

A
POCKET DICTIONARY
OF THE
HOLY BIBLE.

CONTAINING,
A HISTORICAL AND GEOGRAPHICAL ACCOUNT
OF THE
PERSONS AND PLACES MENTIONED IN THE
OLD AND NEW TESTAMENTS:

AND ALSO
A Description of other objects, Natural, Artificial, Civil, Religious,
and Military; together with a copious reference to Texts
of Scripture under each important word.

PREPARED FOR THE AMERICAN S. S. UNION, AND
ADAPTED TO GENERAL USE.

BY ARCHIBALD ALEXANDER, D. D.
¹¹
*Professor of Didactic and Polemic Theology in the Theologi-
cal Seminary at Princeton, New Jersey.*

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Eastern District of Pennsylvania, to wit;

BE IT REMEMBERED, That on the third day of December in the fifty-fourth year of the Independence of the United States of America, A. D. 1829, PAUL BECK, Jun. Treasurer in trust for the American Sunday School Union, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Pocket Dictionary of the Holy Bible. Containing, a historical, and geographical account, of the persons and places mentioned in the Old and New Testaments: and also a description of other objects, Natural, Artificial, Civil, Religious, and Military; together with a copious reference to texts of Scripture under each important word. Prepared for the American S. S. Union, and adapted to general use. By Archibald Alexander, D. D. Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, New Jersey. Revised by the Committee of Publication."

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act Supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching Historical and other Prints."

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PREFACE.

THE usefulness of a Dictionary of the Bible, judiciously compiled, is too evident to need proofs. A work of this kind furnishes that facility of information which is adapted to the circumstances of most readers who have not time to turn over large books; but by means of a book of this sort, they can obtain the knowledge which they need, while the desire of information is felt.

The *American Sunday-School Union*, whose great object is to promote an acquaintance with the Bible, have desired for sometime to furnish a concise book of reference of this description; and a copy of Gurney's Dictionary of the Bible being obtained by the Committee of Publication, they requested the subscriber to prepare it for this purpose. On examination of the volume, he found it to be only an abridgment of *Brown's Dictionary of the Bible*, which has been long in the hands of the Christian public. Taking the original work, therefore, as his guide, and availing himself of aid from various sources, particularly *Mansford's Scripture Gazetteer*, and *Harris's Natural History of the Bible*, he has endeavoured to improve the work, and render it more suitable for the end contemplated by the Society. With this view, a large number of WORDS, with their explanations, have been entirely omitted, while in other cases the article has been written over again, or greatly modified by the addition of new paragraphs.

In every instance the expunged matter has been deemed superfluous, irrelevant, or erroneous; and it is believed that the additions will be found more accordant with the present improved state of geographical, philosophical, and chemical knowledge than the matter contained in the original work.

The theological opinions have been left untouched.—The doctrinal sentiments expressed, it is believed, are purely evangelical; and seldom will the humble Christian meet with any thing which will not accord with his own views and feelings. The characteristic of the style is plainness—certainly it has no claim to elegance, which our author never studied in any of his writings. But let it be remembered that the water of life is not less sweet and vivifying conveyed through an earthen rather than a golden conduit; and that glass unpainted and without ornament transmits the rays of light most perfectly.

That this little volume may be extensively useful, especially to the rising generation, for whose benefit it is more particularly intended, is the earnest wish, and sincere prayer of their friend,

A. ALEXANDER

Princeton, N. J. Dec. 1829

DICTIONARY

OF THE

HOLY BIBLE.

AAR

AARON, a Levite, the son of Amram, and brother of Moses and Miriam. He was born in the year of the world 2430, about a year before Pharaoh ordered the male infants of the Hebrews to be slain. When he was grown up he married Elisheba, the daughter of Aminidab, a chief prince of the tribe of Judah, and had by her four sons, Nadab and Abihu, Eleazar and Ithamar, Exod. vi. 20, 23. He was a holy and compassionate man, an excellent speaker, and appointed of God to be spokesman for his brother Moses to Pharaoh and the Hebrews; *id.* iv. 14—16. Along with his brother, he intimated God's gracious purpose of their speedy deliverance to his distressed kinsmen: and in the name of God, demanded of Pharaoh an immediate allowance for them, to go into the wilderness of Arabia, to serve the Lord their God. Pharaoh ordered Aaron and Moses to be gone from his presence, and increased the Hebrew servitude, denying them straw wherewith to make their bricks. Aaron and Moses were hereupon upbraided and cursed by their brethren, for asking their dismissal,

AAR

and so occasioning their aggravated labour and misery, *id.* v.

About two months after, while the Hebrews, newly delivered from Egypt, fought with Amalek in Rephidim, Aaron and Hur attended Moses to the top of an adjacent hill, and held up his hands, while he continued encouraging the struggling Hebrews, and praying for victory to them, *id.* xvii. 10—13. At Sinai, he, with his two eldest sons, and seventy of the elders of Israel, accompanied Moses part of his way up to the mount: and, without receiving any hurt, had very near and distinct views of the glorious symbols of the divine presence, when the Lord talked with Moses, *id.* xxiv. 1, 2, 9—11. Almost immediately after, he and his posterity were divinely chosen, to execute the office of priesthood among the Jews, till the coming and death of the promised Messiah, *id.* xxix. Scarce was this distinguished honour assigned him, when, to mark his personal insufficiency for recommending others to the favour of God, he himself fell into the most grievous crime. The Hebrews solicited him to

make them gods, to be their directors, instead of Moses, who still tarried in the mount. He ordered them to bring him all their pendants and ear-rings: these were brought, perhaps more readily than he expected; having collected them, he caused them to be melted down into a golden calf, in imitation of the ox Apis, which the natives, and probably too many of the Hebrews, had adored in Egypt. This idol he ordered them to place on a pedestal, to render it the more conspicuous: he appointed a solemn feast to be observed to its honour; and caused to proclaim before it, "These be thy gods, O Israel, which brought thee out of the land of Egypt." While he was thus occupied, Moses descended from mount Sinai, and sharply reproved him for his horrid offence. Amidst the deepest confusion he attempted to excuse himself, by laying the blame on the wickedness of the people: and by a false and stupid pretence, that he had but cast the ear-rings into the fire, and the golden calf had been formed out of them by mere chance, *id.* xxxii.

Aaron heartily repented of this scandalous crime: and, with his four sons, was, about two months after, solemnly invested with the sacred robes, and consecrated by solemn washing, unction, and sacrifices, to his office of priesthood, *Lev.* viii. He immediately offered sacrifice for the congregation of Israel; and while he and his brother Moses blessed the people, the sacred fire descended from heaven, and consumed what lay on the brazen altar, *id.* ix. His two eldest sons, instead of taking sacred fire from the brazen altar, took strange fire, to burn the incense with, on the golden altar; and there went out fire from the Lord, and

devoured them, and they died before the Lord. Aaron was entirely resigned to this just, but awful stroke; nor did he and his surviving sons make any lamentation for them, except forbearing to eat the flesh of the people's sin-offering that day, *id.* x.

It was perhaps scarce a year after, when Aaron and Miriam, envying the authority of Moses, rudely upbraided him for his marriage with an Ethiopian woman. Aaron, whose priestly performances were daily necessary, was spared: but Miriam was smitten with an universal leprosy. Aaron immediately discerned his guilt, acknowledged his fault, begged forgiveness for himself and his sister, and that she might speedily be restored to health, *Numb.* xii. It was not long after, when *Korah* and his company, envying the honours of Aaron, thought to thrust themselves into the office of priests. These rebels being miraculously destroyed by God, the Hebrews reviled Moses and Aaron as guilty of murdering them; the Lord, provoked herewith, sent a destructive plague among the people, which threatened to consume the whole congregation. Aaron, who had lately by his prayers, prevented their being totally ruined along with Korah, now generously risked his own life for the deliverance of his ungrateful and injurious brethren: he ran in between the living and the dead, and by offering of incense, atoned for their trespass, and so the plague was stayed. To reward this benevolent deed, and prevent future contention about the priesthood, God confirmed it to Aaron, by making his rod, when laid up before the mercy-seat, to blossom and bear almonds; while the rods for the other Hebrew tribes continued in their withered condition, *Numb.* xvi. xvii.

We hear no more of Aaron, till at Meribah, he and his brother Moses sinned, in not sufficiently expressing their confidence in God's providing water for the congregation. To punish this, and to mark the insufficiency of the Aaronic priesthood for bringing men to the heavenly inheritance, Aaron was debarred from entering Canaan. About a year before the Hebrews entered that country, and while they encamped at Mosera, he at the commandment of the Lord, went up to mount Hor; and his sacred robes being stripped off him by Moses, and put on Eleazar his son and successor, he expired in the Lord, aged 123 years, *A. M.* 2552. His own sons and brother buried him in a cave, and all the Israelites mourned for him thirty days, Num. xx. Deut. x. 6. His offspring were called *Aaronites*; and were so numerous as to have thirteen cities assigned them out of the tribes of Judah and Benjamin, 1 Chron. xii. 27. and vi. 54—60. Josh. xxi. 13—19.

The departure of *Aaron* for death, has something in it very impressive and singular. In the sight of the congregation, he quits the camp for the mountain, where he is to die: on the way thither, *Moses*, his brother, and *Eleazer*, his son, divest him of his pontifical habits; thither they attend him to the last, there they bury him, and that so privately, that his sepulchre continues unknown. We view, in imagination, this feeble old man ascending the mount, to a convenient height, there transferring the insignia of his office to his son, then proceeding beyond the sight of the people, and giving up the ghost with that faith, that resignation, that meekness, which became one who had been honoured with the Holy Spirit, and with the typical representation of the great High Priest himself.

An attentive examination of the events of Aaron's life will furnish striking evidence of the faithfulness of God to his promises and threatenings, and to his patience and long suffering.

AB, the eleventh month of the Jewish civil year, and the fifth of their sacred. It answereth to the moon that begins in July, and consists of thirty days. On the first day the Jews observe a fast for the death of Aaron; on the 9th, a fast for the debarring of the murmuring Hebrews from the promised land, and for the burning of the first and second temple; on the 18th, a fast for the extinction of the evening lamp during the reign of Ahaz; on the 24th, a feast in memory of the abolishment of the Sadducean law, which required sons and daughters to be equal heirs of their parents' estate.

ABADDON, which signifies *destruction*; and *Apollyon* the *destroyer*, is the name of the king and head of the apocalyptic *Locusts*, under the fifth *trumpet*. His name is marked both in Hebrew and Greek, perhaps to intimate, that he is a destroyer both of Jews and Gentiles.

ABANA, and *Pharpar*, two rivers of Syria, which Naaman the leper thought more fit to cure him of his unclean disease, than all the rivers of Israel. Abana is probably the same with Barrady or Chrysorroas which springing from mount Lebanon, glides pleasantly towards the south; and, after running some leagues, is divided into three streams: the middlemost and largest runs directly through the city of Damascus, and the other two run one on each side of the city, and fertilize the gardens to an uncommon degree. The streams uniting to the southward of the city, are, after a course of about five leagues, lost in a dry desert. Benjamin

of Tudela will have that part of Barrady which runs through Damascus, to be Abana, and the streams which water the gardens without the city, to be Pharpar; but perhaps the Pharpar is the same with Orontes, the most noted river of Syria, which, taking its rise a little to the north or north-east of Damascus, glides through a delightful plain, till, after passing Antioch, and running about 200 miles to the north-west, it loses itself in the Mediterranean sea, 2 Kings v. 12.

ABARIM, a general name given to a ridge of rugged hills on the east of Jordan, on the south and north of the river Arnon. They reached into the territories of both the Reubenites and Moabites. It is like they had this name from the *Abarim*, or passages, between the particular hills of *Pisgah*, *Nebo*, *Peor*, &c. all which were part of them. Near these mountains the Israelites had several encampments, Numb. xxxiii. 44—48. and xxvii. 12.

In Deuteronomy xxxii. 49, Moses is directed to go up into *this mountain Abarim*, that is, into the range of hills known by that name, the word Abarim being in the plural. It was on one of these hills, viz. Nebo, that Moses died; after viewing the promised land from the top of Pisgah, probably the highest eminence of Mount Nebo. These mountains form a chain, and command a view of the land of Canaan.

ABBA. There are certain Hebrew words, which are retained by the inspired penmen of the New Testament, though they wrote in Greek, such as *Abba*, *Hosanna*, *Jehovah*, *Sabbath*, &c. This evidently imports, that there were words implying some meaning, not easily infused into any other language: thus, *abba* not only signifies *father*, but conveys the idea of the fond, endearing, familiar language, in

which a beloved child addresses its parent, expressive of ardent love and confidence. It is remarkable, that during the extremity of our Saviour's sufferings in the garden, as recorded Mark xiv. 36. when suffering under the billows of divine wrath, he addresses the Father by this name, "*Abba, Father*," &c.: again, when Paul is setting before the Romans (Gentiles) the glorious privileges which they now enjoyed in the fellowship of the Church, he says, Rom. viii. 15, "they have received the spirit of adoption, whereby they cry, *Abba, Father*," that is, are brought into the nearest connection and most intimate fellowship. See also, to the same purpose, Gal. iv. 6. It has been remarked, with seeming justice, that in all languages, the first lispsings of the child to the parent have a wonderful similarity to the Hebrew *abba*.

ABDA, *a servant*, 1 Kings iv. 6.

ABDI, *my servant*; the father of Kish, 2 Chron. xxix. 12.

ABDIEL, *a servant of God*, 1 Chron. v. 15.

ABDON, *servant of judgment*. (1.) The son of Hillel, an Ephraimite. He succeeded Elon, A. M. 2840; and judged the Israelites eight years; after which he died, and was buried at Pirathon in the land of Ephraim. He left forty sons, and thirty grandsons, who rode on asscolts, according to the manner of the great men of that age, Judg. xii. 13. (2.) The son of Micah, one of *Josiah's* messengers sent to consult *Huldah*, 2 Chron. xxxiv. 20. (3.) A city, which belonged to the tribe of Asher; and was given to the Levites of Gershom's family, Josh. xxi. 30.

ABEDNEGO, *servant of light*, is the Chaldee name given by the king of Babylon's officer to *Azariah*, Daniel's compa-

nion This name imports the servant of Nago or Nego, which is the sun or morning star, so called for its brightness. Abednego was thrown into the fiery furnace at Babylon, with his two companions, Shadrach and Meshach, for refusing to adore the statue which was erected by the command of Nebuchadnezzar. Daniel was in all probability at that time absent from Babylon, for we do not find that he had the same fate with his companions. The condemnation of Shadrach, Meshach, and Abednego, by God's appointment, redounded to his honour, for he did not suffer them to be injured by the flames, but sent his angel in the midst of them to rescue them out of the furnace, Dan. iii.

The saying of Nebuchadnezzar, on this occasion, "The form of the fourth is like the Son of God," is a satisfying evidence, that the nations, especially those among whom the Jews were scattered abroad, were no strangers to the promise of the coming of the Messiah. What a striking representation does this history furnish, of the salvation which he finished, who appeared in the form of a servant, the son of God, walking in the furnace of divine wrath, connected with his church, yet bringing them forth, without so much as the smell of fire passing on them.

ABEL, the second son of the first pair, was born in the 2d or 3d year of the world. Commentators on Scripture, imitating the fancies of profane fabulists on the subject, have laboured deeply in the unmeaning controversy, whether Cain and Abel were twin-brothers, or whether Abel was born with a twin-sister. The point, if settled, is of no manner of importance. His parents named him *Abel*, or *Vanith*, because, as some suppose, they were now sufficiently con-

vinced of the *vanity* of all created enjoyments. It is, however, to be observed, that among the *divers manners in which God spake unto the fathers by the prophets*, the prophetic inspiration by which names were conferred was none of the least remarkable. Abel, as the first on whom the divine curse, *dust thou art, and unto dust thou shalt return*, was executed, was of course the first instance of the Psalmist's averment, *surely every man walketh in a vain show—every man in his best estate is altogether vanity. Abel was a keeper of sheep, but Cain was a tiller of the ground*: in this manner did another part of the curse appear accomplished, *in the sweat of thy face shalt thou eat bread*. Though heirs of empire, they must labour for their subsistence. The nature of their worship is shortly, but strikingly, described by the inspired penman. In *process of time*, or rather *at the end of days*, that is, on the *Sabbath*, Abel brought of the firstlings of his flock, and of the fat thereof. This connected with Heb. xi. 4, *By faith Abel offered, &c.* elucidates the manner and import of early worship; by faith in the promised Messiah, *the seed of the woman*, by the bruising of whose heel the works of the devil were to be destroyed, he brought of the *firstlings* of his flock, and of the *fat* thereof, pointing to the divine dignity and infinite perfection of the blessed One, to whom his faith had respect, and offered it in sacrifice to God, as a figure or representation of the death and sufferings of Christ, in the stead of the guilty. To Abel and his offering God had respect. If it is inquired, why? In place of adopting the conjectures of any commentator, we answer with Paul in the forecited Heb. xi. 4. Abel's offering was more acceptable than Cain's, because offered *by faith*.

Cain, displeased at the preference openly manifested to Abel's offering, was filled with that hatred to him, which is so forcibly described, 1 John iii. 12. Influenced by the wicked one, the murderer from the beginning, he slew his brother, and their history remains a striking lesson to professors of Christianity in every age of the world.

Abel, being dead, yet speaketh. He is ranked among those who have obtained a good report through faith; among those whose faith and patience we are exhorted to follow. In his sufferings and death, from the instrument of the wicked one, he was an eminent type of the great Sufferer, and his peace-speaking blood. Still farther, the blood of Abel cried to God from the ground, and was answered by seven-fold vengeance on Cain. With what oppressive weight has the blood of Jesus fallen, and still lies on the heads of them and their children, who with wicked hands crucified and slew him! If Abel's blood stands foremost on the list among those whose deaths were avenged on that generation who put to death the Lord of glory, for on them vengeance was executed to the uttermost, what direful wrath will be manifested when the blood of the Antitype of righteous Abel, the head of all his martyrs and sufferers, shall be avenged on them that dwell upon the earth! Compare Mat. xxiii. 34—38. with Rev. xi. 10.

2. *Abel*, and which was otherwise called the field of Joshua, a place near Bethshemesh, so called to commemorate the mourning of the Hebrews for their friends who were struck dead for looking into the ark. It seems a great stone was erected in memory of that wrathful event. 1 Sam. vi. 18, 19.

3. *Abel-Misraim*, a place otherwise called the threshing-

floor of Atad. It was so called from the great mourning of the Egyptians over Jacob's corpse, as they carried it to Machpelah. It is thought to have lain between Jordan and Jericho, where the city Beth-hoglah was afterwards built; but we can hardly think it was so far east.

4. *Abel-Shittim*, a place seven or eight miles eastward of Jordan, over-against Jericho, in the country of Moab, and near the hill Peor. Here the Hebrews encamped, a little before the death of Moses, and fell into idolatry and uncleanness, through enticement of the Moabitish, and chiefly the Midianitish, women; and were punished with the death of 24,000 in one day. It was probably their mourning over this plague that gave the name of *Abel* to the spot. Num. xxxiii. 48, 49.

5. *Abel-Meholah*, a city or place on the west of Jordan, pertaining to the half-tribe of Manasseh, 1 Kings iv. 12. Jerom will have it 10 miles, but others think it to have been about 16 miles south from Bethshean. Not far from this city did Gideon miraculously defeat the Midianites, Judg. vii. 22; but its chief honour was, to be the native place of Elisha the prophet, 1 Kings xix 16.

6. *Abel, Abel-Bethmaachah, Abel-Maim*, a strong city somewhere about the south frontiers of Mount Lebanon. It probably belonged to the tribe of Naphtali. Sheba the son of Bichri fled here, when pursued by David's troops. To free themselves from Joab's furious siege, the inhabitants, advised by a prudent woman, beheaded the rebel, and threw his head over the wall, 2 Sam. xx. 14—18. About 80 years after, Benhadad king of Syria took and ravaged it, 1 Kings xv. 20. About 200 years after which, Tiglathpilezer took it, and carried the inhabitants captive to Assyria, 2 Kings xv.

29. It was afterwards rebuilt, and was capital of the canton of Abilene.

ABEZ, *an egg*; a city of the tribe of Issachar, Josh. xix. 20.

To ABHOR, is a word of very peculiar import in scripture. It may be best understood from its counterpart, to have *delight in*. It is, in a particular manner, applied to that which is unclean, unholy, an abomination, and so detested. Job's clothes *abhorred* him, Job ix. 31. to point out the loathsome disease under which he laboured. In the same sense, Job, from the discovery of his own vileness, says, "Wherefore I *abhor* myself in dust and ashes," Job xlii. 6. It seems to be peculiarly applicable to any thing which is abominable to God: "I *abhor* your Sabbaths," Isa. i. 13. God *abhors* idolatry, Lev. xxvi. 30. When God is said to have "cast off, and *abhorred*," Psalm lxxxix. 38. it evidently respects his Old Testament church, who were abhorred, when he broke down all their hedges, and the heathen profaned his sanctuary. The celebrated *Leigh*, in his *Critica Sacra*, gives the following explication of the word: "To hold a thing in such detestation, that we turn away our faces, as from an odious and loathsome sight." The final destruction of the enemies of Christ is thus expressed, Isa. lxvi. 24. "They shall be an *abhorring* of all flesh." It is to be observed, however, that the word here translated *abhorring*, is nowhere else met with, but in Dan. xii. 2. where it is translated *contempt*. It comes from a word which signifies *a worm*.

ABI, *my father*, the daughter of Zechariah, and mother of Hezekiah king of Judah, 2 Kings xviii. 2.

ABIA. See Abijah: the chief man of the eighth course of the priests, Luke i. 5. Comp. 1 Chr. xxiv. 10,

ABIAH, *the Father, Jehovah*,—second son to Samuel, and brother to Joel. Samuel having trusted them with the administration of public justice, and admitted them to a share of the government, they acquitted themselves so ill, that they obliged the people to require a king of him. This happened in the year of the world 2909, before Christ 1091, before the vulgar era 1195. 1 Sam. viii.

ABI-ALBON, *the father of understanding*, a native of Arbath, and one of the gallant men of David's army, 2 Sam. xxiii. 31.

ABI-ASAPH, *a consuming father*, one of the sons of Korah, Exod. vi. 24.

ABIATHAR, *excellent father*, the tenth high-priest of the Jews, and fourth in descent from Eli. When Saul murdered *Ahimelech*, his father, and the other priests, at Nob, Abiathar escaped to David in the wilderness, and joined his party; and by him David consulted the Lord at Keilah and Ziklag, 1 Sam. xxii. and xxiii. 9. and xxx. 7. Saul had placed Zadok, a descendant of Eleazar, in the high-priesthood, instead of Abiathar; but when David came to the throne, he made Abiathar and Zadok, next to him, the chief priests: and thus matters continued while David reigned, 2 Sam. xx. 25. Abiathar and Zadok designed to have attended David with the ark, as he fled from Absalom; but he advised them to return with it, and procure him proper information, 2 Sam. xv. 24—29. Just before the death of King David, Abiathar treasonably conspired to render Adonijah his father's successor; and was forbidden the execution of his office by Solomon, on that account; and confined to his city of Anathoth; and Zadok was put in his room, 1 Kings i. and ii. Thus was the family of Eli for ever put from the high priesthood, as had been

predicted, 1 Sam. ii. 30, 31, 36. It is not Abiathar, but his son, that is called *Ahimelech*, or *Abimelech*. Nor is it Abiathar's father, but himself, that is mentioned, Mark ii. 26; for it is certain that he then lived, and might have a great hand in procuring the shew-bread for David: nor does that text insinuate, that Abiathar then executed the office of high priest.

ABIB, or *Nisan*, the name of the first sacred, and seventh civil month of the Jewish year. It contained thirty days; and answered to our moon of March. This word signifies *green ears*, or *ripe fruit*; and was given to this month, because, in the middle thereof, the Jews began their harvest. On the tenth day of this month the Paschal lamb was taken; on the 14th day they did eat the passover; and on the seven days following they kept the feast of unleavened bread, the last of which was held as a solemn convocation, Exod. xii. xiii. On the 15th day they gathered their sheaf of the barley first-fruits, and on the 16th they offered it; after which they might begin their harvest, Lev. xxiii. 14. On the first day of it the modern Jews observed a fast for the death of Nadab and Abihu; on the 10th a fast for the death of Miriam; on the 27th a fast for the death of Joshua; on the 29th they prayed for the latter rain.

The year, among the Jews, commenced in September; and therefore their *jubilees*, and their other civil matters, were regulated in that way, see Lev. xxv. 8, 9, 10; but their *sacred* year commenced in *Abib*. This change took place at the redemption of Israel from Egypt, Exod. xii. 2. "This shall be to you the beginning of Months."

ABIDAH, *the father of knowledge*, one of the sons of Midian, Gen. xxv. 4.

ABIDAN, *my father the*

judge, a prince of the tribe of Benjamin, who offered, Numb. i. 11. and vii. 60, 65.

To ABIDE, signifies to stay or tarry, Gen. xxii. 5. To dwell or live in a place, Gen. xxix. 19. To bear, suffer, or endure, Jer. x. 10. To be, Gen. xlv. 33. To continue, Eccles. viii. 15. John xiv. 16. To wait for, Acts xx. 23. To stand firm, Psal. cxix. 90. To *abide in Christ*, John xv. 4, signifies continuing in the faith of his divine person and work; which is also termed *enduring to the end*. Christ's disciples being united to him, "I am the vine, and ye are the branches," they bring forth much fruit; while *severed*, or *cut off* from him, they can do nothing. Paul calls it "rooted and built up in him." Holding by the faithful word, is said to be *abiding* in the word, John viii. 31; 2 John 9. The comfortable communion enjoyed by believing and holding by the truth, is a remarkable promise of Christ to his disciples; "and my Father will love him, and we will make our *abode* with him," John xiv. 23.

ABIEL, or *Jehiel*, *my father is God*, the father of Kish and Ner, and grandfather to Saul, the first king of the Jews, 1 Sam. ix. 1.

ABIEZER, *my father's help*, of the tribe of Benjamin, and town of Anathoth, was one of the thirty gallant men of David's army.

ABIGAIL, *my father's joy*, was the wife of Nabal, 1 Sam. xxv. 3. and afterwards married to David. She was "a woman of a good understanding, and of a beautiful countenance," 1 Sam. xxv. 3.

ABIHAIL, *my father's strength*, the son of Huri, and father of Michael, Meshullum, and some others, 1 Chron. v. 14.

2. *Abihail*, the father of Zariel, of the family of Merari, Numbers iii. 35.

3. *Abihail*, the father of Esther, and uncle of Mordecai, Esth. ii. 15. ix. 29.

4. *Abihail*, was the daughter of Eliab, David's brother, and wife to Rehoboam, king of Judah: she was the mother of Jeush, Shamariah, and Zaham, 2 Chron. xi. 18.

ABIHU, *my father himself*, the son of Aaron the high-priest, and Elisheba, was consumed, together with his brother Nadab, by fire sent from God, because he had offered incense with strange fire, instead of taking it from the altar of burnt-offerings. This misfortune happened within eight days after the consecration of Aaron and his sons, and the dedication of the tabernacle, in the year of the world 2514, before Jesus Christ 1486, before the vulgar era 1490. Forgetting the spiritual import of all the service of the earthly sanctuary, one class of commentators have supposed, that Nadab and Abihu were in liquor, because the priests are immediately after prohibited the use of wine. Another class allege, that there was nothing so heinous in their transgression, but it was awfully punished, to teach ministers fidelity and exactness in discharging their office. It had a vastly more important meaning,—this instance of vengeance is a standing example of the divine wrath, which shall consume all who pretend to serve God, but with incense kindled from the one altar and offering by which he for ever perfects his sanctified.

ABIJAH, *the Lord is my father*, the chief man of the eighth course of the priests, 1 Chr. xxiv. 10.—Called also Abia, Luke i. 5.

2. *Abijah*, the wife of Ahaz, and mother of Hezekiah, 2 Chr. xxix. 1.

ABIJAM, (also *Abijah*) *the father of the sea*, the son and successor of Jeroboam, 1 Kings xiv. 1.

2. *Abijam*, the son and successor of Rehoboam, and grandson of Solomon. He was a wicked prince, and reigned three years in Jerusalem. Asa was his son and successor.

ABILENE, *the father's mansion*, a small canton in Hollow Syria, between Lebanon and Antilibanus. It appears to have lain westward of Damascus, and took its name from Abila, which probably was the same with *Abel-maim*. Lysanius was governor here in the fifteenth year of Tiberius, Luke iii. 1.

ABIMAEEL, *a father from God*, the son of Joctan, Gen. x. 28.

ABIMELECH, *my father the king*, king of the Philistines, who dwelt in Gerar. Captivated with the beauty of Sarah, and informed by Abraham that she was his sister, he took her into his palace, intending to make her his wife. God permitted him not to take her to his bed; but appeared to him in a dream, and threatened him with a sudden death, if he did not immediately restore her to her husband; nay, already he had smitten him, and the women of his family, with a distemper. Abimelech excused himself to his Maker, from Abraham's pretence, that Sarah was but his sister. He nevertheless restored her next day, severely chiding the patriarch for imposing on him. Abraham confessed she was indeed his wife; but was likewise his sister, by a different mother. Abimelech gave Abraham a number of valuable presents, and offered him a sojourning place in any part of his kingdom. He too begged his prayers for the healing of his family; and cautioned him to beware of like dissimulation for the future. He also gave Sarah a thousand pieces of silver, or about 500 dollars, to purchase a veil for covering her face, which still, at 90 years of age, was comely and sparkling; thus

she was publicly instructed and reproved. Abraham prayed for Abimelech's family, and they were cured of their distemper. About fourteen years after, Abimelech, dreading danger to himself for posterity from the increase of Abraham's power, came, with Phichol his chief captain, and begged he would enter into a covenant of friendship; which was readily granted. Gen. xx. and xxi. 22—32.

2. *Abimelech*, probably the son and successor of the former, was like to be imposed on by Isaac, in the same manner as his father had been by Abraham; but happening, from his window, to espy some sportive familiarity between Isaac and Rebekah, he immediately concluded she was his wife, not his sister, as both Isaac and herself had pretended. He immediately sent for Isaac, and reproved him, as guilty of what tended to involve him and his subjects in guilt and punishment. Fear of losing his life, for the sake of his beautiful consort, was the only thing which Isaac pleaded in his own excuse. Abimelech, therefore, immediately issued orders, that none of his subjects, under pain of death, should, in the least, injure Isaac or Rebekah. Abimelech, finding that his subjects were terrified at, and mightily envied, the great prosperity and power of Isaac, he politely required him to leave his territories, because he was *become mightier than they; or much increased at their expense*. Some time after, Abimelech, mindful of the league his father had made with Abraham, and dreading danger from the increase of Isaac's power and wealth, took with him Ahuzzah his friend, and Phichol his chief captain, and repairing to Isaac, solemnly renewed the covenant with him at Beersheba, and was there entertained by him with a splendid feast. Gen. xxvi.

3. *Abimelech*, was the illegitimate son of *Gideon*, by his concubine at Shechem. He was a most wicked, aspiring, and bloody wretch. He was, however, a man of energy and address, and succeeded in all his plans of cruelty against his brethren and the Shechemites. Of his seventy brethren, he left none alive, except *Jotham*, the youngest; and after a cruel destruction of the remnant of the Shechemites, by setting fire to the temple in which they had taken refuge, he marched to Thebez, a town situated a few miles to the east of Shechem, to which he laid siege; and when the inhabitants fled to the tower, he made an assault on that, and was about to set it on fire, when a woman cast upon him, from above, a piece of a millstone, which broke his skull. That it might not be said that he died by the hands of a woman, he ordered his armour-bearer to thrust him through with his sword. Judg. ix.

4. *Abimelech*. See *Achish*, and *Ahimelech*.

ABINADAB, *a father of a vow, or a free mind*. (1.) The son of Jesse, 1 Sam. xvi. 8. (2.) The son of Saul, 1 Sam. xxxi. 2. (3.) The son-in-law of Solomon, 1 Kings iv. 11.

ABIRAM, *my high father*. (1.) The son of Eliab the Reubenite. He, with his brother Dathan, and Korah, conspired to divest Moses and Aaron of the powers conferred on them by God; and, on account hereof, was, with his whole family and substance, swallowed up alive by the earth, Num. xvi. (2.) The eldest son of *Hiel* the Bethelite; he lost his life as his father founded the walls of Jericho. 1 Kings xvi. 34.

ABISHAG, *the error of my father*, a young woman, a native of Shunam, in the tribe of Issachar. David, at the age of

about seventy, finding no warmth in his bed, was advised by his servants to procure some young person, who might communicate the heat he wanted. To this end Abishag was presented to him, who was one of the most beautiful young women in all Israel. She cherished the king and ministered to him; but he did not know her. After his death Adonijah demanded her in marriage. Solomon believed, with reason, that he might affect the regal power, when he was married to one of the late king's wives; therefore he put him to death, in the year of the world 2991, before Jesus Christ 1009, before the vulgar era 1013. 1 Kings i. and ii.

ABISHAI, *the reward of my father*, the son of Zeruiah, the sister of David, 1 Chron. ii. 16. He was a noted warrior, an early assistant, and steady friend to his uncle. Entering Saul's tent along with him, he insisted for leave to kill that tyrant, but was not allowed, 1 Sam. xxvi. 7—11. He served in David's wars with Ishbosheth, and vigorously pursued the flying enemy. In the war with the Edomites, he cut off 18,000 of them in the valley of Salt. In the war with the Syrians and Ammonites he commanded the troops which engaged with, and routed the latter. In the war with the Philistines he killed Ishbibenob, a noted giant, who was just going to murder his uncle and king. At another time he alone attacked a body of three hundred, and killed them to a man. Highly provoked with *Shimei's* raillery, he begged his uncle's leave to cut off the insolent wretch, but was not permitted. He commanded a third part of the army which defeated Absalom, and headed the household troops who pursued Sheba the son of Bichri, 2 Sam. ii. 18—24. and x. 10—14. and xvi. 9—11. and xviii. 2. and xx. 6, 7. and xxi. 17. and xxiii. 18, 19. 1

Chron. ii. 16. and xi. 20, 21. and xviii. 12.

ABISHALOM, *the father of peace*; or, *the peace of the father*; from *shalom*, *peace*, and *ab*, *a father*; or, *the accomplishment*, or *recompense of the father*.

ABISHALOM, father of *Maa cha*, who was mother of *Abijah* king of *Judah*, 1 Kings xv. 2.

ABISHUA, *father of salvation*, or, *of magnificence*; or, *the salvation of my father*; from *shuah*, which also signifies, *one that cries*; or *clamour*—*the father of clamour*.

ABISHUA, son of *Phinehas*; the fourth high-priest of the *Hebrews*, (1 Chron. vi. 50.) He was succeeded by *Bukki*. No particulars of his life are known. The *Chronicon of Alexandria* places *Abishua* under *Ehud*, judge of *Israel*, Judges iii. He is called *Abiezer*, in *Josephus*, *Antiq.* lib. 5. cap. ult.

ABISHUR, *father of the wall*, or *of the bull*; from *shur*, or *sur*: or, *father of uprightness*: or, *my father is upright*, by deriving it from *jashar*, *to be upright*.

ABITAL, sixth wife of *David*, mother of *Sheptiak*, 1 Chr. iii. 3.

ABNER, *my father's lamp*, the son of *Ner*. He was the uncle of king *Saul*, and the general of his army. Being mostly in the camp, and in high station, it is not surprising he knew not *David* at *Ephes-dammim*: but it was more culpable, that he guarded his master so ill in the camp at *Hachilah*, when *David* and *Abishai* entered it, and went off, without being perceived, 1 Sam. xiv. 50. and xvii. 55—58. and xxvi. 5—14. After *Saul's* death he made *Ishbosheth* king; and for seven years supported the family of *Saul*, in opposition to *David*; but in the most of his skirmishes came off with loss. While *Ishbosheth* and *David's* troops rested near one another, hard by *Gibeon*, *Abner* barbu-

rously challenged Joab to advance twelve of David's warriors, to fight with an equal number of his. Joab consented: the twenty-four engaged; and, taking each his fellow by the beard, and thrusting his sword into his side, they together fell down dead on the spot: a fierce battle ensued; Abner and his troops were routed: Abner himself was hotly pursued by Asahel; he begged him to stop his pursuit; on his refusal, he killed him by a back-stroke of his spear. He was however still pursued by Joab and Abishai, till he, who in the morning sported with murder, was obliged at even to beg that Joab would stop his troops from their hostile pursuit, 2 Sam. ii.

Not long after, Abner, taking it highly amiss for Ishbosheth to charge him of lewd behaviour with Rizpah, Saul's concubine, vowed he would quickly betray the whole kingdom into the hands of David; he had scarce threatened it, when he commenced a correspondence with David, and had an interview with him at Hebron for that effect. Abner had just left the feast wherewith David had entertained him, when Joab, informed of the matter, warmly remonstrated to his uncle that Abner had come as a spy. At his own hand he sent a messenger to invite him back, to have some further communication with the king. Abner was just come into Joab's presence, when he, partly from jealousy that Abner might become his superior, and partly to revenge his brother Asahel's death, mortally stabbed him, as he pretended to salute him. Informed hereof, David heartily detested the fact, exclaimed against Joab, and honoured Abner with a solemn funeral, and a mournful elegy, 2 Sam. iii.

ABOARD, into the ship, Acts xxi. 2.

ABOLISH, to make void, or

do away. Christ abolished the law of commandments, or Mosaic Ritual, when he died, as the end of the law for righteousness, and rent the vail of the temple. He abolished death, 2 Tim. i. 10.

ABOMINABLE, *Abomination*. Things detestable, unclean, filthy, abhorred, idols, &c. In general *abominable* is opposed to that which is *holy*, in which God *delighteth*.

Abomination of Desolation. This phrase is supposed to denote the *Roman army*; it was *abomination* on account of its ensigns and idols, which the soldiers worshipped, and it was *desolation* because it was the means of desolating the city, temple, and nation of the Jews.

Our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination, *spoken of by Daniel the prophet*: not in Dan. xi. 31, which is spoken of the abomination in the times of Antiochus; but either in Dan. xii. 11, or rather in Dan. ix. 27, since this desolating abomination is that which should follow the cutting-off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say, who deny him to be one; though one of no inconsiderable note among them affirms, that he attained to the end of the prophetic border, or the ultimate degree of prophecy: when therefore this, that Daniel,

under a spirit of prophecy, spoke of, should be seen, *standing in the holy place*; near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then *whoso readeth, let him understand*: that is, whoever then reads the prophecy of Daniel, will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation, Mat. xxiv. 15.

To ABOUND; (1.) To grow great or numerous, 2 Pet. i. 8. Matt. xxv. 12. (2.) To increase, and have plenty of temporal or spiritual benefits, Prov. xxviii. 20. 2 Cor. ix. 8. God *abounds in grace* towards us, *in all wisdom and prudence*, in graciously choosing a fit person to be our Mediator: in appointing him his proper work, in its whole form and periods; in ordering the circumstances of his incarnation, abasement, and glory; and of all the mercies, afflictions, and deliverances of his people, to the best advantage. In forming and publishing the gospel of our salvation, and thereby rendering men, naturally foolish and rebellious, wise, circumspect, and prudent, Eph. i. 7, 8. Men *abound in the work of the Lord*, when, with noted and increasing pleasure and activity, they perform a multitude of good works, 1 Cor. xv. 58. Men *abound in transgression* when, with increasing activity, they proceed from one evil way to another or worse, Prov. xxix. 22. Sin *abounds inwardly*, when it renders our rational powers more vigorous, active in, and delighted with sin

it *abounds outwardly*, when the number of sinners or of sinful acts, and the number and degrees of their aggravations do increase; it *abounds* relatively, when its facts, criminal nature, power, and pollution, are more fully and convincingly manifested, Mat. xxiv. 12. Rom. v. 20. *Grace* in God *much more abounds* in saving the chief of sinners, and for giving, conquering, and destroying the greatest sins in them that believe: *grace* in us *much more abounds* in resisting and mortifying the strongest corruptions, and taking full possession of those inward powers where sin had been superlatively strong and active, Rom. v. 20. The *truth of God abounds*, when his revelations are clearly and widely displayed; when his promises are eminently fulfilled; and his word rendered effectual for the conversion of vast multitudes; and is boldly professed by them, Rom. iii. 7.

ABRAM, afterwards called ABRAHAM, son of Terah, was born at Ur, a city of Chaldaea, A. M. 2008, ante A. D. 1996, Gen. xi. 27. He spent his early years in his father's house, where they adored idols. Many have supposed, that he himself was at first engaged in this error, but that God giving him a better understanding, he renounced this impure mode of worship: and on this account, suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously saved him, while Haran, whose faith failed, perished in it. It is very likely, that his father also was convinced of the vanity of idolatry, since he accompanied him from Ur, where he was settled, to that place whither the Lord had called Abraham. They first came to Haran, in Mesopotamia, where Terah, Abraham's father, died. From thence Abra-

ham went into *Palestine*, at that time inhabited by *Canaanites*. Here God promised to bless him, and to give him the property of this country. The patriarch, however, did not acquire one inch of ground here, but lived here always as a stranger. Some time after his settlement in *Canaan*, a great famine obliged him to go into *Egypt*; where being afraid that the *Egyptians*, struck with the beauty of *Sarah*, might not only force her from him, but take away his life too, if they knew she was his wife, he desired her that he might call her sister. *Sarah* consented; and when in *Egypt*, her beauty being reported to *Pharaoh*, he took her forcibly away, designing to have made her one of his wives; but God afflicted him with great plagues, and obliged him to restore her. After the famine, *Abraham* returned to *Canaan*, accompanied by his nephew, *Lot*; there he pitched his tents, between *Bethel* and *Hai*, where some time before he had raised an altar. Now, as both *Abraham* and *Lot* had large flocks, they could not conveniently dwell together, therefore they separated; *Lot* retiring to *Sodom*, and *Abraham* to the plain of *Mamre*, near *Hebron*, A. M. 2084, ante A. D. 1920.

