, treasures of wealth, gifts of mind and body till the emperor, moved even to tears, exclaimed, ‘I acknowledge the gifts of the divine mercy, and I will no longer remain ungrateful for them. I am ready for the service which He Himself hath exhorted me.’ At these words a universal shout of joy burst from the assembly; the emperor immediately received the cross, and several of the nobles followed his example. On this occasion he went so far as to claim inspiration, and to prophesy the success of the undertaking. This is the most reprehensible part of his career, and he attempted to cover the failure of his prophecy by a poor quibble. In the same year a council was held at Chartres, where the Crusaders offered Bernard the command of the army, which he refused. In 1147, at the Council of Paris, he attacked the doctrine of Gilbert de la Porree, bishop of Poitiers, on the Trinity; and in the following year, at the Council of Rheims, procured its condemnation. He was an earnest and zealous advocate of practical religion, and was undoubtedly one of the holiest men of his time. But it must be confessed that he was misled by the love of ecclesiastical conformity to false pretensions and persecuting principles. All ecclesiastical dignities he constantly refused; but his virtues and talents gained him a higher influence in the Christian world than was possessed even by the pope himself, and the disputes of the Church were often referred to his arbitration. Luther says of him, “If there has ever been a pious monk who feared God, it was St. Bernard; whom alone I hold in much higher esteem than all other monks and priests throughout the globe.” His devotional *Meditations* are still read and admired, even among Protestants. They were translated into English by Stanhope. There can be no question but that he saw with sorrow many of the errors, corruptions, and defilements of the Church of Rome, nor did he hesitate to do all in his power to correct them. In the year 1152, just before his death, he put forth his *Libri de Consideratione*, addressed to Pope Eugenius III, in which he handles the subject at large, and strongly urges it. In the first book of this work he inveighs against the

abuses of the ecclesiastical courts. In the second he admonishes Eugenius to consider, As to his person, *who* he is, and, as to the dignity of his office, *what* he is. He reminds him that he is not set over others to domineer over them, but to minister to them and watch over them; that he had indeed given to him the charge of all the churches, but no arbitrary dominion over them, which the Gospel disallows. "To you," he says, "indeed the keys of heaven have been intrusted, but there are other doorkeepers of heaven and other pastors besides you; yet are you so much the more above them as you have received the title after a different manner. *They* have every one a particular flock, but you are superintendent over them all; you are not only supreme pastor over all flocks, but likewise over all the shepherds." In the third book he treats of his duty toward inferiors, and complains heavily of the grievance caused by the appeals to Rome, which, he says, were the occasion of incalculable mischief, and, justly, a source of murmuring and complaint. He further inveighs against the multitude of exemptions which destroyed the ecclesiastical hierarchy. In the fourth book he admonishes the pope to mind his duty toward the clergy, cardinals, and other officers of his court, and, to repress their intrigues, luxury, and sumptuousness. He advises him as to the qualifications of those whom he should retain near his person, and, lastly, makes a recapitulation of the qualities requisite for the due fulfillment of the papal office: "Consider that the Church of Rome, over which God hath placed you as supreme, is the mother, and not the mistress of other churches; and that you are not a sovereign lord over the other bishops, *but only one among them*; that you are a brother of those that love God, and a companion of such as fear him," etc. "His meditations have been translated by Dean Stanhope. His sermons have been the delight of the faithful in all ages. 'They are,' says Sixtus of Sienna, 'at once so sweet and so ardent that it is as though his mouth were a fountain of honey, and his heart a whole furnace of love.' The doctrines of St. Bernard differ on some material points from that of the modern Church of Rome; he did not hold those refinements and perversions of the doctrine of justification which the school divinity afterward introduced, and the Reformers denounced; he rejected the notion of supererogatory works; he did not hold the modern purgatorial doctrines of the Church of Rome; neither did he admit the immaculate conception of the blessed Virgin. He maintained the doctrine of the real presence, as distinguished from the Romish doctrine of transubstantiation. In his discourse on the Lord's Supper, he joins together *the outward form of the sacrament*, and *the spiritual efficacy of it*, as the shell and the kernel, the sacred sign, and tie

thing signified; the one he takes out of the words of the institution, and the other out of Christ's sermon in the sixth of St. John. And in the same place explaining that sacraments are not *things absolute* in themselves without any relation, but mysteries, wherein, by the gift of a visible sign, an invisible and divine grace with the body and blood of Christ is given, he saith 'that the visible sign is as a ring, which is given, not for itself or absolutely, but to invest and give possession of an estate made over to one.' Now, as no man can fancy that the ring is substantially changed into the inheritance, whether lands or houses, none also can say with truth, or without absurdity, that the bread and wine are substantially changed into the body and blood of Christ. But in his sermon on the Purification he speaks yet more plainly: 'The body of Christ in the sacrament is the food of the soul, not of the belly, therefore we eat Him not corporally; but in the manner that Christ is meat, in the same manner we understand that He is eaten.' Also in his sermon on St. Martin: 'To this day,' saith he, 'the same flesh is given to us, but spiritually, therefore not corporally.' For the truth of things spiritually present is certain also." Bernard died August 20, 1153, leaving one hundred and sixty monasteries of his order, all founded by his exertions. The brief character of him given by Erasmus is this: "Christiane doctus, sancte facundus et pie festivus." He was canonized, with unexampled splendor, twenty years after his death, by Alexander III, and the Roman Church celebrates his memory on the 20th of August. Of all the editions of his works, by far the best is that by Mabillon (Paris, 1690, 2 vols. fol.; reprinted, with additions, Paris, 1839, 4 vols. imp. 8vo). Hook, *Eccles. Biography*, 2, 308 sq.; Mosheim, *Ch. Hist.* 1, 301 3-3; Neander, *Ch. Hist.* vol. 4, passim; Neander, *Der heilige Bernhard und sein Zeitalter* (Berlin, 1813, 8vo); Neander, *Life of Bernard*, transl. by Matilda Wrench (Lond. 1843, 12mo); Ellendorf, *Der heil. Bernhard* (Essen, 1837); Ratisbonne, *Hist. de St. Bern.* (Paris, 2 vols. 1843, 4th ed. 1860); Morrison, *Life and Times of Bernard* (1863, 8vo); and Niedner, *Zeitschrift* (1862, pt. 2, art. 1, by Plitt); Bohringer, *Kirche Christi*, 2, 436; *Lond. Quar. Rev.* July, 1863; *Christian Remembrancer*, 1864, 1.

### Bernard of Chartres

a celebrated philosopher and theologian of the 12th century. Little is known of his life except that he was the head of the school of Chartres at the same time that Guillaume de Chartres was the head of the school of St. Victor. His writings and his philosophical views were likewise unknown until Mr. Cousin discovered in the Imperial Library one of his manuscripts,

a kind of poem, followed by verse and prose, and divided into two parts, the one called Megacosmus (great world), and the other Microcosmus (little world; a treatise on man). The system of Bernard was a Platonism, sometimes interpreted according to the genius of the Alexandrines. — Hoefer, *Biog. Generale*, 5, 572; Cousin, *Introduction aux fragments inedits d'Abailard*.

### Bernard of Thuringia

a German visionary who lived toward the close of the 12th century, but of whose life nothing else is known. On the ground of some passage in the Revelation he announced the end of the world as close at hand, and produced a wonderful commotion throughout the whole of Europe. Many were induced to leave all they had and to emigrate to Palestine, where Christ was to descend from heaven to judge the quick and the dead. The secular authority had great difficulty in checking this movement. — Hoefer, *Biog. Generale*, 5, 558.

### Bernard, Ptolomei, St.

founder of the Olivetans (q.v.), was born at Sienna 1272, died August 20, 1348. He descended from one of the first families of Sienna, and had filled the highest positions in his country. In consequence of a vow to leave the world if he should be cured from a sore eye, he sold all he had, distributed the money among the poor, withdrew to a desert ten miles from Sienna, and then practiced extraordinary austerities. He was soon joined by some followers; and when the pope counselled him to connect himself with one of the monastic orders of the Church, he adopted the rule of St. Benedict and a white habit. The congregation established by him is known under the name of *Congregation of the Virgin Mary of Mount Olivet*, and was approved by several popes. — Hoefer, *Biog. Generale*, 5, 375.

### Bernard, Jacques

a Reformed minister of France, was born at Nions, in Dauphine, September 1, 1658, and died April 27, 1718. His father, who was a Reformed minister, sent him to Geneva to pursue his theological studies. On his return he was himself ordained minister, and preached publicly, notwithstanding the prohibitive laws. He was soon compelled to flee, and went first to Lausanne, where he remained until the revocation of the Edict of Nantes. Then he went to Holland, where he established a school of belles lettres,

philosophy, and mathematics. He undertook, in 1691, to continue the publication of the *Bibliothèque Universelle*, begun by Jean Leclerc. In 1693 he succeeded Bayle as editor of the journal *La République des Lettres*. He wrote, besides a number of historical works, *Traite de la Repentance tardive* (Amsterdam, 1712, 12mo), and *Traite de l'Excellence de la Religion* (Amsterdam, 1714). — Hoefer, *Bog. Generale*, 5, 584.

### Bernard, Richard

a Puritan divine, was born 1566 or 1567, died: in 1641. Among his numerous works are the following: *Plain Evidence that the Church of England is Apostolical* (Lond. 1610); *A Key for Opening the Mysteries of the Revelation of St. John* (Lond. 1617); *The fabulous Foundation of the Popedom, showing that St. Peter was never at Rome* (Oxford, 1619); and several other works against the Church of Rome; *The Isle of Man, or legal Proceedings in Manshire against Sin* (Lond. 1627, 10th edit. 1635), supposed by some to have been the germ of Bunyan's *Pilgrim's Progress*; *A Guide to Grand Jurymen with regard to Witches* (Lond. 1627, 12mo). — Hoefer, *Biog. Generale*, 5, 592; Allibone, *Dict. of Authors*, 1, 179.

### Bernardin (Ital. Bernardino), St.

of Sienna, descended from the distinguished family Albiceschi, was born Sept. 8, 1380, at Massa-Carrara, and entered the Franciscan order in 1404. He became one of the boldest and most famous preachers against the prevailing corruptions of the times; was appointed in 1438 vicar-general of his order, and successfully exerted himself for the restoration of the strict monastic rule. He died in 1444 at Aquila, where his relic's are Still kept, and was canonized in 1450. He is commemorated by the Roman Church on May 20. His works are mostly of a mystical character; among them is a commentary on the Revelation. His complete works have been often published (Ven. 1591, 4 vols. 4to; Paris, 1636, 5 vols. fol.; Ven. 1745, 5 vols. fol.).

### Bernardin de Sahagun

a Spanish Franciscan, lived in the second half of the 16th century. He spent many years in the West Indies and Mexico, and composed a grammar and dictionary of the language of the latter country, and many other works for the use of the missionaries and native Christians. He wrote in Spanish a history of the religion, the government, and the customs of the natives of

the West Indies, and an essay on the conquest of New Spain or Mexico. — Hoefer, *Biog. Generale*, 5, 606.

## Bernardine Monks

(the same with the Cistercians), so called after Bernard of Clairvaux, who greatly extended the order. *SEE BERNARD* and *SEE CISTERCIANS*.

## Berne

CONFERENCE or DISPUTATION OF, a name given especially to a conference held in 1528, which led to the establishment of the Reformation in that city. The soil of Berne, not originally favorable to the reform, was suddenly prepared for it by the juggling doings of the Dominicans (1507-1509), and by Sampson's bold traffic in indulgences (Mosheim, *Ch. Hist.* 3, 13, 27). The reform movement was earnestly preached by Kolb, Haller, etc. (q.v.). The bishop of Lausanne demanded the indictment of the heretical preachers, but the council of the city refused to interfere. Great excitement arose (D'Aubigne, *Hist. of Ref.* bk. 8). The mandates of *Viti* and *Modesti* (June 15, 1523) were intended to mediate between the parties, and the council forbade any preaching, "whether of doctrine given out by Luther or other doctors, in the way of disputation, apart or aside from proof out of the Word of God." For two years the cause of reform fluctuated between advance and retreat. In 1526 the "Baden Disputation" was held, and its issue seemed likely to be fatal to the reformers. But the decisions of Baden were too severe and partial for the patience of the Bernese, to whom Haller and Kolb were still preaching. On November 17th, 1527, the great council decided to hold a conference at Berne to settle the disputes by appeals to the Word of God. They invited the bishops of Constance, Basle, the Valais, and Lausanne, and the Leagues of both parties were requested to send "delegates and learned men." The bishops declined the invitation, and the emperor, Charles V, sent a dissuasive, advising trust and recourse to the anticipated general council. Nevertheless, there was a large assembly that opened on the 6th of January, 1528, the majority being reformers, and among them Bucer, Capito, (Ecolampadius, and Zuingle. A graphic account of the discussion is given by D'Aubigne (*History of Reformation*, bk. 15). Among the results of this disputation were the abrogation of the mass, the removal of images, etc., from the churches, and the *Reformation Edict* of Feb. 7th, 1528, annulling the authority of the bishops, settling questions of Church order, etc. For Berne, and, in fact, for Switzerland,



this conference was the turning-point of the Reformation. See D'Aubigne, as above cited, and Fischer, *Geschichte d. Disputation u. Reformation in Bern* (Berne, 1828); Herzog, *Real-Encyklop.* 2, 81; Ruchat, *Reformation in Switzerland*, ch. 4.

### Berne, Synod of

an assembly of the clergy of Berne, Switzerland, to consolidate the work of the Reformation, held in 1532. It was the first of the Reformed synods of Berne, and was attended by 230 of the clergy, June 9-14, 1532. A Church Directory and Manual for Pastors were adopted, containing many excellent regulations, and full of the Christian spirit, as are the *Acts of the Synod*. They were published Basle, 1532; and again enjoined in 1728 and 1775; republished, Basle, 1830, 8vo, with a German version. Herzog, *Real-Encyklopadie*, 2, 87.

### Berni'ce

(*Βερνίκη* in Acts, also in Josephus; *Berenice*= *Φερηνίκη*, see Sturz, *Dial. Maced.* p. 31; the form *Beronice* is also found, comp. Eustath. *ad J1. 10*, 192; Valckenaer, *ad Herod.* p. 477; Niebuhr, *Kl. Schr.* 1, 237), the name of several Egyptian princesses (see Smith's *Dict. of Class. Biog.* s.v. *Berenice*), and also of several Jewish females of royal connection named in Josephus, and one of them in the New Testament.

**1.** The daughter of Costabarus and Salome, and niece of Herod the Great. She was married to Aristobulus, the son of Herod, who, proud of his descent from the Maccabees through his mother Mariamne, is said to have taunted her with her comparatively low origin; and her consequent complaints to her mother served to increase the feud, which resulted in the death of Aristobulus (Josephus, *Ant.* 18, 5, 4; 16:1, 2; 4, 1; 7, 3; *War.* 1, 23, 1; 24, 3). **SEE ARISTOBULUS.** After his execution, B.C. 6, Bernice became the wife of Theudion, maternal uncle to Antipater, the eldest son of Herod-Antipater having brought about the marriage, with the view of conciliating Salome and disarming her suspicions toward himself (Joseph. *Ant.* 17, 1, 1; *War.* 1, 28, 1). Josephus does not mention the death of Theudion, but it is probable that he suffered for his share in Antipater's plot against she life of Herod (*Ant.* 17:4, 2; *War.* 1, 30, 5). **SEE ANTIPATER.** Bernice certainly appears to have been again a widow when she accompanied her mother to Rome with Archelaus, who went thither at the commencement of his reign to obtain from Augustus the ratification of

his father's will (Joseph. *Ant.* 17, 9, 3; *War.* 2, 2, 1). *SEE ARCHELAUS.* She seems to have continued at Rome the rest of her life, enjoying the favor of Augustus and the friendship of Antonia (q.v.), the wife of the elder Drusus. The affection of Antonia for Bernice, indeed, exhibited itself even after the latter's death, and during the reign of Tiberius, in offices of substantial kindness to her son Agrippa I (q.v.), whom she furnished with the means of discharging his debt to the imperial treasury (Strabo, 16:765; Josephus, *Ant.* 18, 6, 1-6).

**2.** The eldest daughter of Agrippa I (q.v.) by his wife Cypros: she was espoused at a very early age to Marcus, son of Alexander the Alabarch; but he died before the consummation of the marriage, and she then became the wife of her uncle Herod, king of Chalcis, by whom she had two sons (Josephus, *Ant.* 18, 5, 4; 19:5, 1; 9,1; 20:5, 2; 7, 3; *War.* 2, 11, 6). After the death of this Herod, A.D. 48, Bernice, then but 20 years old, lived for a considerable time with her own brother, Agrippa II (q.v.), and not without just suspicion of an incestuous commerce with him, to avoid the scandal of which she induced Polemon, king of Cilicia, to marry her; but she soon deserted him and returned again to her brother (Joseph. *Ant.* 20, 7, 3; Juvenal, 6, 156), in connection with whom she is mentioned <sup>4253</sup>Acts 25:13, 23; 26:30, as having visited Festus at Caesarea on his appointment as procurator of Judaea, when Paul defended himself before them all, A.D. 55. About A.D. 65 we hear of her being at Jerusalem (whither she had gone in pursuance of a vow), and interceding for the Jews with the procurator Florus, at the risk of her life, during his cruel massacre of them (Joseph. *War.* 2, 15, 1). Together with her brother she endeavored to divert her countrymen from the purpose of rebellion (Joseph. *War.* 2, 16, 5); and, having joined the Romans with him at the outbreak of the final war, she gained the favor of Vespasian by her munificent presents, and the love of Titus by her beauty. Her connection with the latter continued at Rome, whither she went after the capture of Jerusalem, and it is even said that he wished to make her his wife; but the fear of offending the Romans by such a step compelled him to dismiss her, and, though she afterward returned th Rome, he still avoided a renewal of their intimacy (Tacitus, *Hist.* 2, 2, 81; Sueton. *Tit.* 7; Dio Cass. 66:15, 18). Quintilian (*Inst. Orat.* 4, 1) speaks of having pleaded her cause on some occasion not otherwise alluded to, on which she herself sat as judge. See Nolde, *Hist. Idum.* p. 403 sq.

**3.** The daughter of Archelaus son of Chelcias, and Mariamne daughter of Herod Agrippa I (Josephus, *Ant.* 20, 7, 1).

Bero'dach-bal'adan (Heb. *Berodak' Baladan'*, ^da} BiEdaσB} Sept. Βαρωδὰχ [v. r. Μαρωδὰχ] Βαλαδάν; Vulg. *Berodach Baladan*), the king of Babylon who sent the friendly deputation to Hezekiah (<sup><2212></sup>2 Kings 20:12), called in the parallel passage (<sup><2301></sup>Isaiah 39:1), apparently more correctly, MERODACH-BALADAN SEE MERODACH-BALADAN (q.v.).

**Beroe'a**

### Picture for Beroe'a

Beroe'a (Βέροια, also written Βεῤῥόια according to Vossius, *Thucyd.* 1, 61, the Macedonian for Φέροια), the name of two cities mentioned in Scripture.

**1.** A city in the north of Palestine, mentioned in 2 Maccabees 13:4, in connection with the invasion of Judaea by Antiochus Eupator, as the scene of the miserable death of Menelaus. This seems to be the city in which Jerome says that certain persons lived who possessed and used Matthew's Hebrew Gospel (*De Vir. Illust.* c. 3). This city (the name of which is written also Βερόη; comp. *Beroansis*, Pliny 5, 23) was situated in Syria (Strabo, 16:751), about midway between Antioch and Hieropolis (Ptol. 5, 15), being about two days' journey from each (Julian, *Epist.* 27; Theodoret, 2 22). Chosroes, in his inroad upon Syria, A.D. 540, demanded a tribute from Beroea, which he remitted afterward, as the inhabitants were unable to pay it (Procop. *Bell. Pers.* 2, 7; Le Beau, *Bas Empire*, 9, 13).; but in A.D. 611 he occupied this city (Gibbon, 8:225). It owed its Macedonian name Beroea to Seleucus Nicator (Niceph. *Hist. Eccl.* 14, 39), and continued to be called so till the conquest of the Arabs under Abu Obeidah, A.D. 638, when it resumed its ancient name, *Chaleb* or *Chalybon* (Schultens, *Index Geogr.* s.v. Haleb). It afterward became the capital of the sultans of the race of Hamadan, but in the latter part of the tenth century was united to the Greek empire by the conquests of Zimisces, emperor of Constantinople, with which city it at length fell into the hands of the Saracens. It is now called by Europeans *Aleppo* (Hardouin, *ad Pliny* 2, 267), but by the natives still *Halab*, a famous city of the modern Orient (Mannert, VI, 1, 514 sq.; Busching, *Erdbeschr.* V, 1, 285). The excavations a little way eastward of the town are the only vestiges of

ancient remains in the neighborhood; they are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above (Chesney, *Euphrat. Exped.* 1, 435). Its present population is somewhat more than 100,000 souls (see *Penny Cyclopaedia*, s.v. Haleb; M'Culloch, *Geogr. Dict.* s.v. Aleppo; Russel's *Nat. Hist. of Aleppo*, passim). **SEE HELBON.**

**2.** A city of Macedonia, to which the apostle Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (<sup><4470></sup>Acts 17:10), and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (*ib.* 14, 15). The community of Jews must have been considerable in Beroea, and their character is described in very favorable terms (*ib.* 11; see Conybeare and Howson, *St. Paul*, 1, 339). Sopater, one of Paul's missionary companions, was from this place (**Βεροιάιος**, <sup><4470></sup>Acts 20:4; comp. *Beroeus*, Liv. 23, 39). Beroea was situated in the northern part of the province of Macedon (Pliny 4, 10), in the district called Emathia (Ptolem. 3, 13, 39), on a river which flows into the Haliacmon, and upon one of the lower ridges of Mount Bermius (Strabo, vii, p. 390). It lay 30 Roman miles from Pella (*Peut. Tab.*), and 51 from Thessalonica (*Itin. Antonin.*), and is mentioned as one of the cities of the *thema* of Macedonia, (Constant. *De Them.* 2, 2). Coins of it are rare (Rasche, 1, 1492; Eckhel, 2, 69). Beroea was attacked, but unsuccessfully, by the Athenian forces under Callias, B. C. 432 (Thucyd. 1, 61). It surrendered to the Roman consul after the battle of Pydna (Liv. 44, 45), and was assigned, with its territory, to the third region of Macedonia (Liv. 45, 29). B. C. 168. It was a large and populous town (Lucian, *Asinus*, 34), being afterward called *Irenopolis* (Cellarii *Notit.* 1, 1038), and is now known as *Verria* or *Kara-Verria*, which has been fully described by Leake (*Northern Greece*, 3, 290 sq.) and by Cousinery (*Voyage dans la Macedoine*, 1, 69 sq.). Situated on the eastern slope of the Olympian mountain range, with an abundant supply of water, and commanding an extensive view of the plain of the Axios and Haliacmon, it is regarded as one of the most agreeable towns in Rumili, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here. Two roads are laid down in the itineraries between Thessalonica and Beroea, one passing by Pella. Paul and his companions may have traveled by either of them. Two roads also connect Beroea with Dium, one passing by Pydna. It was probably from Dium that Paul sailed to Athens,

leaving Silas and Timotheus behind; and possibly <sup><STR></sup>1 Thessalonians 3:2 refers to a journey of Timotheus from Beroea, not from Athens. *SEE TIMOTHY.*

## Berosh; Beroth

*SEE FIR.*

## Berosus

(perhaps from *Bar-Osea*, the son of Oseas), a priest of Belus and historian at Babylon, lived, according to some, at 250 B.C., according to others, at the time of Alexander the Great. He wrote a history of Chaldaea, which he compiled from the temple archives of Babylon, of which he was the keeper. This work, which was highly valued by the ancients, was still extant at the time of Josephus, who used it to a considerable extent for his *Antiquities*. Other fragments may be found in the writings of Eusebius and others. Fabricius, in his *Biblioth. Graeca* (tom. 14), has collected the least doubtful fragments of Berosus. Other collections of these fragments were made by Richter, *Berosi Chaldaeorum histories quae supersunt* (Leipz. 1825), and by Didot (1848). A work with the title *Antiquitatum libri quinque cum commentariis Joannis Anni*, which first appeared at Rome 1498 (again Heidelb. 1599, Wittenb. 1612), is a forgery of the Dominican Giovanni Nanni, of Viterbo. Whether the historian Berosus is the same person as the astronomer is still a controverted question. The astronomer Berosus, who is likewise called a Chaldaean and priest of Belus at Babylon, left his native country, and established a school on the island of Cos. See Vossius, *De Hist. Grace.* 13; Fabricius, *Bibl. Graeca*, 4, 163; *Biogr. Generale*, s.v.; Smith, *Dict. of Class. Biog.* s.v.

## Be'roth

(**Βηρώθ** v. r. **Βηρώγ**), a place named in connection with Caphira, to which exiles returned from Babylon belonged (1 Esdras 5, 19); evidently the BEEROTH (q.v.) of the genuine text (<sup><STR></sup>Ezra 2:25).

## Bero'thah

(Heb. id. **ht/rBēas** if meaning “to Beroth,” or *toward the wells*; Sept. in most copies has a mass of undistinguishable names, but some read **Βηρωθά** or **Βηρωθάμ**; Vulg. *Berotha*) and

## Ber'othai

(Heb. *Berothay'*, **ytrBemy** wells; Sept. **αἱ ἐκλεκταὶ πόλεις**; Vulg. *Beroth*). The first of these two names, each of which occurs once only, is given by Ezekiel (<sup><26716></sup>Ezekiel 47:16), in connection with Hamath and Damascus, as forming part of the northern boundary of the promised land as restored in his vision. The second is mentioned (<sup><1088></sup>2 Samuel 8:8) as the name of a city of Zobah taken by David (from which he brought away great quantities of “brass” as spoil), also in connection with Hamath and Damascus. The slightness of these references makes it impossible to identify the names with any degree of probability, or even to decide whether they refer to the same locality or not (Hassel, *Volst. Erdb.* 13, 345). The well-known city *Beirut* (BERYTUS) naturally suggests itself as identical with one, at least, of the names; but in each instance the circumstances of the case seem to require a position farther east, since Ezekiel places Berothah between Hamath and Damascus, and David's war with the King of Zobah led him away from the sea-coast toward the Euphrates (<sup><1088></sup>2 Samuel 8:3). In the latter instance, the difficulty is increased by the Hebrew text reading in <sup><13108></sup>1 Chronicles 18:8, **CHUN** *SEE CHUN* (q.v.) instead of Berothai, and by the fact that both in Samuel and Chronicles the Greek translators, instead of giving a proper name, translate by the phrase “from the choice cities;” clearly showing that they read either the same text in each passage, or at least words which bore the same sense. Furst regards Berothah and Berothai as distinct places, and identifies the first with Berytus. Mislin (*Saints Lieux*, 1, 244) derives the name from the wells (*Beeroth*), which are still to be seen bored in the solid rock at Beirut. Against this identification, however, there is this farther objection, that the proper boundaries of the tribes (q.v.) never extended so far north as Berytus (q.v.), nor did David ever molest the Phoenician sea-coast in his wars. Both Berothah and Berothai are therefore probably to be sought in the vicinity of the springs that form the source of the Nahr Hasbany, near the present Hasbeya. *SEE HAZAR-ENAN*.

## Be'rothite

(Heb. *Berothi'*, **ytrBē** Sept. **Βηρωθί** v. r. **Βηρώθ**), an epithet of Naharai, Joab's armor-bearer (<sup><13113></sup>1 Chronicles 11:39), doubtless as being a native of the BEEROTH *SEE BEEROTH* (q.v.) of Benjamin (<sup><6117></sup>Joshua 11:17).

## Berquin, Louis de,

a French nobleman, was born in 1489. His friend Erasmus states that he was highly respected at the French court, and that he was a religious man, but hated the monks on account of their ignorance and fanaticism. When he translated Luther's work, *De Votis Monasticis*, he was denounced by the Sorbonne as a heretic. In 1523 the Parliament of Paris had his books seized, and ordered Berquin to abjure his opinions, and to pledge himself neither to write nor to translate any more books against the Church of Rome. On his refusal he was sent before the ecclesiastical tribunal of the diocese. Francis I liberated him from prison, and submitted his case to the chancellor of his council, who demanded of Berquin the abjuration of some heretical opinions, with which the latter complied. In 1525, two councillors of the court of Rome denounced him as having relapsed into heresy, but he was again set free through the interposition, of Francis I. In 1528 he was again arrested, and tried before a commission of twelve members of the Parliament, which decreed that his books should be burned, his tongue pierced, and that he should be imprisoned for life. From this judgment Berquin appealed to Francis I; but the commission, considering this appeal as a new crime, ordered him to be burned, but, in consideration of his nobility, to be previously strangled. This sentence was executed on April 22, 1529. — *Hoefler, Biographie Generale*, 5, 658.

## Berridge, John

one of the Methodist reformers of the Church of England, was born at Kingston 1716, and entered at Clare Hall 1734, and in 1755 became vicar of Everton. In 1758 he invited Wesley to visit his parish, and a wide-spread reformation broke out, attended by some irregularities and excesses. Berridge soon began to itinerate, and Everton was for some years the center of a wide sphere of evangelical labors. He preached ten or twelve sermons a week, often in the open air. His theological opinions allied him with Whitefield, and he became a notable champion of Calvinistic Methodism. He was rich, but liberal to excess, and rented preaching-houses, supported lay preachers, and aided poor societies with an unsparing hand. He was a laborious student, and nearly as familiar with the classical languages as with his native tongue. Like most good men whose temperament renders them zealous, he had a rich vein of humor, and his ready wit played freely but harmlessly through both his public and private discourse. He died Jan. 22, 1793. His *Christian World Unmasked*, with his



*Life, Letters, etc.*, was reprinted in 1824 (Lond. 8vo). — Stevens, *History of Methodism*, 1, 382; Wesley, *Works*, 4, 25.

### Berriman, William, D.D.

an English divine, was born in London 1688, and educated at Oriel College, Oxford. He became rector of St. Andrew-Undershaft and Fellow of Eton 1729. His studies were extensive, especially in the Oriental languages. He died 1749. His principal writings are, *Eight Sermons on the Trinity* (Lond. 1726, 8vo): — *Gradual Revelation of the Gospels* (Boyle Lectures for 1730, 1731, 1732): — *Sermons on Christian Doctrines and Duties* (Lond. 1751, 2 vols. 8vo). — Hook, *Eccl. Biog.* 2, 330.

### Berruyer, Joseph Isaac

born November 7th, 1681, at Rouen; became a Jesuit, and died at Paris in 1758, after having made much stir in the world by his *Histoire da Peuple de Dieu*. The first part, the O.T., appeared in 1728 (7 vols. 4to). The work is shocking not only from its almost infidelity, but from its style, the O.T. history being, in fact, turned into a romance, in many cases irreconcilable with decency and propriety. The general of the order commanded the writer to put forth a new edition, which appeared in 1733 (8 vols. 4to), but it was still very far from satisfactory. The second part, containing the N.T., or, at least, part of it, in style and matter even worse than the first, appeared in 1753 (4 vols. 4to). The superiors of the three Jesuit establishments at Paris, seeing the storm which the book had raised, immediately put forth a declaration to the effect that the work had appeared without their knowledge, and compelled the author to sign an act of submission to the episcopal mandate. A formal censure on the part of the faculty of theology, and then a papal brief, and, lastly, a bull of Benedict XIV, proscribing the book in whatever language it might appear, followed. The third part appeared in 1758 at Lyons, containing a paraphrase of the epistles, filled with absurdities, and even outraging the doctrine of the Trinity. Clement XIII condemned it in 1758. The publication of this work produced a violent commotion among the Jesuits. Father Tournemine, the head of the opposition party, denounced the work to the superiors in a very forcible tract; the opposite party replied; the dispute waxed hotter and hotter, but ultimately, by the death of Tournemine, the party of Berruyer gained the upper hand, and his infamous book is still reprinted. — Landon, *Eccl. Dict.* 2, 204.



## Berry, Lucien W., D.D.

an eminent Methodist Episcopal minister, was born at Alburg, Vt., in 1815. He began to preach in 1833, and by his diligence as preacher, pastor, and student, he gradually acquired wide reputation and influence. He entered the travelling ministry in the Ohio Conference, and succeeded Dr. Simpson in the presidency of the Indiana Asbury University in 1848. After remaining for about six years in charge of this institution, he accepted the presidency of the Iowa Wesleyan University at Mount Pleasant. He remained in connection with this institution for about three years. In the summer of 1857 he resigned his place at Mount Pleasant, and took charge of the university of Missouri at Jefferson City. He labored with great zeal and energy to build up the university; but in November, 1857, he was attacked with erysipelas, which was subsequently followed by paralysis, and he died in peace, after great suffering, July 23, 1858, at Cincinnati, Ohio. He was “a profound divine, a critical scholar, an orator of uncommon power, and an eminently holy man.” — *Minutes of Conferences*, 1859, p. 126.

## Berthier, Guillaume François

a Jesuit writer, born April 7th, 1704. He was first professor of the Humanities at Blois, and afterward of theology at Paris. The talent which he displayed caused him to be appointed to succeed Brumoy in 1742 as continuator of the history of the Gallican Church (*Histoire de l'église Gallicane*), of which he published six volumes, carrying the history to A.D. 1529. In 1745 his superiors intrusted him with the direction of the *Journal de Trevoux*, which he edited until the suppression of the company. While thus employed he was necessarily brought into collision with Voltaire, whose works he freely criticised and stigmatized. In 1764 the ex-Jesuits were banished from court, whereupon he retired beyond the Rhine, and died at Bourges December 15th, 1782. After his death appeared his *OEuvres Spirituelles* (5 vols. 12mo, best ed. Paris, 1811): *Psaumes et Isaie, trad. avec Reflexions et Notes* (Paris, 1788, 5 vols. 12mo). — Hoefer, *Nouv. Biog. Generale*, 5, 507.

## Berthold

a Calabrian who went to Mount Carmel about the middle of the 11th century and founded the order of Carmelites (q.v.).