Some years afterwards, *Lot* being taken prisoner, in a war waged by *Chedorlaomer* and his allies, against the kings of *Sodom*, &c. *Abraham*, with his own household, pursued the conquerors, overtook them at *Dan*, near the springs of *Jordan*, defeated them, retook the spoil, together with *Lot*, and brought it back to *Sodom*. At his return, as he passed near *Salem*, (supposed to be the same city afterwards called *Jerusalem*.) *Melchisedeck*, king of that city, and priest of the most high God, met him, and blessed him, and

presented him with bread and wine for himself, and for the refreshment of his army; or, as some have thought, offered bread and wine to God, as a sacrifice of thanksgiving for him.

After this, the Lord renewed his promises to *Abraham*, and gave him fresh assurances that he should possess the land of *Canaan*, and that his posterity should be as numerous as the stars of heaven.

As *Abraham* had no children, and could no longer expect any by his wife *Sarah*, he complied with her solicitations to marry her servant *Hagar*; imagining, that if he should have children by her, God might perform the promises which he had made to him of a numerous posterity; *Sarah* also designed to adopt such children, and educate them as her own; which was a common custom in those times. Under these circumstances, *Abraham* married *Hagar*; but she, finding she had conceived, assumed a superiority over her mistress, and treated her with contempt; *Sarah* complained to *Abraham*, who told her *Hagar* was still her servant. *Hagar*, therefore, being ill-used by *Sarah*, fled; but an angel appearing to her in the wilderness, commanded her to return to *Abraham* and *Sarah*, and to submit to her mistress; she returned, and was delivered of *Ishmael*, A. M. 2094, ante A. D. 1910.

Thirteen years after the birth of *Ishmael*, the Lord renewed his covenant and promises with *Abraham*. He changed his name from *Abram*, or an elevated father, to *Abraham*, or the father of a multitude; and that of *Sarai*, my princess, into *Sarah*, the princess. As a mark and confirmation of the covenant now entered into, he enjoined him to be himself circumcised, and to circumcise all

the males of his family; he also promised him expressly a son by Sarah, his wife, and that within a year.

Shortly after, the enormous sins of Sodom, Gomorrah, and the neighbouring cities, determined God to destroy them. Abraham sitting at the door of his tent, in the heat of the day, saw three persons walking by; directly he ran to them, invited them to eat, washed their feet, and hastened to prepare meat for them, while Sarah made cakes. When they had eaten, they asked Abraham "Where is Sarah, thy wife?" Abraham answered, *in the tent*. Then said one of them, *I will certainly return unto thee, according to the time of life; and lo, Sarah thy wife, shall have a son*. Sarah, hearing this, laughed. Whereupon, he said to Abraham, *Wherefore did Sarah laugh? Is any thing too hard for the Lord? In a year I will return, as I promised, and Sarah shall have a son*.

When they resumed their journey, Abraham attended them, going towards Sodom, whither two of them (who proved to be divine messengers) advancing with haste, the third remained with Abraham, and discoursing with him, said, *the cry of Sodom and Gomorrah is great, and their sin is very grievous; I will therefore go down thither, and see whether they have done altogether according to the cry of it, which is come up to me*. Abraham, fearing lest his nephew, Lot, should be involved in the misfortune of this city, said, *Lord, wilt thou destroy the righteous with the wicked? If there be found fifty righteous in the city, wilt thou destroy them with the others, and not spare this city for the fifty righteous that are therein?* The Lord answered, *I will spare it for their*

sakes. Abraham added, *if there shall lack five of this number, wilt thou destroy all this number for lack of five?* No, said the Lord. Abraham continuing to speak, reduced the number, by degrees, to ten righteous persons, and God promised not to destroy the city for ten's sake; but there were not ten to be found! Nevertheless, Lot, Abraham's nephew, was preserved from the calamity of Sodom.

Sarah having conceived, according to God's promise, Abraham left the plain of Mamre, and went farther south, dwelling as a stranger at Gerar, where Abimelech reigned. Abraham, who again feared lest Sarah should be forced from him, and himself be put to death, called her here, as he had done in Egypt, sister. Abimelech took her to his house, designing to marry her; but God having, in a dream, informed him she was Abraham's wife, he returned her to him with great presents. This year Sarah was delivered of Isaac; Abraham circumcised him, according to God's order; and when he was weaned, made a great entertainment. Sarah, having observed Ishmael, the son of Hagar, teasing her son Isaac, said to Abraham, *Cast out this bond-woman and her son, for Ishmael shall not be heir with Isaac*. Abraham had very great reluctance to do this, but he complied directly, as God had declared to him that it was his will.

About the same time Abimelech, king of Gerar, came with Phicol, his general, to visit Abraham, and make an alliance with him. Abraham made him a present of seven ewe-lambs out of his flock, in consideration that a well he had opened should be his own property, and they called the place Beer-sheba, or *the well of swearing*, because of the covenant there ratified

with oaths. Here *Abraham* planted a grove, built an altar, and continued some time. More than twenty years after this (A. M. 2133) God directed *Abraham* to sacrifice his son *Isaac*, on a mountain which he would show him; *Abraham* took his son, and two servants, and went towards mount *Moriah*. On their journey, *Behold the fire and the wood*, says *Isaac* to his father, *but where is the victim for a burnt-offering?* *Abraham* answered, *My son, God will provide one*. When within sight of the mountain, *Abraham* left his servants, and ascended it with his son, only; and there having bound him, he prepared to sacrifice him; but when he was about to give the blow, an angel from heaven cried out to him, *Lay not thine hand upon the lad, neither do thou any thing to him. Now I know that thou fearest God, since to obey him thou hast not spared thine only son*. *Abraham*, turning to look around him, saw a ram entangled in a bush by his horns, him he offered up as a burnt-offering, instead of his son *Isaac*. This place is called *Jehovah-jireh*, or the *Lord will see*,—or *provide*.

Twelve years afterwards, *Sarah*, the wife of *Abraham*, died, in the city of *Hebron*. *Abraham* came to mourn, and to perform the last offices for her. He presented himself before the people at the city gates, entreating them to allow him to bury his wife among them; for, being a stranger, and having no land of his own, he could claim no right of interment in the sepulchres of that country. He therefore, bought of *Ephron*, one of the inhabitants, the field of *Macphelah*, with the cave and sepulchre in it, at the price of four hundred shekels of silver (about 165 dollars.) And here *Abraham* buried *Sarah*, after he had

mourned for her, according to the custom of the country.

Abraham perceiving himself to be grown old, sent *Eliezer*, the steward of his house, into *Mesopotamia*, with directions to bring a young woman of his own family, for his son *Isaac*. *Eliezer* executed his commission very prudently, and brought *Rebecca*, daughter of *Bethuel*, grand-daughter to *Nahor*, and, consequently, *Abraham's* niece, whom *Isaac* married. *Abraham* afterwards married *Keturah*; by whom he had six sons, *Zimram*, *Jocksham*, *Medan*, *Median*, *Ishbock*, and *Shuah*; who became heads of different people, who dwelt in *Arabia*, and around it. He died, aged an hundred and seventy-five years, and was buried with *Sarah*, his wife, in the cave of *Macphelah*, which he had purchased of *Ephron*, A. M. 2183, ante A. D. 1821.

Remarks on the History of Abraham.—I. *Abraham* is introduced somewhat suddenly in the sacred Scriptures:—"And JEHOVAH said to *Abram*" (Gen. xii. 1;) but it may rationally be concluded, that before a man would undertake a long, fatiguing, and uncertain journey at the command of another, he would be well assured of the authority which commanded him. We may infer, that God had previously spoken to *Abraham*; perhaps often, though by what means we know not. However, in addition to what the Scriptures have recorded, we know from other information, that about this time *Chaldea* became polluted with idolatry, (and this we know, independent of any reference to *Terah*, as a maker of idols, which some have supposed from the name *Teraphim*, as related to *Terah*.) It appears, therefore, to be very credible, that a principal reason of *Abram's* quitting his own coun-

try, was his dread of this evil. Now this evil was at this time not equally prevalent in *Egypt*; and the countries which were distant from the great cities, were but little infected with it. This also accounts for *Abram's* going northward, instead of the direct road, which communicated through *Canaan*, between *Babylon* and *Egypt*.

II. *Abram*, previous to his journey, was a man of substance. "He took *Sarah* his wife, *Lot* his nephew, and all his property;" so that he was no adventurer for a fortune, but was already rich in worldly wealth; and had many people his dependants, most of whom, it is likely, accompanied him to this new residence, and many of whom were among the "servants born in his house."

III. The next circumstance deserving notice, is, his calling *Sarai*, his wife, "SISTER," (Gen. xii. 13, &c.) instead of "wife," and as this incident is liable to ambiguity, and has suffered by being placed in false lights, to the greater discredit of *Abraham* than is just or necessary;—we shall bestow a few thoughts upon it.

It deserves consideration how far this might be a primitive custom: for, as in the first, so also in the second infancy of the human race, the relations of life were so very few, and so very intimate, that it was little short of inevitable for the nearest in blood to intermarry; and it is by no means incredible, that some families had made a point of maintaining themselves distinct from others by this custom; and that they chose to be thus restricted to the branches of their own family, (cousins, &c.) as afterwards among the *Jews*, the restriction was enlarged to their own tribe.

But independent of this consideration, we should observe, that

every nation, and oftentimes every family, has its own manners; which appear odd to those not accustomed to them, and which, occasionally, are mistaken by casual observers. It is not the custom in *England* (as it also appears not to have been in *Egypt*, or in *Canaan*) for a husband to call his wife—sister; but it seems to have been the custom of the *Hebrew* families to use this term, and others of near consanguinity, for a more general relation than they strictly import, and also for a wife, or a companion.

IV. The dignity and power of *Abraham* is incidentally stated in the story of his rescuing *Lot*. He must have been a man of no trifling possessions, who had three hundred and eighteen servants *born in his house*, whom he could entrust with arms; it implies, that he had many *not* born in his house; some also who must have been old; some were women, and some children.

V. The sacred historian informs us that *Sarah* gave *Hagar*, her handmaid, to *Abraham*. Whatever may be the feelings with which we regard such a transaction at the present time, (when the institution of marriage is justly considered the most sacred earthly relation into which we can enter,) it is obvious that such a course was very differently regarded then. At any rate every attempt to show that *Abraham's* course was not a voluntary one—that *Sarah* proposed it, and that he rather yielded to her wishes, implies a criminality in his conduct which the Scriptures do not authorize us to impute to him.

As to his treatment of *Hagar*, perhaps, after she was his wife, he ought not to have left her so entirely under the power of *Sarah*; but we observe, that the sending away *Ishmael* and his mother appeared hard to

Abraham himself, and he was very reluctant, till God had promised his protection to *Ishmael*. In his manner of sending them away, there is much caution and management; for we find that it was very early in the morning, *i. e.* before *Sarah*, perhaps, or many of his family, could be spectators; also, before the heat of the day, at the very best time for travelling, that he sent away *Hagar* and *Ishmael*; *Ishmael* being about thirteen years old, and well able to carry either the loaves or the skin of water. (See BOTTLE.) By this privacy, he avoided all farther harshness and bickerings between *Sarah* and her servant; and did all he could to insure the safety of *Hagar* and her son.

VI. The covenant made with *Abraham* is a subject well worthy consideration, whether we regard the solemnity, the occasion, or the contents of it. Its history is related in two parts; the first is previous to the birth of *Ishmael*; the second previous to the birth of *Isaac*. The first foretels, that he should have a numerous posterity, and that he need not to make a stranger his heir:--the second promises a son, by *Sarah*; a son with whom the covenant was to be established. For the contents of the covenant, (1.) as they relate to his posterity:--the family of this patriarch has long been extremely numerous; from him are derived many tribes of *Arabs*, descending by *Ishmael*, and by *Keturah*: to say nothing of the *Jews*, there is not on the face of the earth, any man to whom so many nations refer their origin. Others may have begotten families, but *Abraham* is the father of nations. (2.) The change of name, *Abraam* into *Abraham*; and of *Sarai* into *Sarah*. (3.) The sign of the covenant, circumcision.

VII. *Abraham's* faith, respect-

ing his son *Isaac*, when called out to offer him for a burnt sacrifice, has been so often urged and illustrated, as to need no enlargement here.—I shall, however, remark, that under the circumstances of *Abraham*, as having a son in his old age, born after the covenant, on whose issue depended valuable promises, who was now arrived at man's estate, who was his heir, who was his mother's darling: he must have been well convinced, that he followed no idle phantasy of his own brain, in proposing to slay him: the common feelings of human nature, the uncommon feelings of the aged patriarch, all protested against such a deed. The length of the journey, the interval of time, the discourse of *Isaac*, all augmented the anguish of the parent; unless that parent was well satisfied in his own mind, that he acted under direction no less than divine. We may here remark, that neither the prophets nor the apostles, the patriarchs nor the saints, have left us any description of what was the impulse they felt, or what the influence they experienced;—but they have left us in their actions sufficient proof, that they believed it to be real, and divine. Had they described it, fancy might have counterfeited it; but as they show *their* sense and conviction of it by their actions only, they evidently decline to occasion any mistakes in others, from whatever cause arising: they did not esteem themselves examples to following ages, though following ages have thus esteemed them.

Josephus tells us, lib. 1. chap. xiii. that *Abraham* greatly loved *Isaac*, as being his only begotten, given to him at the borders of old age, by the favour of God. The child also endeared himself to his parents still more by the exercise of every virtue, and ad-

hering to his duty to his parents, and being zealous in the worship of God. Abraham also placed his own happiness in this prospect, that when he should die, he should leave this son in a safe and secure condition; which accordingly he obtained by the will of God; who being desirous to make an experiment of Abraham's religious disposition towards himself, appeared to him, and enumerated all the blessings he had bestowed on him; how he had made him superior to his enemies, and that his son Isaac, who was the principal part of his present happiness, was derived from Him; and he said, that he required this son of his as a sacrifice and holy oblation. Accordingly he commanded him to carry him to the mountain Moriah, and to build an altar, and offer him for a burnt-offering upon it; for that this would best manifest his religious disposition towards him, if he preferred what was pleasing to God before the preservation of his own son.

The circumstances attending this transaction are so numerous and at the same time important, that it would require much more extensive limits than ours, to investigate them, even though very slightly.

"Of the seed of Abraham," was to be One in whom "all the families of the earth should be blessed." And, henceforward, we have prediction upon prediction, ordinance upon ordinance, promise upon promise, event upon event, leading to, rising above, improving, enlarging upon one another, like the light of the ascending sun, gradually increasing from the early dawn to the present day. We observe types, shadows, and sacrifices disappearing; patriarchs, priests, prophets, and kings, retiring and giving place to "the

Lord, our Judge, our Lawgiver, our King, to save us."

We have been led to see the faith of Abraham remarkably tried, in the promise of the birth of Isaac, and called to believe in hope against hope; but having received this son beyond the course of nature, and led to consider him as having all the promises centering in the seed to be born of him, even *this son* he is called to sacrifice. This trial of his *natural affections* all acknowledge; but the Christian is still farther called to consider what is vastly more important, the trial of his *faith*; for if Isaac dies, where are all the promises of God? and this, as Paul says, he could only offer him, by accounting that God was able to raise him from the dead.

There is something very eloquent and touching in the account we have of the Patriarch's death, that though it requires us to go back to that event, we do not feel as if any apology would be asked. "*When Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people, and his sons Isaac and Ishmael buried him.*" Gen. xxv. 8, 9. During the thirty-five years of his life, we hear no more of God's extraordinary appearances to him, or trials of him; for all the days, even of the best and greatest saints, are not eminent days; some slide on silently, and neither come nor go with observation; such were the last days of Abraham.—He lived 175 years; just 100 years after he came to Canaan. Though he lived long, and lived well, did much good, and could be ill-spared, yet he died at last. Observe how his death is here described: 1. He *gave up the ghost*. His life was not extorted from him, but he cheerfully resigned it; into the hands of the

Father of spirits he committed his spirit. 2. He *died in a good old age, an old man*; so God had promised him. His death was his discharge from the burthens of his age. 3. He was *full of years*. 4. He *was gathered to his people*. His body was gathered to the congregation of the dead, and his soul to the congregation of the blessed.—Here is nothing recorded of the pomp or ceremony of his funeral; only we are told, *His sons Isaac and Ishmael* buried him. It was their last office of respect to their good father.

The Arabians, who are descended from this patriarch, relate that Abraham was a descendant of *Terah*. All their historians agree in this. Indeed a history of the life of Abraham might be extracted from the traditions of the East.

Abraham's bosom, Luke xvi. 22. This phrase is supposed to denote *heaven*, or a place of blessed rest. The Jews expressed the happiness of the righteous at death, three ways: they go to the *garden of Eden*, they go to be *under the throne of glory*, and they go to the *bosom of Abraham*. *Abraham* was the father of the faithful; and whither should the souls of the faithful be gathered but to him, who, as a tender father, lays them *in his bosom*, especially at their first coming to bid them welcome—to refresh them when newly come, through much tribulation, to the kingdom of God? He was carried *to his bosom*, that is, to feast with him; for at feasts the guests are said to lean on one another's breast, and the saints in heaven sit down with *Abraham, Isaac, and Jacob*.

As to the other particulars of Abraham's life, which seem capable of further illustration; see the articles of the several persons to whom they refer.

ABSALOM, *the father of peace*, the third son of King David: his mother was Maacah, the daughter of Talmai king of Geshur. He was a most comely man: every year he cut the hair of his head, and it weighed two hundred shekels, or about six pounds. He had three sons, who all died in their childhood, and a beautiful daughter called *Tamar*, 2 Sam. iii. 3. and xiv. 25—27.

When Tamar his sister was ravished by Amnon, Absalom resolved on a thorough revenge. After two years, he invited his brethren to a shearing feast at Baalhazor. When Amnon had drunk hard, Absalom ordered his servants to kill him; and then fled to his grandfather at Geshur in Syria. He had continued three years in exile, when Joab, observing David's desire of a reconciliation, prompted an artful widow of Tekoah, by a feigned speech concerning the danger of her son, who, she pretended, had in a passion killed his brother, to solicit it. Absalom was recalled, but lived two years at Jerusalem without entering his father's presence. Stung with grief and indignation, he sent for Joab, with a view to engage him to be his advocate with the king. Joab at first refused to go; but Absalom, by burning his grain, obliged him to it. On coming, Joab understood his intent, and went directly to king David, and procured his admission to court. Scarce was this reconciliation effected, when Absalom prepared to usurp his father's throne. He got himself a number of horses and chariots, and fifty men to run before him. By kind usage of those who came to his father for judgment, by indirect hints that their causes were good, but his father neglected to do them justice, and by wishes that it were in his power to do

them right, he won the hearts of the people.

A. M. 2980, in the 40th year after David's unction by Samuel, and the 4th after Absalom's return from Syria, he, under pretence of fulfilling a vow, solicited his father's permission to repair to Hebron, a city southward of Jerusalem. Two hundred persons of note attended him thither, without suspecting his designs. He immediately opened his mind to them; and caused it to be proclaimed in all the cities of Israel, that he reigned in Hebron. Ahithophel, David's principal counsellor, upon invitation, revolted to him with the first: the body of the Israelites followed his example. David, with a handful of such friends as he could depend on, fled from Jerusalem. Ahithophel, after making him publicly detile ten of his father's concubines, advised Absalom, without delay, to give him the command of 12,000 chosen troops, and he would directly pursue his father, and apprehend him, before he had time to recover from his fright. This advice was extremely proper to answer his end. But Hushai was also consulted: he pretended Ahithophel's counsel was not seasonable, as David and his friends were brave and desperate fellows, and would readily spring forth from pits, or like hiding-places, and all of a sudden cut off some of Absalom's forces; and so dispirit the whole party before it was firmly established. To flatter Absalom's vanity, and give David time to put himself in a posture of defence, he advised to assemble every man of Israel capable to bear arms; and that Absalom should command them in person; and that with this huge host they should, without fail, ruin David and his party, whether they found him in city or field.

Hushai's advice was approved

and followed. Absalom collected his troops; marched over Jordan to attack his father; a battle was fought in the wood of Ephraim: his raw undisciplined host was easily defeated by the providence of God, and his father's veteran troops; and there was a great slaughter of 20,000 men; and the wood devoured more people that day than the sword. David had ordered his warriors to spare the life of his rebellious son; but riding through the wood, his head was caught in an oak—probably by his much-cherished hair, and he remained suspended between the heaven and the earth, and his mule went away. Informed hereof, Joab hastened to the place, and put an end to his life. He had erected a proud monument to perpetuate his fame; but had not the honour to be buried therein. His corpse was cast into a pit, as the carcase of an ass, and a great heap of stones thrown over him. Whether his father, who so lamented his death, removed it to a more honourable sepulchre, we know not, 2 Sam. xiii. xiv. xv. xvi. and xvii.

Josephus says, that Absalom's monument was a marble pillar 300 paces from Jerusalem. The spot is still shown. It stands in the valley of *Jehoshaphat*. 2 Sam. xviii. 17.

ABSTAIN, to forbear using. *Abstinence* is strictly a forbearing of the use of food, Acts xxvii. 22. During their sacred ministrations the Jewish priests were to abstain from wine and grapes, or any thing produced by the vine, Lev. x. 9. So were the Nazarites during the term of their vow, Numb. vi. 3. The whole Hebrew nation were to abstain from the flesh of animals declared unclean by the law; and from the fat of such as were sacrificed to the Lord; and from the blood of all, Lev. xi. and iii. 17. and vii. 23. To avoid giving offence

to Jewish or weak Christians, the apostles enjoined the Gentile converts to refrain eating of things sacrificed to idols, 1 Cor. viii. 7—10. but Paul declares it the doctrine of devils to abstain from any wholesome food, under pretence of intrinsic holiness and devotion, 1 Tim. iv. 3, 4.

Some have supposed that the Antediluvians abstained from wine, and flesh as food, because it is said that Noah *began* to plant a vineyard, and that God permitted him to eat flesh; but at first herbs and fruit only are mentioned as food.

ABYSS, or deep. Hell is called by this name in Scripture; as are likewise the deepest parts of the sea, and the chaos, which in the beginning of the world was covered with darkness, and upon which the spirit of God moved, Gen. i. 2.

Fountains and rivers, in the opinion of the Hebrews, are derived from the abyss or sea. They issue from thence through invisible channels, and return through others of their own forming upon the earth. At the time of the deluge, the deeps below, or the waters of the sea, broke down their banks, the fountains forced their springs, and spread over the earth, while at the same time the cataracts of heaven were opened, and overflowed the whole world.

The abyss which covered the earth in the beginning of the world, and was put in agitation by the Spirit of God, or by an impetuous wind; this abyss was so called by way of anticipation, because it afterwards composed the sea, and the waters of the abyss issued from it, and were formed by the flowing of it; or rather, the earth sprung up out of the midst of this abyss, like an island rising out of the sea, and appearing suddenly to our eyes, after having been for a long time concealed under water.

ACAD, one of the cities founded by Nimrod in Shinar, Gen. x. 10.

ACCEPT, or *Acceptance*, to be received favourably. This word is of the most significant meaning in the original. It implies that divine regard which is opposed to "hiding of the face." It particularly refers to the divine favour through the atonement by the blood of Christ: this is what Paul calls *acceptance in the beloved*, Eph. i. 6. This is the prayer of the church, Psal. xx. 3. "The Lord *accept* thy burnt-offerings." The divine *acceptance* of the offerings under the law was expressed by fire; therefore Elijah said, "The Lord that answereth by fire, he is God." In like manner, when God accepted Gideon's and Manoah's offerings, he did it *by fire*, Judges vi. 21. and xiii. 20. After Christ, the great sacrifice for sin, was offered, the divine *acceptance* was declared, in raising him from the dead. Thus, this is called the *accepted time*, the day of salvation. There is a sinful *acceptance* of persons, in showing partial respect in judgment or otherwise; see Prov. xviii. 5.

ACCESS, free admission, open entrance. Our *access* to God is by Jesus Christ, the way, the truth, and the life, Rom. v. 2. Eph. ii. 18. The ground of this access was pointed out under the law. The high priest alone had *access* into the holiest of all; but when the vail of the temple was rent in twain at the death of Christ, a new and living way of *access* was laid open, through the vail, that is to say, his flesh. By his death, also, the middle wall of partition was broken down, and Jew and Gentile had both free and unlimited *access*: whereas, before, the Gentiles had no nearer access in the temple-worship but to the gate.

ACCHO was a city of Galilee, on the coast of the Mediterranean

sea, about 32 miles south of Tyre. It was built on a plain, but had mountains surrounding it on all sides, except towards the sea; on the south was Carmel; on the east the mountains of Galilee; and on the north the ladder of Tyre, about 12 miles distant. It had a fine harbour, and on the north of it the river Belus; and the sea-shore afforded great quantities of sand for making of glass. It was given to the tribe of Asher; but they suffered the Canaanites to continue in it, Judg. i. 31. It made no great figure till Ptolemy Philadelphus king of Egypt rebuilt it, and called it *Ptolemais*: after which it often shared in the distress of the Syrian war. The Christian religion was early established here; and here Paul visited the saints in his way to Jerusalem, Acts xxi. 7. Church history informs us, that here were bishops in the 2d, 3d, 4th, 5th, and 6th centuries of the Christian era. In the 12th and 13th centuries it was a place of great strength, and was the object of no small contention between the Mahometans and the Europeans in the sacred wars. It began about that time to be called St. John de Acra; and here the knights of St. John of Jerusalem fortified themselves a long time. This place is distinguished in modern history as the scene of contest between the French and English in 1799.

ACCORD: of its, or his *own accord*, freely, without pains or constraint, Lev. xxv. 5. 2 Cor. viii. 17. With *one accord*, with universal harmony and agreement, Acts i. 14. and ii. 46. and v. 12.

ACCORDING, (1.) Agreeably to, 2 Tim. i. 9. (2.) Even as; in proportion to, Acts iv. 35. God rewards all men *according to their works*; that is, agreeably to the nature of their works, 2 Cor. v. 10. Rev. xxii. 12. Tit. iii. 5.

To **ACCOUNT**, to reckon, judge, value, Deut. ii. 11. The Hebrews *made account* for the paschal lamb; every eater paid his share of the price, Exod. xii. 4. To put a thing to one's *account*, is to charge it on him as his debt; to reckon it to him as his good deed, Philem. 18. Phil. iv. 17. To *take account*, is to search into and judge a matter, Mat. xviii. 23. To *give account*, is to have our conduct tried, whether it be reasonable and lawful or not, Rom. xiv. 12. Heb. xiii. 17. 1 Pet. iv. 5. God *giveth not account of his matters*: he does not ordinarily inform his creatures of the reasons and circumstances of his conduct; nor is he under obligation to do it, Job xxxiii. 13.

The word *account* is generally used in scripture in a synonymous sense with *imputation*: thus, "The Lord shall *count*, when he writeth up the people, that this man was born there," Psal. lxxxvii. 6. that is, he shall *account* strangers from Ethiopia and Tyre as citizens of Zion. Abraham believed God, and it was *counted*, or *reckoned*, or *imputed*, to him for righteousness.

ACCURSED. The Hebrew word *Hherom*, and the Greek *Anathema*, which our version often renders *accursed*, signify things set apart or devoted; and with Jews and Christians marked the highest degree of excommunication. The cities of king Arad, the seven nations of Canaan, the sacrifices of false gods, were *accursed*, or devoted to destruction, Num. xxi. 2, 3. Deut. vii. 2. 26. Nothing devoted to the Lord, under the form of a curse, could be redeemed, Lev. xxvii. 28, 29. The wealth of Jericho was *accursed*: the gold, silver, brass, and iron, were, under the form of a curse, set apart to the service of God, and the rest devoted to ruin, Josh. vi. 19. and vii. 1. The hanged male-

factors were *accursed of God*, Deut. xxi. 23. Haters of Christ, and preachers of righteousness by the works of the law, are *accursed*, Isa. lxxv. 20. Gal. i. 8, 9. To be *Anathema Maranatha*, is to be finally separated from Christ and the saints, and devoted to everlasting punishment by him at his second coming: the one word is *Greek*, and the other *Syriac*, to import, that neither Jews nor Gentiles shall be excepted, 1 Cor. xvi. 22. To call *Jesus accursed*, is to account him a deceiver, and act towards him as such in our profession and practice, 1 Cor. xii. 3.

To ACCUSE, to charge with a crime, Dan. iii. 8. *Accusation* is the act of charging one with a fault; or the charge itself, Luke xix. 8. 1 Tim. v. 19. Men's *thoughts accuse* them, when their conscience charges their sins on them, Rom. ii. 15. Moses *accused the Jews*, in Christ's time; his law pointed out and condemned them for their hatred of Christ, who was prefigured in it, John v. 45. Satan is *the accuser of the brethren before God, day and night*.

ACELDAMA, a field on the south of Jerusalem. It is said to have been the same with the *fullers' field*, where they whiten- ed their cloth, Isa. vii. 3. It is certain it was the *pottery field*, whence they digged their materials; its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver, which he had got for betraying his Master, the high priest and rulers pretended it was not lawful to cast it into the treasury, as it was the price of blood, and purchased with it this field to bury strangers in; and so it came to be called *Aceldama*, or *Hackeldama*, the field of blood, Zech. xi. 12, 13. Acts i. 18.

ACHAIA, a country of the Greeks in Europe. Sometimes it

was taken largely, and answered to Grecia Proper, now called *Livadia*: but *Achaia Proper* was a very small canton on the south of Greece, and north of the Peloponnesus or Morea. Its capital, and only city of note, was Corinth. Gallio was the Roman deputy here when Paul preached the gospel, and founded various Christian congregations, Acts xviii. 1—12. 2 Cor. i. 1.

ACHAN, or *Achar*, trouble, or the troubler, a descendant of Judah by Zerah, Zabdi, Carmi. At the taking of Jericho, he, contrary to the express charge of Joshua, coveted part of the accursed spoil; having seized a Babylonish garment, a wedge of gold, and two hundred shekels of silver, he concealed them in his tent. Offended with his crime, God marked his indignation hereat, in the defeat of three thousand Hebrews before Ai, and the slaughter of thirty-six. Pained with grief, Joshua and the elders of Israel rent their clothes, and cried to the Lord for help. The Lord informed Joshua, that one of the people had taken of the accursed spoil, and hid it among his stuff; till the discovery and punishment of which, they should have no assistance from him. By the direction of God, the whole assembly of Israel sanctified themselves, and prepared for a solemn search on the morrow: the search was referred to the determination of the lot: First, the tribe of Judah; next the family of Zerah; next the family of Zabdi; and lastly, Achan himself was taken: admonished of Joshua, he confessed his offence. The stolen goods were brought, and publicly exposed to the view of the assembly: then he, and his children, and all his cattle, were publicly stoned to death; and the dead bodies, with his household furniture, burnt to ashes in the valley of Gilgal, called from that event *Achor*, that

is, *trouble*; and a great heap of stones cast on them. 1 Chr. ii. 7. Josh. vii.

ACHIM, *rising again*. A son of Zadok, Mat. i. 14.

ACHISH, *it is so, or sure it is*, the king of Gath, to whom David fled, 1 Sam. xxi. 10. Also, another king of Gath, in the days of Solomon, 1 Kings ii. 39, 40.

ACHMETHA, *In a box or coffer*. Some think it signifies Ecbatana, the capital or chief city of Media, built by Dejoces or Phraortes, and surrounded with a sevenfold wall of different colours and unequal height. But, perhaps, it signifies but a strong box or press, in which the old rolls of the Medo-Persian court were deposited, Ezra vi. 2.

ACHOR. Not far from Gilgal, where the children of Israel first encamped, when they entered Canaan, lay the valley of *Achor* or *Tribulation*, so called from the calamities occasioned by the theft of Achan, who was stoned here, Josh. vii. 24—26. This valley was a part of the northern boundary of the tribe of Judah, Josh. xv. 7. The prophet Hosea, in predicting the return of the Hebrews from captivity, declares that God would give them *the valley of Achor for a door of Hope*; in other words, that the same spot which was a place of distress and tribulation, when Israel first entered Canaan, should be a place of joyful expectation to those who returned from exile. The name is also mentioned in another prophecy, Isa. lxxv. 10.

ACHSAH, *neat, adorned*, the daughter of Caleb, see Josh. xv. 16—19. Judg. i. 12—15.

ACHSHAPH, *a prisoner*, a city near mount Tabor. Mr. Buckingham, who visited that place in January, 1816, speaks of it as being at that time a small town near the Mediterranean sea, between Tyre and Ptolemais, called Eedippa. Joshua

conquered the king of it, and gave it to the tribe of *Asher*. In Jerome's time, about 400 years after Christ, it seems to have been a small village called Chasalus, Josh. xii. 20. and xix. 25.

ACHZIB, *a liar*, a city pertaining to the tribe of Asher. It is thought to have been the same with Eedippa, now Zib, which stands on the shore of the Mediterranean sea, about half way between Tyre and Ptolemais Josh. xix. 29. There was another city of this name in the tribe of Judah, Josh. xv. 44. *The houses, forts, or families of Achzib, were a lie to the kings of Israel*; disappointed them, or proved unfaithful to their allegiance, during the Assyrian invasion, Mic. i. 14.

To ACKNOWLEDGE; (1.) To own or confess, Gen. xxxviii. 26. (2.) To observe; take notice of, Isa. xxxiii. 13. (3.) To esteem and respect, Isa. lxi. 9. 1 Cor. xvi. 18. (4.) To approve of, 2 Cor. i. 13. Philem. 6. (5.) To worship, profess, and own as a God, Dan. xi. 39. *We acknowledge the Lord in all our ways*, when in every matter we request his direction and assistance; when we observe what direction or encouragement his word and providence afford us in our affairs, temporal or spiritual, Prov. iii. 6.

To ACQUAINT; to get a familiar knowledge and intimacy, Psal. cxxxix. 3. *Acquaintance*, persons to whom one is familiarly known and intimate, Job xix. 13.

ACQUIT, to clear from charge of guilt, Nah. i. 3.

ACRE. The English acre is 4840 square yards, the Scotch 6150 2-5ths, the Roman 3200, and the Egyptian 3698 7-9ths; but the Hebrew *Tzemea* appears to mean what one plough tilled at one time. Ten acres of vineyard *yielding one bath*, and *the seed of a homer or ephah*, imports excessive barrenness; that

the best ground should scarce produce the tenth part of the seed, Isa. v. 10.

ACTS, or the Actions of the Apostles.—The title of the fifth book of the New Testament, and next in order to the gospel of St. John. It contains an inspired history of what the apostles of our Lord did and suffered at or after his ascension. It is full of interesting narrative, and sublime evidence of the power and grace of God. It chiefly relates those of *Peter, John, Paul, and Barnabas*. It gives us a particular account of Christ's ascension; of the choice of Matthias in place of Judas; of the effusion of the Holy Ghost at the feast of Pentecost; of the miraculous preaching of the gospel by the apostles, and the success thereof, and their persecutions on that account, chap. i. to v.; of the choice of the deacons, the prosecution and murder of Stephen, one of them, chap. vi. and vii. of a more general persecution, and a dispersion of the Christian preachers into Samaria and places adjacent; of the baptism and baseness of Simon the sorcerer; and of the conversion and baptism of the Ethiopian eunuch, chap. viii. of Peter's raising Dorcas to life, preaching to and baptizing the Gentiles of Cornelius' family, and vindication of his conduct herein, chap. ix. 32—43. and x. and xi. 1—18. of the spreading of the gospel among the Gentiles by the dispersed preachers; and the contribution for the saints at Jerusalem, in the time of a dearth, chap. xi. 19—39. of Herod's murder of James; imprisonment of Peter, and fearful death, chap. xii. of the decrees of the church at Jerusalem, which condemned the imposition of Jewish ceremonies, and enjoined to forbear eating of meats offered to idols, or of things strangled, or blood, chap. xv. The rest of the book relates the conversion, labours, and suffer-

ings of Paul, chap. ix. 1—31. and xiii. and xiv. and xvi. to the end. It contains the history of the planting and regulation of the Christian church for about thirty years.

Luke the evangelist was the penman of this history: he wrote it as a continuation of his history of Christ. The Marcionite and Manichean heretics of the early ages of Christianity utterly rejected it. The Ebionites translated it into Hebrew, grossly corrupting it. Other heretics attempted to obtrude on the church a variety of forged imitations of it: as Abdias's *Acts of the Apostles*, the *Acts of Peter, Paul, John, Andrew, Thomas, Philip, Matthias, &c.*

ADAM. God created man upon the earth male and female; and he blessed them, and called their name Adam. It is a name truly descriptive of man; it signifies *Earth*, and the Lord God formed man of the dust of the ground. This name is, however, generally confined to the first man, our common parent. When the Almighty Creator had fitted up this vast fabric, when he had formed, arranged, and fructified the innumerable and various vegetable and animal tribes, he completed his work, the masterpiece of Creation, by creating man in his own image, and in his own likeness. God made man upright; and, without doubt, Adam came from his Maker's hands, not only *perfect* as to his body, but likewise in his mind; the spotless image of his Creator in knowledge, righteousness, and true holiness: admirably fitted for the rule and dominion of his vast empire, then in all its parts *very good*; one universal scene of harmony and bliss; the Supreme Ruler put all things under his feet. The Scriptures, in their usual simple, yet striking manner, record one remarkable instance of the exercise of

Adam's sovereignty. His numerous vassals of the brute creation are brought to attend their lord, "to see what he would call them; and whatever Adam called every living creature, that was the name thereof." But yet he is *alone*; created for this world, and its enjoyments, in a manner in which the most sagacious of his subject tribes could not participate with him: "For Adam," in the wide splendid creation, "there was not found a help meet for him." Paradise was completed, for "the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in the stead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto Adam," Gen. ii. 21, 22. He is represented as receiving her in a manner, expressive at once of his affection, and of the sense he entertained of the intimacy of their union. Marriage was now instituted by God himself. And as there was no inclemency in the air, no shame,—because guilt, the parent of shame, was unknown,—they went both naked. Before we proceed to take notice of that awful revolution which seems to have speedily followed this completion of bliss, it may be necessary to inquire a little more particularly, 1st, into the original constitution of the first man, as the image of God; and, 2dly, into the nature of his situation in paradise; because these two points misunderstood, have, on the one hand, opened a door for the ridicule of the infidel, and on the other hand, to those who retain a regard for revelation, have cast a veil on the important subject of the entrance of sin. In Gen. ii. 7. we are informed that God breathed into man the breath of *lives*, (as the original text is,) by which he became a *living soul*. Man ap-

pears possessed of physical or animal life, in common with other animals, but he is a *living soul*, in a distinguished point of view; he possesses a life breathed into him by the God of the spirits of all flesh, in which none of the vegetable or animal world partake with him. The power of *reason* is but a very lame account of this distinguishing principle in man above the brutes that perish. When the Prince of Life himself died on the cross, his physical or animal life in which he had been partaker with his children, by which he grew in *stature*, &c. was undoubtedly terminated. Pilate wondered that he was *dead* already. Yet we find him saying to his father, "Into thy hands I commend my *spirit*:" This is evidently that "Spirit which returns to God who gave it." This chief seat of life in man, is most strikingly distinguished from the other faculties of the human mind, by the term *conscience*. Now, as Adam came upright, (the original word signifies *straight*, direct,) from his Maker's hands, he became a living soul, in an eminent degree; because his conscience, which afterwards accused and condemned him as a transgressor, was now spotless; and he shone, the image of his Maker, in spotless righteousness; and lived in his smiles, that true life of which the Psalmist says, "In his favour is life;" he lived that true life, to which the second Adam renews his sons; for, said he, in the days of his flesh, "Verily, verily, I say unto you, the hour is coming, and *now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live," John v. 25—27. We find Adam placed in the garden of Eden to keep it; the fullest liberty granted him to eat of and enjoy all its fruits, "*but of the Tree of Knowledge of Good and Evil, thou shalt*

not eat of it; for in the day that thou eatest thereof thou shalt surely die." This precept has by some been considered as a precept of no moment or consequence in itself, but that Adam might be taught the perfect obedience due to his Maker. He was now placed in Eden, under a covenant of works, importing, that, upon condition of his perfect obedience to every precept of the divine law, he and all his posterity should be rewarded with happiness and life, natural, spiritual, and eternal; but in case of failure, should be subjected to the contrary, death; to which he consented. The devil observed the serpent to be an animal of peculiar subtlety; by his means, probably assuming his form, he beguiled Eve, by enticing insinuations, so as to corrupt her mind from *simplicity* in believing the truth she had heard from God. Thus, deceived herself, she enticed her husband; as he was induced by his love to her, to partake of her lot, rather than be separated from her; and thus both were subjected to the threatened curse. It is wonderfully remarkable, that the old serpent has in all ages, but never more strikingly than in the present day, employed the same means of corrupting men's minds, as to the certainty of that word of God, on which the life depends. It matters not, whether the doctrine reaches our ears from the mouth of a serpent, a polished philosopher, or an atheistical reasoner; every insinuation, as to the truth of divine Revelation, proceeds from the same teacher, and will assuredly, if hearkened to, produce the same consequences, as in Eden. In this manner was the Image of God defaced in man. Guilt seized their consciences. In that very day they died. Proclaiming their own shame, and their inability to cover their own nakedness, they

sewed fig-leaves for aprons. In the cool of the day, they heard the *voice*, the *Word*, *Jehovah*, walking in the garden, and fled to hide themselves. God called for Adam: inquired into his and Eve's guilt, and fully convicted them at the bar of their own consciences. He then graciously proceeds to preach the *gospel*, and opens before the condemned pair a door of mercy in the comfortable promise, that the seed of the woman should bruise the head of the serpent; he then denounces those parts of the curse, which were still to be executed against Adam and all his guilty race, those not excepted who were to share in the great deliverance. Sorrow, painful child-bearing, and humbling subjection of the woman and her female offspring. Labour and toil, scanty crops, hardly wrought for, and other afflictions to Adam; but chiefly to both, and on their posterity till the end of time, *Death!* Dust thou art, and to dust thou shalt return; a merciful sentence indeed, when compared with that eternal death to which they had subjected themselves! Their divine benefactor then proceeded to teach them, that although they had not only exposed themselves to everlasting shame and contempt, but were totally unfit to prepare themselves a covering, that office he would take as his: he clothed them with skins, probably of sacrificed animals; an earnest of the clean linen, the white robes washed in his blood, with which the Redeemed spirits should be eternally clothed. As the earthly paradise was now forfeited, they were driven from that garden of God, into this world, in which sin and death have ever since reigned with sovereign sway. Soon after this, Cain and Abel were born in the image of their father. Their histories will be found under their respective

names. After the death of Abel, Adam, in the 130th year of his age, had Seth born to him; and afterwards a number of other children. He lived 930 years, and died.

Agreeably to our plan, we shall mention, as concisely as possible, a few of the more striking lineaments of "the first Adam, of the earth, earthy," in which we may trace the features of "the second Adam, the Lord from heaven." In every part of the history we have been faintly sketching, much important instruction is to be found. Concerning the *similitude*, in some respects, and the strong *contrast* in others between the first man and our blessed *Saviour*, the apostle Paul has forcibly remarked in illustrating the glorious work of redemption. The persons exhibited, the events recorded, the scenes described, the institutions ordained in one age, which were the shadows of good things to come, are not only instructive and interesting in themselves, but acquire a weight and importance which they possessed not before, when viewed in their relation to him, to whom all the prophets gave witness; and whose person, character, and work, are the fulfilling of that which was written of old time. Adam was created in the image of God, in righteousness and in true holiness—but Christ is the express *image* of his person, as well as the brightness of the Father's glory. The first Adam was made a living soul, the second, a quickening spirit.

We have room but for a few remarks on the history of Adam. And (1.) As to his name. This has been clearly interpreted to mean *earth*. Vegetable earth or mould is one of the chief components of all things, and is wonderfully varied in the formation of vegetables and animals. It is their primary and original

principle. The word has been supposed to mean, also, *first made*. It has also been suggested that the word may be the same with *Adim*, which in Sanscrit means *the first*, or that it may be derived from a Hebrew word, signifying *likeness*—the likeness of God.

(2.) The formation of Adam is introduced with circumstances of dignity superior to any with which the creation of animals was attended. God said, "Let us create man" (1.) "in our image," and (2.) "after our likeness."

(3.) "*Man became a living soul.*" It seems as if the most proper idea resulting from these words is, that *Adam* became a living person: (1.) Because such is the import of the original, simply taken: (2.) It having been mentioned that *Adam* was made of *the dust of the earth*, this is a reason why his animation should be mentioned: so that if the word *Adam* be derived from *Admah*, earth, it might have been simply said, according to this idea, "the earth (*Adam*) became alive." But (3.) It perhaps implies some real distinction between the nature of the living principle, or soul (not spirit) in *Adam*, and that of the animals: may we suppose that this principle, thus specially imparted by God, was capable of immortality? that, however the beasts might have died *by nature*, man would have survived by nature? that he had no inherent seeds of dissolution in him, but that his dissolution was the consequence of his sin, and the execution of the threatening, *dying thou shalt die*?

(4.) The character, endowments, and history of *Adam*, are very interesting subjects of reflection to the whole human race: and the rather, because the memorials respecting him, are but brief, and consequently

ADA

obscure. Some have supposed, that *Adam* had imparted to him, from his very creation, that knowledge which not only raised him above all men, but also rendered him a little, and but a little, lower than angels. This may be admitted in some respects, and under certain restrictions; while, in other respects, it may be strongly doubted. The mental powers of *Adam* enabled him to comprehend with great accuracy, and with little effort, whatever was submitted to his observation. And, indeed, I think we may well suppose, that to a mind so capable as *Adam's*, his Maker would continually furnish occasion for increase both of piety and knowledge.

Whoever has seen a beautiful vase fall, and break in pieces, may form some idea of *Adam* after his sin: the integrity of his mind was gone; the *first* compliance with sin opened the way to future compliances; other temptations, from different quarters, might now also expect success; and thus spotless purity becoming impure, perfect uprightness becoming warped, lost that *entirety* which had been its glory. Hereby *Adam* was deprived of that distinction, that character, which had fitted him for converse with his Maker, for immediate communion with supreme holiness; and now he was reduced to the necessity of accepting, of soliciting, such communion, mediately, not immediately; by another, not by himself; in time future, not in time present; in another, not in this world. Blessed be God we have a perfect mediator in his Son.

Adam, Adamah, Adami, a city pertaining to the tribe of *Naphthali*. It was situated near the south end of the sea of Tiberias; just by it the waters of Jordan stood as a heap, till the Hebrews passed over, Josh. iii. 16, and xix. 33, 36. Perhaps *Adami*

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was a different city from *Adamah*.

ADAMAH, or *Admah*, *earthly*, the most easterly of the four cities destroyed by fire and brimstone from heaven. Some think the Moabites built a city of that name near to where the other had stood, Gen. xiv. 2. Deut. xxix. 23. To be made as *Admah*, and set as *Zeboim*, is to be made a distinguished monument of the fearful vengeance of God, Hos. xi. 8.

ADAMANT, a stone imagined by writers to be of impenetrable hardness. Sometimes the same as the diamond, the hardest and most precious of gems.—*See Diamond*.

ADAR, *high*, or *eminent*, the 12th month of the Jewish ecclesiastic year, and the 6th of their civil. It had 29 days, and answered to our February and part of March. On the third day of it, the second temple was finished and dedicated, Ezra vi. 15. On the seventh, the Jews fast for the death of Moses: on the 13th, they commemorate the fast of *Esther* and *Mordecai*: on the 14th, they observe the feast of *Purim*, Esth. iv. and ix. 17. On the 25th, they commemorate the release of *Jehoiachin*, Jer. lii. 31. Every third year there was a second *Adar* added, consisting of thirty days. *See HADAR*.

ADDER, a venomous animal, brought forth alive, without eggs. It is considerably smaller and shorter than the snake, and has black spots on its back; its belly is quite blackish: it is often called a viper. We find the word *adder* five times in our translation, but I suppose always without warrant from the original. *Sherpiphon*, Gen. xlix. 17. is probably the blood-snake, a serpent of the colour of sand, and which lies among it, and, especially if trampled upon, gives a sudden and dangerous bite. *Pethen*, Ps. lviii. 4. and xci. 13. and cxi. 3.

signifies an *asp*. *Tziphoni*, Prov. xxiii. 32. signifies that dreadful serpent called the *basilisk*.

To ADJURE, (1.) To bind one by oath, as under the penalty of a fearful curse, Josh. vi. 26. Mark v. 7. (2.) To charge solemnly, as by the authority, and under pain of the displeasure of God, Acts xix. 13. Mat. xxvi. 63. In this latter place it is used in administering a judicial oath to our Saviour upon trial. The form of the oath was repeated, and an assent or dissent given to its import.—But the form of *ad-juring* is not the same, with that of administering an *oath*; and often implied only *protestation*.

To ADMONISH, to instruct, warn, reprove, 1 Thess. v. 14. The *admonition of the Lord* is instruction, warning, and reproof, given in the Lord's name from his word, in a way becoming his perfections, and intended for his honour, Eph. vi. 4.

ADONAI is one of the names of God, and signifies properly my lords, in the plural number, as Adoni signifies my lord in the singular number. The Jews, who, either out of respect or superstition, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. The ancient Jews, however, were not so scrupulous: there is no law which forbids them to pronounce this name.

ADONIBEZEK, the king of Bezek. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with the neighbouring kings: seventy of them he had taken captives; and, cutting off their thumbs and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed

nations: among others, they fell upon Adonibezek; took his capitol, and made him prisoner; and cut off his thumbs and great toes: he thereupon acknowledged the just vengeance upon him for his cruelty toward his fellow princes. They brought him along with them to Jerusalem, where he died, about *A. M.* 2570. Judg. i. 4—7.

ADONIJAH, was the fourth son of king David, born at Hebron. When his two elder brothers, Amnon and Absalom, were dead, and Chileab perhaps weak and inactive, and his father languishing under the infirmities of old age, Adonijah attempted to seize the kingdom of Israel for himself. He prepared himself a magnificent equipage of horses and horsemen, and fifty men to run before him: this displeased not his father. His interest at court waxed powerful: Joab the general of the forces, Abiathar the high-priest, and others, were of his party; though Benaiah, Zadok, and Nathan the prophet, and the most of the mighty men, were not. To introduce himself to the throne, he prepared a splendid entertainment at Enrogel, and invited all his brethren except Solomon, whom he knew his father had designed for his successor on the throne; as well as all the great men of Judah, except such as were in Solomon's interest.

While they caroused at their cups, and wished Adonijah a happy reign, Nathan the prophet got intelligence of their designs. He and Bathsheba immediately informed King David, and applied in favour of Solomon. Adonijah's opposers were ordered directly to anoint Solomon with the utmost solemnity. Adonijah's party were alarmed with the shouts of applause: being fully informed by Jonathan, the son of Abiathar, they dispersed

in great terror and amazement. Deserted by his friends, and sensible of his crime, Adonijah fled for protection to the horns of the altar, probably that in the threshing-floor of Araunah. Solomon sent him word that his life should be safe, providing he behaved himself circumspectly for the future. He came and presented himself on his knees before Solomon, and then, at his orders, returned to his own house. Soon after his father's death, he made Bathsheba his agent, to request for his wife Abishag the Shunamite, who had been his father's concubine. Solomon suspected this as a project to obtain the kingdom, and being perhaps informed otherwise of his treacherous designs, ordered Benaiah his general to kill him. His death happened about a year after his attempt to usurp the kingdom. 1 Kings i. 5. 53. ii. 13. 25.

ADONIKAM, is mentioned among those who returned from the captivity. Ezra ii. 13.

ADONIRAM, the principal receiver of Solomon's tribute, and director of the 30,000 sent to cut timber in Lebanon, for building the temple, and other magnificent structures, 1 Kings v. 14.

ADONIZEDEK, king of Jerusalem, A. M. 2554. Being informed that Joshua had taken Jericho and Ai, and that the Gibeonites had submitted to Israel, he entered into an alliance with Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, to attack and punish the Gibeonites; and so deter others from submission to the Hebrew invaders. The Gibeonites begged the protection of Israel, and quickly obtained it. Joshua encountered the allied troops of the five Canaanitish kings, and easily routed them: hailstones of a prodigious weight

killed even more of the flying remains, than were slain by the sword. The sun stood still a whole day, till Joshua entirely cut off these desperate opposers of Heaven. The five kings hid themselves in a cave near Makedah. Its mouth was stopped with large stones, till the Hebrews had leisure to execute them. In the afternoon, Joshua returning from the pursuit, had them brought out. After making his principal officers trample on their necks, he slew and hanged them on five trees: at the setting of the sun, he ordered their carcasses to be thrown into the cave where they had lain hid. Quickly after, the cities belonging to them, Jerusalem excepted, were taken, and the inhabitants slain. Josh. x.

ADOPTION, is either, (1.) *Natural*, whereby one takes a stranger into his family, and deals with him as his own child: thus the daughter of Pharaoh adopted Moses; and Mordecai, Esther. In this sense the word is never used in scripture. (2.) *National*, whereby God takes a whole people to be his peculiar and visible church, exercises his special care and government over them, and bestows a multitude of ordinances, and other privileges, on them. This *adoption*, for 1500 years, pertained to the Jews; they being the only visible church of God on earth, Rom. ix. 4. (3.) *Spiritual*, in which sinful men, by nature children of Satan and wrath, are, upon their union with Christ, graciously taken by God into his church. (4.) *Glorious*, in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and have the blissful inheritance publicly adjudged to them; and enter, soul and body, into the full possession of it. This the saints now *wait for*, Rom. viii. 23.

ADORAIM, *the strength of the sea*, a city, 2 Chron. xi. 9.

ADORAM, *their praise*, (1.) King David's general receiver of the tribute, 2 Sam. xx. 24. Whether he was the same with *Adoniram*, we know not. (2.) *Adoram*, or *Hadoram*, king *Rehobam*'s chief treasurer, and overseer of his works. His master sent him to deal with the ten revolting tribes, to reduce them to their allegiance. Suspecting him to have been the encourager of their oppressive taxes, or from fury at his master, they stoned him to death on the spot, 1 Kings xii. 18. 2 Chron. x. 18.

ADORATION, act of worship due to God only; performance, (1.) *Standing*, 1 Kings viii. 22. (2.) *Bending*, used at the present day in the East. (3.) *Kneeling*, Luke xxii. 41. (4.) *Sitting*, 2 Sam. vii. 18. (4.) *Prostration*, the mark of deepest humiliation.

ADRAMMELECH and *Arammelech* were two idols of the men of Sepharvaim. In the Hebrew language, and probably in the Assyrian, the first signified *magnificent king*, and the last *gentle king*. In the Persian, the first signifies *king of flocks*; and the last in the Arabic signifies much the same. Possibly both were worshipped as the preservers of cattle.

ADRAMMELECH and *Shazer* were sons of *Sennacherib*. It is possible the former had been named after the above-mentioned idol. Dreading their father's intention to sacrifice them, or conceiving some furious prejudice against him, they murdered him as he worshipped *Nisroch* his idol, and then fled to the country of Armenia, Isa. xxxvii. 38. 2 Kings xix. 37.

ADRAMYTTIUM, (1.) A city on the north coast of Africa, westward of Egypt. (2.) A city on the west coast of Mysia, in Lesser Asia, over-against the

isle of Lesbos. It was in a ship belonging to this place that Paul sailed from Cesarea to Myra, Acts xxvii. 2.

ADRIA. At present the *Adria*, or *Adriatic sea*, comprehends only that sea on the east of Italy, and which is otherwise called the Gulf of Venice; and seems to have taken its name from *Adria*, an ancient city, which stood somewhere in the territory of Venice, on the north-east of Italy: but from Ptolemy and Strabo it appears, that the whole sea adjacent to the Isle of Sicily, and even the Ionian or Tuscan sea on the south-west of Italy, was anciently called *Adria*. Somewhere in this sea, the ship that transported Paul to Rome was terribly tossed, Acts xxvii. 27.

ADRIAN, a Roman emperor, supposed to be meant Rev. viii. 10.

ADRIEL, *the flock of God*, 2 Sam. xxi. 8. *Adriel*, the son of *Barzilla*, married *Merab* the daughter of *Saul*, who had been promised to *David*, 1 Sam. xviii. 19. *Adriel* had five sons by her, who were delivered to the *Gibeonites* to be put to death to avenge the cruelty of *Saul*, their grandfather, against the *Gibeonites*. 2 Sam. xxi. 8, imports, that these five were the sons of *Michal* and *Adriel*; but either the name of *Michal* is put for *Merab*, the sister of *Michal*; or, *Michal* had adopted the sons of her sister *Merab*: according to the sense of our translation, which says—*Michal* brought them up for *Adriel*—whose wife, *Merab*, perhaps, was dead, or personally incapable of that duty.

ADULLAM, a most beautiful city: and hence called the *glory of Israel*. Some will have it to have been situated in the south-east of the territory of *Judah*, near the *Dead sea*; but it rather appears to have stood in the plain, south-west of *Jerusalem*, near *Jarmuth* and *Azekah*, *Josh*

xv. 35. It had anciently a king of its own, whom Joshua killed, chap. xii. 15. Near to it, David concealed himself from Saul in a cave; and hither his parents, and a number of valiant men resorted to him, 1 Sam. xxii. 1, 2. &c. Rehoboam rebuilt and fortified it, 2 Chr. xi. 7, 8. Sennacherib's army took and plundered it under Hezekiah, Mic. i. 15. Judas Maccabeus and his army solemnly observed the Sabbath in the plain adjacent to it. It was a place of some note about 400 years after Christ; but is long ago reduced to ruins.

ADULTERER, *Adultery*, &c. Adultery is that crime, which is the highest act of fornication or uncleanness. Connection between two persons, one or both of whom are married, constitutes adultery, although this was not the case by the Jewish law; polygamy being lawful, adultery consisted in connection with a married or betrothed woman. Marriage is thus held honourable, while whoremongers and adulterers God will judge. In Scripture, *adultery* is frequently taken in a spiritual sense, and implies a departure from the purity of the gospel, either in its doctrines or practices. The prophets re-proved the Old Testament church for her adultery, in forsaking the God of her covenant, and going after the idolatry of the nations. Jesus Christ considered the Jews "as born of fornication," because of their enmity to him; and in this view he often calls them "an adulterous generation." The trial of adultery in the law of Moses, as recorded, Num. v. 12—31, was a most remarkable institution, and typical in its nature.

ADUMMIM, a mountain and city near Jericho, and in the lot of the tribe of Benjamin. It lay in the way from Jerusalem to Jericho, and is said to have been much infested with robbers; and hence perhaps it received its

name, which signifies the *red* or *bloody ones*, Josh. xv. 7. and xviii. 17. Here Jesus lays the scene of his history or parable of the man that fell among thieves, Luke x. 30—36.

ADVOCATE. By this name Jesus Christ is distinguished. His work is to plead and intercede for the guilty, at his Father's right hand. He pleads in behalf of them, agreeably to the specimen we have in what is called his *intercessory prayer*, John xvii. 1 John ii. 1. In this view he tells Peter, *I have prayed for thee.*

ÆRA, a point of time fixed by chronologers; such are the foundation of *Rome*, and the birth of *Jesus Christ*, or the Christian æra. It is supposed that the exact period of Christ's birth is four years later than we call it.

ÆLIA, a name given to Jerusalem by Adrian, A. D. 134, when he settled a colony of Romans in that guilty city, and banished the Jews from it on pain of death. St. Jerome says, that in his time the Jews bought permission of the Roman soldiers to look on Jerusalem, and shed tears over it. Thus they who bought Jesus Christ with money, were obliged to pay a price even for the indulgence of their own tears: old men, and women, loaded with rags and years, were observed to go weeping up the Mount of Olives, (*vide* Mark xiii. 3,) from thence to lament the ruin of the temple. They purchased this sight very dearly, together with the liberty of spreading perfumes on a stone which was there. The name *Ælia* became so common, that 'Jerusalem' was preserved only among the Jews, and such Christians as were better informed than others. It went by the name *Ælia* till the emperor Constantine's time, when it resumed that of Jerusalem

AFRICA, one of the four parts of the world, peopled principally by Ham and his descendants. It is thought that many of the Canaanites, when driven out of their country by Joshua, retired into Africa. The gospel was certainly carried to Africa by the eunuch of Candace, whom Philip baptised, and probably also by some who attended the feast of Pentecost, Acts ii. 10.

AGABUS, a prophet who foretold the famine that happened in the days of Claudius Cæsar, *A. D.* 44. Acts xi. 28. About *A. D.* 60 he visited Paul at Cesarea, and foretold his being bound at Jerusalem, Acts xxi. 10. It is said he suffered martyrdom at Antioch.

AGAG. It seems to have been a common name of the kings of Amalek. It appears they had a mighty king of this name as early as the times of Moses, Num. xxiv. 7. One of the name governed them in the days of Saul, who made him prisoner after having invaded his country, and in obedience to the command of God, Agag was slain by the hand of Samuel. As to the manner of his death an account is given in 1 Sam. xv. 32.

AGATE, a hard precious stone, variegated with veins and clouds; its composition is similar to that of flint or chalcedone. It is not made up of plates; but seemingly the effect of one concretion, and variegated merely by the disposition which the fluids in which they were formed, gave their differently-coloured matter. The *agate* was the second stone in the third row of the high-priest's breast-plate, Exod. xxviii. 19. The Syrians traded with *agates* in the Tyrian fairs, Ezek. xxvii. 16. The *windows* of the gospel-church are of *agates*; her ministers and ordinances which enlighten her, are pure, precious, and diversified in form and gifts, Isa. liv. 12.

The variegations of the *agate* are sometimes very beautifully arranged; often representing plants, trees, rivers, clouds, &c. It is thought by some that the word translated *agate* in Isaiah liv. 12. and Ezek. xxvii. 16, really means the *ruby*.

AGE, (1.) The whole continuance of one's life, Gen. xlvii. 28. (2.) The time when men's natural powers and faculties are at their perfection, or near it, John ix. 21. 23. (3.) Long continuance of life, Job v. 26. Zech. viii. 4. (4.) A period of time, past, present, or future, Eph. iii. 5. ii. 7. (5.) The people living in such periods, Col. i. 26.

AGONY, trouble, in soul or body, &c. Luke xxii. 44.

AGRIPPA, the son of Herod Agrippa. He was at Rome with the Emperor Claudius when his father died, *A. D.* 44. The emperor inclined to bestow on him the whole dominions possessed by his father, but his courtiers dissuaded him from it. Next year, the governor of Syria thought to compel the Jews to lodge the ornaments of their high-priest in the tower of Antonia, under the custody of the Roman guard; but, by the influence of Agrippa, they were allowed by the emperor to keep them themselves. *A. D.* 49, Herod king of Chalcis, his uncle, died, and he was by the emperor constituted his successor: but, four years after, that kingdom was taken from him, and the provinces of Gaulonites, Trachonites, Batanea, Pancas, and Abilene, were given him in its stead. To these, soon after, Nero added Julius in Perea, and a part of Galilee on the west of the sea of Tiberias. When Festus was made governor of Judea, *A. D.* 60, Agrippa and his sister Bernice came to Cesarea to congratulate him. In the course of their conversation, Festus mentioned the affair of Paul's trial and appeal to Cæsar. Agrip

pa was extremely curious to hear what Paul had to say for himself. On the morrow, Festus gratified him and his sister with a hearing of him in the public hall. Paul being desired by Agrippa to say what he could in his own defence, rehearsed how he was converted from a furious persecutor into a zealous preacher; and how he had, according to the ancient prophets, preached up the resurrection of the dead. Agrippa was so charmed with the good sense and majesty of the discourse, that he declared he was almost persuaded to be a Christian. After the destruction of Jerusalem, he and his sister Bernice retired to Rome, where he died, aged 70, *A. D.* 90.

AGUE, a periodical disease of the fever kind, consisting of a cold shivering fit, succeeded by a hot one.

AGUR, the son of Jakeh, is imagined by some to be Solomon: but Solomon had no reason thus to disguise his name; nor could he pray against riches; nor is his style and manner of writing similar to Agur's, who, under inspiration, uttered the 30th chapter of the Proverbs to his two friends Ithiel and Ucal. In it he professeth his great ignorance of the unsearchable greatness and marvellous works of God, his esteem of God's word, and desire of a moderate share of worldly things.

AH, *alas*. It generally expresses great distress and sorrow, Jer. xxii. 18. but in Ps. xxxv. 25. and Isa. i. 24. it signifies the same as

AHA, which denotes contempt, derision, insult, Psal. xxxv. 21.

AHAB, the son and successor of Omri. He began his reign over Israel, *A. M.* 3086, and reigned 22 years. In impiety he far exceeded all the kings of Israel. He married Jezebel, the daughter of Ethbaal, king of Zi-

don, who introduced the whole abominations and idols of her country, Baal and Ashtarothe.

2. *Ahab*, the son of Kolaiah, and *Zedekiah*, the son of Maa-seiah, were two false prophets, who, about *A. M.* 3406, seduced the Jewish captives at Babylon with hopes of a speedy deliverance, and stirred them up against Jeremiah. The Lord threatened them with a public and ignominious death, before such as they had deceived; and that their names should become a curse; men wishing that their foes might be made like Ahab and Zedekiah, whom Nebuchadnezzar king of Babylon roasted in the fire, Jer. xxix. 21, 22.

AHASUERUS, or Astyages, the Mede, Dan. ix. 1. He was the son of the brave Cyaxares, who assisted Nebuchadnezzar to overturn the Assyrian empire, and ruin the city of Nineveh.

2. *Ahasuerus*, or Cambyses, king of Persia. He succeeded his father Cyrus, *A. M.* 3475, and reigned seven years and five months. He had scarcely mounted the throne, when the Samaritans requested him to put a stop to the re-building of the temple at Jerusalem. He did not, and perhaps could not formally revoke the decree of his father. The building, however, was stopped during his reign. He was notable for nothing but violence, foolishness, and cruelty. His fits of passion often hurried him into downright madness. In the second year of his reign, he entered Egypt, reduced the revolvers, wasted their country, killed their sacred ox, and carried off thousands of their idols. Here he continued five years, and ruined a great part of his army, in the dry deserts of Lybia, in his mad attempt to invade Ethiopia; and daily sacrificed some principal Persians to his fury, his own brother and sister not excepted. Informed

that Patizithes the Magus, whom he had left to govern Persia in his absence, had placed his own brother Smerdis on the throne, pretending that he was Smerdis the brother of Cambyses, he hastened to his kingdom. It is said he wrecked his fury on the Jewish nation, as he passed their territories. Near Mount Carmel, he mounted his horse with such precipitant rage, that his sword dropped from its scabbard and desperately wounded his thigh. The wound appearing to be mortal, Cambyses convened his principal nobles, and informed them, that his brother Smerdis had been murdered by his orders; and begged, that they would not suffer the Magian impostor to translate the government to the Medes; and quickly after expired. That Cambyses is the Ahasuerus, and Smerdis Magus the Artaxerxes of scripture, who hindered the rebuilding of the temple, is sufficiently plain. None but these ruled in Persia, betwixt Cyrus, who gave the edict for building, and Darius who renewed it. Ezra iv. 6, 7.

3. *Ahasuerus*, the husband of Esther. We accede to the sentiment of the great Usher, Calmet, &c. that this Ahasuerus was Darius Hystaspes. He, first of the Persian kings, reigned from India to Ethiopia above Egypt; and was noted for his imposition of tributes, and boarding of money, Esth. i. 1. and x. 1. We should even reckon him too late, could we possibly fix upon any before him. Atossa, the name of his beloved wife, is easily formed from Hadassah, the Hebrew designation of Esther. Herodotus might very easily be mistaken concerning her lineage, when she long concealed it herself; and the Persians could hardly fail to challenge her as one of their royal blood, rather than assign her to the contemptible Jews. **JAHN**, in his history of the He-

brew commonwealth, and many others, maintain, that Xerxes was the Ahasuerus of the book of Esther.

Ahasuerus, (if he was the same with Darius Hystaspes,) was a Persian of royal blood, a descendant of Achæmenes, and an attendant of Cyrus. Soon after Mordecai became his chief minister, Ahasuerus laid a tax on his inland territories, and on that part of Lesser Asia and the islands which belonged to him. About *A. M.* 3495, he invaded India, and obliged the inhabitants to pay him yearly 365 talents of silver. He had frequent wars with the Greeks in Lesser Asia, and with the Athenians and others in Europe, which generally issued to his loss and disgrace. A little before his death, the Egyptians revolted from his yoke. He died *A. M.* 3519, after a reign of 36 years, and was succeeded by Xerxes, his son.

AHAVA, a petty river of Chaldea, or rather Assyria, Ezra viii. 21.

AHAZ, the son of Jotham, king of Judah. About the 10th year of his age, he espoused Abijah the daughter of Zechariah, by whom he had his son Hezekiah, about a year after. At 20 years of age, Ahaz became heir to the crown, *A. M.* 3265, and reigned 16 years. In imitation of the kings of Israel, he abandoned himself to the most abominable idolatries.

AHAZIAH, the son of Ahab. He was made his father's associate in power, when he went to the war at Ramoth Gilead; and reigned about a year after his death. He imitated his parents, in the worship of Baal and Ash-taroath, and every other crime. He and Jehoshaphat fitted out a fleet at Ezion-geber, to trade to Ophir for gold: a storm dashed their ships to pieces, almost in their going out from the harbour.

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Ahaziah intended to fit out a second fleet; but Jehoshaphat refused to have any concern therein.

Ahaziah, Azariah, or Jehoaz, the grandson of Jehoshaphat, and son of Jehoram, and Athaliah the daughter of Ahab. In the 22d year of his age, and the 42d of the royalty of his mother's family, he succeeded his father on the throne of Judah.

AHIJAH, a prophet of the Lord, who dwelt at Shiloh. Perhaps it was he who encouraged Solomon while building the temple, and who threatened him with the rent of his kingdom after his shameful fall, 1 Kings xi. 9, 13. Meeting with Jeroboam, the son of Nebat, in a field, he rent his garment into twelve pieces, and gave him ten of them, as a token that he should be king over *ten tribes* of Israel. 1 Kings xi. 29, 30.

AHIKAM, the son of Shaphan, and father of Gedaliah. He was one of the princes of Judah. 2 Kings xxii. 12.

AHIMAAZ, the son and successor of Zadok the high-priest. 2 Sam. xvii. 17.

AHIMELECH, the son of Ahitub, great-grandson of Eli, and brother of Ahiah, whom he succeeded in the office of high-priest. During the government of Saul, he, with a number of other priests, along with the tabernacle, resided at Nob. To him David repaired in his flight from Saul's court, and representing that Saul had sent him and his attendants on a most pressing errand, which required the utmost despatch, begged he would grant them some food. Ahimelech gave them some loaves of the shew-bread. David further asked of him a sword or spear. Ahimelech gave him the sword of Goliath, which had been hung up in the tabernacle for a trophy.

Ahimelech or *Abimelech*, the son of Abiathar. He and Za-

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dok, whom Saul had made high priest after the murder of the former Ahimelech, were second priests or sagans, about the latter end of the reign of King David. Before him and many other persons of note, Shemaiah the scribe wrote down the orders and divisions of the priests, singers, and Levites, and they cast their lots for their turns of service in the temple of God, 1 Sam. xxi. 1. 2 Sam. viii. 17. 2 Chron. xxiv. 3, 6, 31. xviii. 16.

AHITHOPHEL, a native of Giloh in the tribe of Judah. He was so renowned a statesman and counsellor, that his advice was ordinarily received as an oracle of God. Disgusted with David, he, to the no small vexation of David, early revolted to Absalom's party. 2 Sam. xv. xvi. xvii.

AHITUB, the son of Phineas, and brother of Ichabod. His father being slain in that unhappy engagement in which the ark of God was taken by the Philistines, he succeeded Eli his grandfather in the high-priesthood, executed that office under Samuel, and was succeeded by his sons, first Ahiah, and then Ahimelech, 1 Sam. xiv. 3. There were besides two Ahitubs, both fathers of Zadoks, and descended of Eleazar. But it does not appear that the first of them could execute the office of high-priest, 1 Chron. vi. 8, 11.

AHOLAH and *Aholibah*, two feigned names, whereby the prophet Ezekiel represents the kingdoms of Israel and Judah: the first signifying *a tent*, denotes Samaria, and the ten tribes: the second signifying *my tent is in her*, denotes Jerusalem and her subjects. Ezek. xxiii. xxiv.

AHUZZATH, a friend of the second Abimelech, who reigned at Gerar, and who with Phicol attended him, when he came to establish an alliance with Isaac. The Chaldaic Targum, and such

versions as follow it, render this name a *company of friends*, Gen. xxvi. 26.

AI, *Aiath*, *Aija*, *Hai*, a city about nine miles north-east of Jerusalem, and one eastward of Bethel. Near it Abraham sometime sojourned, and built an altar, Gen. xii. 8. xiii. 3. After the taking of Jericho, Joshua sent spies to view Ai: they represented it as improper to send above 3000 chosen men to attack so small a place, and no more were sent, Josh. vii. viii.

2. *Ai*, a city of the country of Moab, taken and pillaged by the Chaldeans, Jer. xlix. 3.

AJALON, (1.) A city of the tribe of Dan, assigned to the Levites descended of Kohath, but the Amorites kept possession of it. It stood between Timnah and Bethshemesh. It appears to have been taken by Uzziah, or some other potent king of Judah: it was wrested from them by the Philistines under Ahaz, Josh. xix. 42. xxi. 24. Judg. i. 35. 2 Chron. xxviii. 18. Perhaps it was here that Saul's army stopped their pursuit of the routed Philistines, 1 Sam. xiv. 31. (2.) A city in the tribe of Benjamin, about three miles eastward of Bethel. It was fortified by Rehoboam, 2 Chron. xi. 10. (3.) A city in the tribe of Ephraim, about two miles south of Shechem, and assigned to the Kohathites, is marked by some authors: but I doubt of the existence of this place, and suppose it no other than that in the tribe of Dan, which might come into the hands of the Ephraimites; compare Josh. xxi. 24. with 1 Chron. vi. 69. (4.) Another in the tribe of Zebulun, where Elon the judge of Israel was buried, Judg. xii. 12. It is not certain over which of these Ajalons Joshua desired the moon to hover. The first lay south-west, the second north-east, the fourth north-west of him, Josh. x. 12.

Also a valley near Gibeon, over which Joshua commanded the moon to stand still, Josh. x. 12. See Sac. Geography published by A.S.S. Union. Word *Ajalon*.

AIN, a city, first given to the tribe of Judah, and then disposed of to the Simeonites, Josh. xv. 32. 1 Chron. iv. 32. As *Ain* signifies a fountain, it is oft a part of the compounded names of places, and pronounced En.

AIR, a thin, fluid, transparent, compressible, and dilatable body surrounding our earth to a considerable height, perhaps to the extent of 50 miles. Our atmosphere consists of two kinds of airs or gases; the one of which is called oxygen, the other azote, or nitrogen. By the most accurate experiments it has been ascertained, that the parts of oxygen in a hundred are 21, and of azote 78, with one part of carbonic acid. The pressure of a column of air on any given surface, is equal to 32 or 33 feet of water on the same surface, or to a column of quicksilver 29 or 30 inches in height. The weight of air which presses on a man of common size, is above 33,000 pounds; but, on account of the reaction of the fluids within the body, it is not felt. Air is an elastic body, and the degree to which it may be compressed or dilated, is indefinite. Heat has the effect of expanding, and cold of condensing it.

Air is necessary to animal life, and to combustion; but this is only true of oxygen, for azote unmingled, immediately destroys animal life, and extinguishes flame. Air is also necessary to the life and growth of vegetables. In scripture air or wind is the emblem of the Holy Spirit; the word signifying air or wind is, in Hebrew and Greek, and most ancient languages, the same as that which signifies Spirit.

ALABASTER, a species of carbonate of lime, or marble,

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such as is formed on the sides of caves, as stalactites. The more common substance known by this name is a sulphate of lime, or fine gypsum. Both kinds are softer than marble, generally white, or slightly coloured, and easily cut into delicate forms, such as are now received from Italy: many are now found in the museums of ancient curiosities. The ancients called boxes that contained precious ointment *alabaster boxes*, though not made of that stone: and in relation hereto, a measure containing ten ounces of wine, and nine of oil, was called *alabaster*. In which of these three senses the box of ointment, wherewith Mary anointed Jesus, is called *alabaster*, we cannot determine; though we incline to think the box was an alabaster stone, Mat. xxvi. 6, 7.

ALARM, (1.) A broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey in the wilderness; and to attack their enemies in battle, Num. x. 5—9. (2.) A noise or bustle, importing the near approach of danger and war, Joel ii. 1.

ALEMETH, or *Almon*, a city pertaining to the tribe of Benjamin, and given to the priests. It stood near Anathoth, and possibly had its name from Alemeth, the son of Becher, or the son of Jehoadah. It was one of the cities of the tribe of Benjamin, Josh. xxi. 18. 1 Chron. vi. 60. vii. 8. viii. 36.

ALEPH, the first letter in the Hebrew alphabet.

ALEXANDER and Rufus were the sons of Simon the Cyrenian, who assisted our Saviour in bearing his cross, Mark xv. 21. they seem to have been well known among the primitive Christians, and were probably, therefore, members of the church. Paul salutes a man by the name of Rufus, in his epistle to the

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Romans; but whether the same, cannot now be ascertained, Rom. xvi. 13. (2.) Alexander Lysimachus, the brother of the famed Philo. He was Alabarch of Alexandria, and reckoned the richest Jew of his time, and made valuable presents to the temple. He was cast into prison by Caligula, probably for refusing to worship that mad monarch; and continued so till the Emperor Claudius set him at liberty. He is thought to be the Alexander who was in company with the chief priests and elders, when they imprisoned the apostles for healing the impotent man, Acts iv. 6. (3.) Alexander the coppersmith. For a time he espoused the Christian faith; but, commencing blasphemer, Paul delivered him over to Satan. This enraged him more and more; he did the apostle all the hurt that lay in his power, 1 Tim. i. 20. 2 Tim. iv. 14, 15. It is uncertain whether it was he who ran some danger of his life, by attempting to quell the mob which Demetrius the silversmith raised at Ephesus: nor is it so much as certain whether that Alexander was a Christian, Acts xix. 33.

ALEXANDRIA, a celebrated city in Lower Egypt. It was situated between the lake Mareotis and the Canopic or western branch of the Nile, at a small distance from the Mediterranean sea. Alexander the Great was its founder; and a few years after was there interred in a coffin of gold. It was built in the form of a Macedonian cloak; and took up about fifteen miles. The palace, which was a fifth part of the city, stood by the sea, and contained the royal residence, the museum, and sepulchres. The principal street, which extended the whole length of the city, was a hundred feet wide. The Ptolemies, who succeeded Alexander the Great in Egypt, made it their residence for more

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than 200 years; by which means it became the metropolis of Egypt. Its nearness to the Red and Mediterranean seas, drew to it the trade of both the east and west, and rendered it for many ages the mart of commerce to most of the known world, and one of the most flourishing cities, second to none but Rome. It was famed for a library of 700,000 volumes, which for the last time was madly burnt by the Arabs or Saracens, *A. D.* 642. To relate its various sieges and captures, by the Syrians, Greeks, Romans, Persians, Saracens, Turks, and others, would be improper for this work. When the Arabs took it, it contained 4000 palaces and 400 squares, and 12,000 persons that sold herbs and fruits. It is now dwindled to a large village, with nothing remarkable, but ruinous reliques of ancient grandeur, and some considerable trade. Prodigious numbers of Jews dwelt here, all along from the time of Alexander, sometimes near or above 100,000 at a time: part of these being at Jerusalem, raised a furious persecution against Stephen, *Acts* vi. 9. Here Apollos was born, *Acts* xviii. 24. Fifty thousand Jews were murdered here under the Emperor Nero. When the Arabs took it as above, they found 40,000 Jews who paid tribute. In a ship belonging to Alexandria, Paul sailed for Rome, *Acts* xxvii. 6. Christianity was early planted in this place. Mark the Evangelist is said to have been the founder of it. Clemens, Origen, Athanasius, and a vast number of other great men, here flourished. The bishop of this place was for many ages sustained one of the four chiefs of the Christian church, having the churches in the eastern part of Africa under his jurisdiction.

The Alexandrian school of the Jews, and afterwards of the Christians, was long in the high-

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est esteem: and we have reason to think, that, the Christian school at Alexandria, besides producing eloquent preachers, paid great attention to copying the books of the holy Scriptures: of which we have an instance in that very ancient MS. now extant in the British Museum, known by the name of the *Alexandrian MS.* because written by Thecla, a noble virgin of that city.

Alexandria received the gospel, by the ministry of St. Mark, about *A. D.* 59, or 60. He suffered martyrdom there towards the year 68, and was succeeded by Anian, whom he had converted in his first voyage to that city. The Jews were very numerous here; they had several fine synagogues, and great privileges.

ALIEN, strangers, foreigners, *Exod.* xviii. 3. *Job* xix. 15. To be *aliens from the commonwealth of Israel*, is to be without interest in the true church, or new covenant of God, *Eph.* ii. 12.

ALIVE, possessed of *life*. One is alive, (1.) Naturally, *Gen.* xliii. 27. (2.) Supernaturally, when raised from the dead, *Luke* xxiv. 23. (3.) Spiritually, when justified, regenerate, and sanctified, *Luke* xv. 24, 32. This is to be *alive unto God*, to his honour and service, *Rom.* vi. 11. (4.) In opinion only, when men vainly imagine themselves capable of good works, holy, righteous, and entitled to eternal life: so men are *alive without the law*, i. e. without the convictions of it, *Rom.* vii. 9.

ALLEGORY, a continued metaphor, or a continued series of metaphors, illustrative of a principal one. For example, when the prophets represent the Jews under the allegory of a vine, planted, watered, cultivated by the hand of God, but which, instead of producing good

fruit, brings forth sour grapes; and so of others. "The Jews," says St. Jerom, "and, in general, the people of Syria and Palestine, were fond of this sort of figurative discourse, and made use of it in almost every thing they said. They cannot justly be produced as proof of any thing.

ALLELUIA, or *Hallelujah*, This Hebrew word, signifying *praise ye the Lord*, is met with at the beginning and end of divers Psalms, chiefly towards the close of the book. It is the burden of the saints' song at the fall of Antichrist, Rev. xix. and may import the eminent concern of the Jews therein, and the universal ascription of all the praise to God.

ALLON-BACHUTH, oak of weeping, Gen. xxxv. 8.

ALMS, what is given in charity to the poor, Mat. vi. 1, 4. In the Hebrew, it is called *righteousness*. It is to be given of things lawfully gotten, and as a debt due to the poor, not for their own, but for the Lord's sake, Luke xii. 33. In the Greek, the word signifies *mercy*: it is to be given from a principle of true love and compassion to needy objects, Acts x. 2, 4. xxiv. 17.

ALMIGHTY, able to do all things; an attribute of God. The Hebrew word for it signifies one who has all-sufficiency in himself; and all power to destroy his opposers. In the early ages of the world, God chiefly manifested himself by this character, to encourage men's dependence on him alone, and their expectation of the full accomplishment of whatever he had promised, Gen. xvii. 1. Exod. vi. 3.