## Berthold

the apostle of Livonia, died in 1198. After the death of the first missionary and bishop of the Livonians, Meinhard (1196), Berthold, who was at that time abbot of the Cistercian convent Loccum, was ordained missionary bishop for the Livonians by Archbishop Hartwig of Bremen and Hamburg. Having arrived at Yxkull on the Duna, he at first tried to win over the Letts by clemency, but was forced to leave the country. He then returned at the head of an army of crusaders from Lower Saxony, and tried to conquer the Letts, and compel them by force of arms to submit to baptism. In a battle in 1198, Berthold was slain; but the crusaders were victorious, and the Letts had for a time to submit; but as soon as the crusaders had left their country they returned to paganism. — Brockhaus, *Conversations-Lexicon*, s.v.

## Berthold of Ratisbon

also called Berthold the Franciscan, a Franciscan monk, and one of the most powerful preachers that ever spoke in the German tongue. He is supposed to have been born about 1225 in Regensburg, where he died in 1272. His theological education he received chiefly in the Franciscan convent of Ratisbon, where a pious and learned mystic, Brother David of Augsburg, was professor of theology and master of the novitiate. It is doubtful whether, as has been asserted by some (Dr. Schmidt, in *Studien und Kritiken*, see below), he continued his studies in Paris and Italy. His first public appearance, as far as we know, was in the year 1246, when the papal legate, Philippus of Ferrara, charged him, Brother David, and two canons of Ratisbon, with the visitation of the convent of Niedermunster. His labors as a travelling preacher began in 1250 (according to others in 1251 or 1252) in Lower Bavaria, and extended to Alsatia, Alemannia (Baden), Switzerland, Austria, Bohemia, Moravia, Silesia, Thuringia, Franconia, and perhaps Hungary. When he was unacquainted with the language of the country he used an interpreter. Rudelbach, in the *Zeits fur Luth. Theol.* 1859, calls Berthold “the Chrysostom of the Middle Ages.” No church was large enough to hold the multitudes that flocked to hear him; from a pulpit in the fields he often addressed 60,000 hearers. He fearlessly rebuked sinners of all ranks. He was especially severe against the preachers of indulgences, whom he styled “penny preachers” and “the devil’s agents.” A volume of his sermons, edited by Kling, was published at Berlin in 1824 (*B. des Franciscaner’s Predigten*). The first complete edition of his sermons was published by F. Pfeiffer (Vienna, 2 vols. 1862

sq.). A translation of his sermons from medieval into modern German was published by Gobel, with an introduction by Alban Stolz (2 vols. 8vo). Recently the German jurists have found that the sermons of Berthold are of the greatest importance for the history of the German law. The passages in these sermons which agree with the popular law-book called the *Schwabenspiegel* are so numerous that some (as Laband, *Beitrag zur Geschichte des Schwabenspiegels*, Berlin, 1861) have regarded Berthold as its author. The best treatise on Berthold is by Schmidt, *B. der Franciscaner in Studien und Kritiken* (1864, p. 7-82). See also Kling, in Herzog, *Real-Encyklop.* 2, 101, and Wagenmann, in Herzog, *Supplem.* 1, 183; *Jahrbucher für deutsche Theologie*, 1863, p. 386 sq.; Piper, *Evang. Kalend* for 1853; Pfeiffer, *Deutsche Mystiker* (vol. 1, p. 26 sq.); Kehrein, *Gesch. der kath. Kanzelberedsamkeit* (2 vols. Ratisbon, 1843): Neander, *Ch. Hist.* 4, 318, 351.

### Berthold of Rohrbach

a layman who preached at Wurzburg about 1336 against the bad practices of the clergy. Having been arrested by the Inquisition, he recanted and was released. Preaching again at Spire, he was condemned and burnt in 1356. His teachings seem to have been of a mystical and extravagant tendency; e.g. that man can reach such a degree of perfection in this life that prayer and fasting are no longer necessary for him. Trithemius calls him a Beghard (q.v.); Mosheim classes him with the "Brethren of the Free Spirit" (q.v.). See Mosheim, *De Beghardis*, p. 325 sq.

### Berthold

bishop of Chiemsee, whose original name was *Pirstinger*, was born in 1465, at Salzburg. He was for some time a canon at Salzburg, and in 1508 was elected bishop of Chiemsee, where he was indefatigable in the reformation of the clergy. He died at Saalfelden, July 19, 1543. He is the author of *Tewtsche Theology*, one of the best works of the Middle Ages on scientific theology (latest edition, with notes, a dictionary, and a biography of, Berthold, ed. by W. Reithmeier, with a preface by Dr. Fr. Windishmann, Munich, 1852). He is probably, also, the author of the *Opus Ecclesiae*, a description of the corruption pervading the whole Church (Landshut, 1524; last ed. 1620). — Pierer, *Univ. Lex.* 19, 811.

### Bertholdt, Leonhard, D.D.

a German theologian, was born May 8, 1774, at Emskirchen, in Bavaria. He became in 1805 professor in the philosophical, and in 1806, in consequence of his commentary on Daniel (Erlangen, 2 vols. 8vo, 1806-'08), in the theological faculty of the University of Erlangen. He was a prominent representative of the Rationalistic school. His foremost works are an *Introduction into the Bible* (*Hist. — Kritische Einleitung in die sammtlichen kan nischen und apocryphischen Schriften des A. und N. Testaments*, 5 vols. Erlangen, 1812-19. 8vo); *Theolog. Wissenschaftskunde od. Einleitung in die theol. Wissenschaften* (Erlangen, 1821-22, 2 vols. 8vo); *A History of Doctrines* (*Handbuch der Dogmengeschichte* (Erlangen, 1822-23, 2 vols. 8vo). He died on March 22, 1822. In 1814 Bertholdt became editor of the *Kritisches Journal der neuesten deutschen Theologie*, of which he published vol. 5 to vol. 14. A collection of his "*Opuscula Academica*" was published by his successor Winer (Leipzig, 1824, 8vo). — Herzog, *Supplem.* 1, 185.

### Berti, Giovanni Lorenzo

an Augustinian monk, born 1696, in Tuscany. He was called by the Grand-duke of Tuscany to the chair of theology at Pisa, where he died, May 26, 1766. His principal work is a course of theology, printed at Rome, from 1739 to 1745, in 8 vols. 4to, under the title *De Theologicis Disciplinis* (also Naples, 1776, 10 vols. 4to). He was charged with Jansenism, and, by order of the pope, printed, at the Vatican, in 1749, an apology, under the title *Augustinianum systema de gratia, de iniqua Baianismi et Jansenismi erroris insimulatione vindicatum* (2 vols. 4to). Against Archbishop Languet, who repeated the same charge, and denounced him to Pope Benedict XIV, he wrote the work, *In Opusculum Inscriptum J. J. Languet, Judicium de operibus Theologicis Belleli et Berti, expostulatio* (Leghorn, 1756). Berti also wrote an *Ecclesiastical History* (7 vols. 4to; afterward abridged, Naples, 1748); and a work on the life and writings of Augustine (*De Rebus gestis S. Augustini, librisque ab eodem conscriptis*, Venice, 1756). — *Biographie Universelle.* 4, 361.

### Bertius, Petrus

born in Flanders, November 14, 1565, became regent of the college of the States at Leyden, and professor of philosophy. Having embraced the opinions of Arminius, he drew upon himself the enmity of the Gomarists,

and was stripped of his employments. Upon this he removed to France, where, in 1620, he joined the Roman Catholic Church, and was nominated to the professorship of eloquence in the college of Boncourt. He afterward became historiographer to the king, and died October 3, 1629. Among his works are,

1. *Notitia Episcopatum Galliae* (Paris, 1625, fol.): —
2. *Theatrum Geographiae veteris* (Amst. 1618-19, 2 vols. fol.). See Mosheim, *Ch. Hist.* 3, 300.

### Bertram

monk of Corbie. *SEE RATRAMNUS.*

### Bertram, Cornelius Bonaventura

professor of Hebrew at Geneva and Lausanne, was born at Thouars in 1531, and died at Lausanne in 1594. He published a translation of the Bible from the original Hebrew into French, which is in high repute among the French Calvinists. He also published *De Republica Hebraeorum* (Lugd. Bat. 1641), which is given in the *Critici Sacri*, vol. 5, — Landon, *Eccl. Dict.* 2, 212.

### Berulle, Pierre De

institutor and first superior general of the “congregation of priests of the Oratory” in France, was born in the neighborhood of Troyes, in Champagne, February 4, 1575. After establishing the Carmelites in France, he laid the foundation of the “*Congregation of the Oratory*,” which raised a great storm on the part of the Jesuits. He, however, had the concurrence of the pope and of the king, Louis XIII, and on the 4th of November, 1611, the Oratory, *SEE ORATORIANs*, was established. In 1627 Urban VIII made him cardinal. He died suddenly at the altar, Oct. 2, 1629, not without suspicion of having been poisoned by Richelieu. He left many controversial and devotional works, published at Paris (1644, 1657, 2 vols. fol.). His *Life* was written by Hubert (Paris, 1746) and Tabaraud (new ed. Paris, 1817, 2 vols.). — *Biog. Univ.* 4, 379-384; Landon, 2:214.

## Beryl

is the uniform rendering in the Auth. Vers. only of the Heb. **vyvr̄ṭi** *tarshish*' (so called, according to Gesenius, as being brought from Tarshish), and the Gr. **βήρυλλος**, a precious stone, the first in the fourth row on the breastplate of the high-priest (<sup>(1230)</sup>Exodus 28:20; 39:13). The color of the wheels in Ezekiel's vision was as the color of a beryl-stone (<sup>(3016)</sup>Ezekiel 1:16; 10:9); it is mentioned among the treasures of the King of Tyre in <sup>(383)</sup>Ezekiel 28:13, where the marginal reading is *chrysolite*; in <sup>(2154)</sup>Song of Solomon 5:14, as being set in rings of gold; and in <sup>(2706)</sup>Daniel 10:6, the body of the man whom Daniel saw in vision is said to be like the beryl. In <sup>(6219)</sup>Revelation 21:19, the beryl is the 8th foundation of the city, the chrysolite being the 7th. In Tobit 13:17, is a prophetic prayer that the streets of Jerusalem may be paved with beryl. In <sup>(1230)</sup>Exodus 28:20, the Sept. renders *tarshish* by "chrysolite," **χρυσόλιθος**, while they render the 11th stone, **μ — hvr̄shoham**, by "beryl," **βηρύλλιον**. In Ezekiel f, 16, they have- **θαρσείς**; in 10:9, **λίθος ἄνθρακος**; and 28:13, **ἄνθραξ**, in <sup>(2154)</sup>Song of Solomon 5:14, and in <sup>(2706)</sup>Daniel 10:6, **θαρσίς**. his variety of rendering shows the uncertainty under which the old interpreters labored as to the stone actually meant. **SEE GEM**. Josephus takes it to have been the *chrysolite*, a golden-colored gem, the topaz of more recent authors, found in Spain (Pliny 37:109), whence its name *tarshish* (see Braun, *De Vest. Sac. Heb.* lib. 2, c. 18, § 193). Luther suggests *turquoise*, while others have thought that amber was meant. Kalisch, in the two passages of Exodus, translates *tarshish* by chrysolite, which he describes as usually green, but with different degrees of shade, generally transparent, but often only translucent-harder than glass, but not so hard as quartz. The passage in <sup>(6219)</sup>Revelation 21:20, is adverse to this view. Schleusner (1, 446) says the **βήρυλλος** is aqua-marine. "The beryl is a gem of the genus emerald, but less valuable than the emerald. It differs from the precious emerald in not possessing any of the oxide of chrome. The colors of the beryl are grayish-green, blue, yellow, and sometimes nearly white" (Humble, *Dict. Geol.* p. 30). — *Penny Cyclopaedia*, s.v.; *Smith's Dict. of Class. Antiq.* s.v. Beryllus. **SEE ONYX**.

## Beryllus

bishop of Bostra, in Arabia, 3d century. Our only definite knowledge of him is derived from a passage in Eusebius (*Hist. Eccl.* 6, 33), which says

that he held that “our Lord did not exist, in the proper sense of existence, before he dwelt among men; neither had he a proper divinity, only that divinity which dwelt in him from the Father.” Eusebius goes on to say that Origen, by discussion with Beryllus, brought him back to the faith. There has been much discussion of late as to the real nature of the heresy of Beryllus. See an article of Schleiermacher, translated in the *Biblical Repository*, 6, 14; see also Neander, *Ch. History*, 1, 593 sq.; Dorner, *Doctrine of the Person of Christ*, div. 1, vol. 2, p. 35.

## Berytus

### Picture for Berytus 1

(**Βηρυτός**), a town of Phoenicia (Dionys. Per. 5, 911; Pomp. Mela, 1:12, § 5; Amm. Marc. 14:8, § 9; Tacit. *Hist.* 2, 81; *Anton. Itin.* and *Peut. Tab.*), which has been (apparently without good foundation) identified with the Berothah (q.v.) or Berothai of Scripture (<sup><1088></sup>2 Samuel 8:8; <sup><5716></sup>Ezekiel 47:16; comp. <sup><488></sup>2 Chronicles 8:3). It lay on the sea-shore, about twenty-five miles north of Sidon (comp. Ptolem. 5, 15; Strabo, 16:755; Mannert, VI, 1:378 sq.). After its destruction by Tryphon, B.C. 140 (Strabo, 16, 756), it was reduced by the Roman Agrippa, and colonized by the veterans of the fifth ‘Macedonian legion,’ and seventh ‘Augustan,’ and hence became a Roman *colonia* (Pliny, 5, 17), under the name of *Julia Felix* (Orelli, *Inscr.* n. 514; Eckhel, *Numbers* 3, 356; Marquardt, *Handb. d. Roan. Alt.* p. 199), and was afterward endowed with the rights of an Italian city (Ulpien, *Dig.* 15, 1, § 1; Pliny, 5, 10). It was at this city that Herod the Great held the pretended trial of his two sons (Josephus, *Ant.* 16, 11, 1-6). The elder Agrippa greatly favored the city, and adorned it with a splendid theater and amphitheatre, besides baths and porticoes, inaugurating them with games and spectacles of every kind, including shows of gladiators (Josephus, *Ant.* 19, 7, 5). Here, too, Titus celebrated the birthday of his father Vespasian by the exhibition of similar spectacles, in which many of the captive Jews perished (Josephus. *War*, 7, 3, 1: comp. 5,1). Coins of the imperial period, both Roman and native, are not uncommon (see Rasche, *Lex. Numbers* 1, 1492). Afterward Berytus became renowned as a school of Greek learning, particularly of law, to which scholars repaired from a distance. Its splendor may be computed to have lasted from the third to the middle of the sixth century (Milman’s *Gibbon*, 3, 51). Eusebius relates that the martyr Appian resided here some time to pursue Greek secular learning (*De Mart. Palaest.* c. 4), and Gregory Thaumaturgus repaired to Berytus



to perfect himself in civil law (Socrates, *Hist. Eccles.* 4, 27). A later Greek poet describes it in this respect as “the nurse of tranquil life” (Nonnus, *Dionys.* 41, fin.). Under the reign of Justinian, it was laid in ruins by an earthquake, and the school removed to Sidon, A.D. 551 (Milman’s Gibbon, 7:420). During the Crusades, under the name of *Baurim* (Alb. A q. 5, 40; 10:8), it was an object of great contention between the Christians and Moslems, and fell successively into the hands of both. In A.D. 1110 it was captured by Baldwin I (Wilken, *Kreuzz.* 2, 212, and in A.D. 1187 by Salah-ed-din (*ib.* III, 2:295). It was in the neighborhood of Berytus that the scene of the combat between St. George (who was so highly honored in Syria) and the dragon is laid. The place is now called *Beirut* (Abulfeda, *Syr.* p. 48, 94), and is commercially the most important place in Syria (Niebuhr, *Reisen*, 2, 469 sq.; Joliffe, p. 5). It is the center of operations of the American missionaries in Palestine, and altogether the most pleasant residence for Franks in all Syria, being accessible by a regular line of steamers from Alexandria (see M’Culloch’s *Geogr. Dict.* s.v. Beyrout). The population is nearly 80,000 souls (Badeker, *Palestine and Syria*, p. 441). In the middle of September, 1840, it was bombarded by the combined English and Austrian fleets for the ejection of the troops of Mehemet Ali from Syria; but it has now recovered from the effects of this devastation (Wilson, *Bible Lands*, 2, 205 sq.).

## Picture for Berytus 2

The modern city is thus described by Dr. Robinson (*Researches*, 3, 437 sq.): “Beirut is situated on the north-west coast of the promontory of the same name about an hour distant from the cape, directly upon the sea-shore. There was once a little port, now filled up, so that vessels can anchor only in the open road. The town is surrounded on the land side by a wall of no great strength, with towers. The houses are high, and solidly built of stone. The streets are narrow and gloomy, badly paved, or rather laid with large stones, with a deep channel in the middle for animals, in which water often runs. The aspect of the city is quite substantial. I went twice into the town, and saw the only remains of antiquity which are now pointed out, viz., the numerous ancient columns lying as a foundation beneath the quay, and the ancient road cut in the rock outside the southwestern wall. The city lies on a gradual slope, so that the streets have a descent toward the sea; but back of the town the ground toward the south rises, with more rapidity, to a considerable elevation. Here, and indeed all around the city, is a succession of gardens and orchards of fruit and of



countless mulberry-trees, sometimes surrounded by hedges of prickly-pear, and giving to the gardens of Beirut an aspect of great verdure and beauty, though the soil is perhaps less rich and the fruits less fine than in the vicinity of Sidon.”

### Berze' lus

(Φαηζελδαίος, v. r. Ζορζελλαίος, Vulg. *Phargelen*), the father of “Augia,” who was married to the pseudo-priest Addus (1 Esdras 5:38); evidently the BARZILLAI *SEE BARZILLAI* (q.v.) of the Heb. text (~~<1078>~~ Ezra 2:61).

### Be'sai

(Heb. *Besay'*, *ysB* *esubjugator*, from *sWB*; or, according to Bohlen, from Sanscrit *bagaya*, *victory*; Sept. Βασί, and Βησί v. r. Βησεί), one of the family-heads of the Nethinim whose posterity returned from Babylon (~~<1079>~~ Ezra 2:49; ~~<1075>~~ Nehemiah 7:52). B.C. ante 536.

### Besam; Besem

*SEE BALM.*

### Besodei' ah

(Heb. *Besodyah'*, *hyd/sBj* in the *council of Jehovah*; according to First, *son of trust in Jehovah*; Sept. Βασωδία), the father of Meshullam, which latter repaired “the old gate” of Jerusalem (Nehemiah in. 6). B.C. ante 446.

### Besoigne, Jerome

a French Jansenist theologian, was born in Paris in 1686, and became professor of theology at the college Du Plessis. He was one of the appellants (q.v.) against the bull *Unigenitus*, and thereby drew upon himself many persecutions from the Jesuit party. He died in Paris January 25, 1763. His writings were very numerous; among them are *Histoire de l'abbaye de Port Royal* (Cologne, 1756, 8 vols. 12mo), including also lives of Arnaud, Nicole, and other Jansenists; *Concord des epitres de St. Paul et des epitres Canoniques* (Paris, 1747, 12mo); *Principes de la perfection Chretienne* (Paris, 1748, 12mo); *Principes de la Penitence et de la Conversion* (Paris, 1762, 12mo). — Hoefer, *Nouv. Biog. Generale*, 5, 800.

## Besold, Christopher

was born in Tübingen 1577, and educated for the law, but combined theological with legal studies. In 1610 he became professor of law at Tübingen, and lectured with great acceptance. When, after the battle of Nordlingen, 1634, Protestantism in Württemberg seemed likely to be overthrown, he went over to Rome publicly. It is said, however, that he had privately joined the Roman Church four years before. He became professor at Ingolstadt 1637, and died there Sept. 15, 1638, crying, "Death is a bitter herb." — Mosheim, *Ch. Hist.* c. 17, § 2, pt. 1, ch. 1; Herzog, *Real-Encyklop.* 2, 111.

## Besom

(𐤁𐤀𐤔𐤍 *matate*, a *sweeper*), occurs only in the phrase "besom of destruction," i.e. desolating *broom*, with which Babylonia is threatened (<sup>23423</sup>Isaiah 14:23); a metaphor frequent still in the East for utter ruin (Roberts, *Orient. Illustr.* in loc.).

## Be'sor

(Heb. only with the art., *hab-Besor'*, ר/צבֿה *the cool*; Sept. Βοσόρ; Josephus, Βάσελος, *Ant.* 6, 14, '6), a torrent-bed (ל הַיַּיִן "brook") or ravine in the extreme south-west of Judah or Simeon, where two hundred of David's men staid behind, being faint, while the other four hundred pursued the Amalekites, who had burnt the town of Ziklag, not far distant (<sup>4810</sup>1 Samuel 30:9, 10, 21). Sanutus derives its source from the interior Carmel, near Hebron, and states that it enters the sea near Gaza (*Liber Secretorum*, p. 252). For other slight ancient notices, see Reland, *Palest.* p. 288. It is, without doubt, the same that Richardson crossed on approaching Gaza from the south, and which he calls "Oa di Gaza" (*Wady Gaza*). The bed was thirty yards wide, and its stream was, early in April, already exhausted, although some stagnant water remained. The upper part of this is called *Wady Sheriah*, and is doubtless the brook Besor, being the principal one in this vicinity (Van de Velde, *Memoir*, p. 293; Schwarz, *Palest.* p. 52, 78).

## Bessarion, Johannes

patriarch of Constantinople, and cardinal, was born at Trebizond in 1389 (or, according to Bandini, in 1395). He studied under Gemislius Pletho,

who was one of the first to introduce the study of Plato in the West. He took the habit of St. Basil, and spent twenty-one years in a monastery in the Peloponnesus, occupied with his literary and theological studies, becoming one of the most eminent scholars of the age. When the emperor John Paleologus resolved to attend the Council of Ferrara (q.v.), he withdrew Bessarion from his retreat, made him archbishop of Nicaea, and took him to Italy, with Marcus Eugenius, archbishop of Ephesus, and others. At the Council of Ferrara, and also at its adjourned session at Florence, the two most distinguished speakers present were Marcus and Bessarion—the former firm and resolute against any union with Rome on the terms proposed; the latter, at first vacillating, at last declared for the Latins. He was immediately employed by the pope to corrupt others; and by rewards, persuasions, threats, and promises, eighteen of the Eastern bishops were induced to sign the decree made in the tenth session, declaring that the Holy Ghost proceedeth from the Father and the Son; that the Sacrament is validly consecrated in unleavened as well as in leavened bread; that there is a purgatory; and that the Roman pontiff is primate and head of the whole church. The patriarch of Constantinople (who died at the council), Mark of Ephesus, the patriarch of Heraclea, and Athanasius, remained uncorrupted. The Greek deputies returned to Constantinople, and were received there with a burst of indignation. The Greek Church indignantly rejected all that had been done, and in a council at Constantinople, held, according to their own account, a year and a half after the termination of that of Florence, all the Florentine proceedings were declared null and void, and the synod was condemned. Bessarion was branded as an apostate, and found his native home so uncomfortable that he returned to Italy, where Eugenius IV created him cardinal; Nicolas V made him archbishop of Siponto and cardinal-bishop of Sabina; and in 1463, Pius II conferred upon him the rank of titular patriarch of Constantinople. He was even thought of as the successor of Nicolas, and would have been elevated to the papal throne but for the intrigues of cardinal Allan. He was again within a little of being elected upon the death of Pius. He died at Ravenna, November 19, 1472, and his body was transported to Rome. His writings are very numerous, and, for the most part, remain unpublished. A catalogue of them is given by Fabricius, *Bibliotheca Graeca*, 11, 424. His life was written by Bandini (Rome, 1777, 4to). Among his published writings is a treatise, *Contra Calumniatorem Platonis* (Rome, 1469), against George of Trebisonde, who had attacked Plato. His treatise *De Sacramento Eucharistiae* is given in *Bibliotheca*

*Patrum*, vol. 16. In this he asserts that the bread and wine become the body and, blood of Christ, not through the prayer of the priest, but by virtue of the words of Christ. Other theological works of Bessarion may be found in the acts of the Council of Constance by Labbe and Hardouin. — Landon, *Ecclesiastical Dictionary*, 2, 222; Hook, *Ecclesiastical Biography*, 2, 346.

### Bessel, Gottfried Von

a learned Benedictine, was born Sept. 5, 1672, at Buchheim, Mayence. In 1692 he entered the Benedictine convent of Gottweich, near Vienna, where he died, Jan. 20, 1749. Being called to the court of Lothar Franz, he was employed for diplomatic missions to Vienna, Rome, and Wolfenbuttel. He prevailed in 1710 upon the old and vain Duke Anton Ulrich, of Brunswick, to go over to the Church of Rome, the latter having previously urged his granddaughter Elizabeth to take the same step in order to become the wife of the Emperor Charles VI. On this occasion Bessel compiled the work *Quinquaginta Romanocatholicam fidem omnibus aliis praeferendi motiva*; also, in German, *Fünfzig Bedenken*, etc. (Mayence, 1708). The work purports to be written by a former Protestant, and has, therefore, been wrongly ascribed — for instance, by Augustin Theiner — to Duke Anton Ulrich himself. He also began the publication of the *Chronicon Goduicense*, a work of great importance for the early church history of Austria; but he finished only the 1st vol. of it (Tegernsee, 17 32, fol.). — Herzog, *Real-Encyklop.* 2, 114.

### Bessin, Guillaume

a French Romanist theologian, was born at Glos-la-Ferte, in the diocese of Evreux, March 27, 1654. In 1674 he entered the order of Benedictines, and afterward taught philosophy and theology in the abbeys of Bee, Seez, and Fecamp. He was also made syndic of the monasteries of Normandy. He died at Rouen, October 18, 1736. He wrote *Reflexions sur le nouveau systeme du R. P. Lami*, who maintained that our Lord did not celebrate the Jewish Passover on the eve of his death. “He is, however, chiefly known by the *Concilia Rotomagensis Provinciae*, 1717, fol. It was first printed in 1677, and was the work of Dom Pommeraye. Dom Julien Bellaise undertook a new edition, which he greatly enlarged, but died before its completion, and Bessin finished it, added the preface, and published it under his own name.” He was one of the editors of the works of Gregory

the Great (1705, 4 vols. fol.). — Landon, *Ecclesiastical Dictionary*, 2, 224; Hoefer, *Nouvelle Biographie Generale*, 5, 819.

### Besson, Joseph

a French Jesuit missionary, was born at Carpentras in 1607, and entered the Society of Jesus in 1623. He became professor of philosophy, and rector of the college at Nismes; but finally offered himself as a missionary, and was sent to Syria, where he spent many years. He died at Aleppo, March 17, 1691, leaving *La Syrie Sainte, ou des Missions des Peres de la Compagnie de Jesus en Syrie* (Paris, 1660, 8vo). Hoefer, *Nouv. Biog. Generale*, 5, 821.

### Best, David

a Methodist Episcopal minister, born in Ireland, who emigrated to America at the age of 22, and joined the Philadelphia Conference of the Methodist Episcopal Church in 1801. He filled various appointments, with honor to himself and profit to his people, until in the spring of 1835 he took a supernumerary relation. He was a man of strong mind, sound judgment, and unflinching firmness, and, as a preacher, his talents were more than ordinary. He died in Dec., 1841, in the 41st year of his ministry and 67th of his age. — *Minutes of Conferences*, 3, 250.

### Bestead

an old English word, signifying to place in certain circumstances good or ill, and used once in the Auth. Vers. (“hardly bestead,” <sup><1018></sup>Isaiah 8:21) for the Heb **hṽq**; *kashah*’, to oppress.

### Be’tah

(Heb. *Be’tach*, **j ṽB**; Sept. **Βατάχ** v. r. **Μετεβάκ** [quasi **j ḃFḥ**], and **Μαοβάχ**, Vulg. *Bete*), a city belonging to Hadadezer, king of Zobah, mentioned with Berothai as having yielded much spoil of brass to David (<sup><1018></sup>2 Samuel 8:8). In the parallel account (<sup><1018></sup>1 Chronicles 18:8) the name is called, by an inverson of letters, TIBHATH *SEE TIBHATH* (q.v.). Ewald (*Gesch.* 2, 195) pronounces the latter to be the correct reading, and compares it with TEBAH (<sup><1022></sup>Genesis 22:24). — Smith, s.v.

## Bet'ane

(**Βετάνη** v. r. **Βλιτάνη**, i.e. prob. **Βαιτάνη**; Vulg. omits), a place apparently south of Jerusalem (Judith 1:9), and, according to Reland (*Palaest.* p. 625), identical with the AIN **SEE AIN** (q.v.) of <sup><0216></sup>Joshua 21:16, and the *Bethanin* (**Βηθανίν**) of Eusebius (*Onom.* **Ἀρί**, *Ain*), two miles from the Terebinth of Abraham and four from Hebron. Others, with less probability, compare it with BETEN **SEE BETEN** (q.v.). **SEE CHELLUS**.

## Be'ten

(Heb. id. **ֶפֶת**, *belly*, i.e. hollow; Sept. **Βέτεν** v. r. **Βαιθόκ** and **Βαντέ**), one of the cities on the border of the tribe of Asher (<sup><0625></sup>Joshua 19:25, only). By Eusebius (*Onom.* s.v. **Βατναί**) it is said to have been then called *Bebeten* (**Βεβετέν**), and to have lain eight miles east of Ptolemais; but this distance is too little, as the place appears to be the “*Ecbatana* of Syria” (Cellar. *Notit.* 3, 3, 13, 74), placed by Pliny (5, 17) on Carmel; apparently the present village with ruins called *el-Bahneh*, five hours east of Akka (Van de Velde, *Narrat.* 1, 285).

## Beth-

(Heb. *Beyth*, the “construct form” of **tyBi** *ba'yith*, according to Furst, from **tWB**, to *lodge* in the night; according to Gesenius, from **hnB**; to *build*, as **δομός**, *domus*, from **δέμω**), the name of the second letter of the Hebrew alphabet, corresponding to our B, which was derived from it. As an appellative, it is the most general word for a *house* or habitation. Strictly speaking, it has the force of a settled stable dwelling, as in <sup><0137></sup>Genesis 33:17, where the building of a “house” marks the termination of a stage of Jacob’s wanderings (comp. also <sup><1002></sup>2 Samuel 7:2, 6, and many other places); but it is also employed for a dwelling of any kind, even for a tent, as in <sup><0142></sup>Genesis 24:32, where it must refer to the tent of Laban; also <sup><0731></sup>Judges 18:31; <sup><0007></sup>1 Samuel 1:7, to the tent of the tabernacle, and <sup><1237></sup>2 Kings 23:7, where it expresses the textile materials (A. V. “hangings”) for the tents of Astarte. From this general force the transition was natural to a house in the sense of a family; as <sup><10474></sup>Psalms 107:41, “families,” or a pedigree, as <sup><1129></sup>Ezra 2:59. In <sup><1007></sup>2 Samuel 13:7, <sup><1137></sup>1 Kings 13:7, and other places, it has the sense of ‘house,’ i.e. “to the house.” Beth also has some collateral and almost technical meanings, similar to those which we

apply to the word “house,” as in <sup><1257></sup>Exodus 25:27, for the “places” or sockets into which the bars for carrying the table were “housed;” and others. Like *AEdde* in Latin and *Dom* in German, Beth has the special meaning of a temple or house of worship, in which sense it is applied not only to the tabernacle (see above) or temple of Jehovah (<sup><1182></sup>1 Kings 3:2; 6:1, etc.), but to those of false gods — Dagon (<sup><1167></sup>Judges 16:27; <sup><1181></sup>1 Samuel 5:2), Rimmon (<sup><11518></sup>2 Kings 5:18), Baal (<sup><12111></sup>2 Kings 10:21), Nisroch (<sup><12187></sup>2 Kings 19:37), and other gods (<sup><11027></sup>Judges 9:27). “Bajith” (q.v.) in <sup><21512></sup>Isaiah 15:2 is really hab-Bajith= “the Temple” — meaning some well-known idol fane in Moab. Beth is more frequently employed as the first element of the names of places than either Kirjath, Hazer, Beer, Ain, or any other word. See those following. In some instances it seems to be interchangeable (by euphemism) for Baal (q.v.). In all such compounds as Beth-el, etc., the latter part of the word must be considered, according to our Occidental languages, to depend on the former in the relation of the *genitive*; so that BETHEL can only mean “house of God.” The notion of *house* is, of course, capable of a wide application, and is used to mean temple, habitation, place, according to the sense of the word with which it is combined. In some instances the Auth. Vers. has translated it as an appellative; *SEE BETH-EKED*; *SEE BETH-HAG-GAN*; *SEE BETH-EDEN*.

### Bethab'ara

(Βηθαβαρά, quasi, ἡρβ[ ]tyB, *house of the ford or ferry*), a place beyond Jordan (πέραν τοῦ Ἰορ.), in which, according to the Received Text of the N.T., John was baptizing (<sup><11128></sup>John 1:28), apparently at the time that he baptized Christ (comp. ver. 29, 39, 35). If this reading be the correct one, Bethabara may be identical with BETH-BARAH *SEE BETH-BARAH* (q.v.), the ancient ford of Jordan, of which the men of Ephraim took possession after Gideon's defeat of the Midianites (<sup><11024></sup>Judges 7:24); or possibly with BETH-NIMRAH *SEE BETH-NIMRAH* (q.v.), on the east of the river, nearly opposite Jericho. But the oldest MSS. (A, B) and the Vulgate have not “Bethabara,” but Bethany (Βηθανία), a reading which Origen states (*Opp.* 2, 130, ed. Huet) to have obtained in almost all the copies of his time (σχέδον πάντα τὰ ἀντίγραφα), though altered by him in his edition of the Gospel on topographical grounds (see Kuinol, in loc.). In favor of Bethabara are

(a) the extreme improbability of so familiar a name as Bethany being changed by copyists into one so unfamiliar as Bethabara, while the reverse — the change from an unfamiliar to a familiar name — is of frequent occurrence.

(b) The fact that Origen, while admitting that the majority of MSS. were in favor of Bethany, decided, notwithstanding, for Bethabara.