ALMOND TREE, a tree resembling the peach tree in its leaves and blossoms, but the fruit is longer and more compressed, the outer green coat is thinner and drier when ripe, and the shell of the stone is not so rugged. This stone, or nut, con-

tains a kernel, which is the only esculent part. The whole arrives at maturity in September, when the outer tough cover splits open and discharges the nut. They thrive either in dry or wet fields; and are often propagated by the inoculation of an almond bud into the stock of a pear, peach, or almond-tree. The Hebrew name of the almond-tree imports, that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest.

ALMUG, or *Algum-tree*: not coral, which cannot be formed into staircases or musical instruments: but either *ebony*, plenty of which grows in India; or *Brazil-wood*; or *citron-tree*; or some gummy sort of wood, perhaps that which produces the gum-arabic; and so is thought by some to be the same with the Shittah-tree, 1 Kings x. 11. 2 Chron. ii. 8. ix. 10.

ALYES. The *lign aloes*, or aloe-tree. Tournefort reckons up fourteen kinds of the *aloe-tree*. The American *aloe* is famous for its fine flowers of the lily-kind; the Asian for the useful drug prepared from it. The drug *aloe* is formed of the juice of the leaves, fresh plucked and squeezed, set to harden in the sun: the succotrine *aloe* is made of the thinnest at the top; the hypatic of the next; and the horse *aloe* of the coarse sediment. This drug is famed for its purgative virtue. Both the wood and drug have an odoriferous and preservative influence. Aloes were anciently used for embalming dead bodies, and for perfuming beds and clothes, John xix. 39. Prov. vii. 17.

The tree called aloes which grows in the Indies, is eight or ten feet high. The flower is red, and the fruit the size of a pear.

ALPHA and *Omega*, the first and last letters of the Greek alphabet. These letters are used

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to designate the eternity of God and of Christ, in the book of Revelation. Rev. i. 8, 11. xxi. 6.

ALPHEUS, the father of the apostles James and Jude. Mary, his wife, it is thought, was the sister of the holy virgin: and hence his sons are called the brethren of our Lord, Gal. i. 19. Mark vi. 3.

ALTAR, that whereon the sacred offerings were presented to God; and at least partly consumed with fire, to his honour. We read of no altars before the flood: possibly the sacrifices were burnt on the ground. Between the flood and the erection of the Mosaic tabernacle, and afterwards on extraordinary occasions, the altars were of rough unhewn stones, or of earth. At the dedication of his temple, Solomon hallowed the middle of the court, as an altar to burn his large offerings: Gen. viii. 20. Ex. xx. 24, 25. 1 Kings xviii. 30. viii. 64. From the erection of the tabernacle, there were but two altars to be used in ordinary cases; the one for burning sacrifices, and the other for the burning of incense. Moses' altar of burnt-offering was a kind of chest of Shittim-wood, overlaid with plates of brass to defend it from the fire; it was about three yards in length, and as much in breadth, and about five feet and a half high. At every corner it had a spire, or horn, of the same materials with the rest. On its top was a brazen grate, through which the ashes of the offering fell into a pan below. This altar was portable, carried, with a covering over it, on the shoulders of the Levites, by staves of Shittim-wood overlaid with brass, and fixed in brazen rings on the sides thereof. Solomon made a brazen altar for sacrifice, much larger: but whether all of solid brass, or if there were stones, or if it was hollow within, we know not. It was about 37

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feet in length and breadth, and half as much in height, and had an easy ascent on the east side. After the captivity, the altar of burnt-offering seems to have been a large pile of stones, about 60 feet on each side at the bottom, and 45 at the top, Exod. xxvii. 1—9. 2 Chron. iv. 1.

The altar of incense was a small table of Shittim-wood, overlaid with gold, about 22 inches in breadth and length, and 44 in height. Its top was surrounded with a cornice of gold: it had spires, or horns, at the four corners thereof; and was portable by staves of Shittim-wood, overlaid with gold. Both these altars were solemnly consecrated with sprinkling of blood, and unction of oil; and their horns yearly tipped with the blood of the general expiation. The altar of burnt-offering stood in the open court, at a small distance from the east end of the tabernacle, or temple: on it were offered the morning and evening sacrifices, and a multitude of other oblations. To it criminals fled for protection. The altar of incense stood in the sanctuary, just before the inner vail; and on it was sacred incense, and nothing else, offered and burnt every morning and evening. The brazen altar of burnt-offering prefigured Jesus as our all-sufficient atonement, and refuge from wrath; and the altar of incense as our Advocate within the vail, who ever liveth to make intercession for us. Ex. xxx. Heb. ix. 21.

The heathens too had their altars on which they presented their oblations to their gods. The Jews had idolatrous altars in such numbers, that they were like *heaps in the field*, Hos. xii. 11. These altars and groves their children remembered; took great delight in, and imitated their parents' idolatry, Jer. xvii. 2. It was common to plant groves of trees around these altars; there-

fore God would have none planted near his, Deut. xvi. 21. The Athenians erected an *altar to the unknown God*: but their reason, whether they were afraid there might be one or more unknown deities, who might hurt them, if his service was neglected; or whether they had a view to the God of Israel, to whom the heathens were strangers, we know not, Acts xvii. 23. This altar, which Paul alludes to, some of the early Christians mention as existing many years afterwards. Many opinions have been expressed respecting the origin of this altar, and of the words of the inscription; but they involve nothing important to the inquirer after truth. They are collected in Calmet, vol. i. art. ALTAR.

ALVAH, or *Aliah*, a descendant of Esau, and prince of the Edomites, Gen. xxxvi. 40. 1 Chron. i. 51.

ALVAN, or *Alian*, the son of Shobal the Horite, Genesis xxxvi. 23. 1 Chron. i. 40.

AMALEK. Eliphaz, the son of Esau, by Timna, had a son of this name, who succeeded Gatam in the government of the Edomites, 1 Chron. i. 36. Gen. xxxvi. 16.

AMALEKITES, a very ancient, idolatrous nation, who were ever enemies of the people of God, whom they watched every opportunity of attacking, while journeying through the wilderness; and, on this account, were devoted, by the solemn curse of God, to utter destruction. Judg. vi. vii. 1 Sam. xv. Exod. xvii. 14.

AMANA, either the mountain Amanus, which separates Syria on the north-east from Cilicia; for so far did the dominion of David and Solomon extend; or rather a mountain beyond Jordan, in the lot of the half tribe of Manasseh, Song iv. 8. See *Lebanon*.

AMASA, the son of Jether or Ithra, and Abigail the sister of David. 2 Sam. xvii. 25.

Amasa, the son of Hadlai. See *Ahaz*.

AMASAI, the son of Elkanah. It is probably he who was chief of the captains of Judah and Benjamin under Saul, and came to David in his exile, along with a number of his friends, 1 Chron. vi. 25.

AMAZIAH, the eighth king of Judah, son and successor of Joash. In the 25th year of his age he began his reign, *A. M.* 3165, and reigned 29 years. In the beginning of his reign he behaved well, but not with an upright heart. He quickly executed just punishment on the murderers of his father; but according to the law of Moses, and contrary to the then bloody custom of many countries, did no harm to their innocent children, 2 Chron. xxiv. 27. xxv. 4.

Amaziah, the idolatrous high-priest of the golden calf at Bethel.

AMBASSADOR; a messenger sent by a king or state, to carry important tidings, or transact affairs of great moment with another prince or state, 2 Chron. xxxii. 31. Gospel-ministers are called *ambassadors*, because in the name of Jesus Christ the King of kings, they declare his will to men, and promote a spiritual treaty with him, 2 Cor. v. 20. Eph. vi. 20. Eliakim, Shebna, and Joah, the servants of King Hezekiah, are called *ambassadors of peace*. In their master's name they earnestly solicited a peace from the Assyrian monarch, but were made to *weep bitterly* with the disappointment and refusal, Isa. xxxiii. 7.

AMBASSAGE; a message sent with an ambassador, Luke xiv. 32.

AMBER; a yellow transparent substance, of a gummy form and consistence, of a resinous

taste, and a smell like oil of turpentine. It is dug up in a great many places, in Germany, Poland, &c.; but that which is found about the coasts of Prussia is reckoned the best. It is originally in a liquid state; for leaves, insects, &c. are sometimes found in the lumps thereof. It is of considerable use in medicine, and other arts. Bochart and Le Clerc suppose this to be the *chasmal* or amber mentioned in scripture, Ezek. i. 4. viii. 2.

AMBUSH, or *ambushment*; a company of soldiers or murderers stationed in a secret place, that they may unexpectedly fall on an enemy; or the act of lying in wait to attack unexpectedly. Josh. viii. 2. Jer. li. 12. 2 Chron. xiii. 13. xx. 22.

AMEN; (1.) True; faithful; certain. Our translation often renders it *verily*: and especially when doubled, it approaches toward the solemnity of an oath, John iii. 3. (2.) *So be it*; or *so shall it be*, Jer. xxviii. 6. Rev. i. 18. Christ is called the *Amen*; he is the God of truth; is the substance of revealed truth; the infallible prophet, and the faithful and true witness, Rev. iii. 14. All the promises are *yea and amen* in Christ: they are infallibly established by his word and oath; are irrevocably ratified by his death, and sealed by his Spirit, 2 Cor. i. 20.

AMEND; (1.) To make better; Jer. vii. 3. (2.) To grow better, John iv. 52. *To make amends*, is to make restitution; to give the value of, Lev. v. 16.

AMERCE; to fine; to condemn to pay, Deut. xxii. 19.

AMETHYST; a precious stone of a violet colour, bordering on purple. There are divers sorts of amethysts: those of Asia are of a deep purple colour; and are the hardest, scarcest, and most valuable; there are some of them of a pale and others of a white colour. It was the

ninth in the high-priest's breast-plate, Exod. xxviii. 19. and the twelfth in the foundations of the new Jerusalem, Rev. xxi. 20.

AMMAH, a hill opposite to Giah, not far from Gibeon, and which had a pool of water at the foot of it, 2 Sam. ii. 24.

AMMI, *my people*. The imposing of this name on the ten tribes after their rejection, imports, that in the latter days, or Millenium, God shall redeem them from their misery and bondage, and bring them into special covenant-relation to himself, Hos. ii. 1.

AMMON, or *Ben-ammi*, the son of Lot. He was the father of the Ammonites, who dwelt on the south-east of Gilead, and northward of the country of Moab, Gen. xix. 38. They destroyed an ancient race of giants called Zamzummims, and dwelt in their stead: their capital was Rabbah: they were noted idolaters: their chief idol was Moloch, which might be the same with Baal, Milcom, Adrammelech, Anammelech, and Chemosh.

AMMONITES, the descendants of Ammon. At first, the kingdom of the Ammonites extended from the river Arnon on the south, to the Jabok on the north, to the Jordan on the west, and on the east for a considerable distance into Arabia. But they were expelled from the west part of their country, which lay along the Jordan, by the Amorites, from whom it was taken by Moses, and given to the tribes of Reuben, Gad, and the other half tribe of Manasseh. God commanded Moses not to distress the Ammonites, because he had given their country to the children of Lot, Deut. ii. 19. In the time of Jephthah, 300 years after Israel had taken possession of the kingdom of Sihon, the Ammonites claimed this land, and invaded Gilead, but were defeated by Jephthah. About 100

years afterward, they again invaded this part of the land of Israel, under Nahash their king, and besieged Jabesh-gilead. The only terms of capitulation which they would allow to the inhabitants, were, that they should suffer them to thrust out their right eyes. On this occasion Saul, recently elected king, distinguished himself by the celerity with which he collected an army, and brought relief to the wretched inhabitants of Jabesh-gilead; for which they showed afterwards that they were not ungrateful. About 60 years after this event, David sent his servants to condole with Hanun, the young king of the Ammonites, on account of the death of his father. These messengers were treated as if they had been spies, which brought on a war, in which the Ammonites were subdued by Joab, and afterward were tributary to Israel for a long time. But in the days of Jehoshaphat the Moabites and Ammonites invaded Judea with a great army, but were miraculously destroyed.

When the tribes of Gad and Reuben were conquered and carried into captivity, the Ammonites gave way to excessive joy; on which account their total destruction as a nation, was foretold by Ezekiel. Ezek. xxv. 3, 4, 7.

AMNON, the eldest son of David, by Ahinoam his second wife.

AMON, (1.) A governor of Samaria, whom Ahab ordered to imprison the prophet Micaiah, till he returned safe from the war at Ramoth-gilead, 1 Kings xxii. 26. (2.) The son of Manasseh, by Meshullemeth the daughter of Haruz. He was the fourteenth king of Judah: he began his reign in the twenty-second year of his age, and reigned two years: he was a very monster of wickedness; nor

did he, like his father Manasseh, repent, but still waxed worse and worse. His own servants murdered him in his house: and it seems were, in their turn, murdered by the mob. Amon was buried in the garden of Uzza, and Josiah his son succeeded him, 2 Kings xxi. 18—26. 2 Chron. xxxiii. 20—25. (3.) Amon or Ami, a noted chief of the returning captives, Ezra ii. 57. Neh. vii. 59.

AMORITES, a tribe of the Canaanites, sprung from Emer the fourth son of Canaan. Many of them being *giants*, were like cedars in height, and oaks in strength, Amos ii. 9. They had two powerful kingdoms on the east of Jordan, governed by Sihon and Og. The former had seized on a great part of the territories of Moab and Ammon: but Moses conquered their whole country, and gave it to the Reubenites, Gadites, and half tribe of Manasseh. There were other kingdoms of the Amorites, all along the south of Canaan, westward of Jordan: these routed the Israelites at Hormah; but about forty years after, were subdued by Joshua, and their land given to the tribes of Judah, Simeon, Dan, and Benjamin, Numb. xxi. Deut. i. 44. Josh. xii. xv. xix. As the Amorites were the most powerful tribe, the rest of the Canaanites were sometimes called by their name, Judg. vi. 10. 2 Kings xxi. 11. The parents of the Jewish nation are represented as *Amorites* and *Hittites*; they were as unworthy before God, and as wicked in themselves, as the two worst of the Canaanitish tribes: nay, Judah's wife the mother of Shelah, and Tamar the mother of Pharez and Zerah, were both Canaanites, Gen. xxxviii. Ezek. xvi. 3.

AMOS, the fourth of the minor prophets. He was originally a herdsman of Tekoah, a city

belonging to Judah, and a gatherer of sycamore fruit.

AMPHIPOLIS, a city of Macedonia, on the confines of Thrace, Acts xvii. 1.

AMRAM, the son of Kohath. He married Jochebed the daughter of Levi; and had by her Aaron, Moses, and Miriam: he died in Egypt, aged 137 years, Exod. vi. 20.

AMRAPHEL. See *Chedorlaomer*.

ANAB, a city in the hill-country of Judah, south of Jerusalem: hence Joshua cut off some Amoritish giants, Josh. xi. 21. It is perhaps the same as Nob.

ANAH, the son of Zibeon the Horite, a duke of mount Seir, and father of Aholibamah, the wife of Esau. Gen. xxxvi. 24.

ANAK, the son of Arbah, and father or chief of the gigantic Anakims: his sons were Sheshai, Ahinam, and Talmi. These Anakims, or children of Anak, were considerably numerous, dwelling in Hebron, Debir, Anab, and other places, Josh. xi. 21. Their fierce looks and extraordinary stature quite terrified the unbelieving spies which Moses sent to view the promised land, Numb. xiii. 33.

ANAMIM, or *Anam*, the second son of Mizraim. His posterity peopled part of Africa, probably that westward from Egypt, where we find a temple sacred to Jupiter Ammon; and where the Nasamones, or *men of Ammon*, lived; and from whom probably sprung the Amians and Garamantes, or *foreign and wandering Amans*, Gen. x. 13.

ANANIAS, and *Sapphira* his wife, were among the first professors of Christianity at Jerusalem. They sold their estate, and pretended to give the whole price into the common stock of the believers, but retained part of it for their own use. Though he knew

the apostles were qualified by the Holy Ghost with the gift of discerning secrets, he affirmed to Peter that he had brought the whole price. Peter sharply rebuked him for his dissimulation; in that, when he might lawfully have kept the whole, he had pretended to devote all to the service of Christ, and yet retained part to himself. While he spake, Ananias was struck dead by the immediate vengeance of Heaven, and was carried to his grave, Acts v.

ANANIAS, a disciple of Jesus Christ. Perhaps one of the seventy. He preached the gospel at Damascus; and being directed in a vision, to ask at the house of Judas, for Saul of Tarsus, who was just come to the place, he begged to be excused, as he was informed that Saul was an outrageous persecutor, and had come with orders from Jerusalem to imprison all the Christians he could find in that city. The Lord assured him that he was in no danger; for whatever Saul had been, he was divinely chosen to be a preacher of Christ to the Gentiles, and an eminent sufferer for his sake. Encouraged herewith, Ananias repaired to the house, found Saul blind, put his hands upon him, and in Jesus's name bid him receive his sight, and be filled with the Holy Ghost; whereupon there fell scales from his eyes, and he recovered his sight, was baptized, and received the Holy Ghost, Acts ix. 1—18.

ANANIAS, the son of Nebedeus, about A. D. 48, succeeded Joseph, the son of Camith, in the Jewish high-priesthood. Quadratus, the Roman governor of Syria, having quelled some disturbances raised by the Jews and Samaritans in Judea, sent Ananias to Rome, to give account of his behaviour amidst these commotions. The high-priest having cleared himself to

the satisfaction of Claudius the emperor, was dismissed home to his country.

Some years after, Paul, being apprehended, and brought before this high-priest, had begun, in the most discreet manner, to speak in his own defence, affirming, that he had lived in all good conscience before God to that day: Ananias, in a furious manner, ordered some of the by-standers to smite him on the mouth. Not knowing him to be the high-priest, or not acknowledging him such, Paul replied, "God shall smite thee, thou whited wall," thou hypocritical person: "for, sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?" Ananias too, and others, encouraged a number of assassins to murder Paul secretly: but this being prevented by the apostle's transportation to Cesarea, Ananias went thither to prosecute him. Paul's appeal to Cæsar put off the affair to Rome, Acts xxiii. 1—5.

ANATHOTH, the son of Becher, and grandchild of Benjamin. Possibly he gave name to the city of *Anathoth*, which stood about three miles north from Jerusalem, and which was given to the priests by the tribe of Benjamin, 1 Chron. vii. 8. vi. 60.

ANCESTORS; those from whom one is descended; ancient fathers, Lev. xxvi. 45.

ANCHOR, an instrument for fastening, or stopping the course of a ship at sea. The most ancient anchors were made of large stones: such were the anchors of the Argonauts, who made their voyage up the Hellespont, about the time of Asa. They were afterwards made of wood, with great weights of lead, or baskets full of stones at the end of them: and such to this day are the anchors of the Japanese. The anchor with two teeth or barbs, was devised by Eupalamius, or Ana-

charsis, the Scythian philosopher, not long after the Jews returned from Babylon. In large vessels they had three or four anchors; one of which, never used but in cases of extreme necessity, was called the *sacred anchor*, and is now called the *sheet anchor*. The anchors were anciently cast from the stern or hinder part of the ship, Acts xxvii. 29. The modern anchor is a large piece of iron, in the form of a hook, that, on which side soever it falls, it may fix in the sand or earth: this is fastened to a large beam of wood, which, by a strong cable rope, is fastened to the prow or forepart of the ship. Hope is the *anchor of our soul, sure and steadfast*, entering into that which is within the vail: by going out of ourselves, and fixing on Jesus and unseen things; by fixing on the deep and hidden promises and perfections of God, it effectually secures our soul from being tossed to and fro, amid storms of trouble, and keeps it settled in the dark nights of temptation and desertion; or Jesus, by his ascension, infallibly secures the safety and happiness of his people, Heb. vi. 19.

ANCIENT; (1.) Old; of former time, 1 Chr. iv. 22. (2.) Very old men, Job xii. 12. *Ancients* are either men of former times, 1 Sam. xxiv. 13. or governors, civil or ecclesiastic, Isa. iii. 14. Jer. xix. 1. God is called the *Ancient of Days*, because he existed from all eternity, Dan. vii. 9.

ANDREW, the brother of Simon Peter, a native of Bethsaida, and apostle of Jesus Christ. He was originally a fisherman. When John Baptist commenced preacher, Andrew became one of his followers, John i. 40.

ANER, *Eshcol*, and *Mamre*, were three Canaanitish princes, who assisted Abraham in his pursuit and defeat of Chedorlaomer and his allies, Gen. xiv. 24.

Aner, a city of the half-tribe

cf Manasseh, on the west of Jordan. It either was the same with Taanach, or exchanged for it, 1 Chron. vi. 70. Josh. xxi. 25.

ANGEL, or messenger, is the common name given to those spiritual and intelligent beings by whom God partly executeth his providential work, and who are most ready and active in his service. The light of nature gives strong reason to suppose the existence of such beings; but scripture alone renders it indubitable. When God founded the earth on the first or second day, they sang together, and shouted for joy, Job xxxviii. 6, 7. They were created with eminent wisdom, holiness, and purity, and placed in a most happy and honourable estate; but capable of change. Their knowledge is great, but not infinite: they *desire to look* into the mystery of our salvation, and *learn from the church* the manifold wisdom of God. Nor can they search the hearts of men, nor know future things, but as particularly instructed of God, 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Mat. xxiv. 36.: nor do we understand their manner of knowing things corporeal and visible; nor the manner of their impressing bodies, or their method of communicating among themselves. Their power too is very extensive; but reaches to nothing strictly called miraculous. Their number is very great, amounting to many millions, Ps. lxxviii. 17. Mat. xxvi. 53. Rev. v. 11. Dan. vii. 10.: and their names, of thrones, dominions, principalities, and powers, suggest an order among them, though of what kind we know not, Col. i. 16.

An angel foretold the birth of Jesus Christ, and of John Baptist. Multitudes attended our Saviour's birth, and published it to the shepherds of Bethlehem. An angel warned Joseph and Mary to flee into Egypt with the divine babe; and to return thence

into Judea. Angels ministered to Jesus in the wilderness, when the devils left him. An angel assisted him in his bloody agony. Two of them rolled the stone from the mouth of his sepulchre, and informed the women that he was risen from the dead. Multitudes of them attended him in his ascension, some of whom informed the gazing disciples, that they should in like manner see him return from heaven. An angel liberated the apostles at Jerusalem, brought Peter from the prison of Herod, and liberated Paul and Silas at Philippi. An angel assured Paul of the safe landing of him, and of those that were with him in the ship, Mat. i. 20, 21. ii. 13. 19. iv. 11. Luke i. ii. xxii. 43. xxiv. Acts i. 10, 11. v. 19. xii. 7, 10. xxvii. 23.

To ANGER; to provoke to anger, Rom. x. 19. *Anger* is a violent displeasure, attended with an inclination to hurt or destroy. When pointed against sin, it is holy and lawful, Eph. iv. 26. When pointed against the person of our neighbour, or against the innocent creatures of God, it is wicked and sinful, Mat. v. 22. When it becomes very strong, it is called *wrath*. When it renders one outrageous, and almost mad to destroy, it is called *fury*. When it becomes more calm and fixed, it is *hatred*. When fixed, violent, and even pointed against such as did not injure us, it is *malice*. When *anger*, *hatred*, *wrath*, and *fury*, are ascribed to God, they denote no tumultuous passion, but merely his holy aversion at, and just displeasure with sin and sinners, and the evidence thereof, in his terrible threatenings or righteous judgments, Psal. vi. 1. vii. 11.

ANGUISH; severe inward pain; torment or perplexity, Exod. vi. 9. Jer. vi. 24.

ANISE, or *Dill*, is a kind of

plant which scarcely thrives but in warm climates. Its flower is of the rose kind, being composed of several petals arranged in a circular form, and placed on a cup, which afterwards becomes a fruit, composed of two seeds of an oval figure. The leaves are like those of fennel. Anise-seed has a fine aromatic smell, and is much used by confectioners and perfumers. Itself, and the oil and water distilled from it, are an excellent cordial and carminative. It seems to have grown plentifully in Judea, Mat. xxiii. 23.

ANNA, the daughter of Phanuel, of the tribe of Asher: she had been early married, and lived seven years with her husband. After his death, she devoted herself to the service of God, and at every morning and evening sacrifice, attended to pour forth her prayers. When she was fourscore years of age, she found the blessed Virgin, with her divine babe, at the temple, and Simeon blessing God for him. Inspired by the Holy Ghost, she praised the Lord, and commended the babe as the promised Messiah, to such as waited for his coming, and expected the redemption of Israel by him, Luke ii. 36, 37.

ANNAS, or *Ananus*, the son of Seth. He enjoyed the office of high-priest eleven years, and is reckoned the only one having five sons who successively exercised that office. When he was turned out, he still retained a great share in the public management. When Christ was apprehended, he was first carried to Annas, and then to Caiaphas his son-in-law, who was high-priest, or perhaps no more than sagan to Annas that year, John xviii. 13. Both the one and the other were malicious persecutors of the apostles, on account of their preaching of Christ, Acts iv. 6.

ANOINT. (1.) To pour oil upon one, Dan. x. 3. (2.) To set apart to some noted service, 1 Kings xix. 15. (3.) To make ready, Isa. xxi. 5. (4.) To daub, besmear, John ix. 6. 11. The *anointing* of persons or things under the law, imported the setting of them apart to the service of God, or to some noted office, of prophet, priest, or king; and was typical of the communication of the Holy Ghost to Christ and his church. The Holy Ghost is called an *unction* or *anointing*. God's *anointing* of our Redeemer, imports his calling him to the office of Mediator, Prophet, Priest, and King; his giving him a human nature, fully furnished with all the gifts and graces of the Holy Ghost dwelling in him, and in due time with all the incomprehensible comforts thereof; and, on this account, he is called Messiah, Christ, or *anointed*, Dan. ix. 24. Exod. xxix. 7. Psal. lxxxiv. 9. 1 Sam. ii. 35. He is *anointed above his fellows*, called to higher offices, and more abundantly filled with the Holy Ghost than his people are, Ps. xlv. 7. God *anoints* his chosen people, when he endues them with the gifts, graces, and comforts of the Holy Ghost, and bestows prosperity on them, Psalm xxiii. 5. xcii. 10. In the time of Christ, it was the custom, in many cases, to anoint the sick with oil. This was counted a remedy in some particular diseases, and was originally applied merely on account of its natural healing power. It came, however, to be abused by the Jews, as a magical charm. That people, in after ages, gave themselves up very much to the folly of enchantments, and superstitious rites of various kinds; some such form of sorcery seems to have grown into use, in making applications of oil to the sick, whereby it was thought

the remedy would be rendered powerful and certain. When the disciples of the Lord were sent forth, they thought proper not to neglect this common sign of healing, although the cures which they performed were altogether miraculous; "they anointed with oil many that were sick, and healed them." (Mark vi. 13.) So the apostle James, (James v. 14.) directs the elders, to pray over the sick, "anointing him with oil in the name of the Lord;" by which he means, that *while* observing the customary usage, in this matter, they should do it in Christ's name.

ANT, or emmet, a very provident insect, which in the summer and harvest lays up provision for the winter. It is said that ants are ashamed to return empty to their nests. With prodigious toil and care they bear the corn to their abodes. When the rain moistens their upper chambers, they convey their provision to deeper repositories in the earth. If it be wet, they dry it at the sun by day: but if their nests be near a haunt of birds or doves, who devour it, they dry it at the clear moon by night: they gnaw off the ends of their grain, that it may not bud. They are extremely careful in the education of their young. Solomon recommends their example to be considered and imitated by sluggards, Prov. vi. 6.

ANTICHRIST. This word is used in scripture, in different senses. 1. Any person or body *opposed* to Christ. 2. The word *Anti*, is used frequently, in the *place of*; thus *Anti-Christ* is one putting himself in the place of Christ. 3. *False Christs* are strictly speaking *Antichrists*. But one particular system of wicked persons, principles and practices, is chiefly so designed; in the daily fear of which the primitive Christians lived. The scripture represents this *Anti-*

christ as a very *man of sin*, and *son of perdition*; as a strong delusion overspreading the whole Roman empire; as a terrible judgment introduced by ignorance and hatred of the truth, and apostasy from it; as springing from the bottomless pit, amidst superstition and error.

ANTIOCH. Sixteen cities of this name were founded in western Asia, by Seleucus Nicator, the first Syro-Grecian monarch, to perpetuate the memory of his father; but the scripture speaks only of two, *viz.* (1.) *Antioch*, the capital of *Syria*. It is thought to be the same with Riblath in the land of Hamath, where Nebuchadnezzar spent his time during part of the siege of Jerusalem, and slew Zedekiah's children, and put out his eyes, and put to death some other chief men of Judah. It stood on both sides of the river Orontes, about 20 miles from the Mediterranean sea; near it was the famed temple of Daphne, which was one of the most famous asylums in the world.—It was about ten miles in circuit; was the residence of Alexander's Syro-Grecian successors; and one of the most flourishing, rich, and trading cities in the world. Here the Jews held equal privileges with the Greeks. Vespasian, Titus, and other Roman emperors, loaded this city with honours and privileges. Here Paul and Barnabas preached a considerable time: here Peter dissembled, in refusing to eat with the Gentiles: here the followers of our Redeemer were first called *Christians*, a few years after his ascension; Acts xi. 19—27. xiv. 26. xv. 35. Gal. ii. 11. The church here continued famous for sundry ages; and here one of the patriarchs had his seat: the famed Chrysostom, in the end of the fourth century, preached here, with amazing applause and success. This city was thrice almost destroyed by

APA

earthquakes in the fourth century, and as often in the fifth. In *A. D.* 548, the Persians took the city, burnt it, and put all the inhabitants to the sword. The Emperor Justinian rebuilt it more beautiful and regular than ever; but the Persians quickly retook it, and demolished its walls. In *A. D.* 588, sixty thousand of its inhabitants perished in an earthquake. It was speedily rebuilt; but the Saracens took it *A. D.* 637; since which Christianity has there made but a very poor appearance. Nicephorus, the Greek emperor, retook it, *A. D.* 966. Not long after, the Saracens, or Seljukian Turks, seized on it. In 1098, the Crusaders wrested it from them: but in 1188, they retook, and utterly demolished it. At present it is scarce any thing else than a heap of ruins.

(2.) *Antioch*, the capital of Pisidia. Here Paul and Barnabas, permitted by the ruler of the Jewish synagogue, preached the gospel with considerable success, till the Jews raised a persecution against them, and obliged them to leave the place, *Acts* xiii. 14—51.

ANTIPAS. A faithful martyr of Christ, *Rev.* ii. 13.

Antipas, a son of Herod the Great. See *Herod*.

ANTIPATRIS, a city of Canaan, situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cesarea, and about 17 or 18 miles distant from Joppa, 42 from Jerusalem, and 26 from Cesarea. It was embellished and enlarged by Herod the Great, and from his father Antipater it received its name. Here Paul and his guard halted in their route to Cesarea, *Acts* xxiii. 21.

ANTIQUITY, existence a long time ago, *Isa.* xxiii. 7.

ANVIL, a smith's tool for placing his work on, to be beaten out and forged.

APACE; swiftly; speedily, *Psal.* lxxviii. 12.

APO

APART, aside from others, *Mat.* xiv. 23. To *set apart*, is to separate from others to a private, or to a sacred use, *Lev.* xv. 19. *Exod.* xiii. 12.

APE, or monkey, a four-footed animal, somewhat resembling the human figure. Its face is naked, and its claws like the nails of a man. Of all the diversified kinds of apes, the satyrs most resemble mankind, and, of old, were worshipped as gods. The ourang-outang, or black-faced monkey, called the savage, is next in resemblance to mankind; and next to it is the baboon or whiskered ape, with a short tail. The other kinds of monkeys are not so like the human species; but as they are exceeding tractable, people teach them to perform many tricks in imitation of men. *1 Kings* x. 22.

APHARSACHITES, or *Apharsathchites*. See *Samaritans*.

APHEK. (1.) A city in the tribe of Judah, where the Philistines encamped, when the ark of God was brought from Shiloh and taken, and which is possibly the same as *Aphekah*, *1 Sam.* iv. 1. *Josh.* xv. 53. (2.) A city in the tribe of Issachar, and valley of Jezreel, near the mountains of Gilboa, where Saul and his sons were slain. It was probably the king of this which Joshua slew, *1 Sam.* xxix. 1. *Josh.* xii. 18. (3.) A city of Asher, on the border of the Zidonians, and where they suffered the Canaanites to remain, *Josh.* xix. 30. *Judg.* i. 31.

APIECE; every one; for every one, *Num.* vii. 86. iii. 47.

APOCRYPHA, a number of books often placed between the Old and New Testament, or otherwise bound up therewith. They were at least partly read in private by the ancient Christians, as useful, but not admitted into the canon of scripture. None of them were ever received by the Jews, to whom the oracles of God were then committed.

None of them are found in Melito's catalogue of the canonical books in the second century; nor does Origen in the third, or Eusebius in the fourth, acknowledge their authenticity. Few of them were allowed to be canonical, till the ninth and tenth centuries, nor was their divine authority ever established, but by the Popish council of Trent, and by a few of the Papal adherents at Florence. Every attentive reader must perceive, that these books want the majesty of inspired scripture, and that there are in them a variety of things wicked, false, and contrary to the oracles of God. The first book of Esdras is generally nothing but a bad extract of the two last chapters of Chronicles, and the book of Ezra. The author falsely makes Zerubbabel a young man in the days of Darius Hystaspes, and Joakim to be his son, chap. v. 5. whereas he was the son of Jeshua the high-priest, Neh. xii. 10. He calls Darius king of Assyria, long after that empire was utterly dissolved; and relates things to be done under Darius which were done under Cyrus. Compare chap. iv. 48, 57, 58. with Ezra i. iii. 1. The second book of Esdras never appeared so much as in Greek, but only in Latin, and is a collection of fables, dreams, and visions, so bad, that even the council of Trent were ashamed to acknowledge it divine. From abundance of passages therein, the author appears to have read the New Testament; and hence speaks of the *signs of the times*, and of the *third trumpet*.

Whether the book of Tobit was originally written in Hebrew, we know not; but are rather inclined to think the Chaldee, from which Jerome made his translation, was the original. The Grecisms observable in Castalio's copy, or in the Hebrew co-

pics published by Munster and Fagius, too plainly prove them no originals, but versions from the Greek. The book is perhaps entirely a fable. It is not probable, that in the time of Sennacherib and Esarhaddon, the father should live 153 years, and the son 127. It is certain no angel of God could falsely call himself *Azarias the son of Ananias*, as that writer affirms. How fabulous the story of Sarah's seven husbands being successively killed on their marriage-night by an evil spirit! and of that spirit's being driven away by the smell and smoke of the roasted heart and liver of a fish, and bound in the uttermost parts of Egypt! and of the cure of Tobit's blindness with the stroke of the gall of a fish, and of his and the angel's eating of the rest of it! or of the angel Raphael's presenting to God the prayers of the saints, chap. v. 12. ii. 8. viii. 2, 3. xi. 8—13. xii. 15.

The book of Judith is a history or romance of a great deliverance wrought for the Jews by a woman of this name, craftily cutting off the head of Holofernes the Assyrian general. It seems to have been written in the Chaldaic language, and from thence Jerome made his translation. But where to place this history consistently with itself, we know not. This noted deliverance is said to have happened after the Jews returned from their captivity, and after the temple was rebuilt; and yet about the 18th year of Nebuchadnezzar, and after it, they had no trouble for eighty years or above, chap. ii. 1. iv. 3. v. 18, 19. xvi. 20—25. How impossible to reconcile these things with one another, or with truth!—How improbable, that Bethulia, a small town, should stand out against so powerful an army! or that the death of the general should make all the troops betake themselves

to a shameful flight! How surprising to commend a woman as godly, who was guilty of notorious lying, of profane swearing, of murder, &c.

The additions to Esther contain almost seven chapters, and are no better than the former, nor were ever found in the Hebrew language. How contrary to the inspired history, doth this author affirm, that the eunuch's attempt to take away the life of Ahasuerus, was in the second year of his reign; that Mordecai was at the very time rewarded for his discovery; that Haman had been advanced before this event, and was provoked with Mordecai for his discovery of the eunuchs; that Haman was a Macedonian, and intended to transfer the government of Persia to the Macedonians! Comp. chap. xi. 2. xii. 1. with Esth. i. 3. ii. 16, 21.—chap. xi. 3. xii. 5. with vi. 3.—chap. xii. 6. xvi. 10, 11. with iii. 1, 5. How stupid, to represent Ahasuerus looking upon Esther as a fierce lion, and yet with a countenance full of grace! chap. xv. 7, 13, 14. to represent him, as calling the Jews *the children of the most high and most mighty living God*, chap. x. 16. or as ordering the Heathens to keep the feast of Purim!

The Book of Wisdom was not penned by Solomon, as its author falsely pretends; nor was it ever found in Hebrew. It appears this author had read Plato, and the Greek poets, and borrows expressions from them, as Ambrosia, the river of forgetfulness, the kingdom of Pluto, &c. chap. i. 14. vii. 13. xix. 20. Sundry phrases of it seem taken out of the prophets, and even the New Testament. Comp. chap. vii. 26. with Col. i. 15. Heb. i. 3. Some will have Philo the Jew to be the author of it; but he rather seems to have been a fraudulent Christian. He talks as if souls were lodged in bodies according to their for-

mer merits; makes the murder of Abel the cause of the flood; represents the Egyptians as plagued by their own idols, tho' it is certain they never worshipped *frogs* or *locusts*; calls the divine *Logos*, or second person of the Trinity, *a vapour, and stream*, chap. iii. 13, 18. viii. 20. x. 3, 4. xii. 23, 24. vii. 25.

The Book of Ecclesiasticus is a much more valuable work than the former. One Jesus, the son of Sirach, by reading the scriptures, and other good books, attained to a considerable share of knowledge. He collected the grave and short sentences of such as went before him, and added sundry of his own. His book was originally written in Hebrew or Chaldee; but Jesus, his grandson, translated it into Greek, during the reign of Ptolemy Euergetes, king of Egypt, about 240 years before our Saviour's birth, and begs pardon if he had done any thing amiss, which plainly shows that he was not inspired. And indeed, though it is by far the best of all the apocryphal books, yet it hath a variety of things contrary to sound doctrine: it represents the divine *Logos* or *Son*, as created by God; it makes honouring of parents, and giving of alms, to be an atonement for sin: it affirms, that Samuel prophesied after his death, and showed Saul his end: and that Elias the Tishbite is ordered to pacify the wrath of the Lord, and to turn the father to the son, chap. xxiv. 9. iii. 3, 30. xii. 4, 5. xlv. 20. xlviii. 10.

The Book of Baruch is an arrant romance. It absurdly pretends to have been written by Baruch at Babylon, when it is probable he never went thither; that it was read to Jechoniah at the river Sud, which is never elsewhere mentioned; nor could Jechoniah hear it there, when he was confined in prison. It mentions a collection to buy sacri-

ances, gathered by the captives in Babylon, and sent to Joakim the priest, along with the sacred vessels which Zedekiah had made. But how could the captives newly enslaved in Babylon be able to make collections? how could they send it to a high-priest that did not then exist? how could the sacred vessels which Zedekiah made be returned from Babylon, when it does not appear that he made any? or how could they be returned before they were carried away, along with himself? The author borrows a variety of expressions from Daniel, and so must have lived after Baruch was dead. The epistle ascribed to Jeremiah is neither written in his style, nor in the style of the scriptures, and ridiculously turns *seventy years* into *seven generations*.

The song of the three children in the furnace, is partly a poor imitation of the 148th Psalm, and partly deprecatory, not suited to such a deliverance. The account of the flame streaming above the furnace "forty and nine cubits," and of the angel's "smiting the flame out of the oven, and making a moist whistling wind" in it, seems entirely fabulous and romantic; nor is it very consistent with the fire's loosing their bands. Nor has the story of Susanna the least appearance of truth. That it was originally in Greek is manifest, from the allusion, in the punishment pronounced on the elders. How absurd to affirm, that in the beginning of the captivity, Joachim, the husband of Susanna, was become considerably rich; that there were Jewish judges of life and death in Chaldea; that Daniel, who was brought up in the court, had leisure, or being so young, was admitted to be a judge.

The story of Bel and the Dragon is still more romantic. How improbable, that Cyrus, a Persian, would worship a Babylo-

nian idol; nay, an idol that was broken to pieces at the taking of the city! How absurd to imagine, that a man of his sense could believe that an image of brass and clay did really eat and drink! How pitiful, for Daniel, to discover the priests coming and devouring the provisions, by making the king's servants to strew ashes on the floor, when the priests might so easily perceive them, or the servants so readily inform concerning them! How absurd, that the newly conquered Babylonians should, by menaces, oblige Cyrus to deliver up his beloved Daniel to them, to be cast into the den of lions! How absurd, that Habakkuk should be then alive to bring him food! or that Cyrus should be seven days, before he went to the den to see what was become of his favourite minion!

The *Prayer* ascribed to *Mannasseh* never appeared in the Hebrew language, and seems to be the product of some pharisaical spirit. The author speaks of just persons, as Abraham, Isaac, and Jacob, as *without sin, and not called to repent*.

The books of the *Maccabees* are a *history* of events, relative to the Jews, under the government of the Priest Mattathias and his descendants, and are, especially the first book, considerably useful. It seems to have been originally written in the Hebrew or Chaldee: in this language Origen saw it; and from this language Jerome seems to have made his translation. It could not have been written by inspiration: the writer often observes, *that there was no prophet* in his times, chap. iv. 46. ix. 27. xiv. 41. and indeed he has blundered into several mistakes, as, that Alexander the Great parted his kingdom among his honourable servants while he was yet alive; that Antiochus the Great was taken alive by the

Romans; that they gave India and Media, parts of his kingdom, to Eumenes king of Pergamus; that the Roman senate consisted of 320 persons; that Alexander Balas was the son of Antiochus Epiphanes, &c. chap. i. 6. viii. 6—8, 15, 16. x. 1.