(c) That Bethabara was still known in the days of Eusebius and Jerome (*Onomasticon*, Βηθαβαρά, Bethbaara, which is expressly stated to have been the scene of John's baptism), and greatly resorted to by persons desirous of baptism. Still the fact remains that the most ancient MSS. have "Bethany," and that name has been accordingly restored to the text by Lachmann, Tischendorf, and other modern editors. The locality must, therefore, be sought by this name on the east shore of the Jordan. *SEE BETHANY.*

### Beth-anab

(q. d. βη[ἄ]τιβή *house of figs*) is probably the correct name of a village mentioned by Eusebius and Jerome (*Onomast.* s.v. Ἀνώβ, Anob) under the form Μετοαννάβ or *Bethoannaba*, as lying four Roman miles east of Diospolis (Lydda), while Jerome (*ib.*) speaks of still another name, *Bethannaba*, as belonging to a village eight miles in the same direction. Van de Velde (*Memoir*, p. 293) ingeniously reconciles these statements by assigning the first locality as that of the modern *Annabeh*, and the second as *Beit-Nuba*, which lie respectively at the required distances south-east of Ludd. Comp. *SEE ANAB.*

### Beth'-anath

(Heb. *Beyth-A nath'*, βη[ἄ]τιβή *house of response*; Sept. Βηθανάθ v. r. Βαῖθθαμέ and Βαῖθθανάχ), one of the "fenced cities" of Naphtali, named with Bethshemesh (<sup>4688</sup>Joshua 19:38); from neither of which were the Canaanites expelled, although made tributaries (<sup>4003</sup>Judges 1:33). It is mentioned by Eusebius and Jerome (*Onomast.* s.v. Βαθμά, Bethnath), who, however, elsewhere (s.v. Βηθαναθά, Bethana) speak of a village (apparently in Asher, *ib.* s.v. Ἀνείρ, Aniel) called *Betanaea* (Βαταναία, Bathanasea; Βαίτοαναία, Betoanea), fifteen miles eastward of Caesarea (Diocaesarea or Sepphoris), and reputed to contain medicinal springs. It is perhaps the present village *Ainata*, north of Bint-Jebel (Van de Velde,



*Memoir*, p. 293). Schwarz (*Palest.* p. 184) confounds it with the site of Beten.

### Beth'-anotl

(Heb. *Beyth-Anoth'*,  $\tau/\eta[\text{A}]\text{tyBe}$  *house of answers*, i.e. *echo*; Sept.  $\text{B}\eta\theta\alpha\nu\acute{\omega}\theta$  v. r.  $\text{B}\alpha\iota\theta\alpha\nu\acute{\alpha}\mu$ ), a city in the mountain district of Judah, mentioned between Maarath and Eltekon (<sup><4659></sup>Joshua 15:59). It has been identified by Wolcott (*Bibl. Sacra*, 1843, p. 58) with the present village *Beit-Anun*, first observed by Robinson (*Researches*, 2, 186), about one and a half hours north-east of Hebron, on the way to Tekoa (Van de Velde, *Memoir*, p. 293), containing extensive ruins of high antiquity (Wilson, *Lands of Bible*, 1, 384 sq.), which are described by Robinson (*Later Bib. Res.* p. 281). Compare BETANE.

### Beth'any

( $\text{B}\eta\theta\alpha\nu\acute{\iota}\alpha$ ; according to Simonis, *Onom. N.T.* p. 42, for the Heb.  $\text{h}\eta\eta[\text{I}]\text{tyBe}$  *house of depression*; but, according to Lightfoot, Reland, and others, for the Aramaean  $\text{y}\eta\eta\text{hi tyBe}$  *house of dates*; comp. the Talmudic  $\text{anyh}\ddot{\iota}$  *an unripe date*, Buxtorf, *Lex. Talm.* col. 38), the name of two places.

**1.** Instead of *Bethabara* ( $\text{B}\eta\theta\alpha\beta\alpha\rho\acute{\alpha}$ ), in John. 1:28 (where the text was altered since Origen's time; see Crome, *Beitr.* 1, 91 sq.), the reading in the oldest and best MSS. (also in Nonnius's *Paraphr.* in loc.) is *Bethany*,  $\text{B}\eta\theta\alpha\nu\acute{\iota}\alpha$  (see De Dieu, *Crit. Sacr.* p. 491), which appears to have been the name of a place east of Jordan (against the interpretation of Kuinol, *Comment.* in loc., that  $\pi\acute{\epsilon}\rho\alpha\nu$  signifies *on this side*; see Lucke, in *Krit. Journ.* 3, 383; Crome, *Beitr.* 1, 82 sq.; while the punctuation of Paulus, *Samml.* 1, 287, who places a period after  $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ , *Comment.* 4, 129, is not favored by the context). *Possin'* (*Spicil. Evang.* p. 32) supposes that the place went by both names (regarding "Beth-abara" =  $\text{h}\rho\beta\acute{\epsilon}\text{tyBe}$  *domus transitus, ferry-house*; and "Bethany" =  $\text{h}\eta\eta\ddot{\iota}$ , *domus navis, boat-house*). **SEE BETHABARA.** The spot is quite as likely to have been not far above the present "pilgrims' bathing-place" as any other, although the Greek and Roman traditions differ as to the exact locality of Christ's baptism (Robinson, *Researches*, 2, 261). The place here designated is apparently the same as the BETH-BARAH **SEE BETH-BARAH** (q.v.) of <sup><40724></sup>Judges 7:24, or possibly the same as BETH-NIMRAH **SEE BETH-NIMRAH** (q.v.).

2. A town or village in the eastern environs of Jerusalem, so called probably from the number of palm-trees that grew around, and intimately associated with many acts and scenes of the life of Christ. It was the residence of Lazarus and his sisters Mary and Martha, and Jesus often went out from Jerusalem to lodge there; it was here that he raised Lazarus from the dead; from Bethany he commenced his “triumphal entry” into Jerusalem; here, at the house of Simon the leper, the supper was given in his honor; and it was in this vicinity that the ascension took place (<sup><217></sup>Matthew 21:17; 26:6; <sup><111></sup>Mark 11:11, 12; 14:3; <sup><240></sup>Luke 24:50; <sup><310></sup>John 11:1; 12:1). It was situated “at” (πρός) the Mount of Olives (<sup><110></sup>Mark 11:1; <sup><239></sup>Luke 19:29), about fifteen stadia from Jerusalem (<sup><318></sup>John 11:18), on or near the usual road from Jericho to the city (<sup><239></sup>Luke 19:29, comp. 1; <sup><110></sup>Mark 11:1, comp. 10:46), and close by and east (?) of another village called BETH-PHAGE *SEE BETH-PHAGE* (q.v.). There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from *Lazarus*—*el-'Azariyeh*, or simply *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley (Lindsay, p. 91; De Saulcy, 1:120). The spot is a woody hollow more or less planted with fruit-trees — olives, almonds, pomegranates, as well as oaks and carobs; the whole lying below a secondary ridge or bump, of sufficient height to shut out the village from the summit of the mount (Robinson, 2, 100 sq.; Stanley, p. 189; Bonar, p. 138, 139). From a distance the village is “remarkably beautiful” — “the perfection of retirement and repose” — “of seclusion and lovely peace” (Bonar, p. 139, 230, 310, 337; and see Lindsay, p. 69); but on a nearer view is found to be a ruinous and wretched village, a wild mountain hamlet of some twenty families, the inhabitants of which display even less than the ordinary Eastern thrift and industry (Robinson, 2:102; Stanley, p. 189; Bonar, p. 310). In the village are shown the traditional sites of the house and tomb of Lazarus, the former the remains of a square tower apparently of old date, though certainly not of the age of the kings of Judah, to which De Saulcy assigns it (1, 128)—the latter a deep vault excavated in the limestone rock, the bottom reached by twenty-six steps. The house of Simon the leper is also exhibited. As to the real age and character of these remains there is at present no information to guide us. Schwarz maintains *el-'Azariyeh* to be AZAL, and would fix Bethany at a spot which, he says, the Arabs call Beth-hanan, on the Mount of Offence above Siloam (p. 263,

135). These traditional spots are first heard of in the fourth century, in the *Itinerary* of the Bourdeaux Pilgrim, and the *Onomasticon* of Eusebius and Jerome, and they continued to exist, with certain varieties of buildings and of ecclesiastical establishments in connection therewith, down to the sixteenth century, since which the place has fallen gradually into its present decay (Robinson, *Researches*, 2, 102, 103). By Mandeville and other mediaeval travelers the town is spoken of as the “Castle of Bethany,” an expression which had its origin in *castellum* being employed in the Vulgate as the translation of κώμη in <sup><4810></sup>John 11:1. *SEE JERUSALEM..*

### Beth-ar’abah

(Heb. *Beyth ha-Arabah*’, **tyBēhbr [h]**; *house of the desert*; Sept. **Βηθάραβα** v. r. **Βαιθααραβά** and **Θαραβαάμ**; in <sup><16822></sup>Joshua 18:22, **Βηθαβαρά** v. r. **Βαιθαβαρά**), one of the six cities of Judah which were situated in the Arabah, i.e. the sunk valley of the Jordan and Dead Sea (“wilderness,” <sup><16561></sup>Joshua 15:61), on the north border of the tribe, and apparently between Beth-hoglah and the high land on the west of the Jordan valley (<sup><16316></sup>Joshua 15:6). It was afterward included in the list of the towns of Benjamin (<sup><16822></sup>Joshua 18:22). It is elsewhere (<sup><16318></sup>Joshua 18:18) called simply ARABAH *SEE ARABAH* (q.v.). It seems to be extant in the ruins called *Kusr Hajla*, a little south-west of the site of Beth-hoglah (q.v.).

### Beth’-Aram

(Heb. *Beyth Haram*’, **μrh**; **tyBē** *house of the height* [for the syllable *ha-* is prob. merely the def. art.], q. d. mountain-house; Sept. **Βηθαρρά** v. r. **Βαιθαρρά** and **Βαιθαρράν**), one of the towns (“fenced cities”) of Gad on the east of Jordan, described as in “the valley” (**qm [h]**; not to be confounded with the Arabah or Jordan valley), <sup><16327></sup>Joshua 13:27, and no doubt the same place as that named BETH-HARAN in <sup><16326></sup>Numbers 32:36. Eusebius (*Onomast.* s.v.) reports that in his day its appellation (“by the Syrians”) was *Bethramtha* (**Βηθραμφθά** [prob. for the Chaldaic form **αΤμηιτΒη**; Jerome, *Betharam*), and that it was also named *Livias* (**Λιβιάς**, Libias; Jerome adds, “by Herod, in honor of Augustus”). Josephus’s account (*Ant.* 18, 2, 1) is that Herod (Antipas), on taking possession of his tetrarchy, fortified Sepphoris and the city (**πόλις**) of Betharamphtha (**Βηθραμφθά**), building a wall round the latter, and calling it *Julias* (**Ἰουλιὰς**; different from the Julias of Gaulonitis, *War*, 2, 9,

1), in honor of the wife of the emperor. As this could hardly be later than B.C. 1, Herod the Great, the predecessor of Antipas, having died in B.C. 4, and as the Empress Livia did not receive her name of Julia until after the death of Augustus, A.D. 14, it is probable that Josephus is in error as to the new name given to the place, and speaks of it as having originally received that which it bore in his own day (see *Ant.* 20, 8, 4; *War*, 2, 13, 2). It is curious that he names Livias (Λιβιάς) long before (*Ant.* 14, 1, 4) in such connection as to leave no doubt that he alludes to the same place. Under the name of *Amathus* (q.v.) he again mentions it (*Ant.* 17, 10, 6; comp. *War*, 2, 4, 2), and the destruction of the royal palaces there by insurgents from Perea. At a later date it was an episcopal city (Reland, *Palaest.* p. 874). For Talmudical notices, see Schwarz, *Palest.* p. 231. Ptolemy gives the locality of Livias (Λιβιάς) as 310° 26' lat., and 670° 10' long. (Ritter, *Erchk.* 15, 573); and Eusebius and Jerome (*Onomast.* s.v. Βηθναβράν, Bethamnaram) state that it was five miles south of Bethnabris or Bethamnaris (i.e. Beth-nimrah; see Josephus, *War*, 4, 7, 4 and 6). This agrees with the position of the *Wady Seir* or *Sir*, which falls into the Ghor opposite Jericho, and half way between Wady Hesban and Wady Shoab. Seetzen heard that it contained a castle and a large tank in masonry (*Reisen*, 1854, 2, 318). According to Van de Velde (*Memoir*, p. 296), the ruins are still called *Beit-Haran*.

## Betharamptha

SEE BETH-ARAM.

## Beth-ar'bel

(Heb. *Beyth Arbel*', I aBṯḥi tyBehouse of God's court or courts), a place only alluded to by the prophet Hosea (<sup>28014</sup>Hosea 10:14) as the scene of some great military exploit known in his day, but not recorded in Scripture: "All thy [Israel's] fortresses shall be spoiled, as Shalman spoiled Beth-arbel (Sept. *ως ἄρχων Σαλαμάν ἐκ τοῦ οἴκου Ἱεροβαάλ* [v. r. Ἱεροβοάμ and Ἀρβεήλ]) in the day of battle." In the Vulgate, Jerome (following the Sept.) has translated the name "e domo ejus qui judicavit Baal," i.e. Jerubbaal, understanding Salman as Zalmunna, and the whole passage as a reference to Gideon's victory (<sup>08018</sup>Judges 8); but this is fanciful. Most modern commentators follow the Jewish interpreters (see Henderson, in loc.), who understand the verse to relate to Shalman (q.v.), or Shalmanezzer, as having gained a battle at Beth-Arbel against Hoshea, king

of Israel. As to the locality of this massacre, some refer it to the Arbela of Assyria (Strabo 16:1, 3), the scene of Alexander's famous victory; but there is no evidence of any such occurrences as here alluded to in that place. It is conjectured by Hitzig (in loc.) to be the place called *Arbela* (Ἀρβηλά) by Eusebius and Jerome in the *Onomasticon* (s.v.), where it is placed near Pella, east of Jordan; but as it is spoken of in Hosea as a strong fortress, the probability is rather that the noted locality in N.W. Palestine, called *Arbela* (τὰ ῥ' Ἀρβηλα) by Josephus and the Apocrypha, is meant. This was a village in Galilee, near which were certain fortified caverns. They are first mentioned in connection with the march of Bacchides into Judaea, at which time they were occupied by many fugitives, and the Syrian general encamped there long enough to subdue them (*Ant.* 12, 11, 1; 1 Maccabees 9:2). At a later period these caverns formed the retreats of banded robbers, who greatly distressed the inhabitants throughout that quarter. Josephus gives a graphic account of the means taken by Herod to extirpate them. The caverns were situated in the midst of precipitous cliffs, overhanging a deep valley, with only a steep and narrow path leading to the entrance; the attack was therefore exceeding difficult. Parties of soldiers, being at length let down in large boxes, suspended by chains from above, attacked those who defended the entrance with fire and sword, or dragged them out with long hooks and dashed them down the precipice. In this way the place was at length subdued (*Ant.* 14, 15, 4, 5; *War*, 1, 16, 2-4). These same caverns were afterward fortified by Josephus himself against the Romans during his command in Galilee. In one place he speaks of them as the caverns of Arbela, and in another as the caverns near the Lake of Gennesareth (*Life*, 37; *War*, 2, 20, 6). According to the Talmud, Arbela lay between Sepphoris and Tiberias (Lightfoot, *Chorog. Cent.* c. 85). These indications leave little doubt that Arbela of Galilee, with its fortified caverns, may be identified with the present Kulat ibn Maan and the adjacent ruins now known as *Irbid* (probably a corruption of *Irbil*, the proper Arabic form of Arbela). The latter is the site which Pococke (2, 58) supposed to be that of Bethsaida, and where he found columns and the ruins of a large church, with a sculptured doorcase of white marble. The best description of the neighboring caves is that of Burckhardt (p. 331), who calculates that they might afford refuge to about 600 men. **SEE** **ARBELA.**

## Beth-a'ven

(Heb. *Beyth A'ven*,  $\hat{w}a; tyBe$  *house of nothingness*, i.e. wickedness, idolatry; Sept. usually **Βαιθών** v. r. **Βηθαύον**), a place on the mountains of Benjamin, east of Bethel (<sup><0610D></sup>Joshua 7:2, Sept. **Βαιθήλ**; 18:12), and lying between that place and Michmash (<sup><091C5></sup>1 Samuel 13:5, Sept. **Βαιθαβέν** v. r. **Βαιθωρών**; also 14:23, Sept. **τήν Βαμώθ**). In <sup><0610D></sup>Joshua 18:12, the “wilderness” (*Midbar* = pasture-land) of Beth-aven is mentioned. In <sup><2045></sup>Hosea 4:15; 5:8; 10:5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Bethel — once the “house of God,” but then the house of idols, of “naught.” The Talmudists accordingly everywhere confound Beth-aven with Bethel (comp. Schwarz, *Palest.* p. 89), the proximity of which may have occasioned the employment of the term as a nickname, after Bethel became the seat of the worship of the golden calves. **SEE BETHEL**. The name Beth-aven, however, was properly that of a locality distinct from Bethel (<sup><0610D></sup>Joshua 7:2, etc.), and appears to have been applied to a village located on the rocky eminence *Burj Beitin*, twenty minutes south-east of Beitin (Bethel), and twenty minutes west of Tell el-Hajar (Ai) (Van de Velde, *Memoir*, p. 294).

## Beth-az'maveth

(Heb. *Beyth-Azma'veth*, **AtyBetwmzIj** *house of Azmaveth*; Sept. **Βαιθασμώθ** v.r. **Βήθ**), a village of Benjamin, the inhabitants of which, to the number of forty-two, returned with Zerubbabel from Babylon (<sup><06128></sup>Nehemiah 7:28). In <sup><06129></sup>Nehemiah 12:29; <sup><06124></sup>Ezra 2:24, it is called simply AZMAVETH **SEE AZMAVETH** (q.v.).

## Beth-ba'al-me'on

(Heb. *Beyth Ba'al Meon'*,  $\hat{w}/[m]I [Bi tyBe$  *house of Baal-Meon*; Sept. **οἶκος Βεελμών** v. r. **οἶκος Μεελβώθ**; Vulg. *oppidum Baalmaon*), a place in the possession of Reuben, on the *Mishor* (**r/vym**) or downs (Auth. Vers. “plain”) east of Jordan (<sup><06317></sup>Joshua 13:17). At the Israelites' first approach its name was Baal-meon (<sup><06328></sup>Numbers 32:38, or in its contracted form Beon, 32:3), to which the Beth was possibly a Hebrew prefix. Later it would seem to have come into possession of Moab, and to be known either as Beth-meon (<sup><24823></sup>Jeremiah 48:23) or Baal-meon (<sup><32819></sup>Ezekiel 25:9). It is possible that the name contains a trace of the tribe

or nation of Meon. — the Maonites or Meunim. *SEE MAON; SEE MEHUIM*. ‘The name is still attached to a ruined place of considerable size a short distance to the south-west of Hesban, and bearing the name of “the fortress of *Mi-un*” according to Burckhardt (p. 865), or *Maein* according to Seetzen (*Reisen*, 1, 408), which appears to give its appellation to Wady Zerka Main (*ib.* p. 402). — Smith. *SEE BAAL-MEON*.

### Beth-ba’rah

(Heb. *Beyth Barah*’, *hrB; tyBe*prob. for *hrb[ ]tyBe**Beth-Abarah*, i.e. *house of crossing, q. d. ford*; Sept. *Βηθβηρά* v. r. *Βαίθηρά*), a place named in <sup>(0072)</sup>Judges 7:24 as a point apparently south of the scene of Gideon’s victory (which took place at about Bethshean), and to which spot “the waters” (*μυMh*) were “taken” by the Ephraimites against Midian, i. e. the latter were intercepted from crossing the Jordan. Others have thought that these “waters” were the wadys which descend from the highlands of Ephraim, presuming that they were different from the Jordan, to which river no word but its own distinct name is supposed to be applied. But there can hardly have been any other stream of sufficient magnitude in this vicinity to have needed guarding, or have been capable of it, or, indeed, to which the name “fording-place” could be at all applicable. Beth-barah seems to have been the locality still existing by that name in the time of Origen, which he assigned as the scene of John’s baptism (<sup>(811)</sup>John 2:28), since, as being a crossing rather than a town, the word would be equally applicable to both sides of the river. *SEE BETHA-BARA*. The pursuit of the Midianites may readily have reached about as far south as the modern upper or Latin pilgrims’ bathing-place on the Jordan. The fugitives could certainly not have been arrested any where so easily and effectually as at a ford; and such a spot in the river was also the only suitable place for John’s operations; for, although on the east side, it was yet accessible to Judaea and Jerusalem, and all the “region round about,” i.e. the oasis of the South Jordan at Jericho. *SEE BETHANY*. If the derivation of the name given above be correct, Beth-barah was probably the chief ford of the district, and may therefore have been that by which Jacob crossed on his return from Mesopotamia, near the Jabbok, below Succoth (<sup>(0122)</sup>Genesis 32:22; 33:17), and at which Jephthah slew the Ephraimites. as they attempted to pass over from Gilead (<sup>(0716)</sup>Judges 12:6). This can hardly have been any other than that now extant opposite Kurn Surtabeh, being indeed the lowest easy crossing-place. The water is here only knee-deep, while



remains of an ancient bridge and of a Roman road, with other ruins, attest that this was formerly a great thoroughfare and place of transit (Van de Velde, *Memoir*, p. 124). See FORD.

### Beth' basi

(Βαιθβασί), a town which, from the mention of its decays (τὰ καθηρημένα), *must* have been originally fortified, lying in the desert (τῆ ἐρήμῳ), and in which Jonathan and Simon Maccabaeus took refuge from Bacchides (1 Maccabees 9:62, 64). Josephus (*Ant.* 13, 1, 5) has. *Bethalaga*, Βηθαλαγά (Beth-hogla), but a reading of the passage quoted by Reland (*Palaest.* p. 632) presents the more probable form of Beth-keziz. Either alternative fixes the situation as in the Jordan valley not far from Jericho. *SEE KEZIZ.*

### Beth-bir'ei

(Heb. *Beyth Biri*, *yāiḇi tyBē* house of my creation or cistern; Sept. οἶκος Βαρούμ v. r. οἴκου Βαρουσεωρίμ [by inclusion of the next name], Vulg. *Bethberai*), a town in the extreme south of Simeon, inhabited by the descendants of Shimei (<1706>1 Chronicles 4:31); by comparison with the parallel list in <6906>Joshua 19:6, it appears to have had also the name of BETH-LEBAOTH *SEE BETH-LEBAOTH* (q.v.), or LEBAOTH simply (<6152>Joshua 15:32).

### Beth' car

(Heb. *Beyth Kar'*, *rKi tyBē* sheep-house, i.e. pasture; Sept. Βαιθχόρ v. r. Βελχόρ), a place named as the point to which the Israelites pursued the Philistines from Mizpeh on a memorable occasion (<9071>1 Samuel 7:11), and therefore west of Mizpeh; apparently a Philistine guard-house or garrison. From the unusual expression “under (tj Ἰm) Beth-car,” it would seem that the place itself was on a height, with the road at its foot. Josephus (*Ant.* 6, 2, 2) has “as far as Corrahae” (μέχρι Κορραίων), and goes on to say (in accordance with the above text) that the stone Ebenezer was set up at this place to mark it as the spot to which the victory had extended. *SEE EBEN-EZER; SEE COREAE.* Schwarz's attempted identification (*Palest.* p. 136) is not sustained by accurate maps.



## Beth-da'gon

(Heb. *Beyth Dagon'*,  $\text{^/gD; tyBē}$  *house* [i.e. *temple*] of *Dagon*), the name of at least two cities, one or the other of which may be the place called by this name in the Apocrypha (**Βεθδαγών**, 1 Maccedonians 10:63; comp. Josephus, *Ant.* 13, 4, 4), unless this be simply Dagon's temple at Ashdod ( $\text{^/gD}$ -1 Samuel 5:2;  $\text{^/gD}$ -1 Chronicles 10:10). The corresponding modern name *Beit-Dejan* is of frequent occurrence in Palestine; in addition to those noticed below, one was found by Robinson (*Researches*, 3, 102) east of Nablous. There can be no doubt that in the occurrence of these names we have indications of the worship of the Philistine god having spread far beyond the Philistine territory. Possibly these are the sites of towns founded at the time when this warlike people had overrun the face of the country to "Michmash, eastward of Bethaven" on the south, and Gilboa on the north — that is, to the very edge of the heights which overlook the Jordan valley — driving "the Hebrews over Jordan into the land of Gad and Gilead" ( $\text{^/gD}$ -1 Samuel 13:5-7; comp. 17, 18; 29:1; 31:1). **SEE DAGON (HOUSE OF)**.

**1.** (Sept. **Βηθδαγών** v. r. **Βαγαδιήλ**.) A city in the low country (*Shefelah*) of Judah ( $\text{^/gD}$ -Joshua 15:41, where it is named between Gederoth and Naamah), and therefore not far from the Philistine territory, with which its name implies a connection. From the absence of the copulative conjunction before this name, it has been suggested that it should be taken with the preceding, "Gederoth-Bethdagon;" in that case, probably, distinguishing Gederoth from the two places of similar name in the neighborhood. But this would leave the enumeration "sixteen cities" in ver. 41 deficient; and the conjunction is similarly omitted frequently in the same list (e.g. between ver. 38 and 39, etc.). The indications of site and name correspond quite well to those of *Beit-Jerja*, marked on Van de Velde's *Map* 5.5 miles S.E. of Ashkelon.

**2.** (Sept. **Βηθδαγών** v. r. **Βαιθεγενέθ**.) A city near the S.E. border of the tribe of Asher, between the mouth of the Shihor-libnath and Zebulon ( $\text{^/gD}$ -Joshua 19:27); a position which agrees with that of the modern ruined village *Hajeli*, marked on Van de Velde's *Map* about 3.5 miles S.E. of Athlit. **SEE TRIBE**. The name and the proximity to the coast point to its being a Philistine colony. Schwarz's attempt at a location (*Palest.* p. 192) is utterly destitute of foundation.

3. Eusebius and Jerome (*Onomast. s.v. Βεδαγών*, Bethdagon) speak of a “large village” by this name (*Παραδαγών*, *Caphardago*) as extant in their day between Diospolis (Lydda) and Jamnia; without doubt the present *Beit-Dejan* (Robinson, *Researches*, 3, 30; Tobler, *Topog.* 2, 405; yet Schwarz says [*Palest. p.* 104], “not a vestige can be found!”).

### Beth-diblatha'im

(Heb. *Beyth Diblatha'yim*, *tyBeythi bDi* house of Diblathaim; Sept. *οἶκος Δεβλαθαίμ* [v. r. *Δαιβλαθαίμ*]), a city of Moab upon which the prophet denounces destruction (<sup>2482</sup>Jeremiah 48:22). It is called ALMON-DIBLATHAIM in <sup>4036</sup>Numbers 33:46. It is different from the *Diblath* of <sup>3164</sup>Ezekiel 6:14. *SEE DIBLATHAIM; SEE RIBLAH.*

### Beth-e'den

(Heb. *Beyth E'den*, *ḥd[ , tyBē* house of pleasantness; Sept. confusedly translates *ἄνδρες Χαῖρῶν*; Vulg. *domus voluntatis*), apparently a city of Syria, situated on Mount Lebanon, the seat of a native king, threatened with destruction by the prophet (Amos 1:5, where the Auth. Vers. renders it “house of Eden”); probably the name of a country residence of the kings of Damascus. Michaelis (*Suppl. ad Leg. Hebr. s.v.*), following Laroque's description, and misled by an apparent resemblance in name, identified it with *Ehden*, about a day's journey from Baalbek, on the eastern slope of the Libanus, and near the old cedars of Bshirrai. Baur (*Amos*, p. 224), in accordance with the Mohammedan tradition that one of the four terrestrial paradises was in the valley between the ranges of the Libanus and Anti-Libanus, is inclined to favor the same hypothesis. But Grotius, with greater appearance of probability, pointed to the *Paradise* (*Παράδεισος*, *park*) of Ptolemy (5, 15) as the locality of Eden. The village *Jusieh el-Kadimeh*, a site with extensive ruins, about 1.5 hour S.E. of Riblah, near the Orontes, but now a paradise no longer, is supposed by Dr. Robinson (*Later Researches*, p. 556) to mark the site of the ancient Paradisus; and his suggestion is approved by Mr. Porter (*Handb.* p. 577), but doubted by Ritter (*Erdk.* 17, 997-999). Again, it has been conjectured that Beth-Eden is no other than *Beit-Jenn*, “the house of Paradise,” not far to the south-west of Damascus, on the eastern slope of the Hermon, and a short distance from Medjel. It stands on a branch of the ancient Pharpar, near its source (Rosenmuller, *Bibl. Alt.* 2, 291; Hitzig, *Amos*, in loc.; Porter, *Damascus*, 1, 311).

## Beth-e'ked

(Heb. *Beyth-E'ked*, **dq[AtyBē**house of the binding, sc. of sheep; Sept. **Βαθακάθ**; Vulg. *camera*; Targum **אף[ר; תביןק]tyBē**place of shepherds' gathering), the name of a place near Samaria, being the "shearing-house" at the pit or well (**ר/B**) of which the forty-two brethren of Ahaziah were slain by Jehu (<sup><12012></sup>2 Kings 10:12, 14, in the former of which occurrences it is fully BETH-E'KED-HARO'IM, having the addition **μυ[ῖβ; ha-Roim'**, of the shepherds, Sept. **τῶν ποιμένων**, for which no equivalent appears in the Auth. Vers.). It lay between Jezreel and Samaria, according to Eusebius and Jerome (*Onomast. s.v. Βαιθακάθ, Bethachad*), 15 miles from the town of Legio, and in the plain of Esdraelon. It is doubtless the *Beit-Kad* noticed by Robinson (*Researches*, 3, 157) on the edge of "the great plain," east of Jenin, and located on Van de Velde's *Map* along the south face of Matthew Gilboa, 5.5 miles west of Beisan, at the exact distance (in Roman miles) from Lejjun indicated in the *Onomasticon*.

## Beth'-el

(Heb. *Beyth-El'*, **l aAtyBē**house of God [see below]; Sept. usually **Βαιθήλ**; Josephus [**τὰ**] **Βήθηλα**, or [**ῆ**] **Βηθήλη**), the name of one or two towns.

**1.** A city of central Palestine, memorable as a holy site from early times. Many have inferred (from <sup><07023></sup>Judges 1:23, 26; <sup><06813></sup>Joshua 18:13) that it was the same place originally called Luz (q.v.), but from other passages it appears that they were different, although contiguous (see below). Of the origin of the name Bethel there: are two accounts extant: 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God when on his journey from his father's house at Beersheba to seek his wife in Haran (<sup><02319></sup>Genesis 28:19). He took the stone which had served for his pillow and put (**μσϕ**) it for a pillar, and anointed it with oil; and he "called the name of that place (**αλλῃ μ/σμ**) Bethel; but the name of 'the' city (**ρυ[ῆ]**) was called Luz at the first." The expression in the last paragraph of this account is curious, and indicates a distinction between the early Canaanite "city" Luz and the "place," as yet a mere undistinguished spot, marked only by the "stone" or the heap (Joseph. **τοῖς λίθοις συμφορουμένοις**) erected by Jacob to commemorate his vision. 2. But, according to the other account, Bethel received its name on the occasion of

a blessing bestowed by God upon Jacob after his return from Padan-aram, at which time also (according to this narrative) the name of Israel was given him. Here again Jacob erects (בִּצְבֹר) a “pillar of stone,” which, as before, he anoints with oil (<sup>Q154</sup>Genesis 35:14, 15). The key of this story would seem to be the fact of God’s “speaking” with Jacob. “God went up from him in the place where He ‘spake’ with him” — “Jacob set up a pillar in the place where He ‘spake’ with him,” and “called the name of the place where God spake with him Bethel.” Although these two narratives evidently represent distinct events, yet, as would appear to be the case in other instances in the lives of the patriarchs, the latter is but a renewal of the original transaction. It is perhaps worth notice that the prophet Hosea, in the only reference which the Hebrew Scriptures contain to this occurrence, had evidently the second of the two narratives before him, since in a summary of the life of Jacob he introduces it in the order in which it occurs in Genesis, laying full and characteristic stress on the key-word of the story: “He had power over the angel and prevailed; he wept and made supplication unto him; He found him in Bethel, and there He *spake* with us, even Jehovah, God of hosts” (<sup>Q124</sup>Hosea 12:4, 5). Both these accounts agree in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the “city” of Luz and the consecrated “place” in its neighborhood (comp. <sup>Q137</sup>Genesis 35:7). Even in the ancient chronicles of the conquest the two are still distinguished (<sup>Q101</sup>Joshua 16:1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till yet later, when it was taken by the tribe of Ephraim, after which the name of Luz occurs no more (<sup>Q102</sup>Judges 1:22-26). If this view be correct, there is a strict parallel between Bethel and Moriah — which (according to the tradition commonly followed) received its consecration when Abraham offered up Isaac, but did not become the site of an actual sanctuary till the erection of the Temple there by Solomon. *SEE MORIAH*. — The actual stone of Bethel itself is the subject of a Jewish tradition, according to which it was removed to the second Temple, and served as the pedestal for the ark, where it survived the destruction of the Temple by the Romans, and was resorted to by the Jews in their lamentations (Reland, *Palaest.* p. 638).

At a still earlier date, according to <sup>Q118</sup>Genesis 12:8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to “‘the’ mountain on the east of Bethel,” with “Bethel on the west and; Hai on the east.” Here he

built an altar; and hither he returned from Egypt with Lot before their separation (<sup><0133></sup>Genesis 13:3, 4). In these passages, however, the name seems to be used *proleptically*, with reference to the history of Jacob. After his prosperous return, Bethel became a favorite station with Jacob; here he built an altar, buried Deborah, received the name of Israel (for the second time), and promises of blessing; and here also he accomplished the vow which he had made on his going forth (<sup><0131></sup>Genesis 35:1-15; comp. <sup><0128></sup>Genesis 32:28, and <sup><0129></sup>Genesis 28:20-22). Although not a town in those early times, at the conquest of the land Bethel (unless this be a different place [see below]) is mentioned as a royal city of the Canaanites (<sup><0126></sup>Joshua 12:16). It became a boundary town of Benjamin toward Ephraim (<sup><0122></sup>Joshua 18:22), and was actually conquered by the latter tribe from the Canaanites (<sup><0122></sup>Judges 1:22-26). In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (<sup><0128></sup>Judges 20:18, 31; 21:2; in the A. V. the name is translated "house of God.") At this place, already consecrated in the time of the patriarchs, the ark of the covenant was, apparently for a long while, deposited, *SEE ARK*, and probably the tabernacle also (<sup><0126></sup>Judges 20:26; comp. <sup><0103></sup>1 Samuel 10:3), under the charge of Phinehas, the grandson of Aaron, with an altar and proper appliances for the offering of burnt-offerings and peace-offerings (<sup><0104></sup>1 Samuel 21:4); and the unwonted mention of a regular road or causeway as existing between it and the great town of Shechem is doubtless an indication that it was already in much repute. It was also one of the places at which Samuel held in rotation his court of justice (<sup><0106></sup>1 Samuel 7:16). After the separation of the kingdoms Bethel was included in that of Israel, which seems to show that although originally, in the formal distribution, assigned to Benjamin, it had been actually possessed by Ephraim in right of conquest from the Canaanites, a fact that may have been held by that somewhat unscrupulous tribe as determining their right of possession to a place of importance close on their own frontier. Jeroboam made it the southern seat (Dan being the northern) of the worship of the golden calves; and it seems to have been the chief seat of that worship (<sup><0128></sup>1 Kings 12:28-33; 13:1). The choice of Bethel was probably determined by the consideration that the spot was already sacred in the estimation of the Israelites, not only from patriarchal consecration, but from the more recent presence of the ark; which might seem to point it out as a proper seat for an establishment designed to rival that of Jerusalem. This appropriation, however, completely desecrated Bethel in the estimation of the orthodox Jews; and the prophets name it

with abhorrence and contempt — even applying to it, by a sort of *jeu de mot*, the name of BETH-AVEN (*house of idols*) instead of Beth-el (house of God) (<3185>Amos 5:5; <2045>Hosea 4:15; 5:8; 10:5, 8). The town was taken from Jeroboam by Abijah, king of Judah (<4439>2 Chronicles 13:19); but it again reverted to Israel (<1208>2 Kings 10:28), being probably recovered by Baasha (<1461>2 Chronicles 16:1). It then remains unmentioned for a long period. The worship of Baal, introduced by the Phoenician queen of Ahab (<1168>1 Kings 16:31), had probably alienated public favor from the simple erections of Jeroboam to more gorgeous shrines (<1202>2 Kings 10:21, 22). Samaria had been built (<1164>1 Kings 16:24), and Jezreel, and these things must have all tended to draw public notice to the more northern part of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of “sons of the prophets” as resident there (<1192>2 Kings 2:2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (in, 23, 25) looks, too, as if the neighborhood were not much frequented at that time. But after his destruction of the Baal worship throughout the country, Jehu appears to have returned to the simpler and more national religion of the calves, and Bethel comes once more into view (<1209>2 Kings 10:29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II, the great-grandson of Jehu, the rude village was again a royal residence with a “king’s house” (<3073>Amos 7:13); there were palaces both for “winter” and “summer,” “great houses” and “houses of ivory” (<3085>Amos 3:15), and a very high degree of luxury in dress, furniture, and living (<3084>Amos 6:4-6). The one original altar was now accompanied by several others (<3084>Amos 3:14; 2:8); and the simple “incense” of its founder had developed into the “burnt-offerings” and “meat-offerings” of “solemn assemblies,” with the fragrant “peace-offerings” of “fat beasts” (<3162>Amos 5:21, 22).

Bethel was the scene of the paradoxical tragedy of the prophet from Judah, who denounced the divine vengeance against Jeroboam’s altar, and was afterward slain by a lion for disobeying the Lord’s injunctions, being seduced by the false representations of another prophet residing there, by whom his remains were interred, and thus both were eventually preserved from profanation (1 Kings 13; <12316>2 Kings 23:16-18). Josephus gives the name of the prophet from Judah as *Jadon*, and adds an extended account of the character of the old Bethelite prophet (*Ant.* 8, 9), which he paints in the darkest hues (see Kitto’s *Daily Bible Illust.*; Patrick’s and Clarke’s

*Comment.*, in loc.) The lion probably issued from the grove adjoining Bethel (comp. <sup><1273></sup>2 Kings 2:23, 24). (See Keil, *Com. on Joshua* p. 180-182; Stiebritz, *De propheta a leone necato*, Hal. 1733).

After the desolation of the northern kingdom by the King of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists “how to fear Jehovah,” “the God of the land” (<sup><1273></sup>2 Kings 17:28, 29). The buildings remained till all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before (<sup><1231></sup>2 Kings 13:1, 2; 23:15-18). The place was still in existence after the captivity, and was in the possession of the Benjamites (<sup><1228></sup>Ezra 2:28; <sup><1232></sup>Nehemiah 7:32), who returned to their native place while continuing their relations with Nehemiah and the restored worship (<sup><1233></sup>Nehemiah 11:31). In the time of the Maccabees Bethel was fortified by Bacchides for the King of Syria (Joseph. *Antiq.* 13, 1, 13). It is not named in the New Testament, but it still existed and was taken by Vespasian (Josephus, *War*, 4, 9, 9). Bethel is mentioned by Eusebius and Jerome in the *Onomasticon* (s.v. Βαιθήλ, Bethel) as 12 miles from Jerusalem, on the right hand of the road to Sichem.

Bethel and its name were believed to have perished until within these few years; yet it has been ascertained by the Protestant missionaries at Jerusalem that the name and a knowledge of the site still existed among the people of the land. The name was indeed preserved in the form of *Beitin*—the Arabic termination *in* for the Hebrew *el* being not an unusual change. Its identity with Bethel had been recognised by the Oriental Christian priests, who endeavored to bring into use the Arabic form *Beitil*, as being nearer to the original; but it had not found currency beyond the circle of their influence. The situation of Beitin corresponds very exactly with the intimations afforded by Eusebius and others, the distance from Jerusalem being 3.5 hours. The ruins cover a space of “three or four acres,” and consist of “very many foundations and half-standing walls of houses and other buildings.” “They lie upon the front of a low hill, between the heads of two hollow wadys, which unite and run off into the main valley es-Suweinit” (Robinson, *Researches*, 2:125, 126). Dr. Clarke, and other travelers since his visit, have remarked on the “stony” nature of the soil at Bethel as perfectly in keeping with the narrative of Jacob’s slumber there. When on the spot little doubt can be felt as to the localities of this interesting place. The round mount S.E. of Bethel must be the “mountain” on which Abram built the altar, and on which he and Lot stood when they



made their division of the land (<sup><0127></sup>Genesis 12:7; 13:10). It is still thickly strewn to its top with stones formed by nature for the building of an “altar” or sanctuary. (See Stanley, *Sinai and Palest.* p. 217-223). The spot is shut in by higher land on every side. The ruins are more considerable than those of a “large village,” as the place was in the time of Jerome; and it is therefore likely that, although unnoticed in history, it afterward revived and was enlarged. The ruined churches upon the site and beyond the valley evince that it was a place of importance even down to the Middle Ages. Besides these, there yet remain numerous foundations and half-standing walls of houses and other buildings: on the highest part are the ruins of a square tower, and in the western valley are the remains of one of the largest reservoirs in the country, being 314 feet in length by 217 in breadth. The bottom is now a green grass-plot, having in it two living springs of good water. (See Hackett’s *Illustra. of Script.* p. 171-178).

Professor Robinson (*Biblioth. Sac.* 1843, p. 456 sq.) thinks that Bethel may be identical with the *Bether*, not far from Jerusalem, where the revolt under Barcocheba (q.v.), in the time of Adrian, was finally extinguished (Euseb. *Hist. Ecc.* 4, 6); the *Betarum*, which lay 18 Roman miles from Caesarea toward Lydda (*Itin. Ant.* p. 150), and differently named and located by other ancient notices. This place, he shows, is once called *Bethel* (Jerome, *Comment.* in <sup><380></sup>Zechariah 3:13); and Bethel is once called *Bethar* (Bourdeaux Pilgrim, *Itin. Hieros.* p. 588). **SEE BETHER.**

**2.** A town in the south part of Judah (<sup><0827></sup>1 Samuel 30:27, where the collocation of the name is decisive against its being the well-known Bethel; many copies of the Sept. read Βαιθσοῦρ, i.e. Bethzur). Perhaps the same city is denoted in <sup><626></sup>Joshua 12:16; but comp. ch. 8:17. By comparison of the lists of the towns of Judah and Simeon (<sup><650></sup>Joshua 15:30; 19:4; <sup><130></sup>1 Chronicles 5:29, 30), the place appears to have borne also the names of CHESIL **SEE CHESIL**, BETHUL **SEE BETHUL** (q.v.), and **SEE BETHUEL.**

### Beth’elite

(Heb. *Beyth ha-Eli’*, יל ֶהֱ; τυβ Sept. ὁ Βαιθηλίτης), a designation of Hiel, who rebuilt Jericho, and experienced the curse pronounced long before (<sup><1164></sup>1 Kings 16:34); doubtless a native of Bethel in Benjamin.



## Beth-e'mek

(Heb. *Beyth ha-E'mek*,  $\text{qm}[\text{h}; \text{tyB}e$  *house of the valley*; Sept. Βαιθαέμεκ v. r. Βαιθμέ), a city of the tribe of Asher, apparently near its S.E. border (<sup>-4697</sup>Joshua 19:27). Dr. Robinson found a village called *Amkah* about eight miles N.E. of Akka (*Biblioth. Sacra*, 1853, p. 121), which is probably the place in question, although he suggests that the above text seems to require a position south of the “valley of Jiphthah-el” or Jefat (*Later Bib. Researches*, p. 103,108). The identification proposed by Schwarz (*Palest.* p. 192) with the modern *Amiuka* (according to him also noticed in the Talmud), 12 miles N.N.W. of Safed, is altogether out of the region indicated.

## Be'ther

(Heb. id.  $\text{rtB}$ ), the name of certain “mountains” mentioned only in <sup>-2127</sup>Song of Solomon 2:17. The word means, properly, *dissection* (as in <sup>-10610</sup>Genesis 5:10; <sup>-23418</sup>Jeremiah 34:18, 19, “piece”); the mountains of Bether may therefore be *mountains of disjunction, of separation*, that is, mountains cut up, divided by ravines, etc. The Sept. gives ὄρη κοιλωμάτων, mountains *of hollows* in this sense. They may be the same with those rendered mountains of spices” in 8:14, from the growth of trees from which odorous gums distilled. *SEE BITHRON.*

If it be the name of a place, it may possibly be identical with the *Bether* where the impostor Barcocheba (q.v.) was at last overcome by Hadrian (see the *Zemach David*, cited by Eisenmenger, *Entdeck. Judenth.* 2, 656), a strongly fortified city (see Buxtorf, *Lex. Talm.* col. 371, where the Hebrews form is given  $\text{rt}\text{B}$ , *Bither*, Chald.  $\text{artB}$ , *Bithra*; the correct pointing being perhaps  $\text{rtjB}$ , i.e. *Baethar*, for  $\text{rTAtyB}$  *Beth-Tar*, Lat. *Bether*, *Biter*, etc.), not far from Jerusalem ( $\text{B}\text{i}\theta\theta\eta\rho\alpha$ , Eusebius, *Hist. Eccl.* 4, 6). For the history of the campaign at this place, see Minter, *Jud. Krieg*, § 20, translated under the title “Jewish War under Adrian,” in the *Bibliotheca Sacra*, 1843, p. 393 sq.; and for notices of the place, see the editor’s remarks appended to the translation, p. 456 sq. The locality is thought by Dr. Robinson (*Later Bib. Researches*, p. 266-271) to be identical with that of the Benjamite Bethel (q.v.), the modern *Beitin*; but Williams (*Holy City*, 2, 210) and Stewart (*Tent and Khan*, p. 347), apparently with better reason, fix it in the present village *Bittir*, two hours W.S.W. of Jerusalem (Van de Velde, *Memoir*, p. 295). This latter position

also seems to agree with that of a Bether (**Βαιθήρ**, i.e. *Baether*, v. r. **Θηθήρ**) mentioned by the Sept. in <sup><6159></sup>Joshua 15:59, among the names of an additional group of eleven towns near Bethlehem, in the tribe of Judah (q.v.), thought by some to have accidentally dropped from the Hebrews text (see Keil, *Comment.* in loc.).

Evidently different from this place was a *Bether* (with the same orthography) mentioned in the Talmud as lying four Roman miles from the sea (see Reland, *Palaest.* p. 639), the *Betarum* (of the *Itin. Anton.* and *Hieros.*) on the way from Caesarea to Antipatris; now probably the village of *Barin*, about 1½ hour south of Kakun (Schwarz, *Palest.* p. 144; Van de Velde, *Memoir*, p. 295).

## Bethes'da

### Picture for Bethes'da

(**Βηθεσδά**, for Chald. **ADVḅ, tyBē** *house of the mercy*, q. d. charity-hospital; or, according to others, for Chald. **ADVḅ, tyBē** *place of the flowing*, sc. of water), the name of a reservoir or tank (**κολυμβήθρα**, i.e. swimming-pool), with five “porches” (**στοάζ**), close upon the sheep-gate or “market” (**ἐπὶ τῇ προβατικῇ** — it will be observed that the word “market” is supplied) in Jerusalem (<sup><8112></sup>John 5:2). The porches — i.e. cloisters or colonnades — were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the “troubling of the water.” One of these invalids is recorded to have been cured by Christ in the above passage, where also we are told that an angel went down at a certain season into the pool and troubled the water, and then whoever first stepped in’ was made whole. There seems to have been no special medicinal virtue in the water itself, and only he who first stepped in after the troubling was healed. It may be remarked that the evangelist, in giving the account of the descent of the angel into the pool and the effects following, does not seem to do any more than state the popular legend as he found it, without vouching for its truth, except so far as it explained the invalid’s presence there.

Eusebius and Jerome — though unfortunately they give no clew to the situation of Bethesda — describe it in the *Onomasticon* (s.v. **Βηζαθά**, Bethesda) as existing in their time as two pools, the one supplied by the periodical rains, while the water of the other was of a reddish color, due, as

the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering, on which account the pool was also called “the Sheep-pool” (Pecualis, Προβατική). See, however, the comments of Lightfoot on this view, in his *Exercit. on St. John*, 5, 2. Eusebius’s statement is partly confirmed by the Bordeaux Pilgrim (A.D. 333), who mentions in his *Itinerary* “twin fish-pools, having five porches, which are called Bethsaida” (quoted in Barclay, p. 299). The large reservoir called by the Mohammedans *Birket Israil*, within the walls of the city, close by the St. Stephen’s gate, and under the north-east wall of the Haram area is generally considered to be the modern representative of Bethesda. This tradition reaches back certainly to the time of Saewulf, A.D. 1102, who mentions it under the name of Bethsaida (*Early Trav.* p. 41). It is also named in the *Citez de Jherusalem*, A.D. 1187 (sect. 7), and in more modern times by Maundrell and all the late travelers. The pool measures 360 feet in length, 130 feet in breadth, and 75 in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. Dr. Robinson was able to trace the continuation of the work in this direction under one of these vaults for 100 feet, and it seemed to extend much farther. This gives the whole a length of 160 feet, equal to one half of the whole extent of the sacred enclosure under which it lies. Mr. Wolcott, writing since, says, “The southern vault extends 130 feet, and the other apparently the same. At the extremity of the former was an opening for drawing up water. The vaults are stuccoed” (*Bibliotheca Sacra*, 1843, p. 33). It would seem as if the deep reservoir formerly extended farther westward in this part, and that these vaults were built up in and over it in order to support the structures above. Dr. Robinson considers it probable that this excavation was anciently carried quite through the ridge of Bezetha, along, the northern side of Antonia to its N.W. corner, thus forming the deep trench which separated the fortress from the adjacent hill (*Bib. Researches*, 1, 433, 434). The little that can be said on the subject, however, goes nearly as much to confirm as to invalidate the traditionary identification.

(1) On the one hand, the most probable position of the sheep-gate is at the east part of the city. *SEE SHEEP-GATE*. On the other hand, the *Birket Israil* exhibits none of the marks which appear to have distinguished the water of Bethesda in the records of the Evangelist and of Eusebius; it certainly is neither pentagonal nor double.

(2) The construction of the *Birkch* is such as to show that it was originally a water-reservoir, and not the moat of a fortress. *SEE JERUSALEM*.

(3) There is certainly a remarkable coincidence between the name as given by Eusebius, Bezatha, and that of the north-east suburb of the city at the time of the Gospel history-Bezetha (q.v.).

(4) There is the difficulty that if the *Birket Israil* be not Bethesda, which of the ancient "pools" does it represent? On the whole, however, the most probable identification of the ancient Bethesda is that of Dr. Robinson (i. 508), who suggests the "fountain of the Virgin;" in the valley of the Kedron, a short distance above the Pool of Siloam. In favor of this are its situation, supposing the sheep-gate to be at the south-east of the city, as Lightfoot, Robinson, and others suppose, and the strange intermittent "troubling of the water" caused by the periodical ebbing and flowing of the supply. Against it are the confined size of the pool, and the difficulty of finding room for the five stoa. (See Barclay's detailed account, *City of the Great King*, p. 516-524, and 325, 6.) *SEE JERUSALEM*.

For rabbinical allusions to this subject, see Lightfoot, in loc. Joh.; for a discussion of the medical qualities of the water, see Bartholin, *De paralytic. N.T.* p. 398; Mead, *Med. Sacr.* c. 8; Witsius, *Miscell.* 2, 249 sq.; D'Outrein, in the *Biblioth. Brem.* 1, 597 sq.; Rus, *Harmon. Evang.* 1, 680; Eschenbach, *Scripta Med. Bibl.* p. 60 sq.; Stiebriz, *An piscina Beths. calidis aquis numerari queat* (Hal. 1739); Reis, *Josephi silentium ev. historiae non noxium* (Altdorf. 1730), p. 17 sq.; Richter, *De balneo animali* (in his *Dissert. Med.* Gott. 1775, p. 107); Schulze, in the *Berlin. verm. Abhandl.* ii. 146 sq.; Jungmarker, *Bethesda haud balneum animale* (Gryph. 1766); on the miracle, treatises are by Harenberg (in the *Bibl. Brem.* I, 6, p. 82 sq.), Olearius (Lips. 1706), Ziebich (Gerl. 1768), Schelgwig (Gedan. 1681, 1701); also general treatises, *De piscina Bethesda*, by Arnold (Jen. 1661), Frischmuth (Jen. 1661), Hottinger (Tigur. 1705), Sommeliu (Lund. 1767), Wendeler (Viteb. 1676). The place has been described more or less fully by nearly every traveler in Jerusalem. (See especially De Saulcy, *Dead Sea*, 2, 244 sq.)

## Beth-e'zel

(Heb. *Beyth he-E'tsel*, **י חב; תיב** *house of the firm root*, i.e. fixed dwelling; Sept. translates **οἶκος ἐχόμενος αὐτῆς**, “neighboring house,” as in our margin), a town in Judaea, mentioned <sup><3100></sup>Micah 1:11, where there is an allusion to the above etymology. Ephraem Syrus understands a place near Samaria; but the context seems to locate it in the Philistine plain, perhaps at the modern *Beit-Affa* (Robinson, *Researches*, 2, 369, note), 5.25 miles S.E. of Ashdod (Van de Velde’s *Map*).

## Beth-ga'der

(Heb. *Beyth-Gader'*, **רדא; תיב** *house of the wall*; Sept. **Βαιθγεδῶρ** v. r. **Βεθγεδῶρ**), a place in the tribe of Judah, of which Hareph is named as “father” or founder (<sup><1125></sup>1 Chronicles 2:51); apparently the same with the GEDER *SEE GEDER* (q.v.) of <sup><16213></sup>Joshua 12:13, and probably identical also with the GEDOR *SEE GEDOR* (q.v.) of <sup><16915></sup>Joshua 19:58, as it seems (from the associated names) to have been in the mountains.

## Beth-ga'mul

(Heb. *Beyth Gamul'*, **י װמ; תיב** *house of the weaned*, or possibly *camel-house*; Sept. **οἶκος** v. r. **Γαιμῶλ** v. r. **Γαμῶλα**), a city, apparently in the “plain country” of Moab, denounced by the prophet (<sup><24423></sup>Jeremiah 48:23). Dr. Smith suggests (*Biblical Researches*, 3, Append. p. 153) that it is the modern *Um-Jemal*, a ruined site on the road (south according to Burckhardt, p. 106) from Busrah to Dera (his Edrei); which is probably correct, although it is difficult to believe that Moab ever extended so far north. *SEE BOZRAH*.

## Beth-gan

*SEE BETH-HAGGAN*.

## Beth-gil'gal

(Heb. *Beyth hag-Gilgal'*, **י גל; תיב** *house of the Gilgal*; Sept. omits, but some copies have **Βαθαγαλάλ** v. r. **Βηθαγαλαλάλ**), a place from which the inhabitants gathered to Jerusalem for the purpose of celebrating the rebuilding of the walls on the return from Babylon (<sup><16129></sup>Nehemiah 12:29, where the name is translated “house of Gilgal;” doubtless the same

elsewhere called simply GILGAL *SEE GILGAL* (q.v.), probably that near Bethel (<sup><1012></sup>2 Kings 2:2).

### Beth-hac'cerem

(Heb. *Beyth hak-Ke'rem*, **tyBḗmKḥi** *house of the vineyard*; Sept. **Βηθακχαρίμ** [v. r. **Βηθαγγαρίμ**, **Βηθαγγαβαρείμ**] and **Βαιθαχαρμά** [v. r. **Βηθθαχάρ**, **Βηθαχαρμά**]), a place in the tribe of Judah, not far from Jerusalem (<sup><1014></sup>Nehemiah 3:14), where the children of Benjamin were to set up a beacon when they blew the trumpet of warning at Tekoa against the invading army of Babylonians (<sup><1015></sup>Jeremiah 6:1). From the notice in Nehemiah, it appears that the town, like a few other places, was distinguished by the application to it of the word *pelek* (**ἘΙΡ**, Auth. Ver. “part”), and that it had then a “ruler” (**rc**). According to Jerome (*Comment.* in loc. Jer.), there was a village called *Bethacharma*, situated on a mountain between Jerusalem and Tekoa. The name also occurs in the Talmud (*Nidda* 2, 7; *Middoth*. 3, 4) as belonging to a valley containing a quarry. Hence Pococke (*East*, 2, 42) suggests that this was the fortress *Herodium* (**Ἡρώδιον** or **Ἡρώδειον**), founded by Herod the Great (Josephus, *Ant.* 16, 2, 1; *War*, 1, 13, 8; 21, 10), and where he died (Josephus, *Ant.* 17, 8, 3), being 200 stadia from Jericho (Josephus, *War*, 1, 33, 8; comp. 3, 3, 5), and identical with the modern “Frank Mountain,” or *Jebel Fureidis* (Wolcott, in the *Bibliotheca Sacra*, 1843, p. 69, 70); but this is denied by Robinson (*Researches*, 2, 174), although affirmed by Wilson (*Lands of Bible*, 1, 396), Bonar (*Mission to Jews*, p. 247), Stanley (*Sinai and Palest.* p. 163, 164), and Van de Velde (*Narrative*, 2, 39). *SEE HERODIUM*.

### Beth-haccerem

(i.e. Beth-Kerem) appears also to be identical with CAREM *SEE CAREM* (q.v.), one of the towns added in the Sept. to the Hebrew text of <sup><1015></sup>Joshua 15:59, as in the mountains of Judah, in the district of Bethlehem.

### Beth'-haggan

(Heb. *Beyth-hag-Gan'*, **ḡḥityBḗ** *house of the garden*; Sept. **Βαιθγάν**; Auth. Vers. “the garden-house,” <sup><1017></sup>2 Kings 9:27), one of the spots which marked the flight of Ahaziah from Jehu. It is doubtless the same place as EN-GANNIM *SEE EN-GANNIM* (q.v.) of Issachar (<sup><1021></sup>Joshua 19:21),

“spring of gardens,” the modern *Jenin*, on the direct road from Samaria northward, and overlooking the great plain (Stanley, *Palest.* p. 349, note).

## Beth-hanan

SEE ELON-BETH-HANAN.

## Beth-ha'ran

(Heb. *Beyth Haran'*, <sup>ⲁⲓⲛⲏ</sup>ⲧⲏⲃⲉⲁ variation of *Beth-Haram*; Sept. <sup>ⲏ</sup>Βαῖθαράν), one of the “fenced cities” on the east of Jordan, “built” by the Gadites (<sup>ⲟⲩⲉⲃⲉ</sup>Numbers 32:36). It is named with Beth-nimrah, and therefore is no doubt the same place as BETH-ARAM SEE BETH-ARAM (q.v.), accurately Beth-haram (<sup>ⲟⲩⲉⲃⲉ</sup>Joshua 13:27). The name is not found in the lists of the towns of Moab in Isaiah (<sup>ⲟⲩⲉⲃⲉ</sup>Isaiah 15, 16), Jeremiah (<sup>ⲟⲩⲉⲃⲉ</sup>Jeremiah 48), and Ezekiel (<sup>ⲟⲩⲉⲃⲉ</sup>Ezekiel 25:9).

## Beth-hog'la

(<sup>ⲟⲩⲉⲃⲉ</sup>Joshua 15:6) or Beth-hog'lah (Heb. *Beyth Choglah'*, <sup>ⲏⲓⲓⲛⲏ</sup>ⲧⲏⲃⲉⲁ partridge-house; though Jerome [*Onomast.* s.v. Area-atad, where he states that *Betag'a* was three miles from Jericho and two from the Jordan] gives another interpretation, *locus gyri*, reading the name <sup>ⲏⲓⲓⲛⲏ</sup>ⲧⲏⲃⲉⲁ connecting it with the funeral races or dances at the mourning for Jacob, SEE ATAD; Sept. Βηθαγλά v. r. Βαῖθαγλάμ, Βεθεγαῖώ, Βαῖθαλαγά), a place on the border of Judah (<sup>ⲟⲩⲉⲃⲉ</sup>Joshua 15:6) and of Benjamin (<sup>ⲟⲩⲉⲃⲉ</sup>Joshua 18:19), to which latter tribe it was reckoned as belonging (<sup>ⲟⲩⲉⲃⲉ</sup>Joshua 18:21). Eusebius and Jerome speak (*Onomast.* s.v. Βηθαλαμί, *Bethagla*) of two villages of this name, but they assign them both to the vicinity of Gaza. Josephus (*Ant.* 13, 1, 5) reads *Bethagla* (Βηθαλαγά, doubtless for Βηθαγλά) instead of the BETHBASI SEE BETHBASI (q.v.) of 1 Maccabees 9:62. Dr. Robinson found a ruined site, doubtless the same, called by the Arabs *Kusr-Hajla*, twenty minutes S.W. by W. of a fine spring in this region called by the same name (Ain-Hajla), although he saw no ruins at the spring itself (*Researches*, 2, 268). It was also visited by M. de Saulcy, who states that he picked up large cubes of primitive mosaic at the place, indicating, in his opinion, the existence of a Biblical city in the neighborhood (*Narrative*, 2, 35); comp. Wilson, *Lands of Bible*, 2, 15; Schwarz, *Palest.* p. 94.



## Beth-ho'ron

(Heb. *Beyth Choron'*,  $\text{~} / r / j \text{ } \sigma \text{y} \text{B} \sigma \text{r} \text{ } \hat{r} \sigma \text{j} \text{ } \text{ty} \text{B} \sigma \text{nce}$  [<sup><1097></sup>1 Kings 9:17]  $\text{~} \hat{r} \rho \sigma \text{ty} \text{B} \sigma \text{in}$  Chron. fully  $\text{~} / r / j \text{ } \text{ty} \text{B} \sigma \text{house of the hollow}$ ; Sept. **Βηθωρόν** or **Βαίθωρόν**; **Βαίθωρόν**, **Βαίθώρα**, and **Βεθωρόν**), the name of two towns or villages (<sup><1485></sup>2 Chronicles 8:5), an “upper” ( $\text{~} / \text{yl} \text{ } \text{I} \text{h}$ ) and a “nether” ( $\text{~} / \text{YTj} \text{ } \text{Jh}$ ) (<sup><666B></sup>Joshua 16:3, 5; <sup><13724></sup>1 Chronicles 7:24), on the road (<sup><1453></sup>2 Chronicles 25:13; Judith 4:4) from Gibeon to Azekah (<sup><6100></sup>Joshua 10:10, 11) and the Philistine Plain (<sup><9138></sup>1 Samuel 13:18; 1 Maccabees 3:24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (<sup><666B></sup>Joshua 16:3, 5, and 18:13, 14), was counted to Ephraim (<sup><6212></sup>Joshua 21:22; <sup><13724></sup>1 Chronicles 7:24), and given to the Kohathites (<sup><6212></sup>Joshua 21:22; <sup><13668></sup>1 Chronicles 6:68 [53]). In a remarkable fragment of early history (<sup><13724></sup>1 Chronicles 7:24) we are told that both the upper and lower towns were built by a woman of Ephraim, Sherah, who in the present state of the passage appears as a granddaughter of the founder of her tribe, and also as a direct progenitor of the great leader with whose history the place is so closely connected. *Nether* Beth-horon lay in the N.W. corner of Benjamin; and between the two places was a pass called both the ascent and descent of Beth-horon, leading from the region of Gibeon (el-Jib) down to the western plain (<sup><66813></sup>Joshua 18:13, 14; 10:10, 11; 1 Maccabees 3:16, 24). Down this pass the five kings of the Amorites were driven by Joshua (<sup><6011></sup>Joshua 10:11; Ecclus. 46:6). The upper and lower towns were both fortified by Solomon (<sup><11017></sup>1 Kings 10:17; <sup><1485></sup>2 Chronicles 8:5). At one of them Nicanor was attacked by Judas Maccabmaus; and it was afterward fortified by Bacchides (1 Maccabees 7:39 sq.; 9:50; Josephus, *Ant.* 12, 10, 5; 13:1, 3). Cestius Gallus, the Roman proconsul of Syria, in his march from Caesarea to Jerusalem, after having burned Lydda, ascended the mountain by Beth-horon and encamped near Gibeon (Joseph. *War.* 2, 19, 1); and it was near this place that his army was totally cut up (Joseph. *War.* 2, 19, 8 and 9). In the time of Eusebius and Jerome (*Onomast.* s.v. **Βηθωρόν**, Bethoron) the two Beth-horons were small villages, the upper Beth-horon being 12 Roman miles from Jerusalem; according to Josephus (comp. *War.* 2, 12, 2, with *Ant.* a-x. 4, 4) it was 100 stadia from thence, and 50 stadia from Gibeon. From the time of Jerome (*Epit. Paul.* 3) the place appears to have been unnoticed till 1801, when Dr. E. D. Clarke recognised it in the present *Beit-Ur* (*Travels*, vol. 1, pt. 2, p, 628); after which it appears to have remained unvisited till 1838, when



the Rev. J. Paxton, and, a few days after, Dr. Robinson arrived at the place. The Lower Beit-Ur is upon the top of a low ridge, which is separated by a wady, or narrow valley, from the foot of the mountain upon which the Upper Beit-Ur stands. Both are now inhabited villages. The lower is very small, but foundations of large stones indicate an ancient site — doubtless that of the Nether Beth-horon. The Upper Beit. Ur is likewise small, but also exhibits traces of ancient walls and foundations. In the steep ascent to it the rock is in some parts cut away and the path formed into steps, indicating an ancient road. On the first offset or step of the ascent are foundations of huge stones, the remains perhaps of a castle that once guarded the pass. It is remarkable that the places are still distinguished as Beit-Ur *el-Foka* (the Upper), and Beit-Ur *el-Tahta* (the Lower), and there can be no question that they represent the Upper and Lower Beth-horon. “In the name,” remarks Dr. Robinson (in, 59), ‘we find the rather unusual change from one harsh Hebrew guttural to one still deeper and more tenacious in Arabic; in all other respects the name, position, and other circumstances agree’ (compare Schwarz, *Palest.* p. 140, 146). **SEE GIBEON.**

The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine — Philistia and Egypt on the west, Moab and Ammon on the east—at once explains and justifies the frequent fortification of these towns at different periods of the history (<sup><1097></sup>1 Kings 9:17; <sup><1485></sup>2 Chronicles 8:5; 1 Maccabees 9:50; Judith 4:4, 5). The road is still the direct one from the site which must have been Gibeon (el-Jib), and from Mishmash (Mukhmas) to the Philistine plain on the one hand, and Antipatris (Joseph. *War*, 2, 19, 9) on the other. On the mountain which lies to the southward of the nether village is still preserved the name (Yalo) and the site of Ajalon, so closely connected with the proudest memories of Beth-horon; and the long “descent” between the two remains unaltered from what it was on that great day, “which was like no day before or after it.” From Gibeon to the Upper Beth-horon is a distance of about 4 miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the “going up” to Beth-horon which formed the first stage of Joshua’s pursuit. With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine; now over sheets of smooth rock flat as the flagstones of a city pavement; now over the upturned edges of the limestone strata; and now

among the loose rectangular stones so characteristic of the whole of this district. There are in many places steps cut, and other marks of the path having been artificially improved. But, though rough, the way can hardly be called “precipitous;” still less is it a ravine (Stanley, p. 208), since it runs for the most part along the back of a ridge or water-shed dividing wadys on either hand. After about three miles of this descent, a slight rise leads to the lower village standing on its hillock—the last outpost of the Benjamite hills, and characterised by the date-palm in the enclosure of the village mosque. A short and sharp fall below the village, a few undulations, and the road is among the *dura* of the great corn-growing plain of Sharon. This rough descent from the upper to the lower *Beit-Ur* is the “going down to Beth-horon” of the Bible narrative. Standing on the high ground of the upper village, and overlooking the wild scene, we may feel assured that it was over this rough path that the Canaanites fled to their native lowlands. This road, still, as in ancient times, “the great. road of communication and heavy transport between Jerusalem and the sea-coast” (Robinson, 3, 61), though a route rather more direct, known as the “Jaffa road,” is now used by travelers with light baggage, leaves the main north road at Tuleil el-Ful, 3.5 miles from Jerusalem, due west of Jericho. Bending slightly to the north, it runs by the modern village of el-Jib, the ancient Gibeon, and then proceeds by the Beth-horons in a direct line due west to Jimzu (Gimzo) and Ludd (Lydda), at which it parts into three, diverging north to Caphar-Saba (Antipatris), south to Gaza, and west to Jaffa (Joppa).