The second book of Maccabees is much inferior to the first. It is a history of fifteen years, and an abridgment of the work of one Jason of Cyrene. The author concludes it, begging excuse, if he has said any thing unbecoming the story: and indeed he had reason to do so, considering what a number of false and wicked things he retails; as, that Judas Maccabeus was alive in the 188th year of the Seleucidæ, when he died in the 152d; that Antiochus Epiphanes was killed at the temple of Nanea in Persia, whereas he died on the frontiers of Babylon; that Nehemiah built the second temple and altar, whereas they were built 60 years before he came from Persia; that Jeremiah hid the tabernacle, ark, and altar of incense, in a cave; that Persepolis was in being 100 years after Alexander had burnt it to ashes; that Judas did well in offering prayers and sacrifices, to make reconciliation for the dead; that Razis did well in murdering himself, to escape the fury of the Syrians, chap. i. ii. ix. 2, 26, 28. xii. 43—45. xiv. 37.

The third book of the Maccabees is a history of a persecution intended against the Jews in Egypt, but miraculously prevented. Some call Josephus' account of the martyrs who suffered under Antiochus, the *fourth*: but that which Calmet calls so, to me appears nothing else than the Arabic history of the Jewish nation, which we have in the London Polyglot. It extends to about 160 years; begins at Seleucus's attempt to pillage the temple, and ends just before the birth of Jesus Christ.

APOLLONIA. There was a city of this name on the west of Canaan; but that mentioned in scripture was a city of Macedonia, founded by the Corinthians, and scarce noted for any thing, but that Cæsar Augustus there learned the Greek language. Acts xvii. 1.

APOLLOS, a Jew of Alexandria, who came to Ephesus just when Paul set off on his third journey to Jerusalem. He was a very eloquent man, and had a great acquaintance with the scriptures. With distinguished fervour and diligence he taught the things of the Lord Jesus, knowing only the baptism of John. Aquila and Priscilla having heard him boldly preach in the synagogue, and showing that Jesus was the promised Messiah and Saviour, took him home with them, and instructed him more fully in the Christian faith. He departed thence, with letters of recommendation, to Achaia, where he was very useful in strengthening the new converts, and demonstrating from scripture to the Jews, that Jesus of Nazareth was indeed the Messiah promised to their fathers. His fine address and obliging behaviour had like to have occasioned a schism at Corinth; some pretending to be of Paul's party, others of Apollos's, others of Cephas's, and others pretending yet higher, to be of Christ's. Vexed hereat, Apollos left Achaia, and, with Zenas the lawyer, sailed for Crete. Thence he went to Ephesus, and was there when Paul wrote his first epistle to Corinth, whither he could hardly be prevailed on to return, Acts xviii. 24, 28. 1 Cor. i. 12. iii. 4, 6. xvi. 12. Tit. iii. 13.

APOLLYON. A Greek word which signifies the *destroyer*, and answers to a Hebrew word signifying Abaddon. Rev. ix. 11.

APOSTATE. This word, though not used in our transla-

tion is the same with the word translated *wicked* in Job xxxiv. 18, and Prov. vi. 12. It usually means one who forsakes Christianity and embraces some false religion.

APOSTLE, a *missionary*, *messenger*, or *envoy*.

Apostles of Jesus Christ, in which sense the word is now commonly used; these were his chief, his most distinguished disciples. He invested them with his authority, filled them with his spirit, trusted them particularly with his doctrine and services, and chose them to raise the edifice of his church. Jesus Christ, after his resurrection, sent his *apostles* into all the world, commissioned to preach, to baptize, to work miracles, &c. The names of the twelve *apostles* are, *Peter*, *Andrew*, *John*, *Philip*, *James Major*, *Bartholomew*, *Thomas*, *Matthew*, *Simon*, *Jude*, *James Minor*, and *Judas Iscariot*. This last betrayed his Master, and hanged himself; Matthias was chosen in his place.

From the application of the title *apostle*, as given above, we may perceive in what sense the apostle Paul claims it. "Am not I an *apostle*?" a missionary, an envoy, a person authorized by Christ to proclaim his will, &c. In the same meaning he applies the title to Barnabas, whom he includes, &c.; so that there are, perhaps, three or four persons called *apostles* in this sense, besides the twelve mentioned in the gospels, as having been chosen to that office by Jesus Christ himself in his life time.

APOSTLESHIP, the office of an apostle. To constitute this, it was necessary to have seen the Lord; to have a commission and right to go every where, and found and gather churches; to be possessed of an infallibility in doctrine; and a power to

speak with divers tongues, work miracles, and confer the Holy Ghost by laying on of hands, 1 Cor. ix. 1, 2. 2 Cor. xii. 12.

APPAREL, see **CLOTHES**.

APPEAL. A Roman citizen could remove his cause out of the provinces to Rome itself, and from before an inferior tribunal to the emperor. In one of Pliny's epistles to Trajan, it is mentioned among the privileges of a Roman citizen, that he could appeal from the provincial courts to Rome, and take his trial in the Supreme Court of judicature. He says, "the method he has observed towards those who were brought before him under this infatuation, (Christianity) being citizens of Rome, was to send them thither to be tried."

APPHIA, the wife of Philemon, St. Paul's friend. It is believed she suffered martyrdom with her husband Philemon.

APPII-FORUM, a place in the south-west of Italy, about 50 miles south of Rome, and 18 from the *Three-taverns*. Thus far the Christians of Rome came to meet Paul in his way thither from Puteoli, Acts xxviii. 15. The *forum* was built by *Appius*, the consul, the same who, having constructed a great road, it was called after him "*the Appian way*."

APPLE-TREE. The kinds are numerous, and its fruits roundish, refreshing, cooling, and medicinal. Perhaps the Hebrews extended this name to pear, cherry, and other fruit trees. Nay, Bochart says, there were few of either in Canaan. Though orange and lemon trees now grow in considerable numbers in that country, it is doubtful if they did so in the more ancient times. Damascus, in Syria, was peculiarly famed for its fine apples and pears, and Egypt for its bad ones. Jesus Christ is compared to an *apple*-

tree among the trees of the wood; perhaps a *citron apple-tree*, to mark his glorious height, his comeliness, fruitfulness, and delightful shadow; with the heart-refreshing, quieting, and nourishing virtue of his influence, Song ii. 3. The spiritual promises and blessings of the new covenant are called *apples*; how they delight, nourish, refresh, revive, and heal our soul! Song ii. 5. Good words fitly spoken, are like citrons, oranges, or *apples of gold, in pictures of silver*; have a most comely appearance, and delightful and edifying influence, Prov. xxv. 11.

APRIES, king of Egypt, called *Pharaoh-Hophrah*, in the sacred writings, Jer. xlv. 30. *Apries* was son of Psammis, and grandson of *Nechos*, or *Necho*, who fought Josiah, king of the Jews. He reigned twenty-five years, and was long considered as one of the happiest princes in the world; but having equipped a fleet, with design to reduce the Cyrenians, he lost almost his whole army in this expedition. The Egyptians resolved to make him responsible for this want of success, rebelled, pretending he undertook the war only that he might get rid of his subjects, and govern the remainder more absolutely. He deputed *Amasis*, one of his principal officers, to meet them, in hope of bringing them to their duty; but, while *Amasis* was haranguing them, one of the multitude placed a diadem about his helmet, and proclaimed him king; the rest applauded him, and *Amasis* did not oppose the action. He put himself at their head, marched against *Apries*, defeated him, and took him prisoner.

This prince had made a league with Zedekiah, and promised his assistance, (Ezek. xvii. 15;) Zedekiah, relying on his forces, revolted from Nebuchadnezzar,

A. M. 3410; ante J. C. 594, who, early in the year following, marched against Zedekiah; but as other nations of Syria had likewise shaken off their obedience, he first reduced them to their duty; then, towards the end of the year, he besieged Jerusalem. 2 Kings, xxv. 5; 2 Chron. xxxvi. 17; Jer. xxxix. 1; lii. 4. Zedekiah defended himself in Jerusalem, long and obstinately, in order to give time to *Pharaoh-Hophrah*, or *Apries*, to come to his assistance—*Apries* advanced, with a powerful army; and the king of Babylon raised the siege, to meet him; but *Apries*, not daring to hazard a battle against the Chaldeans, retreated into Egypt, and abandoned Zedekiah. Ezekiel, chap. xxxix. reproaches Egypt severely with this baseness; threatening,—since it had been “a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of thee by thy hand, thou didst break and rend all their shoulder;” that Egypt should be reduced to a solitude; that God would send the sword against it, which should destroy man and beast in it. This was afterwards accomplished, *first*, in the person of *Apries*; *secondly*, in the conquest of Egypt, by the Persians. To this king, likewise, are applied the words of Habukkuk, (ii. 15,) “Woe unto him that giveth his neighbour drink; that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on his nakedness.”

AQUILA, a Jew born in Pontus. He, with his wife Prisca, or Priscilla, had, for their business, to make leathern tents for the Roman troops. They were early converted to the Christian faith; perhaps by Peter's pentecostal sermon. After they had resided some time at Rome, the edict of Claudius, banishing all Jews

from that city, obliged them to leave it, and return to Corinth: there Paul lodged with them, and wrought at their business, till, probably to please the Gentiles, he went and lodged with Justus. They attended Paul to Ephesus, and there exposed their lives to protect him: here they instructed Apollos in the way of the Lord more perfectly. They returned back to Rome; and in their house was a meeting of the Christians held; and there they were saluted by Paul, in his epistle to that church. They returned to Asia, and dwelt in or near Ephesus; and were there when Paul wrote his *second* epistle to Timothy, Acts xviii. Rom. xvi. 3, 4. 2 Tim. iv. 19.

AR, the capital city of Moab, near the river Arnon. Sihon king of the Amorites burnt it with fire, Num. xxi. 28.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward of Canaan. It is situated between 13 and 35 and a half degrees of north latitude, and between 33 and 60 degrees of east longitude from London. Its greatest length from east to west, is about 1620 miles; and its greatest breadth from north to south, about 1350. And in the north parts, eastward of Canaan, it is far less than the half of any of these numbers. It has the Indian ocean on the south, the Red sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian gulf on the east. It is ordinarily divided into three parts. (1.) *Arabia-Petræa*, or the rocky, on the north-west, and which is now called Hejaz. In the south-west part of this now stand the famed cities of Mecca and Medina, so much visited by the Mahometan pilgrims. This division contained the land of Edom, the wilderness of Paran, the land of Cu-

shan, &c.; and seems to have been first called *Arabia*, from its westerly situation, or the mixed tribes which inhabit it. (2.) *Arabia-Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarenes, &c. (3.) *Arabia-Felix*, or happy, on the south of the two former. The two last seem to have been called Kedem, or the *east*, by the Hebrews. Scarce any part of Arabia is well watered; but Arabia-Felix is famed for vast numbers of fine spices and fruits.

Arabia-Felix seems to have been chiefly peopled by the numerous family of *Joktan*, a descendant of Shem: the other two parts seem to have been originally inhabited by the Rephaims, Emims, Zamzummims, Amalekites, Horites, and other descendants of *Cush*, the eldest son of Ham. The Cushites were gradually expelled by the descendants of *Nahor*, *Lot*, and *Abraham*. Ishmael first settled in Hejaz, and formed twelve powerful tribes of Nabatheans, Kedarenes, Hagarenes, &c.; but they gradually spread themselves, at least into the whole north parts of Arabia; and the remains of the Uzites or Ausites, Buzites, Ammonites, Moabites, Midianites, &c. incorporated with them. The ancient Arabs or Arabians, were gross idolaters: they worshipped the heavenly bodies, the sun, moon, and stars, and a number of angels and men who had been famous in their view: they worshipped a great number of large stones, which were probably, at first, no more than the places where their ancestors had worshipped the true God, Gen. xxviii. 18. The Persians introduced their Magian religion among part of them. The Jews, who fled from the fury of the Romans, prose-

lyted a part of them to theirs. Paul preached in some part of Arabia; and ten tribes are said to have received the Christian faith in that or the following ages. Since Mahomet's rise, about *A. D.* 603, or rather his conquests, about *A. D.* 630, they have been generally followers of the Mahometan delusion.

We will now proceed to show in what astonishing manner the ancient predictions of scripture have been fulfilled among them, for more than three thousand years past. It was prophesied, that the Ishmaelites should be *wild free men*: should have their hand against every man, and every man's hand against them; and yet should dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation: or, in other words, that however they should be harassed, they should never be utterly subdued; and that, in the latter days, they should push at the Roman empire; and, like so many locusts, plague the third part of men, Gen. xvi. 11, 12. and xvii. 20. and xxi. 10—13. Isa. xxi. 11—17. Num. xxiv. 20. Jer. xxv. 23—25. Rev. ix. 1—11. Let us trace the fulfilment. Ishmael had twelve sons, fathers each of a tribe; they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau the father of Edom. They gradually increased till they swallowed up their neighbours on the north and east, if not also most of the children of Joktan in Arabia-Felix. Numbers of them began early to trade with Egypt in spices, Gen. xxxvii. 25. and xxxix. 1. They, long after, traded with the Tyrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle, Ezek. xxvii. 15. 20—22. Vast numbers of them roved about with their cattle, dwelling

in tents, without any settled abode, Isa. xiii. 20. They have been always famed for their lust, robbery, revenge, ravage, and murders: such, to use the words of a Roman historian, 'as one would neither wish his friends nor his foes.' It was, therefore, the interest of every conqueror to root them out; and it is observable, that almost every noted conqueror pushed his conquests to their very borders, and yet left them unsubdued. They oppressed the Hebrews, but were severely chastised for it by Gideon, Judg. viii. 24. They sent presents to Solomon, but there is no appearance that his father or himself had subdued them, 1 Kings x. 15. Sesostris, or Shishak, the Egyptian conqueror, had no Arabs in the vast and mingled army which he marched against Rehoboam; nay, he was obliged to draw a line along their frontiers, to protect his own country from their inroads and ravage. They sent a compliment of some flocks to Jehoshaphat; but soon after entered into the grand alliance against him, 2 Chr. xvii. 11. Ps. lxxxiii. 6. They terribly ravaged Judea under Jehoram, and murdered all his sons, except the youngest, 2 Chr. xxi. 16, 17. They probably attacked Uzziah, but paid dear for their pains, 2 Chron. xxvi. 7. *Shalmanezzer*, or Sennacherib, hostilely ravaged part of their country, drove the Dedanites to their woods, where many of them perished by famine; the Kedarenes he murdered, and carried off their wealth for a spoil. Nebuchadnezzar entered and wasted their country; he murdered vast numbers of the Dedanites, Buzites, Temanites, Scenites, Kedarenes, Zamarenes; reduced Hazer, and other principal cities, to lasting ruins; and carried off their tents and cattle for a prey.

Cyrus seized the whole empire

of the Assyrians and Chaldeans; and even reduced a body of Arabs, about the north point of Arabia-Deserta; but Herodotus assures us, that, under Darius Hystaspes, who had farther extended the Persian dominion, the Arabians were *free from tribute*. This people highly provoked the haughty Alexander, with some contempt which they had marked for him. He intended to conquer or ruin them; but death prevented the execution of his project. To chastise their depredations on his territories adjacent, Antigonos, one of Alexander's successors, first by himself, and then by his son Demetrius, thought to have subdued their country. But he was obliged to make peace with them, almost upon their own terms. Pompey, the famed Roman conqueror, ravaged part of their country; but his army being recalled, the Arabs followed them at the heels; and for some time thereafter, terribly harassed the Roman subjects in Syria, &c. About the 23d year before our Saviour's birth, Elias Galus, another Roman general, sailed up the Red Sea, to subdue their country; but his attempt miscarried. About A. D. 120, Trajan, the Roman emperor, thought to have reduced Arabian Hejaz, and ravaged a part of it. He besieged Petra their capital; but thunder, lightning, hail, whirlwinds, swarms of flies, and the like, terrified and repulsed his troops, as often as they repeated their attacks. About A. D. 200, that famed warrior, the emperor Severus, twice besieged it with a powerful host, and a fine train of artillery. An unaccountable difference between him and his troops obliged him to raise the siege. In the next four hundred years, we find part of the Arabs sometimes allied with the Persians, and others with the Romans; but no sub-

jection of the nation to either of these mighty empires.

In the 7th century, Mahomed, an Arab of Hejaz, commenced a noted impostor; and having contrived a new scheme of false religion, his countrymen, under the name of Saracens, to propagate it, subdued all Arabia, the most of western Asia, all Africa north of the Senegal river, together with Spain, Sicily, and a great many isles belonging to Europe, and constituted an empire in length about 7000 miles. Their own divisions in Africa and Spain, the like in Asia, together with the growing power of the Seljukian Turks, and at last the terrible ravages of the Tartars, &c. between A. D. 900 and 1260, gradually reduced this wide-spread empire. In the next three centuries, the Ottoman Turks and Spaniards reduced the remaining fragments thereof in Africa and Spain. But Hejaz, the original country of the Ishmaelites, and its natives, were never subdued. To this day, the Turkish Sultans pay them an annual tribute of 40,000 crowns, for a safe passage to their holy cities of Mecca and Medina. And if payment is neglected, the Arabs are sure to pay themselves by falling on the caravans, or companies of pilgrims; or by ravaging Mesopotamia or Syria; of which there have happened various instances in this and in the end of the last century.

ARAD, *a wild ass*. A city, Judg. i. 16.

ARAM, (1.) The fifth son of Shem; and, (2.) The grandson of Nahor, fathers of the Aramites or Syrians, Gen. x. 22. and xxii. 21. It is observable, that Hesiod and Homer, call the Syrians Aramœans. Aram is the Hebrew name of Syria; and hence we read of Aram-Naharaim, or Mesopotamia; Aram-Zobah, or Svria of Zcbah; Aram

ARA

Damascus, or Syria of Damascus; and Aram-Bethrehob, or Syria of Bethrehob, &c. (3.) Aram, or Ram, the great-grandson of Judah, and father of Amminadab, Ruth iv. 19. Luke iii. 33. 1 Chron. ii. 10.

ARARAT, a high mountain of Armenia, on which Noah's ark rested. It stands on the borders of an extensive plain, east of Erivan, and is shaped like a sugar-loaf: its exact height has never been ascertained by measurement; but cannot be less than 15,000 or 16,000 feet above the level of the sea; others however, conjecture that its elevation does not exceed 10,000 feet.

ARAUNAH, or *Ornan*, the Jebusite: he had a threshing-floor on *Moriah*. When David perceived the angel of the Lord hover above Jerusalem, preparing to destroy its inhabitants, as the punishment of his numbering the people, he was warned by Nathan to build an altar, and offer sacrifice for stopping the plague, and instructed of God that the temple should be built on that spot, hasted to Araunah. The good Jebusite and his sons had hid themselves in a hole for fear of the destroying angel: but when he observed David coming, he ran to meet him; fell at his feet, and asked his will. Informed that he wanted to purchase his threshing-floor for the erection of an altar, and offering of sacrifice, that the destructive pestilence might be stopped, Araunah offered the king a free gift of the floor, and of wood and oxen sufficient for sacrifice. Hating to serve the Lord at the expense of another, David refused to accept them, till the price was fixed. For the floor itself and the oxen he gave him 50 shekels of silver, and for the whole field about 600 shekels of gold, 2 Sam. xxiv. 16—25. 1 Chron. xxi. 15—23.

ARC

ARBA. See *Giant* and *Hebron*.

ARCH, a building in form of a bow, such as is used in bridges, windows, vaults, Ezek. xl. 16, 29.

ARCHANGEL, the Prince or chief Angel. This name seems never to be applied to any created angel. It is true, that, in 1 Thes. iv. 16, 'Christ the Lord is said to descend with the voice of the Archangel;' but we are not to understand this as importing, that he is to use the voice of any angel; when he comes, he brings the holy angels with him to gather together his elect; and his voice shall sound like the voice of the great Archangel,—the trumpet of God,—referring probably to the descent on Mount Sinai, at the giving of the law,—when the law was given and trumpeted by the disposition of angels. Whether Michael the archangel, is the Son of God, or a created angel, theologians are not agreed: it is certain, however, that we never read in the Bible of more than one archangel.

ARCHERS, such as shoot with bows in hunting or battle. This method of shooting was almost universal in ancient times, before the invention of fire-arms, Gen. xxi. 20. Jer. li. 3. The *archers that sorely grieved Joseph*, and *shot at him*, were his enemies, particularly his brethren and mistress, Gen. xlix. 23. The *archers of God* that compassed Job, were afflictions, pains, and terrors sent by God, and which, like sharp poisoned arrows, wounded and vexed his soul, Job xvi. 13.

ARCHELAUS, a son of Herod the Great by Malthace his fifth wife. He was reckoned the most cruel and bloody of his father's children. Herod having murdered his sons Alexander, Aristobulus, and Antipater, and stripped Herod Antipas of his claim to the kingdom, he, by latter-will, constituted Archelaus

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his successor, on condition the Roman Emperor agreed to it. The people and soldiery appeared very well pleased when this will was read, and promised allegiance and fidelity. Archelaus interred his father with great pomp; and, returning to Jerusalem, made a solemn mourning of seven days; gave the people a very splendid entertainment; and having convened them in the court of the temple, he assured them of his mild government; and that he would not assume the royal title before the emperor had confirmed it. Just after *A. D.* 1, the rabble assembled, and required him to execute the man who had advised his father to kill a noted zealot, for pulling down the golden eagle from the gate of the temple: they demanded that Joazas should be divested of the high priesthood; and they loaded the memory of Herod his father with the bitterest curses and reproaches. To revenge this insult, Archelaus ordered his troops to fall on the mob, and killed 3000 of them on the spot, near the temple. He next repaired to Rome for the confirmation of his father's will; but his brother Herod-Antipas insisted on the ratification of his father's former will, constituting him his successor; alleging, that it was made when his judgment was more sound. After hearing both parties, Augustus delayed to give sentence. The Jewish nation petitioned the Emperor to lay aside the whole family of Herod, and constitute them into a Roman province, subject to the governor of Syria: Archelaus opposed the petition. The emperor heard both, but delayed to give judgment. A few days after, Augustus called Archelaus, assigned him a part of his father's kingdom, with the title of Ethnarch, and promised him the crown, if his conduct should deserve it.

ARE

Returning to Judea, he deposed Joazas the high-priest; pretending that he had stirred up the seditions against him; and made Eleazar, his brother, priest in his room. When Archelaus had governed about seven years, with the utmost violence and tyranny, the Jews and Samaritans jointly accused him to the emperor. His agent at Rome was ordered to bring him thither: his cause was heard; and he was banished to Vienne in France; and continued there, in exile, till his death.—It was the cruel temper of this monster that made Joseph and Mary afraid to reside in Judea, with her blessed babe, *Mat.* ii. 22, 23.

ARCHI, a city in the tribe of Ephraim, near Bethel: perhaps it ought to be joined with Ataroth, thus, *Archi-ataroth*: and is the same with *Ataroth-addar*, *Josh.* xvi. 2, 5.

ARCHIPPUS, a noted preacher of the gospel at Colosse. The church members there are required to stir him up to diligence, care, and courage, in the work of his ministry, *Col.* iv. 17. Paul salutes him by Philemon, 2.

ARCTURUS, the name of a northern star of the first magnitude, at some distance from the great Bear, and between the thighs of the Bootes or Charles's wain: but it is quite uncertain whether the Hebrew *Hash*, or *round whirling star*, be *Arcturus* or not. The lesser stars around it may be called its sons, *Job* ix. 9. and xxxviii. 32.

AREOPAGUS, the high court at Athens, famed for the justice of its decisions; so called, because it sat on a hill of the same name, or in the suburbs of the city, dedicated to Mars the god of war, as the city was to Minerva his sister, *Acts* xvii. 19.

ARELI, *the altar light*, the son of Gad, *Gen.* xvi. 16.

ARETAS, *virtuous*. Many kings of this name, or as the na-

tives express it, Hareth, reigned in the Arabian kingdom of Ghas-san, eastward of Canaan; but only the successor of Obodas, and father-in-law of Herod-Antipas, is mentioned in scripture. One Sylleus thought to have ruined him with the emperor Augustus; pretending that he had usurped the Arabian throne at his own hand. The treachery of Sylleus being discovered, Aretas was solemnly confirmed in his government. 2 Cor. xi. 32.

ARGOB, a country of the half-tribe of Manasseh in Bashan. It was extremely fertile, and contained 60 walled towns, which Jair the son of Machir repaired, and called *Havothjair*. It was probably called *Argob* from its capital, or from some famed Amorite to whom it had pertained, Deut. iii. 4, 14. 1 Kings iv. 13.

ABIEL, *i. e.* the lion of God, Jerusalem is so called for its warlike force: or Ariel may denote the temple and altar of burnt-offering. *Wo was to Ariel*, when the city and temple were destroyed by the Chaldeans and Romans. Isaiah xxix. 7.

ARIMATHEA, a city of Judea, where Joseph the honourable counsellor dwelt. Some writers will have it to be the same with Ramathaim Zophim, in the neighbourhood of Bethel, Luke xxiii. 51. According to Clarke and Buckingham, Arimathea is on the highway from Jerusalem to Joppa, on the borders of a fertile and extensive plain, about 30 miles north-west of Jerusalem. Ramah, though it belonged to the tribes of Benjamin, (Josh. xviii. 25,) was included in the kingdom of Israel. Baasha, the second king after Jeroboam, fortified and garrisoned it; (1 Kings xv. 17, 2 Chr. xvi. 1;) but Asa, the contemporary king of Judah, having bribed the king of Syria to in-

vade Baasha's northern provinces, and thereby compelled him to withdraw this garrison from Ramah, regained possession of the place, (1 Kings xv. 18, 2 Chron. xvi. 2—6,) which afterwards continued subject to the kings of Judah.

In the New Testament, Ramah is called Arimathea, (a corruption of *Ramathaim*.) To this place belonged Joseph, in whose tomb Christ was buried. (Matt. xxvii. 57, Luke xxiii. 50, 51, John xix. 38.)

On the hill where Ramah once stood, there is now a village, situated in the midst of ruins, and called *Samuel* by the Arabs who inhabit it. Ramah is not to be confounded with *Ramlah*, a town further west, built in the eighth century.

ARIOCH, (1.) A king of Ellassar, one of Chedorlao-mer's allies, Gen. xiv. 1. (2.) A captain of Nebuchadnezzar's guard, who was appointed to slay all the wise men of Babylon; at Daniel's request, he delayed the execution of his orders, and introduced that prophet to the king, to tell and interpret his dream, Dan. ii. 14.

ARISTARCHUS, a native of Thessalonica; he became a zealous Christian, and attended Paul to Ephesus, where, in the tumult raised by Demetrius the silversmith, he hardly escaped with his life. He attended Paul in his return to Greece; and in his journey thence to Asia: and having gone with him from Jerusalem to Rome, it is said he was beheaded along with him, Acts xix. 29. and xx. 4. and xxvii. 2. Col. iv. 10.

ARISTOBULUS. He is supposed to have been the brother of Barnabas, and one of our Saviour's seventy disciples, and to have preached with great success in Britain: but it is really uncertain if he was so much as a Christian; since not he, but

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his family, are saluted by Paul, Rom. xvi. 10.

ARK. Noah's ark was a large floating vessel, in which he and his family, with every species of terrestrial animals, were preserved from the flood. It is pretty generally, though not certainly believed, that he spent about 120 years in building it, and that he employed a variety of hands in that work. The form of this ark was an oblong square, with a flat bottom, and a sloped roof, raised to a cubit in the middle: it had neither sails nor rudder, nor was it sharp at the ends for cutting the water. This form was admirably calculated to make it lie steady on the water without rolling, which might have endangered the lives of the animals within; but made it very unfit for moving to a great distance, or for riding in a boisterous sea.

The length of this ark was 300 cubits, which, according to Dr. Arbuthnot's calculation, amount to a little more than 547 feet; its breadth 50 cubits, or 91.2 feet; its height 30 cubits, or 54.72 feet; and its solid contents 2,730,782 solid feet, sufficient for a carriage of 81,062 tons. It consisted of three stories, each of which, abating the thickness of the floors, might be about 18 feet high, and no doubt was partitioned into a great many rooms or apartments. This vessel was doubtless so contrived, as to admit the air and light on all sides, though the particular construction of the windows be not mentioned. The ark seems to have had another covering besides the roof; perhaps one made of skin, which was thrown over, and hung before the windows, to prevent the entrance of the rain: and this, we suppose, Noah removed, and saw the earth dry, Gen. viii. 13.

The ark was built of Gopher wood, which I take not to be cedar, pine, or box, but the *cypress*,

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a very strong and durable wood not easily subject to rottenness. And this naturally leads one to think that it was built in Chaldea, where grew vast quantities of cypress wood, as late as the times of Alexander the Great; and this conjecture is confirmed by the Chaldean tradition, which makes Xisuthrus or Noah sail from that country: and from hence a south wind, or the northward motion of the decreasing waters, would naturally bring the ark to rest on the mountain of Ararat.

Some have imagined the ark, as we have described it, insufficient for its destined cargo of animals, and their provision for a year. But, upon a more exact calculation, the proportion of its measures to its cargo, manifests it the device of him, "to whom all the beasts of the field, and fowls of the air, are well known." The sorts of four-footed beasts which cannot live in the waters are about 72, or, as Calmet divides them, 130, and the species of the winged fowls and creeping things may amount to about 200. Now of the two lower stories, the one might easily station all the four-footed animals, and the other contain their provision. The uppermost was sufficient for Noah and his family, and the fowls with their provision. Very possibly, many of the serpents might live under the water in a torpid state; and if so, there is no need to suppose such serpents as are peculiar to America to have been in the ark; or if they were, the places about Chaldea might then produce them, though now it does not.

At the end of the 120 years of God's forbearance with the old world, not only Noah and his wife, and their three sons and their wives, entered the ark; but two pair of every sort of unclean beasts, and seven pair of every clean sort, were, by the direction

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of providence, conducted to their proper places in the ark, and then were shut up therein. The swelling waters, lifting it from the earth, carried it for some months in a northern direction; after which, the waters decreasing, it rested on the mountain of Ararat, and Noah and his family, and the various animals, went out of it, and replenished the earth, Gen. vi. vii. viii. Heb. xi. 7. 1 Pet. iii. 20.

Ark of the Covenant. A cof-fer or chest wherein the tables of the law were deposited. See Exod. xxv. 10—16.

ARM, that bodily member, by which we chiefly exert our strength, 2 Sam. i. 10. And hence power, and whatever qualifies one for an active performance of actions, is called *an arm*. God's high, holy, strong, or outstretched *arm*, is his almighty power, displayed in a high, holy, vigorous, and remarkable manner, in the making of all things; in the bringing Israel out of Egypt; in effectuating our redemption; in converting his people; and in delivering his church, Jer. xxxii. 17.

ARMAGEDDON; the Hebrew name given to the place where the Popish and Mahometan troops shall be destroyed, under the sixth vial. Its name alludes to Megiddo, where Barak with 10,000 dispirited, and almost unarmed men, entirely routed, and almost wholly slew the mighty host of the Canaanites, and may be interpreted *the destruction of troops*. Whether this shall be in Italy, or in Judea, or perhaps rather in both, about the same time, we dare not positively determine, Rev. xvi. 13, 14, 16.

ARMENIA, a country of Asia, having Colchis and Iberia on the north, Media on the east, Mesopotamia on the south, Cappadocia on the west, and the Euphrates and Syria on the south-west. Armenia was con-

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quered by Astyages the Mede, who rendered it tributary, but suffered it to be governed by its own kings. In the time of Cyrus it was reduced to a province, and governed by a Persian prefect. In this state it continued until the conquest of the empire by Alexander. Upon the division of his conquests, Armenia fell to the king of Syria, who held it till the reign of Antiochus the Great; when, under two prefects sent to govern it, a revolt took place, which resulted in the division of the country into two parts, Armenia Major, and Armenia Minor; and in the establishment of two independent kingdoms, which were increased from time to time, by the addition of other provinces.

About 50 years before Christ, Armenia fell under the power of the Romans. The Arabians, or Saracens, wrested Armenia from Justin II. the Emperor of the East; and about 150 years afterwards it was seized by the Tartars. In 1472, Armenia was annexed to the Persian empire. *A. D.* 1522 this country was conquered by the Turks, who retain the larger part of it until the present time. Christianity was early introduced into this country, and the Armenians are Christians until this day. The present inhabitants of Armenia are greatly addicted to merchandise, in the prosecution of which, many Armenian merchants reside in India, Persia, and Turkey, where their mercantile establishments are large and wealthy. This country is throughout mountainous, and in winter extremely cold; but the air of the summer is balmy and serene; yet in the valleys the heat is considerable.

ARMOUR, weapons of war. The offensive arms which the Hebrews and other ancients had for attacking their enemies, were swords, darts, lances, spears, ja-

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velins, bows and arrows, slings: their defensive arms for protecting themselves, were helmets, cuirasses, bucklers, coats of mail. In Deborah's time, it is probable Jabin had disarmed the Israelites; for neither sword nor spear was to be seen among 40,000 of them, Judg. v. 8. In Saul's time, the Philistines had done the same, and entirely prohibited smiths to them: hence no more than Saul and Jonathan had sword or spear, 1 Sam. xiii. 22. It was common to hang up arms in strong or sacred places: Goliath's sword was hung up in the tabernacle, as a trophy sacred to the honour of God, 1 Sam. xxi. 9.

Armour, when ascribed to God, denotes his all-sufficient fitness for, and the methods and means by which he conquers and defends his people, and destroys his enemies, Psal. xxxv. 2. The spiritual armour of the saints consists of the *shield* of faith, that is, the reconciled God in Christ we believe on, and the grace of faith whereby we believe in him; the *helmet* of the hope of salvation; the *breast-plate* of truth applied to, and integrity wrought in us; and of imputed and implanted righteousness; the *girdle* of truth revealed to us, and of uprightness in us; the *shoes* of the preparation of the gospel of peace; the *sword* of inspired scripture; and the artillery of earnest prayer, Eph. vi. 13—20. With these weapons we are to fight against sin, Satan, and the world; and to defend ourselves from their many and dangerous attacks, Eph. vi. 11—20. This armour is called *the armour of God*.

God's armour, or *weapons of indignation* against the Chaldeans, were the Medes and Persians, by whom he executed his just vengeance in destroying that people.

ARMOURY; an arsenal, or repository of armour. Before David's time, every man of the He-

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brew nation seems to have been trained for war, and to have kept his own arms. David laid up one collection of armour in a tower he built for that purpose, Song iv. 4. Another collection, probably the chief of those which he had taken in war, he laid up in the tabernacle, consecrated to the service of God; with these Jehoiada furnished the Levites and others, at the coronation of Joash, 2 Chr. xxiii. 9. Solomon stored up collections of armour in the house of the forest of Lebanon, and in his fortified cities, and even obliged some tributary princes to forge arms for his service, 2 Chr. ix. 16. xi. 12.

ARMY, or *host*, a multitude of armed men or warriors, marshalled into proper order under different commanders. The greatest armies of which we read, in scripture, were Jeroboam's of 800,000: Zerah's of 1,000,000: but it is surprising, that in Jehoshaphat's kingdom, of so narrow extent, there should be near 1,200,000 warriors, 2 Chr. xiii. 3. xiv. 9. xvii. 14—18. The armies, with which Xerxes king of Persia invaded Greece, and those wherewith Bajazet the Turk, and Tamerlane the Tartar engaged, were still greater. Before David's reign, the Israelites fought only on foot, and every man generally provided for himself. Nor had the most of his successors any but militia and a life-guard. When the Hebrew army was about to engage an enemy, proclamation was made, that whoever had built a house, and not dedicated it; whoever had planted a vineyard, and not eaten of its fruit; and whoever was cowardly and fearful, should return home. At the same time, the priest blew with his trumpet, and encouraged the remaining troops to depend on the assistance of God, Deut. xx.

The Hebrews are represented as *God's host*. They were mar-

shalled under him, as their prince and general: sometimes he nominated their captains, and gave express orders for their method of war; and his priests with sound of the sacred trumpets, gave the alarm to battle, Dan. viii. 10, 11. Josh. v. 14. Angels, ministers, upright professors, heavenly luminaries, locusts, Roman armies, and every creature in general, are represented as *God's armies*, because of their great number; their orderly subjection to him; and readiness to protect his interests and people, and to destroy his opposers; and he musters them; he directs their motions, and assigns them their work, Psal. ciii. 21. lxviii. 12. Dan. iv. 35. Joel ii. 7. 25. Mat. xxii. 7.

ARNON, a small river that rises in the mountains of Gilead, and runs along the north border of Moab, to the south-west, till it discharges itself into the Dead sea, Judg. xi. 18. 26. Isa. xvi. 2. Num. xxi. 13.

AROER, (1.) A city, partly on the north bank, and partly in an island of the river Arnon. Sihon the Amorite took it from the Moabites: Moses took it from him, and gave it to the tribe of Gad, who rebuilt it, Num. xxxii. 34. (2.) A city on the south of Judah, to whose inhabitants David sent part of the spoil which he took from the Amalekites, 1 Sam. xxx. 28. But, perhaps, this may be the same with the former, the inhabitants of which may have been kind to David's parents, while they sojourned in the country of Moab. (3.) A city near Rabbah of the Ammonites, Josh. xiii. 25.

ARPAD, a city near Hamath, in Syria. Some think it was the same as Arvad in Phenicia; but it is more likely it was a different place, situated on the north-east of Bashan, and is the same as Arphas there placed by

Josephus. 2 Kings xviii. 34. xix. 13. Isa. x. 9. xxxvi. 19.

ARPHAXAD, the son of Shem, born about two years after the flood; and father of Shehlah and others. After a life of 430 years, he died, *A. M.* 2088, Gen. xi. 10—13. x. 22. 1 Chron. i. 17. Luke iii. 36.

ARRAY; when this word respects clothing, it signifies garments, or the handsome manner of putting them on, Esth. vi. 9. When it respects war, it denotes the proper arrangement of an army to defend themselves, and attack the enemy, 2 Sam. x. 9. *The terrors of God set themselves in array against one*, when they appear in great numbers, and ready to destroy him, Job vi. 4. *Nebuchadnezzar arrayed himself as a shepherd with the land of Egypt*, when he covered it with his troops, easily conquered it, and loaded himself and army with the rich spoils of it, Jer. xliii. 12.

ARROGANCY; proud contempt of others, attended with boasting, and insulting speech or behaviour, 1 Sam. ii. 3. Prov. viii. 13.

ARROW, a missile weapon, slender, sharp-pointed, barbed, and shot from a bow, in hunting and war, 1 Sam. xx. 36. Divination by arrows was very common with the Chaldeans, Arabians, Scythians, &c. Undetermined whether to attack the Jews or Ammonites first, both of whose kings had laid schemes to shake off his yoke, Nebuchadnezzar divined by arrows, consulted his Teraphim, and looked into the livers of slain beasts, to collect thence what should be his route. In this divination, he probably wrote the names of the princes or places which he had a view to attack on different arrows, then shook the arrows together in a quiver. The prince or province whose name was on the arrow first drawn, was

thought to be divinely marked as the first to be attacked, Ezek. xxi. 21. On all important occasions of marriage, war, journeys, &c. the Arabs divined by three arrows shaken together in a sack. If that inscribed *Command me, Lord*, was first drawn, they proceeded in their purpose: if that inscribed *Forbid me, Lord*, was drawn, they desisted at least for a whole year. If that on which nothing was written happened to be drawn, they drew a second time.

What tends quickly to pierce, pain, or destroy, is called *arrows*. The *arrows of God*, are the terrible apprehensions or impressions of his wrath, which wound, pain, and torment the conscience, Job vi. 4. Ps. xxxviii. 2. And his various judgments, thunder, lightning, tempests, famine, and every other distress, 2 Sam. xxii. 15. Ezek. v. 16. Hab. iii. 11. Lam. iii. 12.; and his word and spiritual influence, which are sharp and powerful in piercing and turning the hearts of sinners, Ps. xlv. 5. The *arrows of wicked men*, are their malicious purposes, Ps. xi. 2. and their false, abusive, and slanderous words, Prov. xxv. 18. Jer. ix. 8. Ps. lxix. 3. and their means of doing hurt to others, Ps. lvii. 4. Prov. xxvi. 18. all which are very piercing, and painful to endure; and may do hurt of a sudden. The *falling of the Turks' arrows out of their hand*, imports their being quite dispirited, and incapable to use their armour against the newly converted Jews, Ezek. xxxix. 3.

ARTAXERXES, Smerdis, Mordus, Sphendadates, Oropastes. Ahasuerus Cambyses, while he ravaged Egypt, left Patizithes the Magus to govern the Persian state. Ezra vii. 7.

2. *Artaxerxes Longimanus* was the youngest son of Xerxes, and grandson of Darius Hystaspes. Artabanus, captain of the guards,

intending to seize the Persian throne for himself, privately murdered Xerxes his father, and persuaded Artaxerxes that Darius his elder brother had done it, and intended to murder him likewise. On this information, Artaxerxes flew directly to the apartment of his brother Darius, and, with the assistance of Artabanus and the guards, killed him on the spot.

ARTEMAS seems to have been a noted preacher. Paul intended to send him, or Tychicus, to Crete: probably to supply the place of Titus, while he came to visit the apostle at Nicopolis, Tit. iii. 12.

ART, skill in any particular business, as compounding of spices, engraving, &c. Exod. xxx. 25. 2 Chr. xvi. 14.

ARTIFICERS; persons skilful in handy work; as smiths, weavers, &c. 1 Chr. xxix. 5.

ARTILLERY, armour, 1 Sam. xx. 40.

ARVAD, *Aradus*, a city of Phenicia, situated in a small island, southward of Tyre, and about a league from the continent. The Arvadites, descended of Canaan, built and peopled it in the earliest age after the flood.