### Beth-jesh’imoth

or (as it is less correctly Anglicized in <sup><0630></sup>Numbers 33:49) Beth-jes’imoth (Heb. *Beyth ha-Yeshimoth*, **t/myvjhi tyBq̄** in <sup><0630></sup>Numbers 33:49, **tmojhi tyBq̄**, *house of the wastes*; Sept. **Αἰσιμῶθ** [v. r. **Αἰσιμῶθ**], but **Βηθαισιμῶθ** in <sup><0630></sup>Joshua 13:20, and **Βηθαισιμούθ** [v. r. **Ἰαισιμούθ**, **Βηθαισιμούθ**] in <sup><0630></sup>Ezekiel 25:9), a town or place not far east of Jordan, near Abel-Shittim, in the “deserts” (**tboI**) of Moab — that is, on the lower level at the south end of the Jordan valley (<sup><0630></sup>Numbers 33:49)-and named with Ashdothpisgah and Beth-Peor. It was one of the limits of the encampment of Israel before crossing the Jordan. It lay within the territory of Sihon, king of the Amorites (<sup><0630></sup>Joshua 12:3), and was allotted to Reuben (<sup><0630></sup>Joshua 13:20), but came at last into the hands of Moab, and formed one of the cities which were “the glory of the country” (<sup><0630></sup>Ezekiel 25:9). According to Eusebius and Jerome (*Onomast. s.v. Βηθαισιμούθ*,

Bethsimuth) it was still called by the same name (τόποι τῆς Ἰσμούθ, *Domus Isimuth*), being “opposite Jericho, 10 miles to the south, near the Dead Sea,” meaning apparently southeast, and across the Jordan. It is evidently the *Besimoth* (Βησιμώθ) captured by Placidus, the general of Vespasian (Josephus, *War*, 4, 7, 6). Schwarz (*Palest.* p. 228) states that there are still “the ruins of a *Beth-Jisimuth* situated on the north-easternmost point of the Dead Sea, half a mile from the Jordan;” a locality which, although reported by no other traveler, cannot be far from correct (Van de Velde, *Memoir*, p. 296).

### Beth-Joaib.

SEE ATAROTH (BETH-JOAB).

### Beth-leaph’rah

(Heb. *Beyth le-Aphrah*’, τυβῆρηρ[ι] house [to, i.e.] of the fawn; Sept. and Vulg. falsely translate οἶκος κατὰ γέλωτα ὑμῶν; *domus pulveris*; Auth. Vers. “house of Aphrah”), a place named (only in <sup><300></sup>Micah 1:10, where there is evidently a play upon the word as if for ρρ[; *dust*] in connection with other places of the Philistine coast (e.g. Gath, Accho [‘weep ye’], Saphir, etc.), and not to be confounded (as by Henderson, in loc., after Gesenius and Winer) with the Benjamite Ophrah (<sup><682></sup>Joshua 18:23), but probably identical with the present village *Beit-Affia*, 6 miles south-east of Ashdod (Robinson’s *Researches*, 2, 369 note; Van de Velde, *Map*).

### Beth-leb’aoth

(Heb. *Beyth Lebaoth*’, t/ab[ ]tyβῆhouse of lionesses, Sept. Βηθλεβαώθ v. r. Βαιθαλβάθ and Βαθαρώθ), a town in the lot of Simeon (<sup><696></sup>Joshua 19:6), and therefore in the extreme south of Judah (15:32, where it is called simply LEBAOTH SEE *LEBAOTH* [q.v.]), probably in the wild country to which its name bears witness. In the parallel list in <sup><106></sup>1 Chronicles 4:31, the name is given BETH-BIREI. Reland (*Pal/est.* p. 648) conjectures that it may have been the “toparchy of Bethleptephae” (Βεθληπτηφῶν), mentioned by Josephus (*War*, 4, 8, 1) and Pliny (*Betleptephene*, 5, 15), south of Jerusalem; but this is hardly probable (see also the improbable surmise of Korb in Jahn’s *Jahrb. f. Philol.* 4, 114 sq.).

## Beth'-lehem

(Heb. *Beyth-Le'chem*, **בֵּית לֶחֶם** *House of bread*, perh. from the fertility of the region; Sept. and N.T. **Βηθλεέμ** [but v. r. **Βαιθμόν** in <sup><06915></sup>Joshua 19:15; **Βεθλεέμ** in <sup><08021></sup>Ezra 2:21; **Βαιθαλέμ** in <sup><06026></sup>Nehemiah 7:26]; Josephus, **Βήθλεμα**; Steph. Byz. **Βήτλεμα**), the name of two places.

**1.** One of the towns in Palestine, already in existence at the time of Jacob's return to the country, when its name was EPHRATH or EPHRATAH (see <sup><01516></sup>Genesis 35:16; 48:7; Sept. at <sup><06159></sup>Joshua 15:59), which seems not only to have been the ancient name of the city itself, but also of the surrounding region; its inhabitants being likewise termed EPHRATHITES (<sup><08002></sup>Ruth 1:2). It is also called "BETH-LEHEM-EPHATAH" (<sup><03302></sup>Micah 5:2), and "BETH-LEHEM-JUDAH" (<sup><09172></sup>1 Samuel 17:12), and "BETH-LEHEM OF JUDAEA" (<sup><04012></sup>Matthew 2:1), to distinguish it from another town of the same name in the tribe of Zebulun (<sup><06915></sup>Joshua 19:15), and also "the city of David" (<sup><04014></sup>Luke 2:4; <sup><04072></sup>John 7:42). The inhabitants are called BETH-LEHEMITES (<sup><09002></sup>1 Samuel 16:1, 18; 17:58). It is not, however, till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. Here, as in other cases (comp. Bethmeon, Bethdiblahaim, Bethpeor), the "Beth" appears to mark the bestowal of a Hebrew appellation; and, if the derivations of the lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephrata into Hebrew language and idiom, just as the Arabs have, in their turn, with a further slight change of meaning, converted it into *Beit-lahm* (house of flesh). However this may be, the ancient name lingered as a familiar word in the mouths of the inhabitants of the place (<sup><08002></sup>Ruth 1:2; 4:11; <sup><09172></sup>1 Samuel 17:12), and in the poetry of the psalmists and prophets (<sup><08016></sup>Psalms 132:6; <sup><03302></sup>Micah 5:2) to a late period. In the genealogical lists of 1 Chronicles it recurs, and Ephrath appears as a person—the wife of Caleb and mother of Hur (**רׁוּחַ**) (2:19, 51; 4:4); the title of "father of Bethlehem" being bestowed both on Hur (4:4) and on Salma, the son of Hur (2:51, 54). The name of Salma recalls a very similar name intimately connected with Bethlehem, namely, the father of Boaz, Salmah (**חַמִּי יִי**) <sup><08002></sup>Ruth 4:20; Auth. Vers. "Salmon") or Salmon (**חַמִּי יִי**) ver. 21). Hur is also named in <sup><02302></sup>Exodus 31:2, and <sup><03021></sup>1 Chronicles 2:20, as the father of Uri, the father of Bezaleel. In the East a trade or calling remains fixed in one family for generations, and if there is any foundation for the tradition of the Targum that Jesse, the father of David, was "a

weaver of the veils of the sanctuary” (*Targ. Jonathan* on <sup><1019></sup>2 Samuel 21:19), he may have inherited the accomplishments and the profession of his art from his forefather, who was “filled with the Spirit of God,” “to work all manner of works,” and among them that of the embroiderer and the weaver (<sup><1235></sup>Exodus 25:35). At the date of the visit of Benjamin of Tudela there were still “twelve Jews, *dyers* by profession, living at Bethlehem” (Benj. of Tudela, ed. Asher, 1:75). The above tradition may possibly elucidate the allusions to the “weaver’s beam” (whatever the “beam” may be) which occur in the accounts of giants or mighty men slain by David or his heroes, but not in any unconnected with him.

After the conquest Bethlehem fell within the territory of Judah (<sup><1770></sup>Judges 17:7; <sup><1972></sup>1 Samuel 17:12; <sup><1800></sup>Ruth 1:1, 2). As the Hebrew text now stands, however, it omitted altogether from the list of the towns of Judah in Joshua 15, though retained by the Sept. in the eleven names which that version inserts between verses 59 and 60. Among these it occurs between Theko (Tekoa), **Θεκώ** (comp. <sup><1304></sup>1 Chronicles 4:4, 5), and Phagor (? Peor, **Φαγώρ**). This omission from the Hebrew text is certainly remarkable, but it is quite in keeping with the obscurity in which Bethlehem remains throughout the whole of the sacred history. Not to speak of the nativity, which has made the name of Bethlehem so familiar to the whole Christian and Mussulman world, it was, as the birthplace of David, a place of the most important consequence to ancient Israel. And yet, from some cause or other, it never rose to any eminence, nor ever became the theater of any action or business. It is difficult to say why Hebron and Jerusalem, with no special associations in their favor, were fixed on as capitals, while the place in which the great ideal king, the hero and poet of the nation, drew his first breath and spent his youth remained an “ordinary Judæan village.” No doubt this is in part owing to what will be noticed presently—the isolated nature of its position; but that circumstance did not prevent Gibeon, Ramah, and many other places situated on eminences from becoming famous, and is not sufficient to account entirely for such silence respecting a place so strong by nature, commanding one of the main roads, and the excellence of which as a military position may be safely inferred from the fact that at one time it was occupied by the Philistines as a garrison (<sup><1034></sup>2 Samuel 23:14; <sup><13116></sup>1 Chronicles 11:16). Though not named as a Levitical city, it was apparently a residence of Levites, for from it came the young man Jonathan, the son of Gershom, who became the first priest of the Danites at their new northern settlement (<sup><1770></sup>Judges 17:7; 18:30), and from

it also came the concubine of the other Levite, whose death at Gibeah caused the destruction of the tribe of Benjamin (<sup><0790></sup>Judges 19:1-9). The Book of Ruth is a page from the domestic history of Bethlehem; the names, almost the very persons of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. Many of these customs were doubtless common to Israel in general, but one thing must have been peculiar to Bethlehem. What most strikes the view, after the charm of the general picture has lost its first hold on us, is the intimate connection of the place with Moab. Of the origin of this connection no record exists, no hint of it has yet been discovered; but it continued in force for at least a century after the arrival of Ruth. till the time when her great-grandson could find no more secure retreat for his parents from the fury of Saul than the house of the King of Moab at Mizpeh (<sup><0927></sup>1 Samuel 22:3, 4). But, whatever its origin, here we find the connection in full vigor. When the famine occurs, the natural resource is to go to the country of Moab and “continue there;” the surprise of the city is occasioned, not at Naomi’s going, but at her return. Ruth was “not like” the handmaidens of Boaz: some difference of feature or complexion there was, doubtless, which distinguished the “children of Lot” from the children of Abraham, Isaac, and Jacob; but yet she gleaned after the reapers in the field without molestation or remark; and when Boaz, in the most public manner possible, proclaims his intention of taking the stranger to be his wife, no voice of remonstrance is raised, but loud congratulations are expressed; the parallel in the life of Jacob occurs at once to all, and a blessing is invoked on the head of Ruth the Moabitess, that she may be like the two daughters of the Mesopotamian Nahor, “like Rachel and like Leah, who did build the house of Israel.” This, in the face of the strong denunciations of Moab contained in the law, is, to say the least, very remarkable (see Thomson, *Land and Book*, 2, 500 sq.). Moab appears elsewhere in connection with a place in Judah, *Jashubi-lehem* (<sup><1042></sup>1 Chronicles 4:22). We are tempted to believe the name merely another form of *Beth-lehem*, nor does the context-the mention of Mareshah and Chozeba, places on the extreme west of the tribe-forbid it. **SEE LAHMI.**

The elevation of David to the kingdom does not appear to have affected the fortunes of his native place. The residence of Saul acquired a new title specially from him, by which it was called even down to the latest time of Jewish history (<sup><1016></sup>2 Samuel 21:6; Josephus, *War*, 5:2, 1, **Γαβαθσαουλή**),

but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it is that recorded in the statement of his sudden longing for the water of the well by the gate of his childhood (<sup><10215></sup>2 Samuel 23:15). Bethlehem was fortified by Rehoboam (<sup><41016></sup>2 Chronicles 11:6), but it does not appear to have been a place of much importance; for Micah, extolling the moral pre-eminence of Bethlehem, says, “Thou, Bethlehem-Ephrathah, *though thou be little among the thousands of Judah,*” etc. (<sup><33102></sup>Micah 5:2). Matthew quotes this as, “And thou, Bethlehem of Judah, *art not the least* of the cities of Judah,” etc. (<sup><10116></sup>Matthew 2:6), which has the appearance of a discrepancy. But it is answered that a city may be *little* without being the *least*, or that the evangelist may have quoted from memory, and hence the slight difference in expression, while the sense remains the same. By the time of the captivity, the inn of Chimham by (I xae “close to”) Bethlehem appears to have become the recognised point of departure for travelers to Egypt (<sup><24117></sup>Jeremiah 41:17) — a caravanserai or khan (tWrG] see Stanley, App. § 90), perhaps the identical one which existed there at the time of our Lord (κατόλυμα), like those which still exist all over the East at the stations of travelers. Lastly, “children of Bethlehem” to the number of 123 returned from Babylon (<sup><15121></sup>Ezra 2:21), which, with the 56 from the neighboring Netophah, slightly differs from the sum 188 of the parallel passage (<sup><10126></sup>Nehemiah 7:26). In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah (<sup><10111></sup>Matthew 2:1, 5), and once, in the announcement of the angels, the “city of David” (<sup><10104></sup>Luke 2:4; and comp. <sup><10102></sup>John 7:42; κώμη; *castellum*). Bethlehem (“Ephrathah”) is named (<sup><10116></sup>Psalm 132:6) as the place once occupied by the Ark, evidently before its (second) location at Kirjath-jearim (“fields of the wood,” Hebrews *Jaarim*). This confirms the conjecture that Samuel’s city was Bethlehem. **SEE RAMAH.** In the earlier O.T. history less is recorded of the place after the youth of David than before, and it does not occur again in the O.T. In the N.T. it is simply mentioned as the birthplace of Christ (<sup><10116></sup>Matthew 2:6, 8, 16; <sup><10115></sup>Luke 2:15).

After this nothing is heard of it till near the middle of the 2d century, when Justin Martyr speaks of our Lord’s birth as having taken place “in a certain cave very close to the village,” which cave he goes on to say had been specially pointed out by Isaiah as “a sign.” The passage from Isaiah to which he refers is 33:13-19, in the Sept. version of which occurs the following: “He shall dwell on high; His place of defense shall be in a lofty



cave of the strong rock” (Justin. *Dial. c. Tryph.* § 78, 70). Such is the earliest supplement we possess to the meagre indications of the narrative of the Gospel; and while it is not possible to say with certainty that the tradition is true, there is no certainty in discrediting it. There is nothing in itself very probable-nor certainly is there in most cases where the traditional scenes of events are laid in caverns — in the supposition that the place in which Joseph and Mary took shelter, and where was the “manger” or “stall” (whatever the **φάτνη** may have been), was a cave in the limestone rock of which the eminence of Bethlehem is composed. Yet it is not necessary to assume that Justin’s quotation from Isaiah is the ground of an inference of his own; it may equally be an authority happily adduced by him in support of the existing tradition. Still the step from the belief that the nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is an equally doubtful one. (See below.) Even in the 150 years that had passed when Justin wrote, so much had happened at Bethlehem that it is difficult to believe that the true spot could have been accurately preserved. In that interval not only had the neighborhood of Jerusalem been overrun and devastated by the Romans at the destruction of the city, but the Emperor Hadrian, among other desecrations, is said to have planted a grove of Adonis at the spot (*lucus inumbrabat Adonidis*, Jerome, *Ep. Paul.*). This grove remained at Bethlehem for no less than 180 years, viz. from A.D. 135 till 315. After this the place was purged of its abominations by Constantine, who, about A.D. 330, erected the present church (Euseb. *Vit. Cons.* 3, 40. See Tobler, p. 102, note). The brief notice of Eusebius in the *Onomasticon* (s.v. **Βηθλεέμ**) locates it 6 miles S. of Jerusalem, to which Jerome (*ib.* s.v. Bethlehem) adds a reference to the “tower of Edar” and his own cell in the locality. The Crusaders, on their approach to Jerusalem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants. In A.D. 1110, King Baldwin I erected it into an episcopal see, a dignity it had never before enjoyed; but, although his was confirmed by Pope Pascal II, and the title long retained in the Romish Church, yet the actual possession of the see appears not to have been of long continuance. In A.D. 1244, Bethlehem, like Jerusalem, was desolated by the wild hordes of the Kharismians. There was formerly a Mohammedan quarter, but, after the rebellion in 1834, this was destroyed by order of Ibrahim Pasha (Tobler, *Bethlehem*, Bern, 1849).



There never has been any dispute or doubt about the site of Bethlehem, which has always been an inhabited place, and, from its sacred associations, has been visited by an unbroken series of pilgrims and travelers. The modern town of *Beit-lahm* lies to the E. of the main road from Jerusalem to Hebron, 42 miles from the former. It covers the E. and N.E. parts of the ridge of a "long gray hill" of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. The west end shelves down gradually to the valley; but the east end is bolder, and overlooks a plain of some extent. The slopes of the ridge are in many parts covered by terraced gardens, shaded by rows of olives with figs and vines, the terraces sweeping round the contour of the hill with great regularity. The many olive and fig orchards, and vineyards round about, are marks of industry and thrift; and the adjacent fields, though stony and rough, produce, nevertheless, good crops of grain. On the top of the hill lies the village in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble basilica of St. Helena, "half church, half fort," now embraced by its three convents, Greek, Latin, and Armenian. It is now a large and straggling village, with one broad and principal street. The houses have not domed roofs like those of Jerusalem and Ramleh; they are built for the most part of clay and bricks; and every house is provided with an apiary, the beehives of which are constructed of a series of earthen pots ranged on the house-tops. The inhabitants are said to be 3000, and were all native Christians at the time of the most recent visits; for Ibrahim Pasha, finding that the Moslem and Christian inhabitants were always at strife, caused the former to withdraw, and left the village in quiet possession of the latter, whose numbers had always greatly predominated (Wilde's *Narrative*, 2, 411). The chief trade and manufacture of the inhabitants consist of beads, crosses, and other relics, which are sold at a great profit. Some of the articles, wrought in mother-of-pearl, are carved with more skill than one would expect to find in that remote quarter. The people are said to be remarkable for their ferocity and rudeness, which is indeed the common character of the inhabitants of most of the places accounted holy in the East. Travellers remark the good looks of the women, the substantial, clean appearance of the houses, and the general air of comfort (for an Eastern town) which prevails.

At the farthest extremity of the town is the Latin convent, connected with which is the Church of the Nativity, said to have been built by the Empress Helena. It has suffered much from time, but still bears manifest traces of its Grecian origin, and is alleged to be the most chaste architectural building now remaining in Palestine. It is a spacious and handsome hall, consisting of a central nave amid aisles separated from each other by rows of tall Corinthian pillars of gray marble. As there is no ceiling, the lofty roof is exposed to view, composed (according to some) of the cedars of Lebanon, still in good preservation, and affords a fine specimen of the architecture of that age. Two spiral staircases lead to the cave called the "Grotto of the Nativity," which is about 20 feet below the level of the church. This cave is lined with Italian marbles, and lighted by numerous lamps. Here the pilgrim is conducted with due solemnity to a star inlaid in the marble, marking the exact spot where the Savior was born, and corresponding to that in the firmament occupied by the meteor which intimated that great event; he is then led to one of the sides, where, in a kind of recess, a little below the level of the rest of the floor, is a block of white marble, hollowed out in the form of a manger, and said to mark the place of the one in which the infant Jesus was laid. His attention is afterward directed to the "Sepulchre of the Innocents;" to the grotto in which St. Jerome passed the greater portion of his life; and to the chapels dedicated to Joseph and other saints. There has been much controversy respecting the claims of this cave to be regarded as the place in which our Lord was born. Tradition is in its favor, but facts and probabilities are against it. It is useless to deny that there is much force in a tradition regarding a locality (more than it would have in the case of a historical fact), which can be traced up to a period not remote from that of the event commemorated; and this event was so important as to make the scene of it a point of such unremitting attention, that the knowledge of that spot was not likely to be lost. This view would be greatly strengthened if it could be satisfactorily proved that Adrian, to cast odium upon the mysteries of the Christian religion, not only erected statues of Jupiter and Venus over the holy sepulcher and on Calvary, but placed one of Adonis over the spot of the Nativity at Bethlehem. But against tradition, whatever may be its value, we have in the present case to place the utter improbability that a *subterranean* cavern like this, with a steep descent, should ever have been used as a stable for cattle, and, what is more, for the stable of a *khan* or *caravanserai*, which doubtless the "inn" of ~~the~~ Luke 2:7 was. Although, therefore, it is true that cattle are, and always have been, stabled in caverns in the East, yet certainly not in such caverns as this,

which appears to have been originally a tomb. Old empty tombs often, it is argued, afford shelter to man and cattle; but such was not the case among the Jews, who held themselves ceremonially defiled by contact with sepulchres. Besides, the circumstance of Christ's having been born in a cave would not have been less a-remarkable than his being laid in a manger, and was more likely to have been noticed by the evangelist, if it had occurred; and it is also to be observed that the present grotto is at some distance from the town, whereas Christ appears to have been born *in* the town; and, whatever may be the case in the open country, it has never been usual in towns to employ caverns as stables for cattle. To this we may add the suspicion which arises from the fact that the local traditions seem to connect with caverns almost every interesting event recorded in Scripture, as if the ancient Jews had been a nation of troglodytes. **SEE CAVE.** All that can be said about the "holy places" of Bethlehem has been well said by Lord Nugent (i. 13-21), and Mr. Stanley (p. 438-442). (See also, though interspersed with much irrelevant matter, Stewart, p. 246, 334 sq.) Of the architecture of the church very little is known; for a resume of that little, see Fergusson's *Handbook of Architecture*, p. 524; also Salzmann's Photographs and the *Etude* accompanying them (p. 72). Mr. Stanley states that the present roof is constructed from English oak given to the church by Edward IV (*Sin. and Pal.* p. 141, 49). Tobler, p. 104 *note*, adduces the authority of Eutychius that the present church is the work of Justinian, who destroyed that of Constantine as not sufficiently magnificent. One fact is associated with a portion of the crypt of this church, namely, that here. "beside what he believed to be the cradle of the Christian faith," St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn (as is commonly believed) in the Vulgate translation of the Bible (Werner, *De Bethl. op. Hieron.* Stade, 1769).

On the north-east side of the town is a deep valley, alleged to be that in which the angels appeared to the shepherds announcing the birth of the Savior ( Luke 2:8). It is situated in the plain below and east of the convent, about a mile from the walls; and adjacent is a very small, poor village, called *Beit-Sahur*, to the east of which are the unimportant remains of a Greek church. These buildings and ruins are surrounded by olive trees (Seetzen, 2:41, 42). Here, in Arculf's time, "by the tower of Ader," was a church dedicated to the three shepherds, and containing their monuments (Arculf, p. 6). But this plain is too rich ever to have been allowed to lie in pasturage, and it is more likely to have been then occupied, as it is now,

and as it doubtless was in the days of Ruth, by corn-fields, and the sheep to have been kept on the hills.

In the same valley is a fountain, said to be that for the water of which David longed, and which three of his mighty men procured for him at the hazard of their lives (<sup>10235</sup>2 Samuel 23:15-18). Dr. Clarke stopped and drank of the delicious water of this fountain, and from its correspondence with the intimations of the sacred historian and of Josephus (Ant. 7:12, 4), as well as from the permanency of natural fountains, he concludes that there can be no doubt of its identity. (See Hackett's *Illustra. of Script.* p. 294-300.) Others find the traditional well of David in a group of three cisterns, more than half a mile away from the present town, on the other side of the wady on the north. A few yards from the western end of the village are two apertures, which have the appearance of wells; but they are merely openings to a cistern connected with the aqueduct below, and, according to Dr. Robinson: (*Researches*, 2, 158), "there is now no well of living water in or near the town." *SEE WELL.*

Bethlehem has been more or less fully described by most travelers in Palestine (comp. also Reland, *Palaest.* p. 643 sq.; Rosenmuller, *Alterth.* II, 2:276 sq.; Verpoortenn, *Fascic. Dissert.* Coburg, 1739; Spanheim, *De praesepe Dom. nostri*, Berl. 1695; Wernsdorf, *De Bethlethemo ap. Hieron.* Viteb. 1769). Treatises on various points connected with the place, especially as the scene of the Nativity, have been written by Ammon (Gott. 1779), Buddeus (Jen. 1727), Ernesti (Lips. 1776), Feuerlein (Gott. 1744), Frischmuth (Jen. 1662), Konigsmann (Schlesw. 1807), Krause (Lips. 1699), Miller (Rost. 1652), Oetter (Nurnb. 1774), Osiander (Tub. 1722), Rehkopf (Helmst. 1772), Scalden (*Otium theol.* p. 795 sq.), Scherf (Lips. 1704), Schwarz (Cob. 1728), same (ib. 1732), same (ib. eod.), Strauch (Viteb. 1661), same (ib. 1683), Vogel (Regiom. 1706), Wegner (Brandeb. 1690), Ziebich (Viteb. 1751); Cundis (Jen. 1730).

**2.** A town in the portion of Zebulun, named only in connection with Idalah in <sup>1695</sup>Joshua 19:15. It has been discovered by Dr. Robinson (*Bibliotheca Sacra*, 1853, p. 121) at *Beit-Lahm*, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza (comp. Schwarz, *Palest.* p. 172). Robinson characterizes it as "a very miserable village, none more so in all the country, and without a trace of antiquity except the name" (*Bib. Res.* new ed. 3, 113).

## Bethlehem, Council of

held at Bethlehem in March, 1672, but commonly named the Council of Jerusalem. It seems to have been brought about by French influence, with the aim of procuring from the Greeks a confession of the doctrine of transubstantiation (Covel, *Greek Church*, p. 146). Dionysius, patriarch of Constantinople, at the suggestion of Dositheus, patriarch of Jerusalem, in January, 1672, prepared an encyclical letter, which was sent round to the various prelates for the approval of those who should be unable to attend the council. It asserts, in the first place, the seven sacraments, and declares an unequivocal belief that the living body of our Lord Jesus Christ is invisibly present with a real presence in the blessed Eucharist, and that the bread is really, and truly, and properly changed into the very body of our Savior Christ, and that it, the holy Eucharist, is offered up as a sacrifice for all Christians, both quick and dead. It then asserts the doctrine of baptism; denies the doctrine of final perseverance, maintains the necessity of episcopacy to a church, the superiority of virginity to matrimony, the infallibility of the Catholic Church, the invocation of saints, the use of images, and the necessity of fasting. This letter received the signatures of forty-six metropolitans and bishops, including that of Dionysius. In March the council assembled at Bethlehem, Dositheus of Jerusalem presiding. The first act of the council was an ineffectual attempt to exculpate Cyril Lucar from the charge of Calvinism brought against him, and to deny the authenticity of the confession attributed to him. They then proceed to declare that the confession, whoever was its author, was never that of the Greek Church, and they repeat and authenticate the synods of Constantinople and Jassy, concluding with a confession of faith founded on that of Peter Mogilas, though in many respects differing from it. Its contents are:

- Art. 1.** On the Trinity and the procession of the Holy Ghost from the Father alone.
- 2.** On the authority of the Church to interpret Holy Scriptures.
- 3.** Against the doctrine of irrespective predestination.
- 4.** Against those who call God the author of evil.
- 5.** On the same; and on Divine Providence in turning evil into good.
- 6.** On original sin.

7. On the incarnation and passion.
8. That there is but one Mediator, Jesus Christ; nevertheless, that the Church may and ought to have recourse to the intercession of the blessed Virgin and other saints.
9. That faith working by love, i.e. by the fulfillment of the commandments, justifies.
10. That there is a visible Catholic Church; that episcopacy is essential to it, and that it is an order entirely distinct from the priesthood.
11. Of members of the church living in sin.
12. Of the teaching of the Holy Ghost by the fathers and by the ecumenical Church.
13. Of good works.
14. Of free will.
15. That there are seven sacraments.
16. Of the necessity of regeneration in baptism.
17. Of the Holy Eucharist; asserts the doctrine of transubstantiation, and condemns consubstantiation.
18. Clearly admits the Latin doctrine of purgatory. As to the canon of Scripture, the council admitted the title of the apocryphal books to be considered as canonical. It assented to the doctrine of the second Council of Nicaea with regard to images. The acts are signed by Dositheus, the patriarch of Jerusalem, Nectarius, the ex-patriarch, seven other prelates, and the proxy of one absent; also by sixty-one other ecclesiastics; ten signed in Arabic, the rest in Greek; the date is March 20, 1672. — Neale, *History of the Oriental Church*; Landon, *Manual of Councils*, p. 8G sq.; Palmer, *Dissertations on the Orthodox Communion* (Lond. 1853); *Christian Remembrancer*, July, 1853, p. 90.

### Beth'lehemite

(Heb. *Beyth hal-Lachmi'*, **tyBəmj l̄hi**, Sept. **Βηθλεεμίτης** or **Βαιθλεεμίτης**, occasion. **ἕως Βηθλεέμ** or **ἐν τῇ Βηθλεέμ**), an inhabitant

of BETHLEHEM *SEE BETHLEHEM* (q.v.) in Judah (<sup>(~~1219~~)</sup>1 Samuel 16:1, 18; 17:58; <sup>(~~1219~~)</sup>2 Samuel 21:19).

## Bethlehemites

### Picture for Bethlehemites 1

**1.** An order of knights, established by Pope Pius II on Jan. 18, 1459. The chief mission of this order was to fight against the Turks, and to oppose their farther advance in Europe. Their chief seat was to be at Lemnos. They were to have an elective grand master, and to embrace knights and priests. Their costume was to be white, with a red cross, and for their support the pope assigned to them the property of several military orders which he suppressed. As the Turks soon after retook Lemnos, the order of the knights of Bethlehem was suppressed See *Dictionnaire des Ordres Religieux*, 1, 472.

**2.** An order of English monks. Our information of this order is very meagre. According to Matthew Paris (*Hist. Anglic.* p. 639), they obtained in 1257 a residence at Cambridge, England, and had a costume similar to that of the Dominicans, with the *only* exception that they wore on the breast a red star with five rays and a small disc of blue color, in memory of that star which, according to the Scriptures, guided the Eastern magi to Bethlehem at the birth of the Savior. The time of the foundation of the order, its subsequent development, and its specific object are not known. All the authors which speak of it confine themselves to a description of the costume, and even with regard to this there is a discrepancy in their statements, as Schoonebeck (*Histoire des Ordres Religieux*) reports that it was black. One author (Hadrian Dammand) speaks of star-wearing knights, and it has therefore been doubted whether the star-wearing knights" and the Bethlehemites were the same order (with different costumes), or two different orders. — Wetzler und Welte, 1:687.

### Picture for Bethlehemites 2

**3.** An order of monks and nuns in Central America, founded at Guatemala about 1660. The founder of the order was Pierre de Betencourt, born in 1619 at Teneriffe, one of the Canary Islands. He showed from boyhood a great predilection for an ascetic life. In 1650 he made a voyage to Guatemala, and while there resolved to enter the priesthood, and to become a missionary in Japan. To that end he studied for three years in the

college of the Jesuits; but, making no satisfactory progress in his studies, he became a tailor, and subsequently a sexton. In 1655 he distributed his savings, twenty piastres, among the poor, entered the third order of the Franciscans, and established a free-school for poor children. Soon after he established a hospital and several more schools, and began to receive associates, whom he organized into a "Congregation of Bethlehem." He died April 25, 1667. Some time before his death he had sent Brother Anthony of the Cross to Spain for the purpose of obtaining the royal sanction. of his hospital. The patent did not arrive at Guatemala until eight days after his death. It commanded the Spanish authorities not only to protect the new congregation, but to seek to enlarge it. The bishop of the diocese received similar orders, and he accordingly granted to them the right of publicly celebrating in their church the mass. After the death of Betencourt, Brother Anthony became his successor as chief of the congregation, and gave to it, in accordance with the wish of the founder, a regular monastic constitution, which, after some opposition on the part of the Franciscans, was approved by the bishop. The main object of this order is to look after and attend to the sick in hospitals. Pope Innocent XI approved of the order in 1687, and commanded the Hospitallers, or brethren of the order, to follow the rule of Augustine. They wear round the neck a medal representing the birth of Jesus Christ at Bethlehem; and as to their dress, they follow the Capuchins, but wear shoes, and have a leathern girdle round the waist. A female branch of the order was founded at the same time by Mary Ann del Galdo. The parent-house is at Guatemala, and there are about forty houses in Central and South America Helyot, *Ord. Religieux*, 1, 477; Wetzer und Welte, 1, 688.

### Beth'-lehem-Ju'dah

(Heb. *Beyth Le' (hem Yehudah*, [hdWWhy\]mj J](#) , [tyBε](#)Sept. [Βηθλεέμ Ἰουδά](#)), a more distinctive title ([Ⲁⲓⲧⲓⲃ](#)Judges 17:7, 8, 9; 19:1, 18; [ⲀⲓⲐⲓⲐⲓⲐ](#)Ruth 1:1; [Ⲁⲓⲛⲓⲛⲓ](#)1 Samuel 17:12) for the place usually called simply BETHLEHEM *SEE BETHLEHEM* (q.v.), in the tribe of Judah.

### Beth-leptepha

(Reland, *Palaest.* p. 648), the capital of Bethlepthephene (Pliny, 5, 15), a district opposite Pella, on the west of the Jordan (Josephus, *War*, 4, 8, 1); perhaps identical with the ruined site *Beit-Ilfa*, at the north base of Matthew Gilboa (Van de Velde, *Narrative*, 2, 366). *SEE BETHULIA*.



## Bethlo'mon

(Βαιθλωμών), an incorrect form (1 Esdras 5:17) of the name BETHLEHEM in Judah (comp. <sup><4521></sup>Ezra 2:21).