ASA succeeded his father Abijam on the throne of Judah, *A. M.* 3049, and reigned 41 years. He was educated by Maachah, the daughter of Abishalom, a noted idolater; but was pious himself. He destroyed all the idols that his father had made: he removed Maachah his mother from being queen, because she had made an idol in a grove. Although Asa commanded his subjects to worship the true God, and destroyed the idols and altars, yet the high places and groves, in which the worship was performed, were not removed, 1 Kings xv. 8.

ASAH, the son of Zeruah, and brother of Joab. He was one of David's thirty heroes, and was

extremely swift of foot. At the battle of Gibeon, he so obstinately pursued Abner, that he obliged that general to kill him. Joab afterwards resented this slaughter, in the murder of Abner, 2 Sam. ii. 18, 19. iii. 27.

ASAPH. He was one of the three principal singers, and his children constituted the 1st, 3d, 5th and 7th class of the temple musicians, 1 Chron. vi. 39—43. xxv. 2. 9—14. It seems their station was on the south side of the brazen altar. The 50th, 73d, and ten following Psalms, are ascribed to Asaph; but it is certain he could not compose them all, as sundry of them relate to later times. Perhaps their title means no more but that they were chiefly sung by his posterity.

ASCENSION OF CHRIST. His visible elevation to heaven.

The evidences of his ascension are numerous. The disciples saw him ascend, Acts i. 9, 10. Two angels testified that he did ascend, Acts i. 11. Stephen, Paul, and John, saw him in his ascended state, Acts vii. 55, 56. Acts ix. Rev. i. The marvelous descent of the Holy Ghost demonstrated it, John xvi. 7. 14. Acts ii. 33. The terrible overthrow and dispersion of the Jewish nation is a standing proof of it, John viii. 21. Matt. xxvi. 64.

The time of his ascension. It was forty days after his resurrection. He continued so many days on earth, that he might give many repeated proofs of his resurrection, Acts i. 3; that he might instruct his followers in every thing which pertained to the abolishment of the Jewish ceremonies, Acts i. 3; and that he might open to them the Scriptures concerning himself, and renew their commission to preach the Gospel, Acts i. 5, 6. Mark xvi. 15.

The manner of his ascension. It was from Mount Olivet to

heaven, Acts i. 12; not in appearance only, but in reality and truth; visibly and locally; a real motion of his human nature; sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while he was solemnly blessing them; and multitudes of angels attended him with shouts of praise, Psal. lxxviii. 17. xlvii. 5, 6.

The effects or ends of Christ's ascension were, 1. To fulfil the prophecies and types concerning it. 2. To take upon him more openly the exercise of his kingly office. 3. To receive gifts for men both ordinary and extraordinary, Psal. lxxviii. 18. 4. To open the way, &c. Heb. x. 19.

ASENATH, the daughter of Potipherah, and wife of Joseph. Some have imagined her the daughter of Potiphar. Genesis xli. 45.

ASH, a well known tree.—Tournefort mentions four kinds of ash. Of part of this wood the idolaters formed their idols, baked their bread, and warmed themselves with the rest, Isaiah xli. 45.

ASHDOD, or *Azotus*, a strong city on the south-east coast of the Mediterranean sea, about 25 miles, or, according to Diodorus, 34 north of Gaza, 13 or 14 south of Ekron, and 34 west of Jerusalem. It was the property of the tribe of Judah, Josh. xv. 47; but the Philistines either retained or retook it. Here stood the famous temple of Dagon. Here the captive ark of God was first brought, and broke to pieces that idol, and plagued the inhabitants, 1 Sam. v. 1—6. Uzziah demolished the walls of this place, and built some adjacent forts to command it, 2 Chron. xxvi. 6. Tartan the Assyrian general took it by force, and, it seems, put a strong garrison into it, who held out 29 years against the siege of Psammiticus king of Egypt, Isaiah xx. 1. Nebu-

ASH

chadnezzar's troops took and terribly ravaged it. Alexander the Great's forces did the same. Jonathan, the Jewish Maccabee, burnt it and the temple of Dagon to ashes; but it was rebuilt. Here Philip the evangelist early preached the gospel; and a Christian church continued till perhaps the ravage of the *Sarcens*. Zeph. ii. 4. Zech. ix. 6. Acts viii. 40.

ASHER, the son of Jacob by Zilpah, his maid, and father of one of the Hebrew tribes. His children were Jimnah, Ishua, Issui, and Beriah, of whom sprung the Jimnites, Jesuites, Berites, and Serah their sister. Forty and one thousand and five hundred of this tribe, fit for war, came out of Egypt, under the command of Pagiel, the son of Ocran. Their spy for searching the promised land, was Sethur the son of Michael; and their prince for the division of it, was Ahihud, the son of Shelomi. Gen. xlv. 17. 1 Chr. vii. 30. 40. Num. xxvi. 44. i. 13. 40. xiii. 13. xxxiv. 27. They increased in the wilderness to 53,400. Their inheritance fell by lot in the N. W. of Canaan, where the soil was extremely fertile, and the mines plentiful; but through faintness and cowardice, they suffered the Canaanites to retain the cities of Zidon, Ahiab, Achzib, Helbon, Aphek, and Rehob, Gen. xlix. 20. Deut. xxxiii. 24, 25. Josh. xix. 24—31. Judg. i. 31, 32. This tribe was one of the six who echoed *amen* to the curses from mount Ebal. They tamely submitted to the oppression of Jabin king of Canaan; and some time after assisted Gideon in his pursuit of the Midianites, Judg. v. 17. vii. 23. Forty thousand of them, all expert warriors, attended at David's coronation to be king over Israel. Baanah, the son of Hushai, was their deputy-governor under Solomon; divers of them

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joined in Hezekiah's reformation, 1 Chr. xii. 36. 1 Kings iv. 16. 2 Chr. xxx. 11.

ASHES, the remains of burnt fuel, Lev. vi. 10. Man is compared to *dust and ashes*, to denote his meanness, insignificance, vileness, and readiness to be easily blown from off the earth, Gen. xviii. 27. To be *covered with ashes*, to *eat ashes*, to *become ashes*, and to be *ashes under the soles of the feet*, is to be reduced to a poor, contemptible, distressed, and ruinous condition, Lam. iii. 16. Psal. cii. 9. Job xxx. 19. Mal. iv. 3. To *cast ashes on the head*, to *spread ashes under one*, or *wallow in dust and ashes*, imports great humiliation and grief, 2 Sam. xiii. 19. Isa. lviii. 5. lxi. 3. Jer. vi. 26.

* ASHIMA, an idol of the Hamathite Samaritans.

ASHPENAZ, the governor of Nebuchadnezzar's eunuchs: he changed the name of Daniel and his three companions, into such as imported relation to the Chaldean idols.

ASHTAROTH, *Ashtoreth*, or *Astarte*, a famed goddess of the Zidonians. Her name in the Syriac language, signifies *ewes whose teats are full of milk*: or it may come from *Ashera*, a *grove*; a *blessed one*. It may be in the plural number, because the Phenicians had sundry female deities. The Phenicians about Carthage reckoned Ashtaroth the same as Juno of the Romans: others will have her to have been the wife of Ham the father of the Canaanites. Lucian thinks, and I suppose very justly, that the moon or queen of heaven, was worshipped under this name. Cicero calls her the fourth *Venus* of Syria. The Phenician priests affirmed to Lucian, that she was Europa, the daughter of their king Agenor, whom Jupiter carried off by force. Perhaps she

is the *Æstar* or *Eostre* of the Saxons, from whom our term of Easter is derived; and not far different from the British goddess *Andraste*. She is variously represented; sometimes in a long, sometimes in a short habit; sometimes as holding a long stick with a cross at the top; sometimes she is crowned with rays; at other times with a bull's head, whose horns, according to *Sanchoniatho*, were emblems of the new moon. The temples of this goddess were woods and groves, as were those of *Baal*, with whom she is commonly associated in the scriptures; and in these groves, the most infamous orgies were practised. It was a heinous wickedness in *Solomon*, that to satisfy his strange wives, he introduced the worship of this deity into *Judea*: but by *Jezebel*, the wife of *Ahab*, it was fully established, so that 400 of her prophets ate at the table of this wicked queen. It is not improbable that this whole number belonged to a single temple of this goddess; for at *Hieropolis*, in *Syria*, there were 300 priests constantly engaged in one temple, in the service of the same deity. By the Greeks of Asia she was known by the name of *Astarte*. In 1 Kings xviii. these prophets are called "prophets of the groves;" but the original word is *Ashtaroth*, and ought to be taken as a proper name.

ASHTAROTH-Karnaim, a city belonging to the half-tribe of *Manasseh*, eastward of *Jordan*. It was about six miles from *Edrei*. Here *Chedorlaomer* smote the gigantic *Rephaims*: here was the residence of *Og* king of *Baschan*; Gen. xiv. 5. Deut. i. 4.

ASHUR. (1.) The son of *Shem*, and father of the *Assyrians*. (2.) *Ashur* sometimes denotes *Assyria*, Hos. xiv. 3.

ASIA. (1.) One of the four great divisions of the earth. (2.) Lesser Asia, *Natolia*, or the Le-

vant, lying between the *Hellaspont* and *Euxine sea* on the north, and the east end of the *Mediterranean sea* on the south. It was about 600 miles in length, and 320 in breadth, and contained the provinces of *Mysia*, *Lydia*, *Ionia*, and *Caria* on the west; on the east of these, *Bithynia*, *Phrygia*, *Pisidia*, *Pamphylia*, *Lycia*; eastward of these were *Paphlagonia*, *Galatia*, and *Lycaonia*; on the east of which were *Pontus* and *Cappadocia*. (3.) Proper Asia, which *Attalus* bequeathed to the *Romans*. It comprehended *Phrygia*, *Mysia*, *Caria*, and *Lydia*. Asia is perhaps always used in this sense in the *New Testament*. Here the seven famed churches stood, *Acts* xvi. 6. *Rev.* i. 11. Here *Paul*, in his first journey northward, was divinely forbidden to preach the gospel; and here a great part of the professed Christians, by means of false apostles, conceived a dislike to him while he lay prisoner at *Rome*, *2 Tim.* i. 15.

Lesser Asia, *Lydia* perhaps excepted, was originally peopled by the offspring of *Japheth*; and anciently parcelled out into a great many small sovereignties. The kingdoms of *Troas*, *Lydia*, *Pontus*, *Cappadocia*, and the *Grecian states*, were the most noted. They do not appear to have been reduced by the *Assyrian* or *Chaldean* conquerors; but, no doubt, part of the others were subject to the *Lydians* in their flourishing state. The *Persians* extended their power over the greater part of it, which made it a scene of disputes between them and the *Greeks*. About 330 years before our *Saviour's* birth, the *Greeks* under *Alexander* made themselves masters of the whole of it. It next fell under the *Romans*, and partly continued so, till the *Saracens* and *Turks* wrested it from the emperors of the east. For 300 years past it has been wholly

subject to the Ottoman Turks, by whose ravage and tyranny this once so glorious country is reduced to a comparative desert; but Greece has at length shaken off the cruel yoke, and is free.

No doubt this country was one of those denominated in ancient predictions, *The isles of the sea*; and here Christianity was almost universally planted in the apostolic age; here for a long time were flourishing churches; and here the famous councils of Nice, Ephesus, Chalcedon, &c. were held. The ravages of the Arabians or Saracens begun in the seventh, and continued in the three subsequent centuries; the conquests of the Jeljukan Turks in the eleventh, and not long after, the marches of the Crusades; and at last the enslaving power of the Ottoman Turks, rendered their church exceedingly deplorable. At present they have a number of bishops; but these are in a very poor and wretched condition.

Of the *seven churches of Asia*, to whom the Book of Revelations was primarily addressed, three only exist, and these scarcely more than in name. Philadelphia has always retained the Christian form of worship agreeable to prophecy.

ASK. (1.) To inquire, Gen. xxxii. 29. (2.) To demand. (3.) To seek counsel, Isa. xxx. 2. (4.) To pray for, John xv. 7. We *ask in Christ's name*, and *in faith*, when, by the help of his Spirit, and in a believing dependence on his person, righteousness, and intercession, we, in obedience to his command, plead for, and firmly expect whatever he hath promised in his word, suited to our need, and capacity of enjoyment, John xiv. 13. Jam. i. 6.

ASKELON, a capital city of the Philistines on the coast of the Mediterranean sea, about sixteen miles north of Gaza, and

nine south of Ashdod, and about forty west of Jerusalem. It was anciently famed for its fine wines, and other fruits; and for its temple and fish-pond, sacred to the goddess Derceto. It was the strongest city belonging to the Philistines, but, along with Gaza and Ekron, was wrested from them by the tribe of Judah: under some of the Judges the Philistines recovered it, Judg. i. 18. xiv. 19. It was taken and plundered by the Assyrians; destroyed by the Chaldeans; rebuilt; and taken by Alexander and the Greeks; and afterward by the Jewish Maccabees, Amos i. 8. Jer. xlvii. 5—7. Zech. ix. 5. Here a Christian church was planted soon after our Saviour's ascension, and continued for sundry ages. Now the place is scarce worthy of notice.

Origen notices wells to be seen at Askelon, said (traditionally) to have been dug by Abraham and Isaac. Such traditions are often very unsatisfactory.

ASNAPPER, a famed prince, who from different places brought and settled the original Samaritans in the country of the ten tribes. See *Assyria*, *Esarhad-don*.

ASP, a small poisonous kind of serpent, whose bite gives a quick, but generally easy death, as if in a sleep. Immediately after the bite, the sight becomes dim, the part swells, and a moderate pain is felt in the stomach. The bite is said to admit of no cure, but by the immediate cutting off of the wounded part. What is meant by the asp (*adder*) *stopping here at the voice of the charmer*; whether some asps be deaf; or stop their ears from hearing of human voices; or whether diviners only persuaded the vulgar they did so, when unaffected by their charms, we know not. It is certain wicked men are compared to *asps*, for their subtlety, their carnal

nestling in the earth, their gradual, but effectual murdering of themselves and others with the cruel venom, bitter gall, and destructive poison of sin that is in them, and always ready to appear in their speech and behaviour; and for their obstinate refusal to regard the engaging voice of Jesus Christ in the gospel, Deut. xxxii. 33. Job xx. 14. 16. Psal. lviii. 4.

ASS, a well known animal, much used in the east, especially in Judea. Asses are generally of a pale dun colour, with a black stroke along the back, and another across the shoulders, and a tail hairy only at the end. A species of them unlike the common beast of burden, was trained with great care, and very highly valued among eastern nations, and are so to this day. These were reserved especially for the use of princes, and are commonly called in our translation of the Bible, she-asses.—Noble or high-spirited asses would convey the meaning of the original name. They constituted one of the most valuable of the possessions of princes: and on them did even great men, as Abraham, Moses, Abdon's and David's family ride: and on them did the princes of Israel under Pekah generously send back the Jewish captives that were unfit to travel. Nor had the captives in their return from Babylon scarcely any beasts of burden, besides 6720 asses, Gen. xxii. 3. Exod. iv. 20. Num. xxii. 21. Judg. xii. 14. 2 Sam. xvi. 2. 1 Kings xii. 13. Neh. vii. 69. There are wild asses, that once were common in Calaan and Arabia, and are still so in Africa: they are extremely beautiful, transversely striped with white, brown, and some black: they live in deserts and mountains, and are exceedingly swift, jealous of their liberty, and usually seen in flocks. Job xi. 12. xxxix. 5—8. Psal. civ. 11. Jer.

xiv. 6. And to them the Ishmaelites are compared, to represent their perpetual freedom, and their restless, wild, and savage temper, Gen. xvi. 12. On the banks of the Euphrates were asses altogether white; and on such the Hebrew princes rode in the days of Deborah, Judg. v. 10.

When Christ made his royal entrance into Jerusalem, he rode on an ass, in fulfilment of the prophecy of Zechariah, chap. ix. 9. which by some is considered a part of his humiliation; while by others it is thought, that thus it became the Son of David to enter the city after the manner of the early kings and princes. The ass was unclean by the law, and to draw with an ox and an ass together, was prohibited, Lev. xi. 26.

Balaam's Ass. The narration on this subject is supposed to be literal and not figurative. Numb. xxii. 28; and that God gave the ass power to articulate certain words for the prophet's reproof.

ASSEMBLE; to meet or gather together, Num. x. 3. Zeph. iii. 8. An *assembly* is a meeting of divers persons to worship God jointly; or to transact civil, or even wicked business, Isa. i. 13. Acts xix. 32, 39. The *solemn assembly* of the Jews, was their meeting at their most noted festivals, sacrifices, or fasts; and to be *sorrowful for it*, was to be grieved for the want of these public ordinances of God observed in a regular manner, Zeph. iii. 18. The *general assembly of the first-born*, is the harmonious and large meeting of both Jews and Gentiles in one Christian church; and of all the redeemed in the heavenly state, Heb. xii. 23.

ASSOS, a sea-port in the north-west of Lesser Asia, south of Troas, and over-against the isles of Lesbos. Here Paul touched in his fourth journey to Jerusalem; but we read of no Chris-

tian church in it, till the eighth century, Acts xx. 13, 14.

ASSURE; (1.) To make certain, confirm, Lev. xxvii. 19. (2.) To embolden, 1 John iii. 19.

ASSURANCE; a certainty that renders one bold in adhering to what he has confirmed to him; as, (1.) An *assurance of life and property*, when these are secured by the law of the land, or by the solemn disposition of the former proprietor, Deut. xxviii. 66. Isa. xxxii. 17. (2.) *Assurance of evidence*, is full evidence by miracles, and by the powerful operation of the Holy Ghost, Acts xvii. 31. (3.) *Assurance of persuasion*, which is opposite to doubting, as light is to darkness; and the more full the assurance is, the more fully are doubts excluded. The *riches of the assurance of understanding*, import a solid well-grounded knowledge of divine things, immediately founded on God's infallible word, and confirmed by the correspondent influence of the Holy Ghost, Col. ii. 2. The *full assurance of faith*, is an abundant and undoubting persuasion of the truth of the whole word of God; particularly of the doctrines and promises of the gospel, with a peculiar application of the same to ourselves, Heb. x. 22. The *full assurance of hope*, is a firm expectation that, without doubt, God will grant us the complete enjoyment of what future blessedness he hath promised. Heb. vi. 11.

ASSUAGE; to dry up, to abate, Gen. viii. 1. Job xvi. 5, 6.

ASSYRIA; an ancient kingdom of Asia. It had Armenia on the north; Media and Persia on the east; Susiana, a province of Persia, on the south; and the river Tigris, or Hiddekel, on the west, into which run, through Assyria, by a south-west course, the four small rivers Lycus, Capros, Gorgus, and Silla. The most noted cities of it were

Nineveh, Resen, Calah, Bessarah, Ctesiphon on the east bank of the Tigris, and Arbela and Artemias, &c. further east the country. It is now partly called Kurdistan; and being so oft the seat of war between potent emperors and nations, it has been generally on the decay for 2000 years, and is almost become a wilderness and desert.

Of the Assyrian empire, after it was founded by Nimrod, we have no account in Scripture, until the mission of Jonah to Nineveh, B. C. 824. Shortly after this, we find an Assyrian king, by the name of *Pul*, invading the land of Israel, in the reign of Menahem. Pul is supposed to have been the father of *Sardanapalus*, who being closely besieged in Nineveh by Arbaces, governor of Media, went into his palace with his wives and concubines, and all his most precious treasure, and setting fire to the building, was consumed in the flames, together with all his company. The city could have stood a siege of many years, but by an extraordinary inundation of the Tigris, a large extent of the wall was thrown down, and a way opened for the ingress of the enemy, in exact accordance with the prophecy of Nahum, i. 8—10. ii. 6.

About 750 years B. C. a king of Assyria, by the name of Tiglath-pilezer, invaded the land of Israel, and carried away captive the Reubenites, the Gadites, and the half tribe of Mannasseh, and placed them in Halah, and Habor, and Hara, cities of Media; and on the river Gozan, 1 Chron. v. 26.

Ahaz having been defeated in battle, with great loss of men, by the kings of Israel and Syria, collected all the treasures he could find, and sent them to Tiglath-pilezer to obtain his help; which was readily granted. He, therefore, invaded Syria, slew

Rezin in battle, and took Damascus, 1 Kings xi. 23, 24.

Tiglath-pilezer died in the 14th year of *Ahaz*, and was succeeded by his son *Salmaneser*, who was no sooner settled on his throne, than he invaded the land of Israel, and compelled *Hoshea* to pay him tribute, which he did for about four years, when relying on the assistance of *So* king of Egypt, he refused any longer to bring the usual tribute to the king of Assyria. On which *Salmaneser* invaded the country beyond Jordan, and soon forced *Hoshea* to shut himself up in Samaria, where he endured a three years' siege, after which the city was taken, and *Hoshea* made prisoner for the rest of his life, and the remainder of the people carried captive, and located in the same places as their brethren, before carried captive, 2 Kings xvii.

Sennacherib succeeded his father *Salmaneser*, 715 B. C. in the 14th year of *Hezekiah*, king of Judah. This pious king having refused to pay tribute to the Assyrian monarch, he invaded Judah and took many of its strongest cities; upon which *Hezekiah* gave him 300 talents of silver, and 30 talents of gold to obtain peace. But the respite obtained was short; for while *Sennacherib* himself invaded Egypt, he left *Rabshakeh* with a part of his army on the borders of Judah. But while he was besieging *Pelusium*, at the entrance of Egypt, *Tirhakah* the Ethiopian king, came against him with a great force, and caused him to retreat. On his return to Judea, he sent that blasphemous message to *Hezekiah* and his people, which quickly occasioned his own destruction; for, *JEHOVAH*, in answer to the prayers of *Hezekiah* and *Isaiah*, sent his angel to the Assyrian camp, and in one night destroyed 185,000 men. Senna-

cherib himself escaped, but on his return home he was slain by two of his own sons, *Adrammelech* and *Sharezer*.

Esar-haddon, the third son of *Sennacherib*, succeeded his father, about the 22d year of the reign of *Hezekiah*. This prince is called *Asnapper*, "the great and noble," by *Ezra*. After the death of *Hezekiah* he invaded Judea, and took *Manasseh* prisoner and greatly afflicted him; which, however, became the occasion of the sincere repentance of this wicked king. It seems, that about this time the Assyrian king conquered Babylon, which was evidently a distinct kingdom in the time of *Hezekiah*, when we first read of it in *Scripture*. But after this, Assyria and Babylon are spoken of as under the same authority; for this king is said to have brought men out of Babylon and placed them in Samaria, 2 Kings xvii. 24. *Ezra* iv. 9, 10.

Esar-haddon died in the 31st year of *Manasseh*, having reigned over the Assyrians 39 years, and over the Babylonians 13. He was succeeded by his son *Saorduchinus*, not mentioned in *Scripture*, but supposed to be the *Nabuchodonosor* of the book of *Judith*. He reigned about 20 years.

The next Assyrian king was *Chyniladanus*, who is not named in *Scripture*. He was contemporary with *Josiah* king of Judah. He was a weak and effeminate prince, which encouraged *Nabopolassar*, one of his generals, and a Babylonian by birth, to declare himself king of Babylon. Thus those two kingdoms were again separated, after having been united for more than half a century. While Babylon belonged to Assyria, the kings resided sometimes at *Nineveh* and sometimes at Babylon, but most commonly at the former.

Nabopolassar king of Baby-

lon, having entered into a league and close affinity with Cyaxares the king of Media, by marrying his son Nebuchadnezzar to a princess of the royal family of Media, now resolved to attack the king of Assyria. Accordingly, Nineveh was assaulted by the combined forces of Babylon and Media, and was taken, and its king slain 612 B. C. and thus ended the Assyrian empire.

ASTONIED, or *astonished*, in the Old Testament generally imports to be filled with wonder, mingled with perplexity, fear and trouble, Ezra ix. 3. In the New, it generally signifies to be filled with delightful wonder and amazement.

ATAD, was probably a noted Canaanite, and had a threshing-floor at *Abel-Mizraim*, Gen. i. 11. There is a difference of opinion as to the location of this place, but it is generally supposed to have been two miles east of Jordan, and three from Jericho.

ASTROLOGERS: such as, by observation of the stars and sky, and calculations relative thereto, pretend to foretell future events: they were famous among the heathens, chiefly at Babylon, Isá. xlvii. 13. Dan. i. 20, &c.

ATHALIAH, the granddaughter of *Omri*, daughter of *Ahab*, and wife of Jehoram king of Judah. She was extremely wicked herself, and seduced her husband and son Ahaziah to follow the idolatrous courses of her father, 2 Kings viii. 18. 26. Informed that Jehu had slain her son, and seventy others of the royal family of Judah, probably many of them her grand-children, she assumed the government; and, to secure it for herself, cut off all the remainder of the seed-royal, except Joash her infant grand-child, who was carried off by his aunt, and hid six years in some apartment belonging to the temple; during which

time Athaliah governed the Jews, and promoted the vilest idolatry.

In the seventh year, Jehoiada the high-priest, engaging the leading men of the kingdom in his interest, produced the young prince in a public assembly, in the court of the temple: he caused the people to take an oath of fidelity to him; and engaged both them and their king to serve the Lord. Arming the Levites and other friends with weapons deposited in the temple, he appointed one part of them to guard the royal person; the rest to secure the gates of the sacred courts: next he brought forth the young prince, put the crown on his head, anointed him with oil, and by sound of trumpet, attended with the shouts of the populace, proclaimed him king. Alarmed with the noise, Athaliah ran to the temple to see what had happened: shocked with the sight of the king on his throne, she rent her clothes, and cried, *Treason, treason!* At Jehoiada's orders, the guard directly carried her out of the courts, and slew her at the stable-gate of the palace, *A. M.* 3126. 2 Kings xi. 2 Chron. xxiii.

ATHENS, a celebrated city of Greece, about twenty-five miles eastward from Corinth, situate in a very delightful plain. It is said to have been built 1580 years before our Saviour's birth, though that is probably to carry its antiquity too high by some hundreds of years. The inhabitants were anciently famed for learning, wealth, and numerous conquests: they are said to have planted forty colonies in different parts of the world. They were governed by kings of the family of Cecrops, their Egyptian founder, for seventeen generations or four hundred and eighty-seven years. They were governed about four hundred and seventy two years more by Archons, per

petual and annual, before they settled into a commonwealth about *A. M.* 3412. This city produced Solon, Socrates, Aristides, and other famed philosophers; Demosthenes, and a vast number of other renowned orators; Miltiades, Cimon, Themistocles, Alcibiades, Phocion, and a great many other illustrious generals. Acts xvii. 15, 16. This city contained a great number of splendid edifices, some of which still remain, and are spoken of by travellers.

ATONEMENT. The word translated *atonement*, in the original, signifies *covering*; and intimates, that our guilt is *covered* from divine justice. We can form the clearest idea of the meaning of this word, from the covering of the ark, which was dyed *red*; and, as over this stood the propitiatory, or mercy seat, justice and judgment were the establishment of God's throne in the earthly tabernacle. *What shall I give for the sin of my soul?* is a very interesting question. *This shall be an atonement for your souls*, are words which often occur in the law of Moses, evidently demonstrating, that although the sacrifices of the law 'could never make the comers thereunto perfect,' yet the law was the *bringer-in* (the introducer) of a better hope.—The law, by the atonement for the soul, which it brought to view in all the ordinances of worship and service, was the schoolmaster to teach the doctrines of the cross of Christ. Christ died for our sins, and rose again for our justification. He hath fulfilled all the righteousness of which the law prefigured; and thus we receive grace for grace. Rom. v. 10.

The inferences and uses to be derived from this doctrine are these: 1. How vain are all the labours and pretences of mankind to seek or hope for any

better religion than that which is contained in the Gospel of Christ. It is here alone that we can find the solid and rational principle of reconciliation to an offended God, Heb. iv. 14.—2. How strange and unreasonable is the doctrine of the Popish church, who, while they profess to believe the religion of Christ, yet introduce many other methods of atonement for sin, besides the sufferings of the Son of God.—3. Here is a solid foundation on which the greatest of sinners may hope for acceptance with God, 1 Tim. i. 15.—4. This doctrine should be used as a powerful motive to excite repentance, Acts v. 31.—5. We should use this atonement of Christ as our constant way of access to God in all our prayers, Heb. x. 19. 22.—6. Also as a divine guard against sin, Rom. vi. 1, 2. 1 Pet. i. 15, 19.—7. As an argument of prevailing force to be used in prayer, Rom. viii. 32.—8. As a spring of love to God, and to his Son Jesus Christ, 1 John iv. 10.—9. As a strong persuasive to that love and pity which we should show on all occasions to our fellow creatures, 1 John iv. 11.—10. It should excite patience and holy joy under afflictions and earthly sorrows, Rom. v. 1 to 3.—11. We should consider it as an invitation to the Lord's supper, where Christ is set forth to us in the memorials of his propitiation.

ATTALIA, now Sattala, a city of *Pamphylia*, situate on a bay of the Mediterranean sea; or a city of *Lycia*: both of which were probably founded by Attalus king of Pergamus. Here Paul and Barnabas preached the gospel, about sixteen or seventeen years after our Saviour's death, Acts xiv. 15; but we read no more of its Christianity, save that the inhabitants had a bishop in the 5th and 6th centuries.

AVEN, or *Bethshemeth*, or

Heliopolis, the city of the sun; a city of Egypt, almost straight westward from the north point of the Red Sea, and eastward from the Nile, about a day's journey south-east of the Egyptian Babylon, and the capital of a name or country.

AUGUSTUS *Cæsar*, the second emperor of Rome. He succeeded his uncle Julius, *A. M.* 3965. After being partner with Mark Antony, he defeated him at the battle of Actium, *A. M.* 3975, and assumed the sole sovereignty. No sooner had he established universal peace and order in his vast empire, than he appointed all his subjects, and the value of their property, to be enrolled in the public records, that he might perfectly know what subjects he had fit for war, or otherwise; and what tax might be reasonably imposed. He made three such enrolments; the second was begun about seven years before our Saviour's birth, and was not then finished, but was the occasion of his mother and supposed father's journey to Bethlehem, at the very time of his nativity, Luke ii. 1—6, although no tax was drawn till sundry years after. He died *A. D.* 14.

Augustus procured the crown of *Judea* for *Herod*, from the Roman senate. After the defeat of *Mark Anthony*, *Herod* adhered to *Augustus*, and was constantly faithful to him. *Augustus* loaded him with honours and riches; and when this monarch undertook to subject *Arabia* to the Roman empire *Herod* gave *Ælius Gallus*, who commanded the expedition, 500 of his guards. *Augustus* was pleased to undertake the education of *Alexander* and *Aristobulus*, *Herod's* sons, and gave them apartments in his palace. When he came into *Syria*, *Zenodorus* and the *Gadarens* waited on him with complaints

against *Herod*: but *Herod*, by his presence, cleared himself of these accusations, and obliged his accusers to lay violent hands on themselves, to prevent being seized by him; and *Augustus* was so far from regarding what was charged on him, that he added to his honours and his kingdom, the tetrarchy of *Zenodorus*. He also examined into the quarrels between *Herod* and his sons, and reconciled them. *Joseph. Antiq.* lib. xv. cap. 14.

Syllæus, minister to *Obadas*, king of the *Nabatheans*, accused *Herod* of invading *Arabia*, and destroying many people there; *Augustus*, in anger, wrote to *Herod* about it, but he justified his conduct so well, that the emperor restored him to favour, and continued it ever after. Nevertheless he greatly disapproved the rigour exercised by *Herod* toward his sons, in executing *Alexander* and *Aristobulus*; and, lastly, *Antipater*: whereupon, the emperor is said to have observed, that it were better a great deal to be *Herod's* dog, than his child. *Macrob. Saturn.* lib. ii. cap. 4.

Augustus, after the death of *Lepidus*, assumed the office of high-priest among the *Romans*. This dignity gave him the inspection over ceremonies, and religious concerns. One of his first proceedings was an examination of the *Sybil's* books, which were then in many hands, and occasioned great disorders among the people, every one taking the liberty of interpreting them, and giving them such a turn as suited his fancy and inclination. *Augustus* directed a strict search after them, and it is said, he burnt near two thousand copies; preserving only such as bore the name of some particular *Sybil*, and were esteemed genuine, after close examination. These were put into two little gold boxes, under the

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pedestal of *Apollo's* statue, whose temple was within the inclosure of the palace.

This is worthy of note, that *Augustus* had the honour to shut the temple of *Janus*, in token of universal peace, at the time when the Prince of Peace was born.

AVITES, a tribe of the Samaritans, which came from Avah, or Ivah, and was destroyed by Sennacherib, 2 Kings xvii. 24, 31. Isa. xxxvii. 13.

AXE, a sharp instrument for cutting or hewing of wood, Deut. xix. 5. The Assyrians and Chaldeans are likened to *an axe*; by them God cut down, destroyed, and scattered the nations around, Isa. x. 15. *The axe was laid to the root of the tree* with the Jews. In Christ's time the destructive judgments of God were ready to be executed on their church and state, if they did not speedily receive Christ, repent of their sin, and bring forth good works, Mat. iii. 10.

AZARIAH. See *Ahaziah*.

(2.) *Azariah*, or *Uzziah* king

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of Judah. At sixteen years of age he succeeded his father Amaziah, *A. M.* 3194, and reigned fifty-two years; his mother's name was Jecholiah.

(3.) *Azariah*, the son of Oded a prophet, who, after the defeat of the Cushites, demonstrated to *Asa* the low state of religion, and that happiness was only to be expected in the way of serving God; and encouraged him to proceed farther in reforming the kingdom: his admonition was obeyed, 2 Chron. xv.

AZAZEL. Our version renders it *the scape-goat* led to the wilderness on the great day of *fast of expiation*. Some think it denotes a horrid precipice, over which the goat was thrown headlong. Witsius, Cocceius, and others, will have it to signify Satan, to whom they say this goat was abandoned in the wilderness, as a type of Christ led by the Spirit into the desert, to be tempted of the devil; or led by Pilate and the Jews to have his heel bruised; his life taken without the gate, Lev. xvi. 10.

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BAAL, which signifies *lord* or *husband*, did perhaps in the earliest ages signify the true God. It is certain, that it was a very common name of the principal male-idols of the east, as Ashtaroth was a common one for their female deities. The Moabites, Phenicians, Assyrians, Chaldeans, and frequently the Hebrews, had their Baal; and which, from his place of worship, or supposed office, had often distinguished epithets annexed; as Baal-berith, Baal-peor, Baal-zebub, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify, that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into *Bosheth*, which signifies *shame*; thus Je-

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rubbaal is turned into Jerubbosheth; Eshbaal into Ishbosheth; Meribaal into Mephibosheth, Judg. vi. 32. 2 Sam. xi. 21. 1 Chr. viii. 33, 34. 2 Sam. ii. 12. ix. 6. This idol is sometimes represented as a female deity, Rom. xi. 4. *Gr.*; and, on the other hand, Ashtaroth is sometimes represented as a male. Baal is oft named *Baalim* in the plural, perhaps because there were many Baals; at least many images of him.

Who the first Baal was, whether the Chaldean Nimrod, or Belus, or the Tyrian Hercules, &c. is not so evident, as that the Phenicians adored the sun, under that name; though perhaps their idolatry described to us by profane writers, is not the most

ancient, but a more recent form introduced by the Assyrians. Every sort of abominations was committed on the festival of this idol, and of Ashtaroth, his mate. In his chamanim or temples, was kept a perpetual fire; altars were erected to him in groves, high places, and on the tops of houses, Jer. xxxii. 35. 2 Kings xvii. 16. xxiii. 4—13. Hos. iv. 14.

The Moabites had begun their worship of Baal before the days of Moses; and the Hebrews began theirs in his time, Num. xxii. 41. Psal. cvi. 28. They relapsed into that idolatry after the death of Joshua, and under the judges Ehud, Gideon, and Jephthah, Judg. ii. 13. iii. 7. vi. 25. x. 6. Samuel seems to have quite abolished the worship of this idol from Israel, 1 Sam. vii. 4. but Ahab and Jezebel, above 200 years afterwards, re-imported it from Zidon, in all its abominations: 450 priests were appointed to attend his service, and near as many for Ashtaroth. These priests of Baal were extremely disgraced at mount Carmel; their god appeared quite regardless of their cries, and slashing of their flesh, to move his pity. Nay the impotence of their idol being discovered, they were, by Elijah's orders, apprehended and slain. Jehoram the son of Ahab did not worship Baal himself, but his subjects continued to do so. After his death, Jehu pretending a superlative regard for Baal, convened his prophets and priests into his temple, and there put them all to the sword. Not long after, Jehoiada abolished the worship of Baal from Judah: but Ahaz and Manasseh reintroduced it. Josiah reabolished it; but it was restored by his sons, 1 Kings xvi. 31. xviii. 2 Kings x. xxi. Jer. xix. 5.

Baalah, (1.) Kirjath-baal, or Kirjath-jearim, Josh. xv. 9. (2.) *Baalah* or *Balah*, a city transferred from the tribe of Judah

to the Simeonites, Josh. xv. 29 xix. 3. These cities appear denominated from Baal, as well as the following.

Baalath, a city of the tribe of Dan, Josh. xix. 44. Whether it was this, or Baalbeck at the head of the Abana, that Solomon built, we know not, 1 Kings ix. 18 See *Aven*

Baalath-beer, *Baal*, a city of the Simeonites, probably on the south-west border. If it be the same as South Ramah, or Ramoth, David sent to the inhabitants part of the spoil which he took from the Amalekites, Josh. xix. 8. 1 Chron. iv. 33. 1 Sam. xxx. 27.

Baal-berith, the idol worshipped in his temple at Shechem, and by the rest of the Israelites, after the death of Gideon, Judg. viii. 33. Perhaps it was the same as the Phenician Beryth or Berroe, the daughter of their Venus and Adonis; or rather it is Baal, as the *guardian of covenants*; the same with the Horkios of the Greeks, and the Jupiter sponsor, or Fidius ultor of the Romans.

Baal-gad, a city at the north-west foot of mount Hermon, in the valley of Lebanon, at the north-east point of the promised land: or perhaps a top of Hermon, Josh. xi. 17. xiii. 5.

Baal-hanan, the son of Achbor, and seventh king of the Edomites: his name, which signifies the *grace and pity of Baal*, tempts me to think that the worship of Baal had then prevailed among the Edomites; as well as the Canaanites, Gen. xxxvi. 38.

Baal-hazor, a city near Ephraim, about eight miles north-east of Jerusalem, between Bethel and Jericho. It is commonly thought to be the same as Hazor-hadattah, in the lot of Judah, Josh. xv. 25.; but if so, its situation ought to be placed more to the south. Here Absalom had his shearing-feast, and murdered his brother, 2 Sam. xiii. 23.

Baal-hermon, a part of mount Hermon, Judg. iii. 3.

Baalis, king of the Ammonites: he sent Ishmael the son of Nethaniah to murder Gedaliah, Nebuchadnezzar's deputy over the Jews who were left in the land, Jer. xl. 14.

Baal-meon, *Bethbaalmeon*, *Beon*. Perhaps Sihon took it from the Moabites: the Hebrews took it from him, and it was given to the Reubenites; but the Moabites recovered it, and at last it was destroyed by the Chaldeans, Num. xxxii. 38. Ezek. xxv. 9. It, however, seems to have been rebuilt, and to have been a city in the time of the Maccabees.

Baalpeor; an idol of the Moabites and Midianites. Some think him the same with Misraim, or Osiris of the Egyptians, or with Priapus of the Greeks. He had the name *Peor* from the place of his temple, as Jupiter was called Olympius, from his being worshipped on mount Olympus. Num. xxv. 3.

Baal-perazim, a place in the valley of Rephaim. I suppose about 3 miles south-west from Jerusalem. Here David routed the Philistines, 2 Sam. v. 20.

Baal-tamar, a place near Gibeah. It seems the Canaanites had here worshipped Baal, *in a grove of palm-trees*. Here the other tribes almost utterly destroyed the Benjamites, Judg. xi. 33.

Baal-zebub, the idol-god of Ekron. This name, signifying *lord of flies*, doth not seem to be given him in contempt, since Ahaziah his adorer called him by it; but either because he was painted as a fly, though others say he was figured as a king on his throne; or because he was supposed to chase off the hurtful swarms of flies: and might be the same as the god Achor at Cyrene, who was reckoned a preserver from flies. 2 Kings i. 2, 3.

The worship of this false god, must have been practised in our Saviour's time, since the Jews accused him of driving out devils, in the name of *Belzebub*, prince of the devils; *i. e.* of *Satan*, *Lucifer*, or the chief of the rebel angels. This appears by our Lord's answer: "If *Satan* cast out *Satan*, he is divided against himself; how then can his kingdom stand?" Matth. xii. 24.

Baal-zephon. Whether this was an idol erected at the north point of the Red Sea, to watch the frontier of Egypt, or was a fortified place, we know not, Exod. xiv. 2.

BAANAH and *Reschab*, the sons of Rimmon of Beeroth, Benjamites. Being officers of the army to king Ishbosheth, they entered his house at noon, cut off his head as he slept, and carried it to David, expecting some valuable reward. After representing to them the horrid nature of this treacherous murder, he ordered their hands and feet to be cut off, (as the Turks often cut off the head, hands, and feet of those officers that displease them, and with great reverence lay them at the Grand Seignior's gate, while he sits trembling within,) and these or their bodies to be hanged over the pool at Hebron, 2 Sam. iv.

BAASHA, the son of Ahijah, not the Shilonite, commander-in-chief of the forces belonging to Nadab, the son of Jeroboam, the son of Nebat. In *A. M.* 3051, he treacherously murdered his master and family, and usurped his crown, 1 Kings xv. 27—34. xvi. When it is said in the 7th verse of chap. xv. that God exalted Baasha to the kingdom of Israel, we are to understand that the form and manner of his accession were occasioned by his own ambition.