## Beth-ma'achah

(Heb. *Beyth Maakah'* [or **hk[ Mh] hk[ nityBe** *house of [the] Maachah*; always with the prefix *Abel* or *Abelah*; Sept. Βαιθμάχα, or Βαιθμααχά v. r. Θαμααχά, etc.), a place named in <sup><1004></sup>2 Samuel 20:14, 15, and there occurring more as a definition of the position of ABEL than for itself; more fully called ABEL-BETH-MAACHAH *SEE ABEL-BETH-MAACHAH* (q.v.) in <sup><1259></sup>2 Kings 15:29. In the absence of more information, we can only conclude that it is identical with MAACHAH, or ARAM-MAACHAH, one of the petty Syrian kingdoms in the north of Palestine. *SEE ARAM*.

## Beth-mar'caboth

(Heb. *Eeyth Markaboth'*, **tyBet/bKrḥi** *house of chariots*, in Chron.; Sept. Βαιθμαρχαβώθ v. r. Βαιθμαριμώθ; or with the art. in Josh., *Beth-ham-markaboth'*, **tbKr MhAtyBe** *house of the chariots*; Sept. Βηθαμερχαβώθ v. r. Βαιθμαχερέβ, and Βαιθαμμρχασβώθ), one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (<sup><695></sup>Joshua 19:5; <sup><1361></sup>1 Chronicles 4:31). What “chariots” can have been in use in this rough and thinly-inhabited part of the country, at a time so early as that at which these lists of towns purport to have been made out, we know not. At a later period — that of Solomon — “chariot cities” are named, and a regular trade with Egypt in chariots was carried on (<sup><1099></sup>1 Kings 9:19; <sup><1486></sup>2 Chronicles 8:6; <sup><1109></sup>1 Kings 10:29; <sup><1407></sup>2 Chronicles 1:17), which would naturally require depots or stopping-places on the road “up” to Palestine (Stanley, p. 160). In the parallel list, <sup><6150></sup>Joshua 15:30, 31, MADMANNAH *SEE MADMANNAH* (q.v.) occurs in place of Beth-marcaboth; possibly the latter was substituted for the former after the town had become the resort of chariots. *SEE HAZAR-SUSAH*.

## Bethmaus

(Βηθμαούς), a place located by Josephus (*Life*, § 12) at 12 stadia from Tiberias, toward Sepphoris, and thought by Lightfoot (*Chorogr.* ch. 78) to be the *Beth-Maon* (**ḥw[ m tyb**) of the Talmud (*Totsephath Shebiith*, ch. 7),

in Lower Galilee; probably the present ruins *Kulat Ibn-Maan*, a little west of Mejdal (Magdala), along the Sea of Galilee (comp. Schwarz, p. 177).  
*SEE BETH-MEON; SEE MAON.*

### Beth-me'on

(Heb. *Beyth Meon*,  $\sim$ /[m]tyBe*house of habitation or of Baal-Meon*; Sept. οἶκος Μαών v. r. Μαώθ), a place in the tribe of Reuben (<sup><24823></sup>Jeremiah 48:23); elsewhere (<sup><16317></sup>Joshua 13:17) given in the full form BETHBAAL-MEON *SEE BETHBAAL-MEON* (q.v.). *SEE BETHMAUAS.*

### Beth-mer'hak

(Heb. *Beyth ham-Merchak'*, qj rMhi tyBe*house of the remoteness*; Sept. translates οἶκος ὁ μακράν, Vulg. *procul a domo*; A. V. “a place that was far off”), apparently the proper name of a locality near Jerusalem, and not far beyond the brook Kidron, where King David first halted in his exit from the city on the rebellion of Absalom (<sup><10517></sup>2 Samuel 15:17); doubtless a designation of the environs outside the city wall, in the valley of Jehoshaphat, as being the extreme limit of the houses.

### Beth-mil'lo

(Heb. *Beyth Millo'*, YLmi tyBe[or Lmæ*wall-house*; Sept. οἶκος Μααλώ or Μαλλώ; Vul. *oppidum* [or *domus*] *Mello*; Auth. Vers. “house of Millo”), the name of two localities. *SEE MILLO.*

1. A fortress (or, according to the Targum, a village) near Shechem (<sup><10021></sup>Judges 9:20); apparently the same with the citadel (I Dgñi *tower*) of the place (<sup><10046></sup>Judges 9:46-49). *SEE SHECHEM.*
2. A castle or fortification of Jerusalem, where King Jehoash was slain (<sup><12121></sup>2 Kings 12:20, where it is defined as being situated “on the descent to Sillo,” q.v.); probably in the quarter of the same name. *SEE JERUSALEM.*

### Beth-nim'rah

(Heb. *Beyth Nimrah'*, hrññi tyBe*house of limpid water*; Sept. ἡ Ναμβρά and Βηθναμρά, with many var. readings), one of the “fenced cities” on the east of the Jordan taken and “built” by the tribe of Gad (<sup><04236></sup>Numbers 32:36), and described as lying “in the valley” (qm[ B] beside Beth-haran

(<sup><1837></sup>Joshua 13:27). In (<sup><0818></sup>Numbers 32:3, it is named simply NIMRAH *SEE NIMRAH* (q.v.). The “Waters of Nimrim,” which are named in the denunciations of Moab by Isaiah (<sup><2816></sup>Isaiah 15:6) and Jeremiah (<sup><2488></sup>Jeremiah 48:34), must, from the context, be in the same locality. *SEE NIMBIM*. By Eusebius and Jerome (*Onom.* s.v. **Βηθναβράν**, Bethamnaram) the village (called by them *Bethnabris*, **Βηθναβρίς**, Bethamnaris) is said to have been still standing five miles north of Livias (Beth-haran). The Talmudists call it also *Beth Nimrin* (**γριμῖτι τυβέ** comp. *Targum* on (<sup><0818></sup>Numbers 32:3) or *Beth-Namer* (**ρμαε τυβέ** panther-house,” *Peah*, 4, 5; comp. Schwarz, p. 232). The name still survives in the *Nahr-Nimrin*, the Arab appellation of the lower end of the Wady Shoaib, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho (Burckhardt, *Syria*, p. 355). It has been seen by Seetzen (*Reisen*, 1854, 2:318) and Robinson (*Researches*, 2, 279), but does not appear to have been explored, and all that is known is that the vegetation is very thick, betokening an abundance of water. The Wady Shoaib runs back up into the eastern mountains as far as es-Salt. Its name (the modern form of Hobab?) connects it with the wanderings of the children of Israel, and a tradition still clings to the neighborhood that it was down this valley they descended to the Jordan (Seetzen, 2:377).

It seems to have escaped notice how nearly the requirements of BETHABARA *SEE BETHABARA* (q.v.) are met in the circumstances of Bethnimrah — its abundance of water and its situation close to “the region round about Jordan” (**ἡ περίχωρος τοῦ Ἰορδάνου**, i.e. the CICCAR of the O.T., the Oasis of Jericho), immediately accessible to “Jerusalem and all Judaea” (<sup><4028></sup>John 1:28; <sup><4188></sup>Matthew 3:5; <sup><4005></sup>Mark 1:5) by the direct and ordinary road from the capital. Add to this that in the Sept. the name of Bethnimrah is found very nearly assuming the form of Bethabara — **Βαιθναβρά, Βηθαβρά, Βεθαραβά** (see Holmes and Parsons’ text).

### Betho’ron

(**Βαιθωρόν**), a Graecized form (Judith 4:4) of the town BETH-HORON *SEE BETH-HORON* (q.v.).

## Beth-pa'let

(Heb. *Beyth Pellet*, פֶּלֶט בֵּית, *house of escape*, but found only “in pause,” *Beyth Pallet*, פֶּלֶט בֵּית \* or אֶתְבֵּית; Sept. Βηθφέλεθ and Βηθφαλάτ or Βαίθφαλάθ), one of the towns in the extreme south of Judah (i.e. assigned to Simeon), named between Heshmon and Hazar-shual (<sup>(1657)</sup>Joshua 15:27), and inhabited after the captivity (<sup>(1612)</sup>Nehemiah 11:26, where it is Anglicized “Beth-phelet”). It corresponds possibly to the “considerable ruin” on *Tell el-Kuseifeh* (Robinson’s *Researches*, 2, 620), a short distance N.E. of Moladah (Van de Velde, *Map*).

## Beth-paz'zez

(Heb. *Beyth Patstsets'*, /Χθῆτιβ, *house of dispersion*; Sept. Βηθφασής v. r. Βηρσαφής), a town (? near the border) of Issachar, named in connection with En-haddah (<sup>(1692)</sup>Joshua 19:21); possibly the ruined site *Beit-Jenn*, about five miles west of the south end of the Lake of Galilee (Van de Velde, *Map*).

## Beth-pe'or

(Heb. *Beyth Peor'*, ר/[Pi tyβ, *house of Peor*, i.e. temple of Baal-Peor; Sept. οἶκος Φογώρ, but in Joshua Βηθφογώρ or Βαίθφογώρ), a place in Moab, no doubt dedicated to the god Baal-peor, on the east of Jordan; according to Eusebius and Jerome (*Onomast.* s.v. Βεθφογόρ, Bethfogo), it lay opposite Jericho, and six miles above Livias or Beth-haran. It was in the possession of the tribe of Reuben (<sup>(1633)</sup>Joshua 13:20). In the Pentateuch the name occurs in a formula by which one of the last halting-places of the children of Israel is designated — “the ravine (γαζή) over against (I Wm) Beth-peor” (<sup>(1619)</sup>Deuteronomy 3:29; 4:46). In this ravine Moses was probably buried (<sup>(1646)</sup>Deuteronomy 34:6). It appears to have been situated on the slope of the eminence (Nebo or Peer), about half way between Heshbon and the north end of the Dead Sea.

Here, as in other cases, the Beth- may be a Hebrew substitution for Baal-, or the name may be an abbreviation of Baal-peor (q.v.).

## Beth'phage

(Βηθφαγή and Βηθφαγή, prob. for Syro-Chald. αἰθῆτιβ, *house of the unripe fig*), the name of a village (κώμη) on the Mount of Olives, along the

road from Jerusalem to Jericho, and situated at a fork of the road, where our Lord, on his way from Bethany to Jerusalem, procured an ass just before reaching the summit of the Mount of Olives (<sup><420></sup>Matthew 21:1; <sup><4110></sup>Mark 11:1; <sup><2929></sup>Luke 19:29). From the two being twice mentioned together (<sup><4110></sup>Mark 11:1; <sup><2929></sup>Luke 19:29), it was apparently close to BETHANY *SEE BETHANY* (q.v.), and it appears (from <sup><420></sup>Matthew 21:1) to have been nearer to the city. The fact of our Lord's making Bethany his nightly lodging-place (<sup><4217></sup>Matthew 21:17, etc.) is no confirmation of its direction from Bethphage, since he would doubtless take up his abode in a place where he had friends, even though it were not the first place at which he arrived on the road. Dr. Robinson argues (*Researches*, 2, 103) from the order of the names in these passages that Bethphage lay to the east of Bethany instead of westward, as the local tradition states; but his view has evidently been biased by his arrangement of the gospel narrative at that point, by which he places this event on the way from Jericho instead of after the feast at Bethany (see his *Harmony of the Gospels* compared with Strong's *Harmony and Exposition*). The name of Bethphage occurs often in the Talmud (Buxtorf, *Lex Talm.* col. 1691); and the Jewish glossarists misled (see Huger, *Einkl.* 1, 18, 19) Lightfoot (*Chorog. Cent.* ch. xli) and Otho (*Lex. Rabb.* p. 101 sq.) to regard it as a district extending from the foot of the Mount of Olives to the precincts of Jerusalem, and including the village of the same name (comp. Schwarz, *Palest.:* p. 257). By Eusebius and Jerome (*Onomast.* s.v.), and also by Origen (see Busching, *Harmonie d. Evang.* p. 35), the place was known, though no indication of its position is given; they describe it as a village of the priests, possibly deriving the name from "Beth-phace," signifying in Syriac the "house of the jaw," as the jaw in the sacrifices was the portion of the priests (Reland, p. 653). Schwarz (p. 263 sq.) appears to place Bethphage on the southern shoulder of the "Mount of Offence," above the village of Siloam, and therefore west of Bethany. No remains which could answer to such a position have been found (Robinson, 2, 103), and the traditional site is above Bethany, half way between that village and the top of the mount (see Feustel, *De Bethphage*, Lips. 1686). Dr. Olin mentions (*Trav.* 2, 257) having seen foundations of houses and a cistern hewn in the rock at that place. Dr. Barclay, however (*City of the Great King*, p. 66), identifies Bethphage with traces of foundations and cisterns on the rocky S.W. spur of Olivet, a few hundred yards to the south of the Jericho-Jerusalem road, between Bethany and the Kidron (comp. Stewart, *Tent and Khan*, p. 332). The name of Bethphage, the signification of which, as given above, is generally

accepted, is, like those of Bethany, Caphenatha, Bezetha, and the Mount of Olives itself, a testimony to the ancient fruitfulness of this district (Stanley, p. 187).

### Beth' -phelet

(<sup><4125></sup>Nehemiah 11:26). *SEE BETH-PALET.*

### Beth' -rapha

(Heb. *Beyth Rapha'*, *ap*; *tyBē* *house of Rapha*, or (*f* the giant; Sept. *Βαθρεφά* v. r. *Βαθράία*), a name occurring in the genealogy of Judah as apparently the eldest of the three sons of Eshton, "men of Rechah" (<sup><1342></sup>1 Chronicles 4:12). B.C. post 1618. There is a Rapha in the line of Benjamin and elsewhere, but no apparent connection exists between those and this, nor has the name been identified as belonging to any place. *SEE REPHAIM.*

### Beth' -rehob

(Heb. *Beyth-Rehob'*, *b/j rA*; *tyBē* *house of Rehob*; Sept. *οἶκος ῥοώβ* [v. r. *ῥαάβ*] and *Βαιθροώβ* [v. r. *ῥοώβ*, *Βαιθραάμ*, and even *Τώβ*]), a place mentioned as having near it the valley in which lay the town of Laish or Dan (<sup><0783></sup>Judges 18:28). It was one of the little kingdoms of Aram or Syria, like Zobah, Maachah, and Ish-tob, in company with which it was hired by the Ammonites to fight against David (<sup><1016></sup>2 Samuel 10:6). *SEE ARAM.* In ver. 8 the name occurs in the shorter form of Rehob, in which form it is doubtless again mentioned in <sup><0432></sup>Numbers 13:21. Being, however, "far from Sidon" (<sup><0783></sup>Judges 18:28), this place must not be confounded with two towns of the name of Rehob in the territory of Asher. *SEE REHOB.* Robinson conjectures (*Later Researches*, p. 371) that this ancient place is represented by the modern *Hunin*, a fortress commanding the plain of the Huleh, in which the city of Dan (Tell el-Kady) lay. *SEE CAESAREA-PHILIPPI.* Hadadezer, the king of Zobah, is said to have been the son of Rehob (<sup><1018></sup>2 Samuel 8:3,12). — Smith.

### Bethsai' da

(*Βηθσαιδά*, for the Aramaean *tyBēndyxē* *fishing-town*, Buxtorf, *Lex. Talm.* col. 1894), a name which nearly all writers on Palestinian geography since Reland have assigned to two places, not far from each other, on the

opposite shores near the head of Lake Tiberias (see Raumer, *Paldstina*, p. 109), but which there appears to be no good reason for distinguishing from each other (see Thomson, *Land and Book*, 2, 31 sq.).

1. A town (πόλις, <sup><4045></sup>John 1:45) in Galilee (<sup><4022></sup>John 12:21), apparently on the western side of the sea of Tiberias, being in “the land of Gennesareth” (q.v.), and yet toward the northern extremity of the lake (<sup><4065></sup>Mark 6:45). It was the native place of Peter, Andrew, and Philip, and the frequent resort of Jesus (<sup><4044></sup>John 1:44; 12:21, etc.). It was evidently in near neighborhood to Capernaum and Chorazin (<sup><4012></sup>Matthew 11:21; <sup><4013></sup>Luke 10:13; and comp. <sup><4065></sup>Mark 6:45 with <sup><4016></sup>John 6:16), and, if the interpretation of the name is to be trusted, close to the water’s edge. By Jerome (*Comm. in Esai.* 9, 1) and Eusebius (*Onom.*) these towns and Tiberias are all mentioned together as lying on the shore of the lake. Epiphanius (*adv. Haer.* 2) says of Bethsaida and Capernaum that they were not far apart. Wilibald (A.D. 722) went from Magdalum to Capernaum, thence to Bethsaida, and then to Chorazin. These ancient notices, however, though they fix its general situation, none of them contain any indication of its exact position, and as, like the other two towns just mentioned, its name and all memory of its site have perished, no positive identification can be made of it. It is true that Pococke (2, 99) finds Bethsaida at *Irbid*; Scetzen at *Khan Minyeh* (*Zach’s Montl. Corresp.* 18, 248); Nau at *Mejdel* (*Voyage*, p. 578; Quaresmius, 2:866), apparently between Khan Minyeh and Mejdel; and others at *Tabighah* (so Robinson) — all different points on the western shore of the lake. The Christians of Nazareth and Tiberias are indeed acquainted with the name, as well as that of Capernaum, from the New Testament; and they have learned to apply them to different places according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travelers. It is thus that Dr. Robinson (*Bibl. Researches*, 3, 295) accounts for the fact that travelers have sometimes heard the names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard from the monks of Nazareth, or from the Arabs in a greater or less degree dependent upon them. The position of this Bethsaida mainly depends upon that of Capernaum, from which it was not far distant, to the north, on the shore (Robinson, new ed. of *Researches*, 3, 358, 359). If Capernaum be fixed at Khan Minyeh, then Bethsaida was probably at *‘Ain el-Tabighah*; but if (as on some accounts is more likely) Capernaum is to be located at



‘Ain el-Mudawarah, then Bethsaida itself must be placed at *Khan el-Minyeh*; and in that case it may have sprung up as a restoration of the more ancient CINNERETH, but nearer the shore. *SEE CAPERNAUM*.

**2.** Christ fed the 5000 “near to a city called Bethsaida” (<sup><4090></sup>Luke 9:10); but, it has been thought from the parallel passages (<sup><4143></sup>Matthew 14:13; <sup><4162></sup>Mark 6:32-45) that this event took place, not in Galilee, but on the eastern side of the lake. This was held to be one of the greatest difficulties in sacred geography (Cellar. *Notit. Orb.* 2, 536) till the ingenious Reland seemed to have afforded materials for a satisfactory solution of it by distinguishing *two* Bethsaidas, one on the western and the other on the north-eastern border of the lake (*Palaest.* p. 653). The former was undoubtedly “the city of Andrew and Peter;” and, although Reland did not himself think that the other Bethsaida is mentioned in the New Testament, it has been thought by later writers to be more in agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the 5000, and also, probably, where the blind man was restored to sight. This appears also to have been the Bethsaida of Gaulonitis, afterward called *Julias*, which Pliny (*Hist. Nat.* 5, 15) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in Lower Gaulonitis, just above the entrance of the Jordan into the lake (*War*, 2, 9, 1; 3, 10, 7). It was originally only a village, called Bethsaida (Βηθσαϊδά), but was rebuilt and enlarged by Philip the Tetrarch not long after the birth of Christ, and received the name of *Julias* in honor of Julia, the daughter of Augustus (Josephus, *Ant.* 18, 2, 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (*Ant.* 18, 4, 6). At the northern end of the lake of Gennesareth the mountains which form the eastern wall of the valley through which the Jordan enters the lake, throw out a spur or promontory which extends for some distance southward along the river. This is known by the people on the spot by no other name than *et-Tell* (the hill). On it are some ruins, which were visited by the Rev. Eli Smith, and proved to be the most extensive of any in the plain. The place is regarded as a sort of capital by the Arabs of the valley (the Ghawarineh), although they have lost its ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the tell, but consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture (Robinson, *Bibl. Researches*, 3, 308). M. De Saulcy, however, objects to this location of Bethsaida, that in *et-Tell* there are only what may be called



ruins of a barbarous age, and not such as would mark the remains of the splendid structures of Julias; that it is situated too far from the lake to be properly called a “fishing-town,” and that this position is inconsistent with Josephus’s account of his military operations against Sylla (*Life*, § 72). He therefore thinks that Bethsaida was located at *Tell-Houm*, formerly regarded as the site of Capernaum (*Narrative*, 2, 377). But this position is inconsistent with his own identification of other neighboring localities, and fails also to meet the requirements of the scriptural texts.

Of this Bethsaida we have certainly one, and probably two mentions in the Gospels:

- (1.) That named above, of the feeding of the 5000 (<sup><B90></sup>Luke 9:10). The miracle took place in a **τόπος ἔρημος**, a vacant, lonely spot, somewhere, up in the rising ground at the back of the town, covered with a profusion of green grass (<sup><B13></sup>John 6:3, 10; <sup><B3></sup>Mark 6:39; <sup><B4></sup>Matthew 14:19); and in the evening the disciples went down to the water and went home across the lake (**εἰς τὸ πέραν**) to Bethsaida (<sup><B6></sup>Mark 6:45), or, as John (<sup><B17></sup>John 6:17) and Matthew (<sup><B4></sup>Matthew 14:34) more generally express it, toward Capernaum, and to the land of Gennesareth. The coincidence of the two Bethsaidas occurring in the one narrative, and that on the occasion of the only absolutely certain mention of the eastern one, is extraordinary. In the very ancient Syriac recension (the Nitrian) just published by Mr. Cureton, the words in <sup><B90></sup>Luke 9:10, “belonging to the city called Bethsaida” are omitted.
- (2.) The other, highly probable, mention of this place is in <sup><B22></sup>Mark 8:22, where it is called a “village” (**κώμη**). If Dalmanutha (8, 10) or Magdala (<sup><B39></sup>Matthew 15:39) was on the west side of the lake, then was Bethsaida on the east, because in the interval Christ had departed by ship to the other side (<sup><B13></sup>Mark 8:13). And with this well accords the mention immediately after of the villages of Caesarea-Philippi (ver. 27), and of the “high mountain” of the transfiguration (<sup><B2></sup>9:2), which was not the traditional spot (Matthew Tabor), but a part of the Hermon range somewhere above the source of the Jordan.
3. It is doubtful, however, whether, after all, there exists any real necessity for supposing two places of this name. As they could not have been very far from each other, the assumption is in itself a very improbable one, especially as the name nowhere occurs with any epithet or note of distinction, and neither Josephus nor any other ancient writer speaks of

such a difference or duplication. In fact, all the circumstances under which every mention of the locality occurs, whether in Scripture or elsewhere, may be met by a location at the mouth of the Upper Jordan on the lake:

**(1.)** This corresponds to the only definite mention of the spot by Josephus (*Ant.* 18, 2, 1), as being “situate at Lake (πρὸς λίμνη) Gennesareth.”

**(2.)** This would be popularly called a part of Galilee (<sup><4121></sup>John 12:21). and yet might very easily be reckoned as belonging to Lower Gaulonitis (Joseph. *War.* 2, 9, 1), since it was really on the border between these two districts.

**(3.)** It would thus lie directly on the route from the western shore of the lake to Caesarea-Philippi (<sup><4182></sup>Mark 8:22, comp. with 10 and 27).

**(4.)** Such a position readily reconciles the statements in the accounts of Christ recrossing the lake after both miracles of the loaves:

**[1.]** In <sup><4163></sup>Mark 6:32 (comp. <sup><4101></sup>John 6:1), the passage was directly across the northern end of the lake from Capernaum to a retired spot on the shore somewhat S.E. of Bethsaida; thence the disciples started to cross merely the N.E. *corner* of the lake to Bethsaida itself (<sup><4165></sup>Mark 6:451, but were driven by the head-wind during the night to a more southerly point, and thus reached Capernaum (<sup><4167></sup>John 6:17, 21, 24), after having traversed the plain of Gennesareth (<sup><4143></sup>Matthew 14:34; <sup><4163></sup>Mark 6:53).

**[2.]** In <sup><41810></sup>Mark 8:10, the passage was likewise directly across the upper portion of the lake, but in an opposite direction, from the Decapolis (ver. 31) to the vicinity of Magdala (<sup><4159></sup>Matthew 15:39), thence along the shore and around the N.W. head of the lake to Bethsaida (<sup><41822></sup>Mark 8:22), and so on northward to the scene of the transfiguration in the region of Caesarea-Philippi (<sup><4163></sup>Matthew 16:13).

**[3.]** The position of et-Tell is too far from the shore to correspond with the notices of Bethsaida and Livias, which require a situation corresponding to that of the modern ruined village *el-Araj*, containing some vestiges of antiquity (Robinson, *Researches*, 3, 304), immediately east of the debouchure of the Upper Jordan. (See Forbiger, *Situs desertorum Bethsaidae*, Lips. 1742).

## Beth'samos

(**Βαιθασμών** v. r. **Βαιθασμώθ**), a place of which 42 inhabitants are stated to have returned from the captivity (1 Esdras 5:18); evidently the BETH-AZMAVETH *SEE BETH-AZMAVETH* (q.v.) of the genuine text (<sup><1072></sup>Nehemiah 7:28; simply AZMAVETH in <sup><1024></sup>Ezra 2:24).

## Beth'san

(**Βαιθσάν**), a Graecized form (1 Maccabees 5:52; 12:40, 41) of the name of the city BETH-SHAN *SEE BETH-SHAN* (q.v.).

## Beth'-shan

(Heb. *Beyth-Shan'*, **Βαιθσάν** Sept. **Βαιθσάν** v. r. **Βαιθσάμ**), an abridged form (<sup><9810></sup>1 Samuel 31:10, 12; <sup><1012></sup>2 Samuel 21:12) of the name of the city BETH-SHEAN *SEE BETH-SHEAN* (q.v.).

## Beth-she'an

(Heb. *Beyth Shean'*, **Βηθσάν** Sept. **Βηθσάν**, also [in <sup><1042></sup>1 Kings 4:12] **Βηθσαάν**, and **οἶκος Σαάν**, and [in <sup><1072></sup>1 Chronicles 7:29] **Βαιθσάν** v.r. **Βαιθσαάν**; in Samuel BETH-SHAN, in the Apocrypha BETHSAN, in Josephus **Βήθσανα** or **Βεθσάνη**; in the Talmud *Beisan*, **Βηθσάν** [but see Otho, *Lex. Rabb.* p. 103]; in Steph. Byz. [p. 675] **Βαισών**; in the *Onomasticon*, Euseb. **Βήθσαν**, Jerome Bethsan; also [according to Schwarz, *Palest.* p. 148, note] in <sup><1223></sup>1 Kings 22:39, the “ivory-house” of Solomon, **Βηθσάν** Sept. **οἶκος ἑλεφάντινος**), a city which, with its “daughter” towns, belonged to Manasseh (<sup><1072></sup>1 Chronicles 7:29), though within the original limits of Issachar (<sup><6711></sup>Joshua 17:11), and therefore on the west of Jordan (comp. 1 Maccabees 5:52). It was not subdued, however, by either tribe, but remained for a long time in the hands of the Canaanites and Philistines (<sup><1012></sup>Judges 1:27). The corpses of Saul and his sons were fastened up to the wall of Bethshean by the Philistines (<sup><9810></sup>1 Samuel 31:10, 12) in the open “street” or space (**β j σ**), which — then as now — fronted the gate of an Eastern town (<sup><1012></sup>2 Samuel 21:12). In Solomon’s time it seems to have given its name to a district extending from the town itself to Abel-meholah; and “all Bethshean” was under the charge of one of his commissariat officers (<sup><1042></sup>1 Kings 4:12). From this time we lose sight of Bethshean till

the period of the Maccabees, in connection with whose exploits it is mentioned more than once in a cursory manner (1 Maccabees 5:52; comp. 1 Maccabees 12:40, 41). Alexander Jannaeus had an interview here with Cleopatra (Josephus, *Ant.* 13, 13, 3); Pompey marched through it on his way from Damascus to Jerusalem (*ib.* 14, 3, 4); Gabinius fortified it (*ib.* 14:5, 3); and in the Jewish war 13,000 Jews were slain by the Scythopolitans (*War.* 2:18, 3). It was 600 stadia from Jerusalem (2 Maccabees 12:29), 120 from Tiberias (Josephus, *Life.* 65), and 16 miles from Gadara (*Itin. Anton.*; comp. Ammian. Marc. 19:12). In the Middle Ages the place had become desolate, although it still went by the name of *Metropolis Palaestinae tertia* (Will. Tyr. p. 749, 1034; Vitriacus, p. 1119). We find bishops of Scythopolis at the councils of Chalcedon, Jerusalem (A.D. 536), and others. During the Crusades it was an archbishopric, which was afterward transferred to Nazareth (Raumer's *Palastina*, p. 147-149).

Bethshean also bore the name of *Scythopolis* (Σκυθῶν πόλις, 2 Maccabees 12:29), perhaps because Scythians had settled there in the time of Josiah (B.C. 631), in their passage through Palestine toward Egypt (Herod. 1:205; comp. Pliny, *Hist. Nat.* 5, 16, 20; Georg. Syncellus, p. 214). This hypothesis is supported by 2 Maccabees 12:30, where mention is made of “Jews who lived among the Scythians (Σκυθοπολίται) (in Bethshan)”; and by the Septuagint version of <0022>Judges 1:27 (Βαιθσάν, ἧ ἐστι Σκυθῶν πόλις). In Judith 3:2, the place is also called Scythopolis (Σκυθῶν πόλις), and so likewise by Josephus (*Ant.* 5, 1, 22; 12:8, 5; 13:6, 1) and others (Strabo, 16:763; Ptolemy, 5, 15, 23). The supposition that these were descendants of the Scythians in Palestine (comp. <0011>Ezekiel 39:11) renders more intelligible <0011>Colossians 3:11, where the Scythian is named with the Jew and Greek; and it also explains why the ancient rabbins did not consider Scythopolis (*Beisan*) as a Jewish town (comp. Joseph. *Life.* 6), but as one of an unholy people (Havercamp, *Observat. ad Joseph. Antiq.* 5, 1, 22). On coins the place is called *Scythopolis* and *Nysa* (so Pliny, 5, 16), with figures of Bacchus and the panther (Eckhel, p. 438-440; comp. Reland, p. 993 sq.). As Succoth lay somewhere in the vicinity east of the Jordan, some would derive Scythopolis from *Succothopolis* (Reland, p. 992 sq.; Gesenius, in Burckhardt, p. 1053, German edit.). It has also, with as little probability, been supposed to be the same as Beth-shittim (<0022>Judges 7:22). Josephus does not account Scythopolis as belonging to Samaria, in which it

geographically lay, but to Decapolis, which was chiefly on the other side of the river, and of which he calls it the largest town (*War*, 3, 9, 7). *SEE SCYTHOPOLIS.*

The ancient native name, as well as the town itself, still exists in the *Beisan* of the present day (Robinson, *Researches*, 3, 174). It stands on a rising ground somewhat above the valley of the Jordan, or in the valley of Jezreel where it opens into the Jordan valley. It is on the road from Jerusalem to Damascus, and is about three miles from the Jordan, fourteen from the southern end of Lake Gennesareth, and sixteen from Nazareth. The site of the town is on the brow of the descent by which the great plain of Esdraelon drops down to the level of the Ghor. A few miles to the west are the mountains of Gilboa, and close beside the town, on the north, runs the water of the *Ain-Jalud*, the fountain of which is in Jezreel, and is in all probability the spring by which the Israelites encamped before the battle in which Saul was killed (<sup>1020</sup>1 Samuel 29:1). Three other large brooks pass through or by the town; and in the fact of the abundance of water, and the exuberant fertility of the soil consequent thereon, as well as in the power of using their chariots, which the level nature of the country near the town conferred on them (<sup>1076</sup>Joshua 17:16), resides the secret of the hold which the Canaanites retained on the place. So great was this fertility, that it was said by the rabbins that if Paradise was in the land of Israel, Beth-shean was the gate of it, for its fruits were the sweetest in all the land (see Lightfoot, *Chor. Cent.* 60). If Jabesh-Gilead was where Dr. Robinson conjectures-at ed-Deir in Wady Yabis — the distance from thence to Beisan, which it took the men of Jabesh “all night” to traverse, cannot be much beyond ten miles. The modern Beisan is a poor place containing not more than sixty or seventy houses. The inhabitants are Moslems, and are described by Richardson and others as a set of inhospitable and lawless fanatics. The ruins of the ancient city are of considerable extent. It was built along the banks of the rivulet which waters the town and in the valleys formed by its several branches, and must have been nearly three miles in circumference. The chief remains are large heaps of black hewn stones, with many foundations of houses and fragments of a few columns (Burckhardt, p. 243). The principal object is the theater, which is quite distinct, but now completely filled up with weeds; it measures across the front about 180 feet, and has the singularity of possessing three oval recesses half way up the building, which are mentioned by Vitruvius as being constructed to contain the brass sounding-tubes. Few theatres had

such an apparatus even in the time of this author, and they are scarcely ever met with now. The other remains are the tombs, which lie to the north-east of the Acropolis, without the walls. The sarcophagi still exist in some of them; triangular niches for lamps have also been observed in them; and some of the doors continue hanging on the ancient hinges of stone in remarkable preservation. Two streams run through the ruins of the city, almost insulating the Acropolis. There is a fine Roman bridge over the one to the southwest of the Acropolis, and beyond it may be seen the, paved way which led to the ancient Ptolemais, now Acre. The Acropolis is a high circular hill, on the top of which are traces of the walls which encompassed it (Irby and Mangles, *Travels*, p. 301-303). See also Robinson, *Later Bib. Res.* p. 329 sq.; Van de Velde, *Narrative*, 2, 359-363; Thomson, *Land and Book*, 2, 172 sq.