BABEL, 1. A famous tower. About the time of Peleg's birth,

after the flood, or perhaps later, the whole race of mankind, having gradually removed to the south-west of Ararat, came to the plain of Shinar. Here, being all of one language and religion, they, perhaps at Nimrod's motion, agreed to erect a tower of prodigious extent and height. Their design was, not to secure themselves against a second deluge, otherwise they had built their tower on a high mountain, not in a low valley, but to get themselves a famous character, and to prevent their dispersion to replenish the earth. No quarries they knew of at hand in that rich soil; they therefore burnt bricks for stone, and used *slime* for mortar. Three years it is said, they prepared their materials, and twenty-two years they carried on their building. Their haughty and rebellious attempt displeased the Lord; wherefore he, by a miracle, confounded their language, that but few of them could understand one another. This effectually stopped the building, procured it the name of *Babel* or *Confusion*, and obliged the offspring of Noah to disperse themselves, and replenish the world. Gen. xi.

2. *Babel* or *Babylon*, the capital of Chaldaea, was one of the most splendid cities that ever existed. Its form was an exact square, built in a large plain: its circumference 480 furlongs, or 60 miles, 15 on each side. The walls were in thickness 87 feet, in height 350; on which were built 316 towers, or according to others, 250, three between each gate, and seven at each corner, at least where the adjacent morass reached not almost to the wall. These walls and towers were constructed of large bricks cemented with bitumen, a glutinous *slime*, which in that country issues out of the earth, and in a short time grows harder than the very bricks or stones which

it cements. Without the wall, the city was surrounded by a ditch, filled with water, and lined with bricks on both sides. This must have been extremely deep and large, as the whole earth, of which the bricks for building the walls were formed, was dug out of it. The gates were a hundred in all, 25 on each side, and all of them of solid brass. From these ran 25 streets, crossing one another at right angles, each 150 feet wide, and 15 miles in length. A row of houses faced the wall on each side, with a street of 200 feet between them and it. Thus the whole city was divided into 676 squares, each of which was four furlongs and a half on every side. All around these squares stood the houses fronting the streets, and the empty space within served for gardens, and other necessary purposes; but it doth not appear that all these squares were ever wholly built and inhabited; though from Curtius's account of it when Alexander was there, we cannot safely infer what part might be inhabited in its meridian lustre, before Cyrus took it.

Nimrod, the first king of Babylon, and perhaps in the world, is generally allowed to have founded this city. Belus, who by some is made contemporary with Shamgar judge of Israel, and Queen Semiramis, are said to have further enlarged and adorned it: but Nebuchadnezzar, or he and Nitocris his daughter-in-law, finished it, and made it one of the wonders of the world. The inhabitants of Babylon, and places adjacent, were excessively credulous, superstitious, and debauched. The idols of the Babylonians were Bel, Nebo, Sheshach, Nergal, Merodach, their goddess Succoth-benoth, and the Fire: and hence the idolatry, so prevalent in every place, appears to have had its origin. The Babylonians

pretended to great skill in astrology, soothsaying, and magic, Dan. ii. 2. iv. 7. v. 7. Isa. xlvii. 12. From hence this pretended science spread into Canaan, Isa. ii. 6. if not into Egypt.

3. *Babylon*, or *Babylonia*, was also the name of the country about this famed city; and sometimes also of *Chaldea*; Psal. cxxxvii. 1. Here Christianity was very early received by the Jews and others. Here the apostle Peter wrote one, if not both his epistles to his dispersed brethren of Judah; here the Jews, since the destruction of their capital, have had famous synagogues, by one of the Rabbies of which their large Talmud was framed, Psal. lxxxvii. 4. 1 Pet. v. 13. The prophecies respecting the total and perpetual destruction of this city, have been so perfectly and literally verified, that it cannot be ascertained with exact precision where it stood. The most satisfactory account of the site and present condition of the ruins of this once famous city, has been given by Mr. Rich, an English traveller. Isa. xiii. Jer. l. li.

There are dens of wild beasts, in which are found the bones of sheep, and other animals; indications of its being the abode of lions are also perceptible, and in the cavities are found quantities of porcupines' quills; numbers of bats and owls also live amid the ruins. Among the rubbish, Mr. Rich observed innumerable fragments of pottery, brick, bitumen, pebbles, scoria, shells, pieces of glass, and of mother of pearl.

The following animated and picturesque description has been given of the *Birs*, by Mr. Rich:

"By far the most surprising and stupendous mass," he observes, (Rich's Memoir, p. 30.) "of all the remains of *Babylon*, is situated in the desert, about six miles to the south-west of *Hilleh*. It is called by

the Arabs, *Birs Nimrood*, and by the Jews, *Nebuchadnezzar's palace*. I visited the *Birs* under circumstances peculiarly favourable to the grandeur of its effect. The morning was at first stormy, and threatened a severe fall of rain; but as we approached the object of our journey, the heavy clouds separating, discovered the *Birs* frowning over the plain, and presenting the appearance of a circular hill crowned by a tower, with a high ridge extending along the foot of it."

BACA, a place on the way to Jerusalem; so called, from the abundance of *mulberry trees*, & *weeping willows*. The *valley of Baca*, may denote any valley abounding with these trees, through which the Hebrews, in their journey to their solemn feasts, had to travel; and where they digged wells to receive the rain for their refreshment; or it may denote the valley of *Rephaim* in particular, Ps. lxxxiv. 6.

BAHURIM, a city of the *Benjamites*, about a mile, or perhaps considerably more, to the north-east of Jerusalem. It is said to be the same as *Almon* 2 Sam. xvi. 5.

BAJITH, a temple, or city where a temple stood, in the country of *Moab*, whither the king unsuccessfully went up to bewail the state of his nation, and supplicate his idol's assistance against the Assyrian invaders, Isa. xv. 2. It is possibly the same as *Baalmeon*.

BAKE. Anciently the Asiatics appear to have baked their bread very thin, and to have cooked it on a convex iron plate, or by laying it on a clean part of the hearth, and covering it with hot embers and ashes. Now they commonly have ovens digged into the ground, of four or five feet deep, and three in diameter, well plastered with mortar, a

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gainst the sides of which, when heated, they place their oblong thin cakes. The meat-offerings seem to have been baked on convex iron plates, stone pitchers, or frying pans, Lev. ii. 4, 5, 7. At present, the eastern nations generally bake their bread in their own families; but there are some public bakers, Jer. xxxvii. 21; and these now receive a cake or piece of bread for their labour. Comp. Ezekiel xiii. 19.

BALAAM, the son of Beor or Bosor, was a noted prophet or diviner of the city Pethor on the Euphrates. Num. xii. 45.

The reason why *Balaam* calls Jehovah "*my God*," I conceive might be, because he was of the posterity of Shem, which patriarch maintained the worship of the Lord, not only in his own person, but among his descendants, no doubt, with all his influence: so that while the posterity of Ham fell into idolatry, and the posterity of Japhet were settled at a distance, in Europe, the Shemites maintained the worship of Jehovah, and knew his holiness and jealousy. This appears in the profligate advice which *Balaam* gives Balak, to seduce the Israelites to transgress against Jehovah, with the holiness of whose nature the perverted prophet seems to have been extremely well acquainted.

BALAK, son of Zippor, king of the Moabites: this prince, terrified at the multitude of Israelites encamped on the confines of his country, sent deputies to Balaam the diviner, desiring him to come and curse, or devote [EXECRATE] this people, Numb. xxii. xxiii. xxiv. xxv. *Vide BALAAM*. Balaam having advised him to engage the Israelites in sin, *Balak*, politically, as he thought, followed his counsel; which proved equally pernicious (1)

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to him who gave it, (2) to those who followed it, and (3) to those against whom it was intended. (1) The Israelites who were betrayed by it, were slain by their brethren who continued unperturbed; (2) Balaam, the author of it, was involved in the slaughter of the Midianites; and (3) *Balak*, who had executed it by means of the Midianite women, saw his allies attacked, their country plundered, and himself charged with being the cause of their calamity.

BALADIN. His name is compounded of the names of the idols Baal and Adon or Adonis. He is the same with Belesis, Belesus. Nanyburst, or Nabonassar, the first king of Babylon in Ptolemy's canon. 2 Kings xx. 12.

BALM, a precious sweet-smelling, and medicinal resin or gum, extracted from the balm-tree, which is cultivated in the manner of the vine, and grows in various places of Arabia the rocky: but that of Canaan near Engedi, and in Gilead, was reckoned the best. The Arabs sold of it to the Egyptians, and the Jews to the Tyrians, Gen. xxxvii. 25. Ezek. xxvii. 17. It is very light when fresh, and swims above the water wherein it is dissolved. Its colour at first is whitish, and afterwards green; but when old, it becomes yellowish, and of a honey-colour. Its taste is very bitter.

BAMAH, a high place, where the Jews shamelessly worshipped their idols, Ezek. xx. 29.

BAMOTH, a place in the borders of Moab: but whether a city near the river Arnon, and the same with Bamoth-baal, which was conquered from Sihon, and given to the Reubenites, we know not, Numb. xxi. 19, 20.

BANNER, *ensign, standard*: colours borne in times of war, for assembling, directing, distin-

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guishing, and encouraging the troops. In the wilderness, every tribe of Israel had its particular standard; and they were again marshalled by three tribes a piece, under the standards of Judah, Reuben, Ephraim, and Dan. The Saracens reckoned the giving of a banner, even by a furious and conquering enemy, a sure pledge of safe protection. God's *setting up an ensign* to the Assyrians or others, imports his providential leading them forth to chastise his people, and punish his enemies by war and ravage, Isa. v. 26. xviii. 3.

BANQUET, a splendid feast, where is abundance of wine and fine viands, Esther v. 5. Amos vi. 7.

BAPTISM, a well known ordinance of the New Testament, administered in the name of the Father, the Son, and the Holy Ghost.

Baptism for the Dead. St. Paul, 1 Cor. xv. 29, proving the resurrection of the dead, says, "if the dead rise not at all, what shall they do who are *baptized for the dead*?" The question is, what is *baptism for the dead*?

The term "*Baptized for the dead*," is like "*baptized for the advantage of the dead*."

No one pretends, that the apostle approves the practice, or authorizes the opinion. It is sufficient, that there were people who thus thought and acted at the time. Observe, also, he does not say, the Corinthians caused themselves to be *baptized for the dead*; but—*what shall THEY do, who are baptized for the dead*? How will THEY support this practice? upon what will THEY justify it, if the dead rise not again, and if souls departed do not exist after death?

We might easily show, that some at this time, who called

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themselves Christians, were *baptized for the dead*,—for the advantage of the dead. When this epistle to the Corinthians was written, twenty-three years after the resurrection of our Saviour, several heretics (as the Simonians, Gnostics, and Nicolaitans) denied the real resurrection of the dead, and acknowledged only a metaphorical resurrection received in *baptism*.

The Marcionites, who appeared some time afterwards, embraced the same principles; they denied the resurrection of the dead, and, what is more particular, they received *baptism for the dead*. This we learn from Tertullian, *contra Marcion, lib. v. cap. 10*, where he tells the Marcionites, that they ought not to use St. Paul's authority in favour of their practice of receiving *baptism for the dead*; and that if the apostle notices this custom, it is only to prove the resurrection of the dead against themselves. In another place, (*de Resurrect. Carnis. cap. 48.*) he confesses that in St. Paul's time, some were *baptized* a second time for the dead,—on behalf of the dead; hoping it would be of service to others, as to their resurrection.

BARABBAS, a notorious robber, guilty of sedition and murder. He happened to be imprisoned for his felony, when Christ's process was carried on. John xviii. 45. He was in prison when our blessed Saviour underwent a mock trial.

BARBARIAN, a rude, unlearned person, or whose speech we understand not, 1 Cor. xiv. 11. The Greeks called all besides themselves *barbarous* or *barbarians*, because they considered their language coarse, and their manner of life rude and savage, Rom. i. 14. Acts xxviii. 2. 4. Col. iii. 11.

BARJESUS. In the Arabic language his name was Elymas, or the sorcerer. He was a noted Jewish magician in the isle of Cyprus. Acts xiii. 6.

BARJONA, a Syriac designation of Peter, importing that he was *the son of one Jona* or Jonas, Matth. xvi. 17. John i. 42. xxi. 15—17.

BARNABAS; his ancestors were Levites, and had retired to Cyprus, perhaps to shun the ravages of the Syrians, Romans, or others in Judea. Here he was born, and was at first called Joses; but after his conversion to the Christian faith, was called Barnabas, *the son of prophecy*, from his eminent gifts and foresight of future things; or *the son of consolation*, because his large estate, and affectionate preaching, much comforted the primitive believers, Acts iv. 36, 37.

BARSABAS. *Joseph Barsabas*, surnamed *The Just*, was an early disciple of Jesus Christ, and, probably, among the seventy. Acts i. 21, 22, &c. After the ascension of our Saviour, while the apostles kept together, expecting the descent of the Holy Ghost, Peter proposed to fill up the place of Judas, the traitor, by one of those disciples who had been constant eye-witnesses of our Saviour's actions. Two persons were selected, *Barsabas*, surnamed *Justus*, and Matthias; the lot determined for Matthias. We know nothing of his life. The martyrologists fix his festival July 20, and tell us, that after he had suffered much for the gospel, he died in Judea.

BARSABAS JUDAS. He was a member of the council at Jerusalem, and was sent along with Paul, Barnabas, and Silas, to publish the decree among the Gentile churches.

BARTHOLOMEW, one of

our Lord's twelve apostles. As John never mentions Bartholomew, but Nathanael; and the other evangelists, never Nathanael, but Bartholomew; as John classes Philip and Nathanael, as the others do Philip and Bartholomew; as Nathanael is mentioned with the other apostles that met with their risen Saviour at the sea of Tiberias; as Bartholomew is not a proper name, but only signifies one to be *the son of Talmai*, as Peter is called Barjona; it is therefore probable that Bartholomew and Nathanael mean one and the same person. Matt. x. 3.

BARTIMEUS, *son of Timeus*, a blind man, who sat begging by the way-side as Jesus passed with a great multitude from Jericho to Jerusalem, Mark x. 46. *Jesus coming out of Jericho, with his disciples, and a great crowd, Bartimeus, when he heard that it was Jesus of Nazareth, began to cry out, Jesus, son of David, have mercy on me!* and Jesus restored him to sight. But Matthew, xx. 30, relating the same story, says, that two blind men, sitting by the way-side, understanding that Jesus was passing, began to cry out, &c., and both received sight. Mark notes *Bartimeus* only, because he was more known, (and not improbably, as his name is preserved,) was born in a superior rank of life, and to better hopes; therefore was no common beggar: if, besides, his blindness had been the cause of reducing him to poverty, no doubt his neighbours would mention his name, and take great interest in his cure. Probably, *Timeus*, his father, was of note in that place; as such was generally the case, when the father's name was taken by the son; and, perhaps, some of the neighbours who had known *Bartimeus*, in better hopes, who had

often pitied, but could not relieve him, were the persons to encourage the blind man: *Be of good comfort! Rise: he calleth thee.* This does not contradict the supposition, that on this occasion, he, principally, expressed his warmth and zeal: that he spake to Jesus Christ, and distinguished himself by his alacrity, faith, and obedience.

This word *two*, in Matthew, may be nothing more than a literal adhesion to the Syriac dual form of expression; there being in this Evangelist other instances of the same idiom; as the *two* thieves, Matth. xxvii. 44, who reviled Jesus; whereas Luke mentions only one; and says, the other rebuked his companion. N. B. The cure of another blind man, mentioned Luke xviii. 35, 43, is different from this: that happened, when Jesus was ENTERING INTO Jericho; this, the next day, as he was COMING OUT.

BARUCH, a Jewish prince, son of Neriah, grandson of Maa-seiah, and brother of Seraiah, one of Zedekiah's courtiers, attached himself to the prophet Jeremiah, and was sometimes his secretary or scribe. Jer. xxxvi. 4.

Baruch, the son of Zabbai, under the direction of Nehemiah, repaired a part of the wall of Jerusalem.

BARZILLAI. (1.) A Simeonite of Meholah, and father to Adriel, the husband of Merab, the daughter of Saul, 2 Sam. xxi. 8. 2 Sam. xix. 31. 39. (2.) A Gileadite of Rogelim, who plentifully supplied David and his small host with provisions, as they lay at Mahanaim, during the usurpation of Absalom.

BASHAN, or *Batanea*, one of the most fruitful countries in the world, lying eastward of Jordan, and the sea of Tiberias, northward of the river Jabbok, westward of the mountains of

Gilead, and south of Hermon and the kingdom of Geshuri. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Moses took it from Og, and gave it to the half tribe of Manasseh. 1 Kings iv. 13. Ezek. xxvii. 6. Isa. ii. 13. Zech. xi. 2.

BAT, a four-footed beast of the ravenous kind. This animal has often been ranked with birds; but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not feathers; it produces its young alive, not from eggs; and in general much resembles a mouse.

BATH, a measure for liquids, the same as the ephah for corn; it contained almost 1748 solid inches, was equal to seven gallons four and above a half pint English wine-measure. Some think there was a common and sacred *bath*; the last containing a third more than the former, because in one place Solomon's brazen sea is said to contain 3000 *baths*, and in another 2000. 1 Kings vii. 26. 2 Chron. iv. 5.

BATHSHEBA, or *Bathshua*, the daughter of Eliam or Ammiel, perhaps grand-daughter of Abithophel, and wife of Uriah the Hittite. 1 Chron. iii. 5.

BATTLE, a warlike contest or engagement, Deut. xx. 3. The Jewish wars are called the *battles of the Lord*, because fought by his people against his enemies; and he often expressly directed and gave signal victory therein, 1 Sam. xviii. 17. 2 Chron. xxxii. 8.

BATTLEMENT, a wall around the top of flat-roofed houses, as those of the Jews and some other eastern nations generally were, to prevent falling from them, or to fight from with an enemy.

BATTER, to beat down, 2 Sam. xx. 15.

BEA

BAY: (1.) A reddish colour, inclining to chesnut; but some render the Hebrew word *amutz-tzim*, strong, starling-coloured; speckled with black and white, Zech. vi. 3.

BAY TREE. This tree is mentioned but once in Scripture, Psal. xxviii. 35, 36. It spreads wide and flourishes beautifully, unless the winter is very severe; it retains its verdure, but quickly grows old and decays. Wicked men are compared to it; their power and influence is extensive, and their prosperity often uninterrupted for many years; but disease and death soon change the scene, and they are sent away to their account.

BDELLIUM, a gum or resin somewhat resembling myrrh. It is found in single drops, of a very irregular size, some of which are as big as a hazle-nut. Its colour is dusky, and its taste bitterish; it powerfully softens and cleanses, when it is new and fresh. Gen. ii. 12. Num. xi. 7.

BEACON, a long piece of wood, erected on rising ground, or top of a hill, to give warning of the approach of an enemy; or on a place of danger, to warn passengers to avoid it.

BEAM, a large and strong plank of wood, such as those on which weavers roll their webs in the loom, 1 Sam. xvii. 7.; or which are used to support the walls, roof, or galleries of a house, 2 Kings vi. 2.

BEAR, a four-footed beast of prey. It is a large unsightly animal; in some places about the size of a mastiff; in others as large as a small heifer.

BEARD. In various countries different parts of the beard have been cultivated. The ancient Hebrews wore a beard on the chin, but not the upper lip; and were divinely forbid to cut off the angles and extremities of their beard in the manner of the

BEA

heathen Egyptians, or others, who wore only a tuft of hair on the chin. Some of the modern Jews cherish a fillet of hair, all along from their ear, and the whole of it on their chin. *Kissing of the beard* among the Orientals, denotes great respect 2 Sam. xx. 9. Men's *shaving their own heads and beards*; or *clipping*, or *plucking the hair thereof*, or *neglecting to trim the hair of the beard*, was expressive of great mourning and grief, Isa. xv. 2. Jer. xli. 5. xlviii. 37. Ezra ix. 3. 2 Sam. xix. 24. To *shave the whole or half of the beard to one*, was accounted the most horrid insult and contempt, 2 Samuel x. 4, 5.

BEAUTY; (1.) *Comeliness*; fineness of appearance, 2 Sam. xix. 25; but in Dan. x. 8, it may signify *vigour, strength*. (2.) A chief person, or city, which is comely, and adds an air of glory to its fellows; so Saul and Jonathan were the *beauty* of Israel, Babylon the *beauty of the Chaldees*, Jerusalem and the temple the *beauty of Israel*, 2 Sam. i. 19. Isa. xlii. 19. Lam. ii. 1. (3.) Splendor, glory, dignity, Lam. i. 6. The *beauty of the Lord*, is the shining forth of his excellences in Christ, and in his word and works, Psalm xxvii. 4. (4.) Comfort and joy, Isa. lxi. 3. God is called the *beauty of holiness*; his holiness and moral purity infinitely surpass that of angels and men, and is the bright ornament of his nature, 2 Chron. xx. 21.

Beautiful, having much comeliness.

Beautify, to render comely. *God beautifies the meek with salvation*; his clothing them with the righteousness, grace, and glorious redemption, privileges, honours, and comforts of his Son, renders them comely before God, angels, and men. Psal. cxlix.

BEE

BED; (1.) A place to sleep or rest on, 2 Sam. iv. 5. In Canaan, and places about, each person had a distinct bed. Some of their beds on the floor were richly ornamented with silver and gold, Esth. i. 6. The corner of them was the most honourable seat, Amos iii. 12.—They fitted them for the reception of company, Acts ix. 34. (2.) A small piece of ground raised for flowers or plants, Song vi. 2.

BEDAN, a deliverer or judge of the Hebrews, 1 Sam. xii. 11.

BEE, a small insect bred from a worm, and very remarkable for skill and industry in gathering honey and wax from flowers. Bees and honey were unclean by the law, Lev. xi. 23. See **HONEY**.

BEER, a city twelve miles northward of Jerusalem, on the way to Shechem. Here Jotham the son of Gideon concealed himself from Abimelech, Judg. ix. 21.

Beer, or *Beer-elim*, a place in the country of Moab.

BEER-LAHAI-ROI, *the well of him that liveth and seeth me*: a well between Kadesh and Shur.

BEEROTH, a city of the Gibeonites, given to the tribe of Benjamin, and where the two murderers of Ishbosheth were born, Josh. ix. 17. 2 Sam. iv. 2.

BEER-SHEBA, *the well of the oath, or of seven*; a place so called, because here Abraham swore a covenant with Abimelech king of Gerar, and gave seven ewe-lambs as a ratification thereof. Gen. xxi. 31—33.

Beersheba was situated twenty miles south of Hebron, at the southern extremity of Canaan; for which reason the phrase "from Dan to Beersheba," is used to denote the whole length of the country, and "from Beersheba to Mount Ephraim," the whole length of the kingdom of

BEH

Judah. 2 Chron. xix. 4. *Beersheba* was at first merely the name of a well dug by Abraham, Gen. xxi. 25, 30, xxvi. 15, 18, near which he long resided, Gen. xxi. 32, xxii. 19, and his son Isaac after him. Gen. xxvi. 26—33. In Josh. xv. 28, it is assigned to the tribe of Judah, but in xix. 2, to Simeon. *Beersheba* was the residence of Samuel's sons, Joel and Abiah, when they became colleagues of their father. 1 Sam. viii. 2. In later times, it was a seat of idolatrous worship. Amos v. 5, viii. 13, 14. On the return of the Jews from captivity, *Beersheba* was again re-peopled. Neh. xi. 27, 30.

BEETLE, a kind of insects extremely numerous, and distinguishable into more than twenty different sorts. Levit. xi. 22.

BEEVES, oxen, cows, Num. xxxi. 23.

BEHEMOTH, one of the most noted four-footed beasts. To convince Job of his insignificance before him, God requires him to consider this animal. He represents it as made together with him, or near to his abode; as harmlessly feeding on the grass of mountains, lying among lotice-trees, willows, reeds, and fens; as extremely fierce and courageous, indifferent though a river should burst forth upon him; as having a tail or trunk strong as a cedar-tree, or able to rend one; as having his strength in his loins; as having bones strong as bars of iron, and pipes of brass, Job xl. 15—24. It seems agreed that this animal is either the elephant or the river-horse, most probably the latter.

At full growth, an *elephant* is from 17 to 20 feet high, with a belly reaching almost to the ground.

The river-horse, or *Hippopotamus*, is another singular four-

BEL

footed beast, resembling partly the buffalo, or wild bull, and partly the bear. It is larger than the buffalo. Its length from head to tail is about thirteen feet; its circumference about the waist as much; its thickness four feet and a half. It is extremely voracious, and in a short time destroys a whole field of corn or clover; and is extremely pernicious to the productions of the earth, desolating and eating up the ears of corn wherever it goes, especially the Turkey wheat. It delights in the eminences or little islands that are in these rivers.

BEKAH, half a *shekel*, Exod. xxxviii. 26.

BEL, the Chaldean idol Baal. Whether, under this name, they worshipped Nimrod, their first Baal or *Lord*, or Pul king of Assyria, or some other monarch, the sun, or all in one, we know not, Isa. xlv. 1. Jer. l. 2. li. 54.

BELIAL, a name given to Satan, representing him *without yoke, profit, or ascent*, Judg. xix. 22. 2 Cor. vi. 15. In later writings, *Belial* denotes the devil. Paul says, 2 Cor. vi. 15, "What concord hath Christ with *Belial*?" Whence we infer, that in his time the Jews, under the name of *Belial*, understood the devil, [as the patron, and epitome of licentiousness] by this term, in the Old Testament.

BELIEVE; (1.) To be persuaded of, and give credit to a report, Gen. xlv. 26. (2.) To give a bare assent to gospel-truth, at least such assent as implies no reception of Christ into the heart, Acts viii. 13. (3.) Heartily to receive and rest upon Jesus Christ alone for salvation, as offered by God to us in the gospel, John iii. 15, 16. Acts xvi. 31.

BELL. The lower border of the high-priest's blue robe was hung round alternately with bells and pomegranates.

BEL

Bells are frequently mentioned in Scripture; they were sometimes used in the temple. The figure of them is not known: they were of copper, their sound was sharp, and was audible at a great distance. The prophet Zechariah speaks of *bells* of the horses, *i. e.* probably hung to the bridles (or foreheads,) [or belts round the neck] of war-horses, that thereby they might be accustomed to noise, Zech. xiv. 20. A horse which had not been trained, nor used to wear *bells*, was by the Greeks called—one that had never heard the noise of *bells*. The mules employed in the funeral pomp of Alexander the Great, had at each jaw a gold *bell*.

BELLY, that part of animal bodies which contains the entrails. This word is often used as synonymous with gluttony; "The Cretans are always liars, evil beasts, *slow bellies*," Tit. i. 12; and, "There are many whose God is their *belly*," Phil. iii. 19, and Rom. xvi. 18, "They serve not the Lord Jesus, but their own *bellies*."

Belly is used, likewise, for the heart, the bottom of the soul. "The words of a tale-bearer go down into the innermost parts of the *belly*," and wound the very bottom of the soul, Prov. xx. 27, "The spirit of man is the candle of the Lord, searching all the inward parts of the *belly*;" the spirit of man is the light of God, which penetrates the very bottom of the soul.—And, Prov. xxii. 18, "Preserve the lessons of wisdom; if thou keep it within thy *belly*," in thy heart, "it will not break out upon thy lips."

BELSHAZZAR, *Nabosedus*, or *Labyntus*, the son of Evil-merodach and Nitocris, and the grandson of Nebuchadnezzar, and king of Babylon. He was a most worthless and inactive wretch; but his famed mother

BER

exerted herself exceedingly for the support of the kingdom, Dan. i. 7.

BENAI AH, the son of Jehoiada, was one of David's valiant men, and captain of his guards, 1 Kings i. 36, ii. 29.

BENCHES, seats in ships for the rowers. The Tyrians had some of ivory, Ezek. xxvii. 6.

BENHADAD, the son of Tabrimon, and king of Syria, 1 Kings xv. 18.

2. *Benhadad*, the son and successor of the former was a still more terrible scourge to the kingdom of Israel. In the reign of Ahab he ravaged the country, laid siege to Samaria the capital, insolently claimed his wives, children, and wealth, and every thing valuable in the city, 1 Kings xx. 5, 7.

3. *Benhadad*, the son of Hazaël, was also king of Syria. Under him that kingdom was reduced to the brink of ruin, 2 Kings xiii. 3. 24.

BENJAMIN, the youngest son of Jacob and Rachel, born A. M. 2262. His mother dying in childbirth, called him Benoni, *the son of my sorrow*; but unwilling to have his name a constant memorial of his beloved Rachel's death, Jacob called him Benjamin, *the son of the right hand*. He married young; and was scarce 32 years of age when he had ten sons, five of whom died childless, Genesis xxxv. 16—18. xlv. 21.

BERA, king of Sodom, had his country terribly ravaged by Chedorlaomer and his allies.—When Abram defeated the conquerors, and recovered the spoil, Bera offered him the whole booty, the persons excepted; but Abram refused any part of it, lest it should be said that not Jehovah, but the king of Sodom had made him rich, Gen. xiv. 23.

BERACHAH. See *Jehoshaphat*.

BEREA, a city of Macedonia:

BER

it was a little distance from Pel-la, where Alexander was born. Here Paul preached with great success, and it is related of the inhabitants of this city, that they "were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so; therefore many of them believed." Acts xvii. 10—12.

BEREAVE, to cause to want, Deut. xxxii. 25.

BERITH. See *Baal-berith*.

BERNICE, or *Berenice*, the daughter of Agrippa the Great. She was first betrothed to Mark, the son of Alexander, governor of the Jews at Alexandria. She next married her own uncle, Herod king of Chalcis. After his death, she married Polemon king of Pontus. Acts xxv. 13. But *Berenice* did not continue long with him. She returned to her brother Agrippa, with whom she lived in such a manner as made all the world talk of her. Juvenal notices this incestuous commerce between the brother and the sister. *Berenice* was present with her brother Agrippa, and heard the discourse of Paul before Festus, at Cæsarea of Palestine. Titus, son of Vespasian, had a friendship for *Berenice*, and Vespasian himself made her large presents.—*Tacit. Hist. lib. ii. cap. 81* Some have said that Titus would have married her, had she not been a *foreigner, and a queen*, which connexion the Roman laws forbade.

BERODACH. See *Mero-dach*.

BEROTH, *Berothah*, or *Chun*, a city of Syria, conquered by David: perhaps it was Berytus in Phenicia, 2 Sam. vii. 8.

BERSADA, a town in Galilee, south of Upper Galilee, and north of Lower Galilee.

BERYL, a transparent jewel,
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of a bluish green colour, of very different degrees, from a deep dusky, to the palest colour of sea-water. It seems to have received its Hebrew name from the resemblance of its colour to the sea. Its size is from that of a small tare, to that of a bean or walnut. Its hardness often approaches that of the garnet. It is chiefly found in the East Indies, and about the gold mines of Peru in America. There are beryls found in Silesia; but they are much inferior to the other, and perhaps but a kind of crystal. The beryl is the eighth foundation of the new Jerusalem; and Christ's body is compared to it, to denote his heavenly beauty, mysterious person and dignity, Rev. xxi. 20. Dan. x. 6. It was the tenth stone in the high-priest's breast-plate.

BESOM, an instrument to sweep with, Isa. xiv. 23.

BESOR, a brook in the southwest corner of Canaan. Here 200 of David's men staid behind, being faint, while the other 400 pursued the Amalekites, who had burnt Ziklag, 1 Sam. xxx. 9.

BESTEAD. To be *hardly bestead and hungry*, is to be sore distressed, and almost famished, Isa. viii. 21.

BETAH, or *Tibbath*, a city which David took from Hada-dezer, king of Syria. It is perhaps the same as *Bethen*, in the tribe of Asher, 2 Sam. viii. 8.

BETHABARA, a place where John baptized multitudes; and near to which he pointed out Jesus Christ to two of his disciples, John i. 28. As the word *Beth* in the beginning of names, signifies *house or temple*, this signifies the *house of passage*. Calmet, Jerome, and others, place it on the east bank of Jordan, near the place where the Hebrews passed that river under Joshua.

BETHANY, a considerable village at the foot of mount Oli-

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vet, almost two miles east from Jerusalem. It was the residence of Lazarus, and his sisters Martha and Mary, John xi. 18.

BETH-ARAM, *Beth-aran*, a city of the Reubenites, to the northward of the Dead Sea, and afterwards called Livias, Num. xxxii. 35.

BETHAVEN; either Bethel, so called, because of the idol there set up, or a place very near to it, Hos. iv. 15. Josh. vii. 2.

The wilderness of *Beth-Aven*, is mentioned, Josh. xviii. 11, as forming a part of the northern boundary of the tribe of Benjamin. Palestine is not now, and probably never has been, a very woody country. There are few forests mentioned in the Bible. When the Israelites first entered Canaan, the region which fell to the lot of the tribe of *Ephraim* was woodland; as appears from Josh. xvii. 15—18, where Joshua advises the Ephraimites to fell the trees, and make room for their settlements. It was not entirely cleared, however; for in this same quarter was the wood in which Jonathan found wild honey, 1 Sam. xiv. 22, 25; and the battle between the armies of David and Absalom, "was in the wood of Ephraim," 2 Sam. xviii. 6. In 1 Sam. xxii. 5, we read that David fled before Saul, and "came into the forest *Har-eth*," in the land of Judah. Nothing more is known of the situation of this forest.

BETHBARA, a place where Gideon called the Ephraimites to post themselves to stop the flying Midianites. If this be the same with *Bethabara*, it seems plain that it was south of the Galilean sea; as there the Midianites crossed the Jordan, and there the borders of Ephraim were Judg. vii. 24. It is generally supposed that *Bethbara* is a contraction of *Bethabara*. See Geography of the Bible, published by Am. S. S. Union, page 123

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BETHCAR, a city of the Danites. Thus far the Hebrews, under Samuel, pursued the Philistines: and near to it he set up his Ebenezer, 1 Sam. vii. 11.

BETHEL, a city about eight, some say twelve, miles northward of Jerusalem, and a mile westward of Ai. The place was originally called *Luz*, from the almond and hazel bushes that grew here. Here Jacob lodged under the open sky, as he went to Padanaram. An eminent vision which he there enjoyed, made him call it Bethel, *the house of God*. About thirty years after, he pitched his tent here for some time. The Canaanites built a city on the spot, and called it *Luz*, Joshua took it, along with Ai, and gave it to the Ephraimites. Genesis xii. 8. xxviii. 19.

BETHER; whether this was a distinct place, or the same with Beth-aram, Beth-horon, or Bithron, I know not.

BETHESDA, a pool on the east of Jerusalem. The name signifies either a *draught-house*, or *house of mercy*; so called because a public bath was here erected; or because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not thence derive its healing virtue. Some years before our Saviour and divine Healer came in the flesh, an angel, on some occasions, descended, and troubled the water of this pool. Whoever first after the agitation, bathed himself in it, was healed of whatever disease he had. Multitudes of distressed persons were there, constantly, to be healed. One man who had been diseased 38 years, was found by our Saviour at the pool, waiting for an opportunity to go down into it; but Jesus, by a word, restored him to strength, John v. 1—6. It

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is said to be now 120 paces long, 40 broad, and 8 deep, but empty of water.

BETH-GAMUL, a city of the Reubenites, but afterwards seized by the Moabites, and ravaged by the Chaldeans, Jer. xlviii. 23.

BETH-HACCEREM, a city standing on a hill; it seems noted for vineyards, between Jerusalem and Tekoah. Neh. iii. 14. Jer. vi. 1.

BETH-HOGLA, a city about half way between Jericho and Jordan: it pertained to the Benjamites, Josh. xviii. 21.

BETH-HORON, *two cities* of this name, the one in a lower situation than the other, pertained to the tribe of Ephraim. Josh. xxi. 22.

BETH-JESHIMOTH, a city of the Reubenites, about ten miles east of Jordan. The Moabites seized on it: and at last it was destroyed by the Chaldeans, Josh. xiii. 20. Ezek. xxv. 9.

BETHLEHEM. 1. A city of Judah, about six miles south of Jerusalem, and situated on a declivity of a hill. It is also called Ephrath and Ephrath, and its inhabitants Ephrathites, from its founder. It was never considerable for wealth or extent, but for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to Jesus the promised Messiah, Genesis xxxv. 16. 19. xlviii. 7. Ruth i. 2. Psal. cxxxii. 6. Mic. v. 2. It still retains its ancient name, and is situated on a hill overlooking a deep valley, about two leagues south of Jerusalem. The aspect of the country, which, for some distance south of Jerusalem, is very uninviting, becomes more attractive in the neighbourhood of Bethlehem; the soil being such as would richly repay the toil of cultivation. The town contains about 200 houses, inhabited by Christians and Mahomedans, who live together in peace.—About two hundred paces east

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of Bethlehem, stands the celebrated church of the *Nativity*, and adjoining it a Franciscan convent. A subterraneous chapel in this church is said to have been the stable in which Christ was born. It is lighted by thirty-two lamps, which are constantly kept burning, adorned with paintings, and furnished with an organ. Another subterraneous chapel in this church, is called the *oratory of St. Jerome*, who is said to have made his translation of the Bible in this place, and to have been buried here. Within the same convent, there is another ancient church called the church of St. Catherine. Besides this Franciscan convent, there is an Armenian and a Greek one.

North-west of Bethlehem, at no great distance, is the grave of Rachel, Jacob's wife, Gen. xxxv. 19, over which there is a monument of modern date.—About as far eastward is a small but beautiful and fruitful plain, where (tradition says) the shepherds were feeding their flocks by night, when they received from the angel the intelligence of the Redeemer's birth. Luke ii. 9, 10. Here are the ruins of a church built by the empress Helena.

South of Bethlehem there are three pools or reservoirs, supposed to be the same mentioned Eccl. ii. 6. These reservoirs are thirty ells deep, above two hundred long, and above one hundred wide, and are to this day called *Solomon's pools*.

2. *Bethlehem*, a city of the Zebulonites, Josh. xix. 15.

BETH-MEON. See *Baal-meon*.

BETH-PHAGE, a small village belonging to the priests. It was hard by Bethany, and near two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph, Matt. xxi. 1.

BET

BETHSAIDA, (1.) A village on the east of Jordan, Luke ix. 10—17. (2.) A place on the sea of Galilee, Luke x. 13.

BETH-SHAN, or *Beth-shean*, a city of the Manassites, on the west of Jordan, Josh. xvii. 11.

BETH-SHEMESH. 1. A city of the tribe of Judah, given to the priests. Josh. xxi. 16. It stood about 30 miles westward of Jerusalem.

2. *Beth-shemesh*, a city on the frontier of Issachar's lot. Judg. i. 33.

3. *Beth-shemesh* in Egypt, the same as *Aven*, or *On*, Jer. xliii. 13.

BETHUEL, the son of Nabor and Milcah, cousin of Abraham, and father of Laban and Rebekah, Gen. xxiv. 15. 29. xxviii. 2.

BETH-ZUR, a noted city on the south of Judah, near Hebron, 2 Chr. xi. 7.

BETROTH, or *espouse*. Fathers, in early times, disposed of their children in marriage, without consulting them. Brothers did the same, as in the cases of Dinah and Rebecca. In due time, the female was brought into the presence of her intended husband, and a formal agreement was entered into by both, before witnesses, to marry at a future time. This was called *espousing* or *betrothing*, and generally took place a twelve-month or more before marriage. During this interval, however, from the time of espousals to the marriage, the woman was considered as the lawful wife of the man to whom she was betrothed; nor could the engagement be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. For a full account of the whole ceremony of marriage, and of the spiritual relation which the term denotes, See *Biblical Antiquities*, published by the American S. S. Union. vol. 1. p. 145--157.

BEULAH, a name given to the Jewish nation and church of God in the latter days, importing their marriage to Christ, as their husband and sovereign Lord, Isa. lxvii. 4.

BEZALEEL, the son of Uri, of the tribe of Judah, and Aholiab the son of Abisamach, of the tribe of Dan, were two noted artificers, called of God, and eminently qualified with wisdom and skill: they had the chief direction of framing the various appurtenances of the Mosaic tabernacle, and performed every thing with the greatest exactness. Exod. xxxi. 2. xxxv. 30. xxxvi. 1. xxxvii. 1. xxxviii. 22.

BEZEK, a city in the lot of Judah, on the east side of a hill, about two miles from Beth-zur, and a good way westward of Bethlehem.

BEZER. See *Bozrah*.

BIBBER, a great drinker, Matt. xi. 19.

BIBLE, the name commonly given to the collection of the sacred writings, which are the sole standard and rule of our faith and practice. It is called by the Jews, the *Mikra* or *Lesson*; the Christians often call it *the sacred books*; *the oracles of God*, *the volumes of inspiration*; *the book of God*, &c. It was always distinguished into books, but not into chapters and verses, as at present. It appears from Clemens of Alexandria, Athanasius, and others, that in the early ages of Christianity it was divided into a kind of short paragraphs. The division of it into the present form of chapters, is generally ascribed to Arlott, a Tuscan monk, or rather to Hugo Cardinalis in the 13th century, and perhaps more justly to Langton Archbishop of Canterbury, about 1220. But it is plain, from the works of Theophylact on the gospels, that it must have taken place at least 200 years sooner with respect to some kind

of chapters. Such as believe the authenticity of the Hebrew punctuation, suppose the Old Testament to have been always divided into verses; but these were not numbered as now, till perhaps Mordecai Nathan published his Hebrew concordance, about *A. D.* 1450. About 1551, Robert Stephen, a French printer, divided the New Testament into verses. It is therefore no wonder this division into chapters and verses is not altogether just, nor is it any crime to correct it. The chapters of the Hebrew Old Testament, and of Translations, do not always correspond. The Hebrew punctuation divides the verses of the Old Testament: in that language they amount to 23,205; those of the New amount to 7956. The division of the New Testament into sections by Doddridge is not injudicious.