### Beth'-shemesh

(Heb. *Beyth She'mesh*, **בֵּית שֶׁמֶשׁ**, **tyBē**house of the sun; in pause *Beyth Sha'mesh*, **בֵּית שֶׁמֶשׁ**; **tyBē**Sept. in <sup><0650></sup>Joshua 15:10, **πόλις ἡλίου**, elsewhere in Joshua and Judges **Βηθσάμες**, in Sam. and Chron. **Βαιθσαμύς**, in Kings **Βαιθσάμις**, in Jeremiah **Ἡλιούπολις**; Josephus **Βηθσάμη**, *Ant.* 6, 1, 3), the name of four places. **SEE HELIOPOLIS.**

**1.** A sacerdotal city (<sup><0216></sup>Joshua 21:16; <sup><0065></sup>1 Samuel 6:15; <sup><1316></sup>1 Chronicles 6:59) in the tribe of Dan, on the northern border (between Chesalon and Timnath) of Judah (<sup><0650></sup>Joshua 15:10), toward the land of the Philistines (<sup><0016></sup>1 Samuel 6:9, 12), probably in a lowland plain (<sup><1241></sup>2 Kings 14:11), and placed by Eusebius and Jerome (*Onomast.* s.v. **Βηθσάμες**, Bethsamis) ten Roman miles from Eleutheropolis, in the direction of the road to Nicopolis. The expression “went down” in <sup><0650></sup>Joshua 15:10; <sup><0021></sup>1 Samuel 6:21, seems to indicate that the position of the town was lower than Kirjath-jearim; and it is in accordance with the situation that there was a valley (**qmf** [ **ϑ** ] of corn-fields attached to the place (<sup><0030></sup>1 Samuel 5:13). It was a “suburb city” (<sup><0216></sup>Joshua 21:16; <sup><1316></sup>1 Chronicles 6:59), and it is named in one of Solomon’s commissariat districts under the charge of Ben-Dekar (<sup><1049></sup>1 Kings 4:9). It was the scene of an encounter between Jehoash, king of Israel, and Amaziah, king of Judah, in which the latter was worsted and made prisoner (<sup><1241></sup>2 Kings 14:11, 13; <sup><1421></sup>2 Chronicles 25:21, 23). Later, in the days of Ahaz, it was taken and occupied by the Philistines, together with several other places in this locality (<sup><1428></sup>2 Chronicles 28:18).

From Ekron to Beth-shemesh a road (ĒrD, ὄδος) existed along which the Philistines sent back the ark by milch-kine after its calamitous residence in their country (<sup><000></sup>1 Samuel 6:9, 12); and it was in the field of “Joshua the *Beth-shemite*” (q.v.) that the “great Abel” (whatever that may have been, prob. a stone; *SEE ABEL*-) was on which the ark was set down (<sup><008></sup>1 Samuel 6:18). On this occasion it was that, according to the present text, “fifty thousand and threescore and ten men” were miraculously slain for irreverently exploring the sacred shrine (<sup><009></sup>1 Samuel 6:19). This number has occasioned much discussion (see Schram, *le plaga Bethschemitarum*, Herb. 17. .). The numeral in the text has probably been erroneously transcribed. *SEE ABBREVIATION*. The Syriac and Arabic have 5070 instead of 50070, and this statement agrees with 1 Cod. Kennicott (comp. Gesenius, *Gesch. der Hebr. Sprache*, p. 174). Even with this reduction, the number, for a provincial town like Beth-shemesh, would still be great. We may therefore suppose that the number originally designated was 570 only, as the absence of any intermediate denomination between the first two digits would seem to indicate. The fact itself has been accounted for on natural principles by some German writers in a spirit at variance with that of Hebrew antiquity, and in which the miraculous part of the event has been explained away by ungrammatical interpretations. *SEE NUMBER*.

By comparison of the lists in <sup><010></sup>Joshua 15:10; 19:41, 43, and <sup><010></sup>1 Kings 4:9, it will be seen that IR-SHEMESH *SEE IR-SHEMESH* (q.v.), “city of the sun,” must have been identical with Beth-shemesh, Ir being probably the older form of the name; and again, from <sup><005></sup>Judges 1:35, it appears as if Har-cheres, “mount of the sun,” were a third name for the same place, suggesting an early and extensive worship of the sun in this neighborhood. *SEE HERES*.

Beth-shemesh is no doubt the modern *Ain-shems* found by Dr. Robinson in a position exactly according with the indications of Scripture, on the north-west slopes of the mountains of Judah — “a low plateau at the junction of two fine plains” (*Later Researches*, p. 153) — about two miles from the great Philistine plain, and seven from Ekron (*Researches*, 3, 17-20; comp. Schwarz, *Palest.* p. 98). It is a ruined Arab village constructed of ancient materials. To the west of the village, upon and around the plateau of a low swell or mound, are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. With respect to the exchange of Beth for Ain, Dr. Robinson remarks (3, 19): “The words Beit (Beth) and Ain are so very common in the Arabic names



of Palestine, that it can excite no wonder there should be an exchange, even without an obvious reason. In the same manner the ancient Bethshemesh (Heliopolis of Egypt) is known in Arabian writers as Ain-shems” (see below). *SEE BETH-*; *SEE EN-*.

**2.** A city near the southern border of Issachar, between Mount Tabor and the Jordan (<sup>0692</sup>Joshua 19:22); probably the same with the present village *Kaukab* (“the star”) *el-Hawa* (Schwarz, *Palest.* p. 167), which is also identical with the *Belvoir* of the Crusaders (see Roblinson, *Researches*, 3, 226).

**3.** One of the “fenced cities” of Naphtali, named (<sup>0698</sup>Joshua 19:38; <sup>0063</sup>Judges 1:33) in connection with Bethanath, from neither of which places were the Canaanite inhabitants expelled, but became tributaries to Israel. Jerome’s expression (*Onom.* Bethsamis) in reference to this is perhaps worthy of notice, “in which the original inhabitants (*cultores*,? worshippers) remained;” possibly glancing at the worship from which the place derived its name. Keil (*Comment on Joshua* p. 440) confounds this place with the foregoing. M. De Saulcy suggests (*Narrative*, 2, 422) that it may have been identical with a village called *Medjel esh-Shems*, seen by him on the brow of a hill west of the road from Banias to Lake Phiala; it is laid down on Van de Velde’s *Map* at 2.5 miles north of the latter.

**4.** By this name is mentioned (<sup>2463</sup>Jeremiah 43:13) an idolatrous temple or place in Egypt, usually called *Heliopolis* (q.v.) or *On* (<sup>0445</sup>Genesis 41:45). In the Middle Ages Heliopolis was still called by the Arabs *Ain-Shems*, which is the modern name (Robinson, *Researches*, 1, 36). *SEE AVEN*; *SEE ON*.

### Beth’-shemite

(Heb. *Beyth hash-Shimshi*’, **tyBeyvīVhi**; Sept. **ἐκ Βαιθσαμύς, ὁ Βαιθσαμυσίτης**), an inhabitant (<sup>0064</sup>1 Samuel 6:14, 18) of the BETH-SHEMESH *SEE BETH-SHEMESH* (q.v.) in Judaea.

### Beth-shit’tah

(Heb. *Beyth hash-Shittah*’, **tyBēhFVhi**, *house of the acacia*; Sept. **Βηθασεττά** v.r. **Βηθσεέδ** and **Βοσαέττα**), a place near the Jordan (comp. Josephus, who only names it as a “valley encompassed with torrents,” *Ant.* 5, 6, 5), apparently between Bethshean and Abel-meholah, or at least in the



vicinity of (Heb. toward) Zarerath, whither the flight of the Midianites extended after their defeat by Gideon in the valley of Esdraelon (<sup><0021></sup>Judges 7:20); probably the village of *Shutta* discovered by Robinson (*Researches*, 3, 219) south-east of Jebel Duhy (Schwarz says, incorrectly, one mile west, *Palest.* p. 163), and east of Jezreel (De Saulcy, *Dead Sea*, 2, 307); although this is west of Bethshean, and farther from the Jordan than we should expect. *SEE SHITTIM.*

### Bethso

(**Βηθσώ**), a place mentioned by Josephus (*War*, 5:4, 2) as “so named” (**καλούμενος**), through which the old or first wall of Jerusalem ran southward from the Gate Gennath around Mount Zion, and before reaching the Gate of the Essenes. It is apparently for the Hebrews **ha/x tyBē** *Beyth-Tsoah*, *house of dung*, q. d. dunghill; probably from the adjoining Dung-gate (q.v.), through which ordure seems to have been carried to the valley of Hinnom. Schwarz (*Palest.* p. 254) incorrectly locates it on the north-east part of the city. *SEE JERUSALEM.*

### Bethsu'ra

(**ή** or **τὰ Βαιθσαύρα**), a Graecized form (1 Maccabees 4:29, 61; 6:7, 26, 31, 49, 50; 9:52; 10:14; 11:65; 14:7, 33; 2 Maccabees 11:5; 13:19, 22) of the BETH-ZUR *SEE BETH-ZUR* (q.v.) of Judah (<sup><0158></sup>Joshua 15:58).

### Beth-tap'puah

(Heb. *Beyth-Tappu'ach*, **AtyBēj WPTj** *apple-house*, i.e. orchard; Sept. **Βηθαπφουέ** v.r. **Βαιθαχού**), a town of Judah, in the mountainous district, and near Hebron (<sup><0155></sup>Joshua 15:53; comp. <sup><0156></sup>1 Chronicles 2:43), where it has been discovered by Robinson (*Researches*, 2, 428) under the modern name of *Teffuh*, 1.25 hour, about five miles, west of Hebron, on a ridge of high table-land. The terraces of the ancient cultivation still remain in use; and though the “apples” have disappeared, yet olive-groves and vineyards, with fields of grain, surround the place on every side (Schwarz, *Palest.* p. 105). *SEE APPLE.*

The simple name of Tappuah was borne by another town of Judah, which lay in the rich lowland of the Shefela (<sup><0143></sup>Joshua 14:34). *SEE TAPPUAH.* Also by one on the border between Manasseh and Ephraim (<sup><0163></sup>Joshua 16:8). *SEE EN-TAPPUAH.*

## Bethu'-el

(Heb. *Bethu* | **a**ttB], the name of a man and also of a place.

1. (For | **a**ttm] *individual of God*, **SEE METHU-**; Sept. Βαθουήλ, Josephus Βαθούηλος.) The son of Nahor by Milcah, nephew of Abraham, and father of Rebekah (<sup><0222></sup>Genesis 22:22, 23; 24:15, 24, 47; 28:2). In 25:20, and 28:5, he is called “Bethuel the Syrian” (i.e. Aramite). Though often referred to as above in the narrative of Rebekah’s marriage, Bethuel only appears in person once (24:50), for her brother Laban takes the leading part in the transaction. Upon this an ingenious conjecture is raised by Blunt (*Coincidences*, 1, 4) that he was the subject of some imbecility or other incapacity. The Jewish tradition, as given in the Targum Ps. — Jonathan on <sup><0265></sup>Genesis 24:55 (comp. 33), is that he died on the morning after the arrival of Abraham’s servant, owing to his having eaten a sauce containing poison at the meal the evening before, and that on that account Laban requested that his sister’s departure might be delayed for a year or ten months. Josephus was perhaps aware of this tradition, since he speaks of Bethuel as dead (*Ant.* 1, 16, 2). B.C. 2023. **SEE SISTER**.

2. (For | **a**tyB] *house of God*; Sept. Βαθουήλ v. r. Βαθούλ.) A southern city of Judah, i.e. Simeon (<sup><1040></sup>1 Chronicles 4:30), elsewhere (<sup><0690></sup>Joshua 19:4) called BETHUL **SEE BETHUL** (q.v.).

## Beth'ul

(Heb. *Bethul'*, | **W**tB] contracted for *Bethuel*; Sept. Βαθούλ, v. r. Βουλά), a town of Simeon in the south, named with Eltolad and Hormah (<sup><0690></sup>Joshua 19:4). In the parallel lists in <sup><0650></sup>Joshua 15:30, and <sup><1040></sup>1 Chronicles 4:9, the name appears under the forms of CHESIL and BETHUEL, and probably also under that of BETHEL in <sup><0626></sup>Joshua 12:16. Calmet incorrectly supposes it to be also the *Bethulia* of Judith (iv. 5; 6:1). He has somewhat greater probability, however, in identifying it with the *Bethelia* (Βηθηλία) of which Sozomen speaks (*Eccl. Hist.* 5, 15), as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a pantheon (or temple dedicated to all the gods), situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named (*house of God*) from this temple. Jerome (*Vita S. Hilarionis*, p. 84) alludes to the same place

(*Betulia*); and it is perhaps the episcopal city *Betulium* (Βητούλιον, Reland, *Palaest.* p. 639). There is a *Beit-Ula* extant a little south of the road from Jerusalem toward Gaza (Robinson's *Res.* 2, 342 note), about seven miles N.W. of Hebron (Van de Velde's *Map*); but this is entirely too far north for the region indicated, which requires a location in the extreme S.W., possibly at the present water-pits called *Themail* (Robinson, 1:299), or rather the ruins just north of them, and four miles south of Beer-sheba (Van de Velde, *Map*). According to Schwarz (*Palest.* r. 113), it is identical with a hill (*Jebel Hassy*, Van de Velde, *Memoir*, p. 295) S.W. of Eleutheropolis, which he says is still called *Bethulia*; but this lacks confirmation, and is also too far north.

### Bethu'lia

(or rather *Betylua*, Βετυλούα, for the Hebrews **הַיְלִי וְתַבְי** [Simonis, *Onom. AN.T.* p. 41] or **הַיְלִי וְתַבְי** for **הַיְלִי הַבְּתַבְי** *house of God Jehovah*), a place mentioned only in the apocryphal book of Judith (4, 6; 6:10, 11, 14; 7:1, 3, 6, 13, 20; 8:3, 11; 10:6; 11:19; 12:7; 13:10; 15:3, 6; 16:21, 23), of which it was the principal scene, and where its position is minutely described. It was near Dothaim (4, 6), on a hill which overlooked (ἀπέναντι) the plain of Esdraelon (6, 11, 13, 14; 7:7, 10; 13:10), and commanded the passes from that plain to the hill country of Manasseh (4, 7; 7:1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells (πηγάι) which were "under the city," in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (6, 11; 7:7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethulia has hitherto been so great a puzzle as to form an important argument against the historical truth of the book of Judith (see Cellarii *Notit.* 3, 13, 4). **SEE JUDITH.** In the Middle Ages the name of Bethulia was given to "the Frank Mountain," between Bethlehem and Jerusalem (Robinson, 2, 172), but this is very much too far to the south to suit the narrative. Modern tradition has assumed it to be *Safed* in North Galilee (Robinson, 3, 152), which again, if in other respects it would agree with the story, is too far north. Von Raumer (*Palast.* p. 135) suggests *Saner*, which is perhaps nearer to probability, especially since the discovery of Dothan (q.v.), which is probably meant by the Dothaim of Judith (see Schubert, 3, 161; Stewart, p. 421; Van de Velde, *Narrative*, 1, 367). The ruins of that town are on an "isolated rocky hill," with a plain of

considerable extent to the east, and, so far as situation is concerned, naturally all but impregnable (Robinson, 3, 325). It is about three miles from Dothan, and some six or seven from Jenin (Engannim), which stand on the very edge of the great plain of Esdraelon. Though not absolutely commanding the pass which leads from Jenin to Sebestieh, and forms the only practicable ascent to the high country, it is yet sufficiently near to bear out the somewhat vague statement of Judith 5:6. Nor is it unimportant to remember that Sanur actually endured a siege of two months from Djezzar Pasha without yielding, and that on a subsequent occasion it was only taken after a three or four months' investment by a force very much out of proportion to the size of the place (Robinson, 3, 152). The most complete identification, however, is that by Schultz (in Williams's *Holy City*, 1, Append. p. 469), who finds Bethulia in the still extant though ruined village *Beit-Ilfa*, on the northern declivity of Mt. Gilboa, containing rock graves, sarcophagi, and other marks of antiquity, and having a fountain near (comp. Ritter, *Erdk.* 15, 423 sq.; Gross, in the *Zeitschr. d. deutschen morg. Gesellsch.* 3, 58, 59). Dr. Robinson (*Later Bib. Res.* p. 337), with his usual pertinacity, disputes this conclusion. **SEE BETH-LEPHTEPHA.**

### Bethune, George W., D.D.

a Reformed Dutch minister and eminent orator, was born in New York city, March 18, 1805. His father, Divie Bethuna, was an eminent merchant, noted for his piety and philanthropy. His mother was the daughter of Isabella Graham (q.v.), whose saintly virtues she inherited. After an academical education in New York, he pursued his collegiate studies at Dickinson College, Carlisle, Pennsylvania, at that time under the presidency of Dr. Mason, and, after graduating, entered the Theological Seminary at Princeton in 1822. In 1825 he was licensed by the New York Presbytery, and ordained to the ministry. After serving a year as naval chaplain at Savannah, he accepted the pastoral charge of the Reformed Protestant Dutch church at Rhinebeck, where he remained until 1830, when he was called as pastor to Utica; from there he went to Philadelphia (1834) as pastor of the Crown Street church. He resigned his charge in the latter city in 1849, and removed to Brooklyn, where a new church was built expressly for him, and in which he ministered until 1859, when illness compelled him to resign and spend a year in Europe. On his return he became associate pastor of Dr. Van Nest's church in New York, but, his strength continuing to decline, he was again compelled to go to Europe in search of health. On this tour he died at Florence, Italy, April 27, 1862, of congestion of the

brain. Dr. Bethune was one of the leading men of the Reformed Dutch Church. All the boards of the Church shared his sympathies and labors, but, in particular, he devoted himself to the service of the Board of Publication. He was of opinion that a sound religious literature, doctrinal as well as practical, was needed, and must be brought down to the means of the masses, and that treatises on special doctrines, which general societies could not publish, should be prepared and issued. To show his interest in this work, he made over to the board several of his own works of high character. Though always a conservative in politics, he was a determined opponent of slavery, and it was principally due to him that the General Synod declined receiving the classis of North Carolina into the body. When James Buchanan was elected president, Dr. Bethune wrote a long letter to that gentleman, with whom he had close personal relations, imploring him, as he loved his country, and would prevent the calamity of a civil war, to use his great influence, when in the presidential chair, to arrest the march of the slave power. Dr. Bethune was for many years one of the most distinguished ornaments of the American pulpit. He was exceedingly effective, and always popular on the platform and before a lyceum; but the place in which, above all others, he loved to appear, was the pulpit, and the themes on which he delighted to expatiate were the distinctive doctrines of the old theology of Scotland and Holland. As a writer he was luminous and vigorous, with a rare grace of style. His theological acquirements were large and solid, and his general culture rich and varied. As a belles-lettres scholar he had few superiors. Himself a poet, he had rare critical taste, as was shown in his *British Female Poets, with Biographical and Critical Notices*. He also edited Walton's *Complete Angler* with a loving devotion. His works also include *Lays of Love and Faith* (12mo); *Early Lost, Early Saved* (Philad. 18mo); *History of a Penitent* (18mo); *Fruits of the Spirit* (Philad. 8vo); *Sermons* (Philad. 1846, 12mo); *Life of Mrs. Bethune* (N. Y. 1863, 12mo); *Lectures on the Heidelberg Catechism* (N. Y. 1864, 2 vols. 12mo).

## Beth-Zechariah

SEE BATH-ZACHARIAS.

## Beth'-zur

(Heb. *Beyth-Tsur*, רֶבֶךָאֶתְיִבֶּהouse of the rock; Sept. Βηθσοῦρ, in 2 Chronicles Βαῖθσοῦρά, in 1 Chronicles v.r. Βαῖθσοῦρ; Apocrypha and

Josephus **Βεθσοῦρα**), a town in the mountains of Judah, named between Halhul and Gedor (<sup><4658></sup>Joshua 15:58). So far as any interpretation can, in their present imperfect state, be put on the genealogical lists of <sup><432></sup>1 Chronicles 2:42-49, Beth-zur would appear from verse 45 to have been founded by the people of Maon, which again had derived its origin from Hebron. However this may be, Beth-zur was “built,” i.e. probably fortified, by Rehoboam, with other towns of Judah, for the defense of his new kingdom (<sup><4407></sup>2 Chronicles 11:7). After the captivity the people of Beth-zur assisted Nehemiah in the rebuilding of the wall of Jerusalem (<sup><4465></sup>Nehemiah 3:16); the place had a “ruler” (**ῥοι**), and the peculiar word *Pelek* (**ἘΙ Ρ**) is employed to denote a district or circle attached to it, and to some other of the cities mentioned here. **SEE TOPOGRAPHICAL TERMS.** In the wars of the Maccabees, Beth-zur or Beth-sura (then not a large town, **πολίχνη**, Joseph. *War*, 1, 1, 4) played an important part. It was “the strongest place in Judaea” (Joseph. *Ant.* 13, 5, 6), having been fortified by Judas and his brethren “that the people might have a defense against Idumaea,” and they succeeded in making it “very strong, and not to be taken without great difficulty” (Josephus, *Ant.* 12, 9, 4); so much so that it was able to resist for a length of time the attacks of Simon Mac. (1 Maccabees 11:65) and of Lysias (2 Maccabees 11:5), the garrison having in the former case capitulated. Before Beth-zur took place one of the earliest victories of Judas over Lysias (1 Maccabees 4:29), and it was in an attempt to relieve it when besieged by Antiochus Eupator that he was defeated in the passes between Beth-zur and Bath-zacharias, and his brother Eleazar killed by one of the elephants of the king’s army (1 Maccabees 6:32-47; Joseph. *Ant.* 12:9, 3). According to Eusehios and Jerome (*Oncmsasticon*, s.v. **Βεθσοῦρ**, Bethsur), it was still called *Bethsoron* (**Βηθσορόν**), a village twenty miles from Jerusalem, on the road to Hebron, containing a fountain at the foot of a hill, said to be that where Philip baptized the officer of queen Candace. The distance of five stadia from Jerusalem in 2 Maccabees 11:5, is too small (Cellarii *Notit.* 2, 565). The traditional *Beth-sur* of the Crusaders, near Bethlehem, where the fountain of St. Philip is pointed out (Cotovic. p. 247; Pococke, 2, 67; Maundrell, p. 116), cannot be the real place, for Eusebins places it much more to the south, and is in this supported by its history, which shows that it lay on what was the southern border of the Jordan in the time of the Maccabees, when the Idumaeans had taken possession of the southernmost part of the country and made Hebron their chief town., In those times, indeed, Beth-zur, or Bethsur, appears to have been the corresponding fortress on the Jewish side of the fountain to that

of Hebron on the side of Idumaea, standing at a short distance, and probably over against it, as many similar fortresses are found to do at the present day. Near Hebron there is another well, called *Bires-Sur*, which also gives name to the wady: this place may have been the ancient Beth-zur. However, here is no trace of ancient ruins (Robinson's *Researches*, 3, 14). M. De Saulcy states that he heard of a modern village, corresponding in name to Beth-Zur, lying a short distance to the west of the road, soon after he left Hebron in passing northward, opposite Halhul, but he did not visit it (*Narrative*, 1, 451). It is therefore nearly certain that Beth-zur is near the modern *ed-Dirweh*, notwithstanding the distance (about five Roman miles) of this latter place from Hebron; it has a ruined tower, apparently of the time of the Crusades, and close by, a fountain with ruins as of an ancient fortress, built of very large stones upon rocks hewn away to a perpendicular face (Robinson, *Researches*, 1, 320). Mr. Wolcott learned that this hill still retained among the natives the name *Beit-Sur* (*Bib. Sac.* 1843, p. 56). The recovery of the site of Beth-zur (Robinson's *Later Researches*, p. 277) explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beersheba and Hebron, which has always been the main approach to Jerusalem from the, south. A short distance from the tell, on which are strewn the remains of the town, is a spring, *Ain edh-Dhirweh*, which in the days of Jerome and later was regarded as the scene of the baptism of the eunuch by Philip. The tradition has apparently confounded this place with another Beth-zur (**Βεθσοῦρ**), which the *Onomasticon* (ut sup.) locates one mile from Eleutheropolis; it may be noticed that *Beitsr-* is not near the road to Gaza (<sup>4185</sup>Acts 8:26), which runs much more to the northwest. **SEE GAZA**. This identification of Beth-zur is adopted by Wilson (*Lands of the Bible*, 1, 386), and apparently coincides with that of Schwarz (*Palest.* p. 107).

### Betkius, Joachim

a German pastor, noted for fervent piety in a time of spiritual declension, was born in Berlin 1601, studied at Wittenberg, and was pastor of the village of Linum for 30 years. He died 1663. He was one of the few German pastors of his time (before the rise of Pietism [q.v.]) who preached and enjoyed a deep religious life. His favorite ejaculation was, "Lord, thou knowest that I love thee." He published *Christianismus Ethicus* (Berlin, 1633): — *Mysterium crucis* (Berlin, 1637): — *Sacerdotium*, i.e. *N.T. Kingly Priesthood* (Berlin, 1640, 4to): — *Mensio Christianismi et Ministerii Germanae* (Measure of the Christianity and Ministry of



Germany by the Christian standard; Berlin, 1648, 6th ed.): — Antichristenthum (Amst. 1650): — *Irenicum, seu fortitude pacis* (Amst. 1760): — *Excidium Germaniae* (Amst. 1766). He charged the religion of his age as being anti-Christian, partly from the faults and negligence of the pastors, and partly from the preaching of justification as if there were no sanctification. — Herzog, *Real-Encyclopadie*, 2, 123.

### Betogabris.

SEE *ELEUTHEROPOLIS*.

### Beto'lius

(**Βετόλιος**), a place of which 52 Jews that returned from Babylon were inhabitants (1 Esdras 5:21); evidently the BETHEL SEE *BETHEL* (q.v.) of the Hebrew texts (<sup><15128></sup>Ezra 2:28; <sup><16172></sup>Nehemiah 7:32).

### Betomas'them

(**Βαιτομασθαίμ**, Judith 15:4), of

### Betomes'tham

(**Βετομεσθαίμ**, Judith 4:6), a place mentioned only in the apocryphal book of Judith, as a town “over against Esdraelon, facing the plain that is near Dothaim” (Judith 4:6), and in the vicinity of “Bebai, Chobai, and Cola, in the coasts of Israel” (15:4). From the manner of its mention, it would seem to have been of equal importance with Bethulia (q.v.) itself, but it is doubtful whether it indicates any historical locality whatever. SEE *JUDITH*.

### Bet'onim

(Heb. *Betonim'*, **בֵּיתֹנִים**] *pistachio-nuts* [comp. the *botnim*, <sup><04611></sup>Genesis 43:11, and the Arabic *butm* = TEREBINTH]; Sept. **Βοτανίμ**), a town in the tribe of Gad, mentioned in connection with Ramath-mizpeh and Mahanaim (<sup><08335></sup>Joshua 13:26); probably identical with a ruined village *Batneh* (Robinson, *Researches*, 3, Append. p. 169), on Matthew Gilead, about five miles west of es-Salt (Van de Velde, *Map*).



## Betray

(παράδιδωμι), a term used especially of the act of Judas in delivering up his Master to the Jews (<sup><000></sup>Matthew 10:4; 27:4, etc.). *SEE JUDAS*. Monographs on several circumstances of the transaction have been written by Krackewitz (Rost. 1709), Oeder (in his *Miscell. Sacr.* p. 503-20), Opius (Kilon. 1710), Sommel (Lund. 1796), Gurlitt (Hamb. 1805).

## Betroth

(properly *vrā*; *arash'*, *μνηστεύομαι*). A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. *SEE ESPOUSE*. Among the Hebrews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early, as is still the case in Oriental countries, though it was not consummated by actual marriage until the spouse was at least twelve years of age. The betrothing was performed a twelvemonth or more before the marriage, either in writing, or by a piece of silver given to the espoused before witnesses, as a pledge of their mutual engagements. Sometimes a regular contract was made, in which the bridegroom always bound himself to give a certain sum as a portion to his bride. From the time of espousal, however, the woman was considered as the lawful wife of the man to whom she was betrothed: the engagement could not be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. Thus Mary, after she was betrothed to Joseph, might, according to the rigor of the law, have been punished if the angel of the Lord had not acquainted Joseph with the mystery of the incarnation (<sup><030></sup>Deuteronomy 28:30; <sup><074></sup>Judges 14:2, 8; <sup><018></sup>Matthew 1:18-21). *SEE MARRIAGE*.

## Betsel

*SEE ONION*.

## Betser

*SEE GOLD*.

## Between-the-Logs.

*SEE MISSIONS, METHODIST*.

## Beu'lah

(Heb. *Beulah*’,  $\text{הַיְוָה בְּיָמֶיךָ}$  *married*; Sept. paraphrases  $\text{οἰκουμένη}$ ) occurs in <sup>(~~2304~~)</sup>Isaiah 62:4, metaphorically of Judaea, as of a land desolated, but again filled with inhabitants, when “the land shall be married ( $\text{יְהוָה יְבָרַךְ}$ ),” referring to the return from Babylon; or it may be applied to the Jewish Church to denote the intimacy of its relation to God.

## Beushim

*SEE GRAPES, WILD.*

## Bevan, Joseph Gurney

one of the ablest writers of the Society of Friends. He is the author of a number of theological works, among which the following are the most important:

1. *A Refutation of some of the most modern Misrepresentations of the Society of Friends, commonly called Quakers, with a Life of James Nayler* (Lond. 1800): —
2. *The Life of the Apostle Paul* (Lond. 1807). The latter work is highly recommended in Horne’s *Introduction*, and the geographical notes are said to stamp a real value on the book.

## Bevans, John

a theological writer of the Society of Friends. He wrote: *A Defence of the Christian Doctrines of the Society of Friends against the Charge of Socinianism* (Lond. 1805): — *A brief View of the Doctrines of the Christian Religion as professed by the Society of Friends* (Lond. 1811): — *A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospel of St. Matthew and St. Luke* (Lond. 1822). The latter work is directed against the objections of the editors of the Unitarian version of the New Testament.

## Beverage

The ordinary drink of the Jews was water, which was drawn from the public wells and fountains (<sup>(~~4006~~)</sup>John 4:6, 7), and which was to be refused to no one (<sup>(~~4255~~)</sup>Matthew 25:35). Water also was the usual beverage of the Egyptians. Modern travelers attest that the water of the Nile, after it has

been deposited in jars to settle, is particularly wholesome and pleasant, and is drunk in large quantities; while that from the few wells which are to be met with in that country is seldom palatable, being unpleasant and insalubrious. When the modern inhabitants of Egypt depart thence for any time, they speak of nothing but the pleasure they shall find on their return in drinking the water of the Nile. The knowledge of this circumstance gives a peculiar energy to the words of Moses, when he announced to Pharaoh that the waters of the Nile should be turned into blood, even in the very filtering vessels; and that the Egyptians should “loathe to drink of the water of the river” (<sup><1077></sup>Exodus 7:17-19); that is, they should loathe to drink of that water which they used to prefer and so eagerly to long for. The common people among the Mohammedans drink water; the rich and noble drink a beverage called sherbet, which was formerly used in Egypt (<sup><1011></sup>Genesis 40:11), where something like our ale or beer, termed barley-wine, was also used, though probably not so far back as the time of Moses. The strong drink, *rkveshekar*’, or *σίκερα*, of <sup><1015></sup>Luke 1:15, mentioned <sup><1010></sup>Leviticus 10:9, means any sort of fermented liquors, whether prepared from corn, dates, apples, or any other kind of fruits and seeds. After the settlement of the Israelites in Canaan they drank wine of different sorts, which was preserved in skins. Red wine seems to have been the most esteemed (<sup><1033></sup>Proverbs 23:31). In the time of Solomon spiced wines were used, mingled with the juice of the pomegranate (<sup><2102></sup>Song of Solomon 8:2), and also with myrrh. Wine was also diluted with water, which was given to the buyer instead of good wine, and was consequently used figuratively for any kind of adulteration (<sup><2102></sup>Isaiah 1:22). Wine in the East was frequently diluted after it was bought, as may be inferred from two Arabic verbs, which still remain to indicate its dilution. From the pure wine there was made an artificial drink, */mje*; *chamets*’, which was taken at meals with vegetables and bread. It was also a common drink (<sup><1015></sup>Numbers 6:3), and was used by the Roman soldiers (<sup><1078></sup>Matthew 27:48). Medicated wines, it seems, were given to those who were to be crucified, in order to blunt the edge of pain and lessen the acuteness of sensibility, which may explain the passage in <sup><1073></sup>Matthew 27:34. *SEE WINE*.

The vessels used for drinking among the Jews were at first horns; but these were afterward used only for the purpose of performing the ceremony of anointing. The other drinking vessels were cups and bowls. See Cup. The cup was of brass covered with tin, in form resembling a lily, though sometimes circular; it is used by travelers to this day, and may be seen in

both shapes on the ruins of Persepolis. The bowl in form generally resembled a lily (<sup>40253</sup>Exodus 25:33), although it may have varied, for it had many names. Some had no cover, and were probably of a circular shape, as the Hebrew names seem to indicate. Bowls of this kind which belonged to the rich were, in the time of Moses, made of silver and gold, as appears from <sup>40084</sup>Numbers 7:84. The larger vessels from which wine was poured out into cups were called urns, bottles, small bottles, and a bottle of shell, **dKj kad**, with a small orifice. — Jahn, *Archeology*, § 144. **SEE DRINK.**

### Beveridge, Thomas H.

a Presbyterian divine, was born in March, 1830. He was the eldest son of Dr. Thomas Beveridge, professor in the Theological Seminary of the United Presbyterian Church in Xenia, Ohio. He graduated at Jefferson College, and was ordained to the ministry in 1853 by the Associate Presbytery of Philadelphia, and in Dec. 1854, installed pastor of the Third Associate congregation of Philadelphia. He was clerk of his presbytery from the time of his ordination, assistant clerk of the general assemblies of the United Presbyterian Church in 1859 and 1860, a member of the Board of Foreign Missions of his denomination, as also of the executive committee of the Presbyterian Historical Society. He was a man of fine literary attainments, and for several years the able editor of the *Evangelical Repository*, a United Presbyterian monthly. He died suddenly of congestion of the brain, Aug. 15, 1860. See *Evangel. Repository*, Sept. 1860.

### Beveridge, William, D.D.

bishop of St. Asaph, was born at Barrow, Leicestershire, in 1638. He was educated at Oakham, and entered the College of St. John, Cambridge, in May, 1653. He was not ordained until after the Restoration, an interval which he probably employed in the investigation of the subject to which the temper and tumult of the times directed so many others—the primitive records and history of the Church. He applied himself in the first instance to the Oriental languages; and his first publication, when he was only twenty years of age, was entitled *De Lilguarum Orientalium, etc., praestantia et usu, cum Grammatica Syriaca* (Lond. 1658, again in 1684, 8vo). In 1661 he was appointed to the vicarage of Ealing, and in 1672 to the living of St. Peter's, Cornhill. In 1669 he published *Institutt. Chronol. libri duo* (Lond. 1669, 4to). In 1681 he was made archdeacon of Colchester, and in 1691 he was offered the see of Bath and Wells, from

which Ken had been expelled by the government. This see Beveridge refused; but in 1704 he accepted that of St. Asaph, which he held till his death, March 5th, 1708. In every ecclesiastical station which he held he exhibited all the qualifications and virtues which ought to distinguish an ecclesiastic. He was a man of a very religious mind, and has been styled “the great reviver and restorer of primitive piety.” His profound erudition is sufficiently evidenced by his works, which include, besides those named above,

1. **Συνόδικον** *sive Pandectae Canonum SS. Apostolorum et Conciliorum, necnon canonicarum SS. Patrum epistolarum, cum scholas* (Oxf. 1672, 2 vols. fol.). Vol. 1 contains the *Prolegomena*, canons apostolical, and those of the ancient councils, together with the Commentaries of Balsamon, Zonaras, and Aristenes, in Greek and Latin, in double columns; the Arabic paraphrase of Joseph the Egyptian on the first four councils, and a translation by Beveridge. Vol. 2 contains the Canons of Dionysius, Peter of Alexandria, St. Gregory Thaumaturgus, St. Athanasius, St. Basil, and St. Gregory Nazianzen, together with the *Scholia* of the Greek Canonists, the *Syntagma* of Matthew Blastares, and the Remarks, etc., of Beveridge: —
2. *Codex Canonum Eccl. Primitivae vindicates et illustratus* (Lond. 1678): —
3. *An Explication of the Church Catechism* (5th ed. 1714, 12mo): —
4. *Private Thoughts* (Lond. 1709: written in his youth, but not printed until after his death): —
5. *Sermons* (2 vols. fol. 1720; and besides many other editions, in 1842, Oxf. 8vo): —
6. *Thesaurus Theologicus* (Lond. 1711, 4 vols. 8vo; Oxf. 1820, 2 vols. 8vo). His writings were collected into a new edition by T. Hartwell Horne (Lond. 1824, 9 vols. 8vo), also in a more complete edition in the “Anglo-Catholic Library” (Oxf. 1844-1848, 12 vols. 8vo).

### Beverley, John of

a celebrated English ecclesiastic of the 7th and 8th centuries. He was one of the first scholars of his age, having been instructed in the learned languages by Theodore, archbishop of Canterbury, and he was himself tutor of the Venerable Bede. The following works are attributed to him:

1. *Pro Luca Exponendo*, an essay toward an exposition of St. Luke, addressed to Bede: —
2. *Homiliae in Evangelia*: —
3. *Epistolae ad Herebaldum, Andenum, et Bertinum*:
4. *Epistolae ad Holdam Abbatissam*.

He was advanced to the see of Haguétold, or Hexham, by Alfred, king of Northumberland; and on the death of Bosa, archbishop of York, in 687, he was translated to the vacant see. In 704 he founded a college at Beverley for secular priests. In 717 he retired from his archiepiscopal functions to Beverley, where he died, May 7th, 721. Fuller, *Worthies; Engl. Cyclopaedia*.

## Bewitch

signifies to deceive and lead astray by juggling tricks and pretended charms (<sup><48B></sup>Acts 8:9, 11), where the Greek verb ἐξίστημι means literally to *put out* of one's self, to be out of one's mind. *SEE SIMON (MAGUS)*. The word used by the apostle, in the passage <sup><88B></sup>Galatians 3:1, "O foolish Galatians, who hath bewitched you?" is βασκάνω, which may be understood to mislead by pretences, as if by magic arts, *to fascinate*. *SEE SORCERY*.

When Christianity was first promulgated, the nations under the dominion of the Romans, which comprehended the larger part of the civilized world, were greatly addicted to mysterious practices, supposing that there existed in nature certain influences which they could control and manage by occult signs, expressed in different ways and on different materials, and among the nations most notorious for these opinions were the Jews and the Egyptians. It is not, therefore, surprising that some should have brought with them and engrafted on Christianity such opinions and practices as they had formerly entertained. Accordingly, we see that the apostles found it necessary very early to guard their converts against such persons, cautioning them to avoid "profane and vain babblings and oppositions of science, falsely so called" (<sup><54B></sup>1 Timothy 6:20); and in several other passages there are evident allusions to similar errors among the first professors of Christianity. Nor did the evil cease as the doctrines of the Gospel expanded themselves: a number of persons in succession, for two centuries afterward, are recorded as distinguished leaders of these wild opinions, who mixed up the sacred truths of the Gospel with the fantastic

imaginations of a visionary science. *SEE POSSESSED (WITH A DEVIL); SEE SUPERSTITION.*

### Bewley, Anthony

one of the Methodist antislavery martyrs of America, was born in Tennessee, May 22, 1804. In 1829 he was admitted on trial for the Methodist ministry in the Tennessee Conference, and in 1843 he entered the Missouri Conference. On the division of the Methodist Episcopal Church in 1844 on the slavery question, Mr. Bewley refused to join the Missouri Conference in its secession, and preached for several years independently, supporting himself and his family by the labor of his own hands. Other preachers, faithful to the Church, gathered about him, and he was, by common consent, their “presiding elder.” In 1848 the Methodist Episcopal Church in Missouri was reorganized, and Mr. Bewley entered its service. Persecution of the “abolitionist” preachers sprang up every where in the South-west, fomented by politicians of the slaveholding class. But Mr. Bewley held on his way, and in 1858 was appointed to Texas. He was compelled by violence to leave his work, but returned to it in 1860. His friends sought to dissuade him, but his reply was to all, “Let them hang or burn me on my return if they choose, hundreds will rise up out of my ashes.” Accordingly he and his family, including his two sons-in-law, one of whom lived in Kansas and the other in Missouri, returned to Texas. Within a few weeks an increased excitement broke out, when he was threatened anew by the people, and he concluded to leave Texas, believing he could do no good there; for, as mob law had been established by the Legislature, he remembered the injunction of our Lord, “When they persecute you in one city, flee to another.” After his departure a reward of \$1000 was offered for his capture. He was taken in Missouri in September, 1860, and carried back to Texas, and hanged on a tree at Fort Worth by the mob, on Sept. 13, 1860. — *Methodist Quarterly Review*, Oct. 1863, p. 626.

### Bewray

(in <sup>234B</sup>Isaiah 16:3, **hl ʕ**; *galah*’, to *reveal*, or disclose, as elsewhere rendered; in <sup>1924</sup>Proverbs 29:24, **dgn**; *nagad*’, to *tell*, as elsewhere; in <sup>1276</sup>Proverbs 27:16, **arq**; *kara*’, to *call*, i.e. proclaim, as elsewhere; in <sup>41573</sup>Matthew 26:73, **ποιέω δῆλον**, to *make evident*), an old English word equivalent to “BETRAY.”

## Bexley, Lord (Nicholas Vansittart)

was the son of Henry Vansittart, Esq., governor of Bengal. He was born April 29, 1766, was educated at Oxford, and was called to the bar at Lincoln's Inn in 1791. He entered Parliament for Hastings in 1796. In 1801 he was sent to Denmark as minister plenipotentiary, and after his return he was appointed secretary of the treasury in Ireland, and in 1805 secretary to the lord lieutenant, and also a member of the Privy Council. He was chancellor of the exchequer under Lord Liverpool until January, 1823, when he was raised to the peerage under the title of Lord Bexley, of Bexley, Kent. Lord Bexley was a constant supporter of many of the great religious institutions of our age. He was a liberal contributor to the Religious Tract Society, and his services to the British and Foreign Bible Society, especially amid its early difficulties, were of preeminent value. On the decease of Lord Teignmouth, February, 1834, he was chosen by the unanimous vote of the committee President of the Bible Society, an office which he held until his death in 1850, giving constant attention to the interests of the institution. A few weeks before his decease he presented to it a donation of £1000. — Timpson, *Bible Triumphs*, p. 379.

## Beyond

The phrase "beyond Jordan" (ἄνω ἡμερῶν τοῦ Ἰορδάνου) frequently occurs in the Scriptures, and to ascertain its meaning we must, of course, attend to the situation of the writer (see Kuinöl, *Comment.* in ~~John~~ John 1:28). With Moses it usually signifies the country on the western side of the river, as he wrote upon its eastern bank (~~Genesis~~ Genesis 1:10, 11; ~~Deuteronomy~~ Deuteronomy 1:1, 5; 3:8, 20; 4:46); but with Joshua, after he had crossed the river, it means the reverse (~~Joshua~~ Joshua 5:1; 12:7; 22:7). In ~~Matthew~~ Matthew 4:15, it means "by the side of the Jordan." *SEE ATAD.*

## Beyrout.

*SEE BERYTUS.*

## Beytsah.

*SEE MISHNA.*



## Beza (Theodore De Beze)

one of the most eminent of the Reformers, the friend and coadjutor of Calvin, was born at Vezelai, in the Nivernais, June 24, 1519. He passed the first years of his life with his uncle, Nicholas de Beza, counsellor in the Parliament of Paris, who sent him, before he was ten years old, to study at Orleans, where his preceptor was Melchior Wolmar, a convert to Protestantism. Beza accompanied Wolmar to the University of Bourges, and remained, in the whole, for seven years under his tuition. During this time he became an excellent scholar, and he afterward acknowledged a deeper obligation to his tutor for having “imbued him with the knowledge of true piety, drawn from the limpid fountain of the Word of God.” In 1535 Wolmar returned to Germany, and Beza repaired to Orleans to study law; but his attention was chiefly directed to the classics and the composition of verses. His verses, published in 1548, under the title, *Juvenilia*, were chiefly written during this period of his life, and their indecency caused him many a bitter pang in after life. Beza obtained his degree as licentiate of civil law in 1539, upon which he went to Paris, where he spent nine years. He was young, handsome, and of ample means; for, though not in the priesthood, he enjoyed the proceeds of two good benefices, amounting, he says, to 700 golden crowns a year. The death of a brother added to his income, and an uncle, who was abbot of Froidmond, expressed an intention of resigning that preferment, valued at 15,000 livres yearly, in his favor. Thus, in a city like Paris, he was exposed to strong temptation, and his conduct has incurred great censure. That his life was grossly immoral he denies; but he formed a private marriage with a woman of birth, he says, inferior to his own. He was to marry her publicly as soon as the obstacles should be removed, and, in the mean time, not to take orders, a thing entirely inconsistent with taking a wife. Meanwhile his relatives pressed him to enter into the Church; his wife and his conscience bade him avow his marriage and his real belief; his inclination bade him conceal both and stick to the rich benefices which he enjoyed; and in this divided state of mind he remained till illness brought him to a better temper. On his recovery he fled to Geneva, at the end of October, 1548, and there publicly solemnized his marriage and avowed his faith. After a short residence at Geneva, and subsequently at Tubingen, Beza was appointed Greek professor at Lausanne. During his residence there he took every opportunity of going to Geneva to hear Calvin, at whose suggestion he undertook to complete Marot’s translation of the Psalms into French

verse. Marot had translated 50, so that 100 Psalms remained: these were first printed in France, with the royal license, in 1561. Beza, at this time, employed his pen in support of the right of punishing heresy by the civil power. His treatise *De Haereticis a Civili Magistratu puniendis* is a defense of the execution of Servetus at Geneva in 1553. Beza was not singular in maintaining this doctrine; the principal churches of Switzerland, and even Melancthon, concurred in justifying by their authority that act which has been so fruitful of reproach against the party by whom it was perpetrated. His work *De Jure Magistratum*, published at a much later time in his life (about 1572), presents a curious contrast to the work *De Haereticis*, etc. In this later work he asserted the principles of civil and religious liberty, and the rights of conscience; but, though he may be considered as before most men of his age in the boldness of his opinions as to the nature of civil authority, his views of the sovereign power are confused and contradictory. During his residence at Lausanne, Beza published several controversial treatises, which his biographer, Antoine la Faye, confesses to be written with a freer pen than was consistent with the gravity of the subject. To this part of Beza's life belongs the translation of the N.T. into Latin, completed in 1556, and printed at Paris by R. Stephens in 1557. It contains the commentary of Camerarius, as well as a copious body of notes by the translator himself. For this edition he used a manuscript of the four Gospels, which in 1581 he gave to the University of Cambridge. It is generally known as Beza's Codex, and a facsimile edition of it was published in 1793. After ten years' residence at Lausanne, Beza removed to Geneva in 1559, and entered into holy orders. At Calvin's request he was appointed to assist in giving lectures in theology; and when the University of Geneva was founded he was appointed rector upon Calvin declining that office. At the request of some leading nobles among the French Protestants, he undertook a journey to Nerac in hope of winning the King of Navarre to Protestantism. His pleading was successful, and he remained at Nerac until the beginning of 1561, and, at the King of Navarre's request, attended the Conference of Poissy, opened in August of that year, in the hope of effecting a reconciliation between the Catholic and Protestant churches of France. Beza was the chief speaker on behalf of the French churches. He managed his cause with temper and ability, and made a favorable impression on both Catherine of Medicis and Cardinal Lorraine, who said, "I could well have wished either that this man had been dumb or that we had been deaf." Catharine requested him to remain in France on the plea that his presence would tend to maintain tranquillity, and that his

native country had the best title to his services. He consented, and after the promulgation of the edict of January, 1562, often preached publicly in the suburbs of Paris. He soon after greatly distinguished himself at the Conference of St. Germain, where the queen-mother summoned a number of Romanist and Protestant divines to discuss the subject of images. In a memorial to the queen, he discussed the question with a force and vigor never surpassed. "In reply to the customary argument that honor is not directed to the image, but to that which the image represents, Beza triumphantly inquired (and the inquiry has never yet been answered) why then is any local superiority admitted? Why is one image considered more holy and more potent than another? Why are pilgrimages made to distant images, when there are others, perhaps of far better workmanship, near at hand? Again, is it tolerable that in a Christian Church an image of the Virgin Mary should be addressed in terms appropriate solely to the Almighty Father, *'omnibus es omnia!'* If the Virgin were yet alive and on earth, how would the humility and lowliness of heart, which she ever so conspicuously evinced, be shocked by the hourly impious appeals to her supposed maternal authority over her blessed Son: *'Roga Patrem, jube Natum!'* *'Jure Matris impera!'* Then, adverting to the reputed miracles performed by images, he contended that, by the evidence of judicial inquiries, most of them had been indisputably proved impostures; and even with regard to such as remained undetected, it was detracting honor from God, the sole author of miracles, to attribute any hidden virtue or mystic efficacy to wood or stone. Passing on to a review of the long controversy about images maintained in the Greek Church, he concluded by affirming that not less idolatry might be occasioned by crucifixes than by images themselves. The propositions appended to this document were that images should be altogether abolished; or, if that measure were thought too sweeping, that the king would consent to the removal of all representations of the Trinity or its separate Personages; of all images which were indecorous, as for the most part were those of the Virgin; of such as were profane, as those of beasts and many others, produced by the fantastic humors of artists; of all publicly exhibited in the streets, or so placed at altars that they might receive superstitious veneration; that no offerings or pilgrimages should be made to them; and finally, that crucifixes also should be removed, so that the only representation of the passion of our Lord might be that lively portrait engraved on our hearts by the word of Holy Scripture.

“Beza had converted the king of Navarre so far as to make him a partisan of Calvinism; but the royal convert remained as profligate when a Calvinist as he had been when he professed Romanism, and the court soon found means to bring him back once more to the established church. His hostility to Beza was shown at an audience Beza had with the queen-mother, when deputed by the Huguenot ministers to lay their complaint before her with reference to the violations which had occurred of the edict of January, to which allusion has been made before. The king of Navarre, sternly regarding Beza, accused the Huguenots of now attending worship with arms. Beza replied that arms, when borne by men of discretion, were the surest guarantee of peace; and that, since the transactions at Vassy (where a fracas had taken place between the retainers of the duke of Guise and a Huguenot congregation, the duke’s people being the aggressors), their adoption had become necessary till the Church should receive surer protection—a protection which he humbly requested, in the name of those brethren who had hitherto placed so great dependence on his majesty. The cardinal of Ferrara here interrupted him by some incorrect representation of the tumult at St. Medard, but he was silenced by Beza, who spoke of those occurrences as an eye-witness, and then reverted to the menacing advance of the duke of Guise upon Paris. The king of Navarre declared with warmth that whoever should touch the little finger of ‘his brother,’ the duke of Guise, might as well presume to touch the whole of his own body. Beza replied with gentleness, but with dignity; he implored the king of Navarre to listen patiently, reminded him of their long intercourse, and of the special invitation from his majesty in consequence of which he had returned to France in the hope of assisting in its pacification. ‘Sire,’ he concluded in memorable words, ‘it belongs, in truth, to the church of God, in the name of which I address you, to *suffer* blows, not to *strike* them. But at the same time let it be your pleasure to remember that THE CHURCH IS AN ANVIL WHICH HAS WORN OUT MANY A HAMMER.’ Well would it have been if Beza and his partisans had always remembered this, and, instead of taking up arms to defend their cause, had maintained it like the primitive Christians by patient suffering. Perhaps they would then have led to the gradual reformation of the Church of France, whereas now they took the sword, and perished by the sword. Each party armed. With the leaders of the Protestants Beza acted, and he was kept by the prince of Conde near his person; but the leaders, for the most part, abstained from encouraging the cruelties of their followers, although they excited the people to rise up in arms against the government. Beza continued with the insurgents,

following the prince of Conde in all his marches, cheering him by his letters when in prison, and reanimating the Huguenots in their defeats, until his career as a herald of war was terminated by the battle of Dreux. At that battle, fought on the 19th of December, 1562, in which the Huguenots were defeated, Beza was present; but he did not engage in the battle, he was merely at hand to advise his friends.

‘In the following February the duke of Guise, the lieutenant general of the kingdom, was assassinated before Orleans. When the assassin was seized, he accused Beza, among other leading Huguenots, as having been privy to his design. Beza declared that, notwithstanding the great and general indignation aroused against the duke of Guise on account of the massacre at Vassy, he had never entertained an opinion that he should be proceeded against otherwise than by the methods of ordinary justice. He admitted that since the duke had commenced the war, he had exhorted the Protestants, both by letters and sermons, to use their arms, but he had at the same time inculcated the utmost possible moderation, and had instructed them to seek peace above all things next to the honor of God.’

After the peace of 1563, Beza returned to Geneva, and in 1564, upon the death of Calvin, was called to succeed to all his offices. Beza did not return to France till 1568, when he repaired to Vezelai on some family business. He visited his native country again to attend and preside over a Huguenot synod which assembled at La Rochelle in 1571. Never had any Huguenot ecclesiastical meeting been attended by so many distinguished personages as graced this synod. “There were present,” says the report of its acts, “Joane, by the grace of God, queen of Navarre; the high and mighty prince Henry, prince of Navarre; the high and mighty prince Henry de Bourbon, prince of Conde; the most illustrious prince Louis, count of Nassau; Sir Gaspar, count de Coligni; the admiral of France, and divers other lords and gentlemen, besides the deputies who were members of the Church of God.” At this assembly the Huguenot confession of faith was confirmed, and two copies of it were taken, one of which was deposited at Rochelle, the other in the archives of Geneva. After the execrable massacre of St. Bartholomew’s Eve, Beza honorably exerted himself to support those of the French whom the fear of death drove from their native land; he interested in their behalf the princes of Germany. He also founded a French hospital at Geneva.

In 1572 he assisted at an assembly of the Huguenots at Nismes, where he opposed John Morel, who desired to introduce a new discipline. The prince of Conde caused him to come to him at Strasburg in the year 1574, to send him to prince John Casimir, administrator of the palatinate. In 1586 he was employed in the conference of Montbeliard against John Andreas, a divine of Tubingen. He died at the age of eighty-six, October 13th, 1605. Among his numerous works may be specified—

1. *Confessio Christianae fidei* (1560): —
2. *Histoire Ecclesiastique des Eglises Reformees du royaume de France*, from 1521 to 1563 (1580, 3 vols. 8vo): —
3. *Icones virorum illustrium* (1580, 4to): —
4. *Tractatio de repudiis et divortiiis, accedit irtractatus de polygamia* (Geneva, 1590, 8vo): —
5. *Novum D. N. Jesu Christi Testamentum* (often reprinted): —
6. *Annotationes ad Novum Testamentum* (best edition that of Cambridge, 1642, fol.).

Beza was a man of extraordinary quickness and fertility of intellect, as well as of profound and varied learning. His life has been often written, e.g. by Bolzec (Paris, 1577); Taillepied (Paris, 1577); Zeigenbein (Hamb. 1789); Schlosser (Heidelb. 1809); the latest and most elaborate is *Theodor Beza nach handschriftlichen und anderen gleichzeitigen Quellen*, by Professor Baum, of Strasburg (1843-1851, 2 vols.), but it only extends to 1563. See also Haag, *La France Protestante*, 2, 259-284. Perhaps no one of the reformers has been more foully and constantly calumniated by the Romanists than Beza.

Beza took a lively interest in the affairs of the Church of England, and his letters were (and still are) very unpalatable to the High-Church party there. Dr. Hook quotes largely from his letters to Bullinger and “Grindal to prove that Beza “regarded the Church of England in Elizabeth’s time as Popish.” In his letter to Grindal, dated June 27, 1566, he complains that he has heard of “divers ministers discharged their parishes by the queen, the bishops consenting, because they refused to subscribe to certain new rites; and that the sum of the queen’s commands were, to admit again not only those garments, the signs of Baal’s priests in popery, but also certain rites,

which also were degenerated into the worst superstitions — as the signing with the cross, kneeling in the communion, and such like; and, which was still worse, that women should baptize, and that the queen should have a power of superintending other rites, and that all power should be given to the bishop alone in ordering the matters of the Church; and no power, not so much as that of complaining, to remain to the pastor of each church; that the queen's majesty, and many of the learned and religious bishops, had promised far better things; and that a great many of those matters were, at least as it seemed to him, feigned by some evil-meaning men, and wrested some other way; but withal he beseeched the bishop that they two might confer a little together concerning these things. He knew, as he went on, there was a twofold opinion concerning the restoration of the Church: first, of some who thought nothing ought to be added to the apostolical simplicity; and so that, without exception, whatsoever the apostles did ought to be done by us; and whatsoever the Church that succeeded the apostles added to the first rites were to be abolished at once; that, on the other side, there were some who were of opinion that certain ancient rites besides ought to be retained, partly as profitable and necessary, partly, if not necessary, yet to be tolerated for concord sake; that he himself was of opinion with the former sort; and, in fine, that he had not yet learned by what right (whether one looks into God's Word or the ancient canons) either the civil magistrate of himself might super-induce any new rites upon the churches already constituted, or abrogate ancient ones; or that it was lawful for bishops to appoint any new thing without the judgment and will of their presbytery." — Eng. *Cyc.*; *Bib. Sac.* 1850, p. 501; Cunningham, *Reformers*, Essay 7 (Edinb. 1862, 8vo); Hook, *Eccles. Biog.* 2, 384 sq.

## Beza's MS

*SEE CAMBRIDGE MANUSCRIPT.*

## Be'zai

(Heb. *Betsay'*, **yxBe** probably the same name as BESAI; Sept. **Βασσού**, **Βασί**, and **Βησεΐ**, v. r. **Βασσής**, **Βεσεΐ**, and **Βησί**), the head of one of the families who returned from the Babylonian captivity to the number of 324, including himself (<sup><15217></sup>Ezra 2:17; <sup><16723></sup>Nehemiah 7:23). B.C. 536. He was perhaps one of those that sealed the covenant (<sup><16108></sup>Nehemiah 10:18). B.C. 410.

## Bezal'eel

(Heb. *Betsalel'*, **ל אֶלְיָאֵל**) in [otherwise *son of*, q. d. **A`B**] the *shadow of God*, i.e. under his protection; Sept. Βεσελεήλ v. r. [in Ezra] Βεσελήλ and Βεσσελήλ), the name of two men.

**1.** The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (<sup><0300></sup>Exodus 31:2; 35:30; 37:1; <sup><4006></sup>2 Chronicles 1:5). B.C. 1657. His charge was chiefly in all works of metal, wood, and stone, Aholiab being associated with him for the textile fabrics; but it is plain from the terms in which the two are mentioned (36:1:2; 38:22), as well as from the enumeration of the works in Bezaleel's name in 37 and 38, that he was the chief of the two, and master of Aholiab's department as well as his own. Bezaleel was of the tribe of Judah, the son of Uri, the son of Hur (or Chur). Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (<sup><0320></sup>1 Chronicles 2:20, 50), and one of his sons, or descendants (comp. <sup><0800></sup>Ruth 4:20), was Salma or Salmon, who is handed down under the title of "father of Bethlehem," and who, as the great-grandfather of Boaz, was the direct progenitor of king David (<sup><0351></sup>1 Chronicles 2:51, 54; <sup><0802></sup>Ruth 4:21). **SEE BETHLEHEM; SEE HUR.**

**2.** One of the sons of Pahath-moab, who divorced the foreign wife whom he had taken after the exile (<sup><4500></sup>Ezra 10:30). B.C. 458.

## Be'zek

(Heb. id. **קזב**, *lightning*; Sept. Βέζεκ and Βεζεκ), the name apparently of two places in Palestine.

**1.** The residence of Adoni-bezek, i.e. the "lord of Bezek" (<sup><0306></sup>Judges 1:5), in the "lot (**ל רֶשֶׁת**) of Judah" (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been in the mountains ("up"), not far from Jerusalem (ver. 7); possibly on the eminence near *Deir el-Ghafir*, marked by Van de Velde (*Map*) at four miles S.W. of Bethlehem (comp. Robinson, *Researches*, 2, 337, 338). Sand (*Itiner.* p. 182) mentions a village *Bezek* two miles west of the site of Beth-zur, but this lacks confirmation. Others propose other identifications, even the *Bezetha* on the north of Jerusalem. **SEE BEZETH.**



2. The rendezvous where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-gilead (<sup><9118></sup>1 Samuel 11:8). From the terms of the narrative this cannot have been more than a day's march from Jabesh, and was therefore doubtless somewhere in the center of the country, near the Jordan valley. In accordance with this is the mention by Eusebius and Jerome (*Onomast.* s.v. **Βεζέκ**, *Bezech*) of two places of this name seventeen miles from Neapplis (Shechem), on the road to Bethshean. This would place it at *Khulat-Maleh*, on the descent to the Jordan, near Succoth. The Sept. inserts **ἐν Βαμά** after the name, possibly alluding to some "high place" at which this solemn muster took place. This Josephus gives as *Bala* (**Βαλά**, *Ant.* 6, 5, 3). Schwarz (*Palest.* p. 158) says that "Bezek is the modern village *Azbik*, five English miles south of Bethshean;" but no other traveler speaks of such a name.

### Be'zer

(Heb. *Be'tser*, **רזב**, *ore* of gold or silver, as in <sup><9701></sup>Psalms 76:13), the name of a place and also of a man.

1. (Sept. **Βοσόρ** or **βόσορ**.) A place always called Bezer in the wilderness" (**רזב** **מב**), being a city of the Reubenites, with "suburbs," in the *Mishor* or downs, set apart by Moses as one of the three cities of refuge on the east of the Jordan (<sup><1043></sup>Deuteronomy 4:43; <sup><1018></sup>Joshua 20:8), and allotted to the Merarites (<sup><1015></sup>Joshua 21:36; <sup><1068></sup>1 Chronicles 6:78). In the last two passages the exact specification, **רזב** **מב** "in the plain country," of the other two is omitted, but traces of its former presence in the text in <sup><1016></sup>Joshua 21:16 are furnished us by the reading of the Sept. and Vulg. (**τὴν Βοσόρ ἐν τῇ ἐρημῷ, τὴν ἰν ἰὼ** Alex. **Μισὼρ**] **καὶ τὰ περὶσπόρια**; *Bosor in solitudine, Misor et Jaser*). Bezer may be the BOSOR (q.v.) of 1 Maccabees 5:26, 36. Reland rashly identifies it with the *Bozra* of Arabia Deserta (*Palaest.* p. 661); and Schwarz (*Palest.* p. 229) makes it to be a Talmudical *Kenathirin* (**ryrtnk**), which he finds in "an isolated high mound called *Jebel Kuwetta*, S.E. of Aroer, near the Armon," meaning doubtless *Jebel Ghuweith*, which lies entirely without the bounds of Reuben. Bezer seems to correspond in position and name with the ruined village *Burazin*, marked on Van de Velde's *Map* at 12 miles N. of E. from Heshbon (comp. Robinson, *Researches*, 3, Append. p. 170).

2. (Sept. Βασάρ v. r. Βασάν.) The sixth named of the eleven sons of Zophah, of the descendants of Asher (<sup><1373></sup>1 Chronicles 7:36). B.C. post 1658.

### Be'zeth

(Βηζέθ), a place at which Bacchides encamped after leaving Jerusalem, and where there was a ' great pit' (τὸ φρέαρ τὸ μέγα, 1 Maccabees 7:19). By Josephus (*Ant.* 12, 10, 2) the name is given (in the account parallel with 1 Maccabees 9:4) as "the village Beth-zetho" (κώμη Βηθζηθὸ λεγομένη), which recalls the name applied to the Mount of Olives in the early Syriac recension of the N.T. published by Mr. Cureton-Beth-Zaith (which, however, is simply a translation of the name = Hebrew *tyzi tyBe olive-house*). The name may thus refer either to the main body of the Mount of Olives, or to the eminence opposite it to the north of Jerusalem, which at a later period was called BEZETHA *SEE BEZETHA* (q.v.). Pococke (*East*, II, 1, 19) speaks of seeing "a long cistern" in this quarter of the city, and several tanks are delineated here on modern plans of Jerusalem.

### Bezetha

(Βεζεθά), the name of the fourth hill on which a part of Jerusalem was built, situated north of Antonia, from which it was separated by a deep fosse, but not enclosed till the erection of the third wall by Agrippa, according to Josephus (*War*, 5:4, 2), who interprets the name as equivalent to "New City" (καινὴ πόλις), perhaps regarding it as the Hebrews *tyBe hvdj* } but as this can hardly be considered a representative of the name, and as Josephus elsewhere (*War*, 2, 19, 4) seems expressly to distinguish Bezetha from Caenopolis or the New City (τὴν το Βεζεθάν προσαγορευομένην καὶ τὴν Καινόπολιν, unless, as Reland suggests, *Palest.* p. 855, we should read τὴν καὶ Καινόπολιν, making them identical), we may perhaps better adopt the derivation given above under the BEZETH *SEE BEZETH* (q.v.) of 1 Maccabees 7:19. The general position of the hill is clear; but it has been nevertheless disputed whether it should be regarded as the eminence north of the present Damascus gate (Robinson, *Bibl. Res.* 1, 392; *Bib. Sac.* 1846, p. 438 sq.) or (as is more probable) that immediately north of the present Haram enclosure (Williams, *Holy City*, 2, 50). *SEE JERUSALEM*.

## Beziers

one of the earliest episcopal sees in France. Quite a number of synods have been held at Beziers: A.D. 356, on account of the Arians; 1234 and 1243, against the Albigenses; and in 1279, 1299, and 1351, on account of other ecclesiastical controversies. Bi'atas (Φιαθάς v. r. Φαλίας, Vulg. *Philiat*), one of the Levites that expounded the law to the Jews at Jerusalem as read by Ezra (1 Esdras 9:48); evidently a corruption for the PELALIAH *SEE PELALIAH* (q.v.) of the genuine text (<sup>1887</sup>Nehemiah 8:7). Biathanati (from Βία, *violence*, and θάνατος, *death*). Among other reproachful epithets applied by the pagans to Christians in the first centuries we find *Biathanati*, self-murderers, imposed in consequence of their contempt of death, and cheerful endurance of all kinds of suffering for Christ's sake. We also meet with the term *Biothanati* (βίος, *ife*), men who expect to live after death. The enemies of the Christians might employ this phrase to ridicule the doctrine of the resurrection of the dead. It is recorded in Bede's *Martyrology* that when the seven sons of Symphorosa were martyred under Hadrian, their bodies were cast into one pit together, which the temple-priests named from them *Ad septem Biothanatos*. — *Bingham, Orig. Eccles.* bk. i, ch. ii, § 8; *Farrar, Eccles. Dict.* s.v.

## Bibbighaus, Henry, D.D.

a minister of the German Reformed Church, was born in Bucks County, Penn., Aug. 2d, 1777. He was first merchant, then farmer; later, organist, and teacher of a parochial school in Philadelphia. He studied theology privately; was licensed and ordained in 1824, in the forty-eighth year of his age. He became pastor of the German Reformed Salem Church, Philadelphia, where he continued to labor with great zeal and success till his death, Aug. 20th, 1851. He is remembered as a mild, modest, venerable father in the Church. He was a good preacher, a faithful pastor, and always exerted a strong and happy influence in the judicatories of the Church. He preached only in the German language.

## Bibbins, Elisha

a Methodist Episcopal minister, n was born in Hampton, N. Y., July 16, 1790; was converted November 8, 1805; was licensed to preach in January, 1812, and was admitted on trial in the Genesee Conference in July of the same year. He was for twelve years of his ministry in the effective ranks, three years a supernumerary, and thirty-two years a superannuated

preacher. Mr. Bibbins was a man of good natural abilities. His powers of perception were quick, and his reasoning faculties vigorous. His sensibilities were strong and well disciplined. He had a strong sense of the ludicrous. He was always in earnest, a quality which gave almost overwhelming power to his sermons, exhortations, and prayers. He was a good theologian, but a better preacher. In his best moods he poured out a torrent of eloquence which was very effective. He was a man of noble impulses, of a genial nature, of a lofty spirit, of a strong will, and of inexhaustible patience. He died at Scranton, Penn., on the 6th of July, 1859, of disease of the heart. — Peck, *Early Methodism* (N. Y. 1860, 12mo, p. 489).

### Bibbins, Samuel

a Methodist Episcopal minister, one of the fathers of the Black River Conference. He was born about 1768, preached for about fifty years, and died in Brutus, N. Y., Jan. 6, 1836. “As a preacher he was eminently owned of God,” and revivals generally attended his ministry. His death was especially triumphant. — *Minutes of Conferences*, 2, 410.