At present our Bible consists of the Old and New Testaments; the former was written before, and the latter since, the incarnation of Christ; the former, excepting a part of Ezra and Daniel, and a verse of Jeremiah, written in the Chaldaic, are in the Hebrew language. The latter is written in Greek, but very different from that of Homer, and other celebrated authors. Both were written in the language which was then best known to the church of God: a sure token that every nation whither the gospel comes, should have access to read the scriptures in their own language.

About the time of our Saviour, the Jews distinguished their Bible into 22 books, corresponding to the 22 letters of their alphabet, *viz.* the five *books of Moses*; thirteen of the *Prophets*, Joshua, Judges, and Ruth, Samuel, Kings, and Chronicles, Isaiah, Jeremiah, and Lamentations, Ezekiel, Daniel, the twelve lesser prophets, Job, Ezra, Ne-

hemiah, and Esther; and four *Hagiographs*, or holy writings, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Thus, *the law of Moses, the Prophets, and the Psalms*, were comprehensive of the whole, Luke xxiv.

44. The modern Jews reckon 24 books, which they suppose to have three different degrees of authority. To the five books of Moses they ascribe the highest authority. To the former prophets, writers of Joshua, Judges, Samuel, Kings, and the latter, viz. Isaiah, Jeremiah, Ezekiel, and the book of the lesser ones, they ascribe a lower inspiration and authority. To the other eleven books of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and Chronicles, they scarce ascribe any proper inspiration, but a mere superintendency of God's spirit, leaving the writers in a great measure to the direction of their own reason. The Christian division of the Old Testament is far more sensible. The historical books, which are most plain and necessary for the understanding of doctrines and predictions, are placed first, ending with Esther: the doctrinal books, ending with Solomon's Song, are placed in the middle: the prophetic books, to the knowledge of which an acquaintance with both histories and doctrines is necessary, are placed last in order. But in all the three parts, histories, doctrines, and predictions are often mixed.

Several books mentioned in scripture, as of Jasher, of the wars of the Lord, and the Annals of the kings of Israel and Judah, are now lost; but they never had more than human authority. Just before Josiah's reign, the canonical books then extant seem to have been mostly destroyed; hence he and his courtiers were so much surprised

at the contents of a book of the law, perhaps an original manuscript authenticated copy, found in the house of the Lord. No doubt a variety of copies were transcribed from it. In vain it is pretended that the inspired writings were lost during the Chaldean captivity, and restored by Ezra. Daniel had the book of Jeremiah to peruse, chap. ix.

2. Can we doubt but other godly persons also had copies, or that even the *Samaritans* wanted copies of the law? It is nevertheless probable, that Ezra, inspired of God, corrected a copy of the sacred books, and caused others to be transcribed therefrom. To elucidate the history, he added various sentences, and sometimes changed the ancient names of cities or persons, into such as were modern. As the book of Nehemiah carries down the genealogy of the high priests, and that of 1st Chronicles the line of Zerubbabel, to near the time of Alexander the Great, it is probable the books of Malachi, Ezra, Nehemiah, Esther, and Chronicles, were admitted into the sacred canon more than 100 years after Ezra's death.

The Jews divided the Pentateuch, or law of Moses, into 54 sections, answerable to the number of Sabbaths in their third or intercalated year. In other years they joined two short sections, on two different Sabbaths, that they might publicly read the whole law every year in their worshipping assemblies. They subdivided it into a number of lesser sections, where it seems their readers stopped to give the sense, or hand the book to another. About *A. M.* 3840, Antiochus prohibited the reading of the law: they therefore substituted 54 sections of the prophets in its stead. After Judas Maccabeus restored their worship, the two were conjoined, and a section of the law and another

of the prophets were read every Sabbath.

The manuscript Bibles of the Jews in Spain are far more correct than those of Germany; but scarce any of either are thought above 600 or 700 years old. In the 16th century of the Christian æra, Bomberg printed a great many Hebrew Bibles, in 4to and folio. The folio edition, 1548, with the Masora, Chaldee paraphrases, and commentaries of Jarchi, Aben Ezra, and David Kimchi, is the most exact. From this, about 70 years after, Buxtorf and Leo Modena printed their Rabbinic Bibles at Basil and Venice. Innumerable Hebrew Bibles, in almost every form, have been printed. Those of Leusden and Athias, in 1667, have a glorious character; but none in exactness are equal to those of Menasseh-Ben-Israel, in 1635, and especially those of Vander-Hooght in 1705. Nor are those of Proop, Jablonski, Opius, Michaelis, Reineccius, and Simon, unexact, especially the former. Houbigant's large Bible abounds too much with pretended rectifications of the text, often upon mere conjecture. Kennicot hath, with infinite labour, compared about 600 manuscripts of the Old Testament.

When the Jews in their captivity had learned the language of Chaldea, and forgotten part of their own, it behoved the reader of the law to stop at the end of a sentence, and give the sense, Neh. viii. 8.: this produced a variety of paraphrases or Targums, but no literal translation of the Bible into the Chaldean tongue. That of Onkelos on the Pentateuch, or five books of Moses, composed about the time of our Saviour, is by far the most literal and sensible. The Targum of Jerusalem on the same books, is written in a very obscure language, and we have no more than shreds of it. An-

other large paraphrase on the Pentateuch, mixed with plenty of fables, is ascribed to Jonathan the son of Uzziel, though, if we can judge by the style, it is none of his. Jonathan has indeed a paraphrase on the former and latter prophets, which is far from contemptible. The author of the paraphrase on the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, is not certainly known. It is pretty large, frequently useful, and not seldom whimsical. There is also a Targum on the two books of Chronicles.

The Samaritans have a copy of the Pentateuch, in a peculiar alphabet, believed by many to be the old Hebrew letters. This copy of the books of Moses has undoubtedly been preserved by this nation, ever since the king of Assyria sent a priest among them, to teach them the Jewish religion. This copy differs but little in language or sense from the Pentateuch received from the Jews, except in the early chronology of the Bible; and some small alterations, evidently made to accommodate it to the Samaritan place of worship, mount Gerizim. They have also a version of this Hebrew Pentateuch in what was once their vernacular tongue, which is a dialect of the Arabic.

According to Aristobulus, the Pentateuch and Joshua, if not other books, must have been translated into Greek before the time of Alexander the Great; and it is supposed the Grecian philosophers borrowed a part of their knowledge from them. The Greek version ascribed to *seventy interpreters*, was not composed till a considerable time after. Could we believe Aristeas, Josephus, Philo, Justin Martyr, and Epiphanius, it was done by 72 Jewish interpreters, at the demand of Ptolemy Philadelphus,

king of Egypt, for the use of his library; and with the exactness of miraculous inspiration: but the evident marks of fable interwoven with their account, the vast difference in various parts of that version, the obvious inaccuracy of the greater part of it, do sufficiently refute it. It is more probable, the Pentateuch was translated for the use of those renegade Jews, who built a temple, and established the worship of their country, at Heliopolis in Egypt, about 150 years before our Saviour's birth; and that the rest, which is far less exact, was translated by various hands. This version, however, paved the way for the spread of the gospel, and was very much used in the primitive church, as well as among the Hellenist Jews, and is still of great use for settling the meaning of some Hebrew words. The principal printed editions of it are, (1.) The *Complutensian*, published by Cardinal Ximenes, *A. D.* 1515. It was altered in a variety of places, to make it correspond with the Hebrew; and so is the best version in Greek, but not the true Septuagint. (2.) The *Venetian*, printed from a manuscript. It has been often reprinted at Strasbourg, Basil, &c. and altered in some places, to bring it nearer the Hebrew. (3.) The *Vatican*, printed at Rome 1587, from a fine manuscript of the Pope's library. This, and the various readings of the excellent Alexandrian manuscript, are inserted in Walton's Polyglot. (4.) Grabe's *Alexandrian* copy at Oxford, 1707, but sometimes altered as he thought fit.—There is no good reason for rejecting the opinion, so fully attested by the voice of antiquity, that the *Law* was turned into Greek in the reign of Ptolemy Philadelphus; and that the version was made by his command. While we reject what is evidently fabulous in the

history of Aristeas, we should not deny what is credible: modern conjecture ought not to stand on a level with the testimony of all antiquity.

Christianity had scarcely spread in the world, when new translations of the Old Testament were published in Greek. About *A. D.* 228, Aquila, a Jewish proselyte of Pontus, published one very literal, perhaps out of hatred to the Christians, who had excommunicated him. About 200, Symmachus, who by turns was a Jew, a Samaritan, a Christian, and Ebionite, published another, adhering to the *sense*, rather than to the *letter*. About the same time, or perhaps 20 years sooner, Theodotian, first a Marcionite, and then a Jew, published another, in which he struck into a medium between the two former, his version being neither quite literal, nor too far distant from it; and so preferable to them both. There were other two Greek versions, whose authors are not known. In the fourth century, Lucian Martyr, Hesychius, and Sophronius, made each of them a translation.

The New Testament, in its original Greek, has had very numerous editions. Those of Alcalá, Erasmus, Stephens, and Beza, have been generally copied by others. Those of Mills, Kuster, and Wetstein, Bengelius, and Griesbach, with the various readings, are the most valuable. This vast number of various readings is so far from weakening the authority of scripture, that it mightily confirms it: they have been collected by the friends of Christianity, which shows their scrupulous exactness in trying their own cause. Not one of the vast multitude tend to overthrow one article of faith, but are versant about accents, letters, syllables, and things of smaller moment: and by comparing a multitude

of copies, the genuine reading is easily established. Of the books of the New Testament, the first five are historical, the next twenty-one epistolary, and the last is prophetic. Some heretics have attempted to add spurious gospels, acts, and epistles; but these were always rejected by the Christian church.

The Syrian version of the whole scripture is considerably ancient and useful. It is pretended that Solomon procured for the Syrians a version of the inspired books then extant; and that Abgarus king of Edessa, soon after the death of our Saviour, procured a version of the rest of the Old Testament. It is far more probable, that the Christians of Antioch procured the whole translation about *A. D.* 100. It is certain the version is ancient. In the Old Testament, it too often leaves the original Hebrew, to follow the Samaritan or Septuagint; and leaves out the titles of the Psalms, to insert their contents. Nay, there is a Syrian version of the Old Testament done from the Seventy.

In the first ages of Christianity, the Romans, and others of the Western church, had a variety of Latin translations. One called the Vulgate, translated almost word for word from the Septuagint, was most generally received. Jerome, the only father of the Latin church who seems to have understood the Hebrew language to purpose, formed a new version from the originals. This being better, was in some churches preferred to the Vulgate. Some contention about the two versions happening, the Vulgate was corrected by that of Jerome, and so one made of both. This, sufficiently corrupted by the scribes, is used by the Romish church, and received the sanction of authenticity from the council of Trent. Pope Sixtus, however, afterward corrected

some thousands of faults in it, and Clement the 8th, his successor, added some thousands more of corrections, some of which are for the worse: nor is Bellarmine mistaken in avowing, that a number of places still need a farther amendment. Jerome's own version was published at Paris in 1693, by Martianay and Pouget.

Chrysostom and Theodoret assure us, that the Old and New Testaments were, in their time, found in the Syrian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan language. About *A. D.* 900, or later, Saadiah Gaon, a Jew, translated the Old Testament into Arabic. Another of Mauritania translated the Pentateuch; and Erpenius printed his work. A bishop, of Seville formed an Arabic translation about 719. Risius, a monk of Damascus, also translated the New Testament. Another Christian who lived in Egypt formed another translation. Who were the authors of the Arabic version in the London Polyglot, we know not. It has been generally done from the Alexandrian Greek copy, and is not exact, but nevertheless useful.

The Ethiopians of Abyssinia have a version of the whole Bible, which they ascribe to Frumentius, a bishop of the fourth century. In that part of the Old Testament which we know, it much corresponds with the Alexandrian copy of the Septuagint, and the New is far from exact; but whether owing to the copy, or to the ignorance of the printer and corrector, we dare not determine. It is certain the Ethiopian who inspected the printing of the Roman edition, 1548, complains grievously, that he understood not the art of printing, and that the workmen understood not the language, and scarce the letters.

The Copts, or remnant of the

ancient Egyptians, have a pretty ancient translation of the Bible: the Old Testament, done with considerable exactness from the Alexandrian Septuagint, but never printed that I know of. The New was printed at Oxford in 1716. But Jablonski and La Croze have a low opinion of this work, especially the Latin translation.

The Persians have some manuscript versions of the Bible: the Pentateuch by Rabbi Jacob, a Jew, and the Gospels by Simon, a Christian, are inserted in the London Polyglot: neither are ancient; and the last is far from being correct.

The Armenians have a translation of the Old Testament, done from the Septuagint, by Moses Grammaticus, and two others, about 1400 years ago. It was done from the Syriac and Greek. In 1666, corrected or corrupted from the Vulgate, it was printed at Amsterdam, under the direction of an Armenian bishop. Theodorus Patreus procured an impression of an Armenian New Testament, at Antwerp, 1668, and of the whole Bible in 1670.

The Georgians have the Bible in their ancient language; but that being now almost obsolete, and themselves generally brutally ignorant, few of them can either read or understand it.

The Russians have the Bible in their Slavonic tongue, done from the Greek by Cyril their apostle. It was published in 1581; but being too obscure, Ernest Glik, a Swedish captive, about ninety years ago began to form another. He died before he finished it. Peter, the emperor, ordered a number of his most learned clergy to complete the work. I suppose it was printed, and that the Bibles distributed by royal authority about 1722 were of this translation.

The most ancient German

translation is that of Ulphilas, bishop of the Goths, about 360; but he left out the books of Kings, lest they should have excited his savage countrymen to war. Towards the end of the 16th century, Junius professed to publish an edition of it, from a manuscript found in the abbey of Verden, written in letters of silver. An anonymous version was printed at Nuremberg in 1477; but Michaelis, La Croze, and Bayer, think this was not the Gothic version of Ulphilas, but one about 200 years later. Between 1521 and 1532, Luther composed his translation, and published it in seven parcels, as it was ready. Some persons of quality, masters of the German language, revised it. Two Popish versions, the one of Eckius on the Old, and Emzer on the New Testament, and another of Ulembergius, were published, to sink the credit of Luther's; but the Protestants of Germany and Switzerland still use it, a little corrected. About 1660, a project was on foot to have it corrected to purpose; but I suppose the death of the great Hottinger rendered that design abortive. Simon, however, tells us, that this work was carried through, and that its sense is much the same as that of Leo Juda. About 1604, Piscator turned the Latin translation of Junius and Tremellius into a kind of German; but too much latinized. About 1529, the Anabaptists published their German translation at Worms. In 1630, John Crellius, a Socinian, published his New Testament at Amsterdam, and Felbinger his in 1660. About 1680, Athias published a Hebrew German translation of the Old Testament, for the sake of his Jewish brethren, and Jekuthiel another; but both, especially the latter, distorted several texts relative to the Messiah, &c. Schmidt's German translation

appears to have been not much more prized.

The first Polish version of scripture is ascribed to Hade-wich, the wife of Jagellon duke of Lithuania, who embraced Christianity, *A. D.* 1390. In 1596, the Protestants published another, formed on Luther's translation. About three years after, James Wiek, a Jesuit, and some of his brethren, published another, more to the Popish taste. The Socinians published two versions to their taste, in 1562 and 1572.

About 1506, the Bohemian Taborites published a Bible in their language, done from the Vulgate. In the end of the 16th century, eight Bohemian divines, after a careful study of the original languages, at Whittenberg and Basil, published a version from the original text.

In 1534, Olaus and Laurence published a Swedish Bible, done from Luther's German translation. About 1617, Gustavus Adolphus ordered some learned men to revise it. Since which time, it has been almost universally followed in that kingdom. The translation into the language of Finland, I suppose, was done from it. In 1550, Peter Pelladius, and three others, published a Danish version, done from the German of Luther. In 1605, Paul Resenius, bishop of Zealand, published another. In 1621, John Michel published his version of the New Testament.

The Flemish or Dutch Bibles, composed by Papists, are very numerous; but except that of Nicolas Vink, in 1548, are, for aught I know, all anonymous. The Calvinists of the Low Countries long used a version done from Luther's; but the synod of Dort appointed some learned men to form a new one from the originals. It was published in 1637. Nor do I know of another translation equally exact.

In 1471, an Italian Bible, done from the Vulgate, by Nicolas Malerme, a Benedictine monk, was published at Venice. Anthony Bruccioli published another in 1530. The council of Trent prohibited it. The Protestants have two Italian versions: the one by the celebrated Diodati, published in 1607, and with corrections in 1641. He gives us a half paraphrase, rather than a translation. The other by Maximus Theophilus, dedicated to the Duke of Tuscany, about 1551. By an order of King James of Arragon to burn them, we find there were a number of Bibles in Spanish, about 1270: probably the work of the Waldenses. About 1500, a Spanish version was published, but the translator is unknown. In 1543, Driander published his version of the New Testament, and dedicated it to King Charles the 5th. After long private use of it, the Jews published their Spanish version of the Old Testament in 1553. Cassiodore, a learned Calvinist, published his Bible in 1569. Cyprian de Valera corrected and republished it in 1602. About *A. D.* 1160, Peter de Vaux, chief of the Waldenses, published the first translation of the Bible in French. About 1290, Guinard les Moulins formed a translation, and which, it is probable, Menard published in 1484. About 1380, Raoul de Presley made another. By order of the Emperor Charles the 5th, the doctors of Louvain published another, 1550: but F. Simon says, it scarce differed from that of L'Empereur, in 1534. Renatus Benoit published his French Bible 1567, and Corbin his in 1643. The first is said to be pirated, and the other to be harsh in its style, adhering too closely to the Vulgate. In 1672, Isaac le Maitre de Sacy published his version, with short notes, to point out the literal and

spiritual sense. It was received with great applause. The New Testament of Mons, done from the Vulgate, and published 1665, with the king of Spain and archbishop of Cambray's licence, is in a most clear and agreeable style: but Pope Clement the 9th and Innocent the 11th, with a number of French bishops, furiously prohibited it. About 1670, Amelotte, pretending to have ransacked the various libraries of Europe, and with great care to have collated the ancient manuscripts, published his New Testament. To his shame, it was found that he had scarce noted any new various readings of consequence: he himself was obliged to own that he had so boasted, to procure a sale for his book. In 1697, Bohours, and other two Jesuits, published their New Testament; but their strict adherence to the Vulgate has rendered their language harsh and obscure. In 1702, F. Simon published his New Testament, with some literal and critical notes: the bishops of Paris and Meaux quickly condemned it. Martianay published his New Testament in 1712. There are a number of French Bibles translated by Protestants. Faber's version of the New Testament was printed for those of Piedmont, in 1534. Next year Peter Olivetan's Bible was published at Geneva; and being often reprinted, with the corrections of Calvin and others, is now a work of considerable accuracy. After some struggling with the French Protestant clergy, Diodati published his in 1644; but, like his Italian and Latin versions, the translation is too free, and near to the nature of a paraphrase. Castalio published his; but both version and language have too much of a foppish levity. Le Clerc published his New Testament at Amsterdam 1703, with notes,

mostly borrowed from Grotius and Hammond. The States-General prohibited it, as inclining to the Sabellian and Socinian heresies. La Cene published another, which shared much the same fate, on account of its fancies and errors.

About *A. D.* 703, Adelm translated the Psalms into English Saxon. About the same time Eadfrid translated other parts of scripture; and the Venerable Bede translated the Gospels, if not the whole Bible. About 890, King Alfred translated a great part of the scripture. An Anglo-Saxon version of some books by Elfric, was published in 1699. A version of the Gospels was published by Parker, archbishop of Canterbury, in 1571; but the author is unknown. At the request of Lord Berkley, John Trevisa translated the Bible into English, and finished his version *A. D.* 1357, or, according to others, in 1398. About 1360, John Wickliffe composed his version, which is still extant in several libraries of England. In 1526, Tindal published his New Testament. Most of the copies were bought up for the fire, by Bishop Tonstal and Sir Thomas More. The price enabled Tindal to proceed in the translation of the Old Testament. He was burnt in Flanders, just as he had prepared his Bible for a second edition. John Rogers, afterwards martyr, finished the correction, and printed it at Hamburgh, under the name of Thomas Matthews: Cranmer, and Miles Coverdale, further corrected it. Cranmer got it printed by public authority in England; and King Henry ordered a copy of it to be set up in every church, to be read by every one that pleased. By advice of the Popish Bishops, he soon after revoked this order, and prohibited the Bible. When Coverdale, Knox, Samson, Goodman,

Gilby, Cole, and Whittingham, were exiles, during the Marian persecution, they framed another translation, with short notes, and got it printed at Geneva. It was much valued by the Puritans, and in about thirty years had as many editions. The bishops heartily hated it, and made a new one of their own, which was read in the churches, while the Geneva translation was generally read in families. About 1583, Laurence Thomson published a translation of Beza's New Testament, and annotations. In the end of the 16th, and beginning of the 17th century, the English Papists at Rheims published a version of the whole Bible. It was crowded with barbarous terms, and attended with notes, calculated to support the Papacy: nor durst the Popish people read even this bad translation, without a licence from their superiors.

At the Hampton-court conference, the Puritans suggested unanswerable objections to the Bishops' Bible; and King James heartily hated the Genevan translation. He therefore appointed fifty-four learned persons to translate the scriptures anew, or at least compose a better translation out of many. Forty-seven of them ranged into six divisions, actually engaged in it, *A. D.* 1607. After each had translated the portion assigned him, they met together: one read the new version; all the rest meanwhile held in their hand, either original copies, or some valuable version. Whenever they observed any thing, the reader stopped, till they considered and agreed on it. In three years they finished their task: and their translation was published in 1610. It is still of public authority in the British dominions, and next to the Dutch, is the best extant. Since that

time, Ainsworth, Doddridge, Wynne, Campbell, Haweis, Lowth, and others, have published their own versions of part of the sacred books, in English. The Dutch version and annotations have also been turned into our language. About 1630, Bishop Bedel of Kilmore employed one King, to translate the English Bible into Irish. After it was finished, and Bedel had examined it, he intended to print it at his own charge. Archbishop Laud and Lord Strafford prevented him, pretending it would be a reproach for the nation to use the version of so despicable a fellow as King. The manuscript however was not lost, but printed in 1685. Whether the Erse or Gaelic Bibles used in the Highlands of Scotland be nearly the same, I know not.

The Turks have some manuscript translations of the Bible in their language. In 1666, a Turkish New Testament was printed at London, to be dispersed in the East. In 1721, it is said the Grand Signior ordered an impression of Bibles at Constantinople, that they might be confronted with the Alcoran, or Mahometan oracle. About 1650 John Eliot published his translation of the Bible into the language of the American Indians of Massachusetts. About twenty years after, the honourable Robert Boyle procured a version of the New Testament into the Malay-an language, and sent the impression into the East Indies. In 1711 Ziegenbalg and Grindler, Danish Missionaries, published their version of the New Testament in the Malabrian language; and afterwards proceeded to translate the Old; but whether it be yet published I know not. The modern Greeks in Turkey have also a translation of the Bible in their language.

Since the institution of the *British and Foreign Bible So-*

ciety, the whole Bible has been translated into almost all the written languages of the world. By the labours of missionaries, especially the Baptist, versions of the whole, or a part of the Scriptures, have been made into most of the languages of Hindostan, and also into the language of Burmah. The whole Bible has been translated into the Chinese, by the missionary, Morrison. A new translation of the New Testament into the Persic, has been made by Henry Martyn; and a new Turkish version has also been prepared. Besides, parts of the Scriptures have been translated into the languages of savage tribes, who, until visited by missionaries, had no written tongue. In short, more progress has been made in this century, already, in circulating the Bible through the world, than ever before.

Since the Reformation, a vast number of Latin versions have been formed by the Papists. Pagnin published his in 1527: it is very literal, and generally exact. Montanus's corrections render it still more useful. By the assistance of two persons skilful in Hebrew, Cardinal Cajatan translated part of the Old Testament. Isidorus Clarius undertook to correct the Vulgate from the Hebrew, and pretends he rectified above 800 passages. Of Protestants, Sebastian Munster published a literal but judicious translation. That of Leo Juda is more elegant Latin, but less conformable to the original. Castalio often renders his pompous, if not sometimes foppish Latinity, more than the mind of the Holy Ghost. Junius, Tremellius, and Beza's translations are considerably exact, and have been frequently reprinted. Piscator's version, which he published a little before his death, along with his commentary, is still more so. Schmidt's version

is somewhat harsh in the language, but very literal; and, by its numerous supplements, also serves as a kind of commentary. It hath been printed along with a coarse edition of Vander Hooght's Hebrew Bible.

For the more commodious comparison of different versions, sundry of them have been sometimes joined together. In his octapla, or eight-fold Bible, Origen arranged, in different columns, a Hebrew copy, both in Hebrew and Greek characters, with six different Greek versions. Elias Hutter, a German, about the end of the 16th century, published the New Testament in twelve languages, *viz.* Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals, and ancient translations, are conjoined. Such as the *Complutensian Bible* by cardinal Ximenes, a Spaniard: the *king of Spain's Bible*, directed by Montanus, &c.; the *Paris Bible* of Michael Jay, a French gentleman, in ten huge volumes folio; copies of which were published in Holland, under the name of pope Alexander the seventh; and that of *Brian Walton*, afterward bishop of Chester. This last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlineary version; the Chaldee paraphrases; the Septuagint; the Samaritan Pentateuch; the Syrian and Arabic Bibles; the Persian Pentateuch and Gospels; the Ethiopic Psalms, Song of Solomon, and New Testament, with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is or-

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dinarily joined, Castel's Heptaglot Lexicon, all included in eight volumes folio.

I cannot conceive one single character of a divine revelation, but what I find the writings of the Bible marked with. The divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter: their scope, to render all the glory to God, and crush the corrupt inclinations of man; the transcendent loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men: the attestation of these writings by vast numbers of important, public, and incontestible miracles; the joyful sufferings of millions for their steadfast adherence thereto; the marvellous preservation of them, and the signal strokes of divine vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated predictions thereof,—are infallible documents that they *only* are the word of God, able to make us wise unto salvation, and to convey to us eternal life, 2 Tim. iii. 15—17.

BID; (1.) To invite, Mat. xxii. 9. (2.) To command, 2 Kings x. 5. God's *bidding* Shimei curse David, imports his permitting him to do so, and suffering Satan to excite him thereto, for the punishment of David's sin, 2 Sam. xvi. 11. God's *bidding* his guests,

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imports his providential opening of the way for the instruments of his vengeance, to fall on and devour guilty sinners, Zeph. i. 7. Our *bidding* one God speed, imports our wishing him success, 2 John 10.

BIER, a kind of instrument on which they carried dead bodies to their interment. It was generally used only for the poorer sort, Luke vii. 14; and the rich were carried on a kind of *bed*, sometimes very splendid, 2 Sam. iii. 31.

BILDAD, a descendant of Shuah, the son of Abraham by Keturah. He was one of Job's four visitants in his distress. In his two first replies to Job, he attempts to prove, that God only punisheth noted transgressors with severe afflictions; and insinuates that Job's sore calamities were a token of his being a hypocrite. In his last he celebrates the greatness and infinite purity of God, Job ii. 11. and viii. and xviii. and xxv.

BILHAI. (1.) The handmaid of Rachel, concubine of Jacob, and mother of Dan and Naphtali. She committed incest with Reuben, Gen. xxix. 29 and xxx. 3—8. and xxxv. 22. (2.) A city belonging to the Simeonites, 1 Chron. iv. 29. See *Baalath*.

BILL. (1.) A promise in writing, Luke xvi. 6, 7. (2.) A bill of *Divorce*. When God asks the Jews, *Where was the bill of their mother's divorcement*, and to which of his creditors he had sold them? he either denies, that they were yet abandoned by him; or rather hints that not he but their own sins, were the guilty cause of the rejection of their church and nation, and of their being delivered up into the hands of the oppressing Chaldeans and Romans, Isa. i. 1.

BILLOWS, raging *waves* of the sea. Powerful armies are likened to *waves*, for their furious approach, their overwhelm-

ing and ruinous influence, Jer. li. 42. Wicked men are likened to raging *waves*, for their unsettledness and inconstancy, Jam. i. 6; or their noisy and unsubstantial doctrines, and their boasting to carry all before them, and to ruin every opposer, Jude 13. Grievous afflictions succeeding one another, are called *God's waves and billows*. Sent and ordered by God, they terrify, perplex, and threaten to destroy men, Psal. lxxxviii. 7. and lxix. 1, 2. and cxxx. 1.

BIND; (1.) To tie firmly together, Gen. xxxvii. 7. (2.) To fix in chains or cords, Acts xii. 6. (3.) To engage by promise or oath, Num. xxx. 2. 9. 13. (4.) To restrain, Job xxviii. 11. (5.) To distress, trouble, Luke xiii. 16. (6.) To impose with violence, Mat. xxiii. 4. (7.) To inflict or ratify church-censure, whereby men are restrained from full communion with the visible part of the mystical body of Christ, Mat. xvi. 19. and xviii. 18. God *binds up* men, or *binds up their breach*, when he protects, heals, delivers, and comforts them, Job v. 18. Psal. cxlvii. 3. Isa. xxx. 26. Ezek. xxxiv. 16. He *bound and strengthened the arms* of the Israelites when, by means of Jehoash and Jeroboam, he recovered them to their former power and glory, Hos. vii. 15. The *binding* of them in their two *furrows*, *sins*, or *habitations*, denotes their exposing of themselves to certain punishment, by their obstinate forsaking of the Lord, and the family of David; and their turning aside to other gods and kings; or the Assyrians reducing them to brutal slavery, Hos. x. 10. The *binding up the testimony*, and *sealing the law among the disciples*, may denote the preserving of the truths relative to the Messiah's birth and office, with great care and esteem, by the followers of Christ, even while they were hid

from the body of the Jewish nation, Isa. viii. 16. Men's *binding God's law on their hearts*, neck, hands, or fingers, imports their constant regard to it, and their consideration and practice of it, Prov. vi. 21. and iii. 3. and vii. 3. Deut. vi. 8. The *binding of the wicked in bundles*, or hand and foot, and casting them into hell, imports their deprivation of all liberty and ease, Mat. xiii. 30. and xxii. 13. Christ's *binding of Satan*, is his conquest of him, Matt. xii. 29. A nation is *bound up*, like the wounds or bruises of a man, when their deliverance is begun, Jer. xxx. 13. The wind *bound up* the Israelites *in her wings*; the whirlwind of God's wrath, and the Assyrian forces, fast seized them, and violently carried them into captivity, Hos. iv. 19. Their iniquity was *bound up*, and *sin hid*: remained unforgiven, exactly remembered by God, and ready to be produced against them in judgment, and its punishment executed on them, Hos. xiii. 12.

BIRDS. Of these there are many species, both of clean and unclean, of which catalogues are given in the Law; but none of these were used in the Levitical sacrifices, except turtle doves, or young pigeons, Deut. xxii. 6, 7. and xiv. Lev. xi. No particular characters are given in Scripture for distinguishing birds by classes, as clean or unclean; but a list of exceptions is tendered, and these are forbidden, without enumerating those which are allowed. However, it will be found, on consideration, that those which live on grain are not prohibited. As these are the domesticated kinds, we might almost express it in other words, that birds of prey generally are rejected; that is, such as have crooked beaks and strong talons, whether they prey on lesser fowls or animals, or on fish;

whilst those which eat vegetables are admitted as lawful. The number of birds prohibited in Scripture is twenty. Birds were offered in sacrifice on many occasions: in the sacrifices for sin, he who had not a lamb or a kid, might offer two turtles, or young pigeons; one for a sin-offering, the other for a burnt-offering.

BIRTH. The saving change of men's nature is a *birth* or being born again. By divine influence, and painful conviction, they have a new nature formed in them; are brought from darkness to light; become heirs of God, and joint-heirs with Christ; and begin to live on the sincere milk of God's word, John iii. 5. The church and her faithful ministers, *travail as in birth*, by earnest prayers, laborious instructions, and by patient suffering of manifold distress, they exert themselves to promote the conversion of men to God and his way, Rev. xii. 2. Gal. iv. 9. *Born not of blood, nor of the will of the flesh, nor of the will of man, but of God*; adopted into God's family, not because descended from holy patriarchs, or sharing in circumcision or sacrifices, or because of any natural endowments, or cultivation of natural powers, or as acting according to human exhortations, John i. 13. Our spiritual *birth* is of God, is of the Spirit, and from above; in regard that change is effected by the power of the divine Spirit, and therein a heavenly and spiritual nature like unto God is given to us, 1 John iii. 9. John i. 13. and iii. 3—6.—Ishmael was *born after the flesh*, by the power of nature; Isaac, by promise; by the miraculous influence of God's Spirit, when Sarah his mother was naturally past child-bearing, Gal. iv. 23, 29.

Birth-right, the privilege of a first-born son. With the Hebrews he was peculiarly the

Lord's; had a double share of his father's inheritance; had dominion over his brethren and sisters; and succeeded his father in the kingdom or high-priesthood, Exod. xxii. 29. Deut. xxi. 17. Num. viii. 14, 17. Esau sold his *birth-right* to Jacob; and so Jacob had a right candidly to demand his father's blessing. Reuben forfeited his birth-right, by his incest with his father's concubine; and so his tribe continued always in obscurity, while his younger brethren shared the privileges. Levi had the priesthood, Judah the royalty, and Joseph the double portion, Gen. xxv. 31—34. and xlix. See *First-born*.

BISHOPS, or *Overseers*. The managers or directors of any piece of business, are, in the Old Testament, called the overseers thereof. Thus Joseph was the overseer of Potiphar's family who took care to provide things necessary, and that the servants went rightly about their work, Gen. xxxix. 4. It is said the name was first given to clerks of the market, who inspected what was bought and sold. It is certain, in every important work, as in the building and repairs of the temple, there were overseers to observe and direct the workmen, 2 Chron. ii. 18. and xxxi. 13. Under the New Testament, *bishop*, or overseer, is restricted to spiritual rulers. It is well known that different views are entertained with respect to the office of bishop. On the one hand, it is held that when applied to mere men, it does not ever signify more than a pastor; that no where are any but deacons marked as subordinate to *bishops*, Phil. i. 1. 1 Tim. iii. The very same persons are called *bishops and elders*, Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2. During the three first centuries of Christianity, the pastors of particular congregations were so called; but the name was given by way of

eminence to him, who, on account of his age or superior judgment, presided in their courts. On the other hand, the bishop is held to be a superior officer in the church, presiding over a body of clergy embraced within a diocese. The name imported, that their business was to watch over, care for, and instruct the people. No man was to be admitted to the office, except he was blameless, the husband of one wife if married at all, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, nor covetous, 1 Tim. iii. Tit. i. Christ is a *Bishop of souls*; sent by his Father, he spiritually and effectually instructs, watches over, and governs the souls of his people, 1 Pet. ii. 23.

The jurisdiction of a bishop in England, consists in collating to benefices; granting institutions on the presentations of other patrons; commanding induction; taking care of the profits of vacant benefices, for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and superintending the probate of wills. These parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges respecting legitimate and illegitimate births, and marriages; and to this jurisdiction, by the statute law, belongs the licensing of physicians, surgeons, and schoolmasters, and the uniting of small parishes. This last privilege is now peculiar to the bishop of Norwich. The bishops' courts possess this privilege above the civil courts, that writs are issued from the former in the name of the bishop himself, and not in that of the king. The judge of the bishop's

court is his chancellor, anciently called *ecclesiæ causidicus*, the church lawyer.

BISHOPRIC, or *Oversight*: the charge of instructing and governing souls, Acts i. 20. 1 Pet. v. 2.

BIT, the snaffle of a bridle, that is put into the horse's mouth, or the whole bridle, Psal. xxxi. 9. James iii. 3.

BITHYNIA, a province on the south of the Euxine sea, west of Pontus and Galatia, north of Asia Proper, and east of the Propontis. It was famed in the time of the Argonautic expedition, which might be during the reign of Rehoboam, if not much earlier. It is now called Becksangil; and, if cultivated, would be a fruitful soil. The towns of note in it were, Prusa, Nice, Nicomedia, Chalcedon, Libyssa, Therma. Before Paul first travelled into Europe, the Holy Ghost allowed him not to preach here, Acts xvi. 7. But afterward a church was here planted, and a number of Jews and others believed, 1 Pet. i. 1. The centuriators of Magdeburg trace the history of Christianity here till the 10th century: nay, there still remain some pitiful vestiges thereof.

Bithynia was separated from Paphlagonia, on the east by the river Parthenius; on the west were the sea of Marmora, and the river *Rhyndacus* (now *Mehullidsch*;) on the north the Black Sea, and on the south Phrygia and Galatia. The river *Sangarius* (now *Sacari*) falls into the Black Sea. *Olympius* is the principal mountain.—Among its cities, two are worthy of notice: *Nice* which was formerly called Antigonía, and now *Isnik*, at which was held, A. D. 325, the first general council, at which Arianism was condemned: and *Chalcedon*, now called *Kadikjoi*, where was held, A. D. 451, the fourth gene-

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ral council, at which the Euty-chians were condemned. The apostle Paul was prevented from visiting Bithynia. Acts xvi. 7.

BITTERN, a fowl about the size of a heron, and of that kind, though the colour be very different. The crown of its head is black; and there is a black spot near each angle of the mouth. Its neck is covered with long feathers. Its back and upper parts are beautifully speckled with black, brown, and gray; and its belly is whitish. It is common in ten countries, skulks among the reeds and sedges, and ordinarily stands with its neck and beak straight upward. It suffers people to come very near it; and if unable to escape, will strike at them, chiefly at their eyes. It flies mostly in the dusk of the evening, and makes a very odd noise among the reeds, and a different one when it mounts into the sky, into which it ascends by a straight spiral ascent till it is quite out of sight. Nineveh and Babylon became a possession for the bittern, when the spot was partly turned into a fen, or pool of water, Isa. xiv. 23. Zeph. ii. 14. But the *kip-pod* is by some interpreters rendered an owl, an osprey, a tortoise, a beaver; and Bochart will have it, a hedge-hog.

BITUMEN; a combustible, oily substance, found in many places, particularly about Babylon. With this Noah coated over the ark; and with this, instead of mortar, were the bricks cemented in the building of Babel. Gen. vi. 14. xi. 3.

BLACK, *blackness*, applied to gates, skin, face, raiment, imports great distress, and bitter grief and mourning, Jer. xiv. 2. and viii. 21. Joel ii. 6.; but when applied to the hair of one's head, it signifies beauty, freshness, and soundness, Lev. xiii. 37. Song v. 11. In respect of remaining corruptions and afflic-

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tions, the church and people of God are *black*; but in respect of Christ's ordinances, imputed righteousness, and implanted grace, they are *comely*, Song i. 5, 6. To mark dread, fear, and perplexity, the Jews and Assyrians are called *black*, Nah. ii. 10. Hell is called the *blackness of darkness*: How terrible is every appearance there! what eternal torment, perplexity, despair and sorrow! Jude 13.

BLADE; (1.) The cutting part of a dagger or sword, Judg. iii. 22. (2.) The first growth of the corn, Matth. xiii. 26. (3.) The bone wherein our arm is fixed.

BLAINS, burning blisters, or boils, Exod. ix. 9, 10.

BLAME; (1.) A charge of guilt, Gen. xliii. 9. (2.) To charge with guilt; reprove, 2 Cor. vi. 3. *Blameless*, or *unblameable*, without open fault or allowed guile, Luke i. 6.

BLASPHEME: to reproach and revile God, by denying or ridiculing his perfections, word, or ordinances, and by ascribing to him any thing base or sinful, 2 Sam. xii. 14. Tit. ii. 5. Rev. xiii. 6. In an improper sense, men are said to be *blasphemed*, when vilely reproached and mocked, 1 Kings xxi. 10. Rom. iii. 8. *Gr. Blasphemy* against God, ought to be punished with death by the civil magistrate, and with delivery unto Satan by the church, Lev. xxiv. 16. What the unpardonable *blasphemy against the Holy Ghost* is, hath been much controverted. The occasion of Christ's mentioning it, Matth. xii. 31. hath tempted many to think, it lay in ascribing his miracles to diabolical influence: but when we consider also, Heb. vi. 4, 5. and x. 26—30. it appears that an obstinate and malicious rejection of Christ; and the whole plan of salvation through him, notwithstanding the strong convictions of the Holy

Ghost, is indeed this dreadful crime, which, to deter men from presumptuous sins, God hath fixed as unpardonable.

To **BLAST**; to wither; parch, Hag. ii. 17.

Blast; (1.) A storm of wind, or frost, that withers the fruits of the earth, Gen. xli. 6. (2.) A sounding of horns or trumpets, Josh. vi. 5. The *blast of God*, or of his nostrils, is his alarming, violent, and destructive judgments, Exod. xv. 8. 2 Kings xix. 7. The *blast of the terrible ones* against the wall, is the noisy, violent, furious, and short-lived attempts of the wicked against the saints; particularly Rabshakeh's reproachful demand of a surrender, and Sennacherib's march of his army to attack Jerusalem, Isa. xxv. 4.

BLASTUS. See *Herod*.

BLAZE; to report a thing every where, Mark i. 45.

BLEMISH, whatever renders a person or thing defective, or uncomely. To mark that Jesus, our great Priest and sacrifice, is complete, holy, harmless, and undefiled, the Jewish priests and sacrifices were to be without blemish, such as wounds, blindness, lameness, &c. Lev. xxi. 17—23. and xxii. 20—24. Scandalous professors are spots and *blemishes*; are a reproach, dishonour, and plague to the church and company that entertain them, 2 Pet. ii. 13. Jude 12.

BLESS, BLESSED, BLESSING. The scriptural view of these words may be best illustrated by their opposite—the *Curse*. By the entrance of sin into this world, the curse of God came upon all that creation which God had so lately finished and declared to be very good. The curse extended to the earth and all that is therein; the very air became the seat of the prince of darkness. This curse came by the transgression of the first Adam; and the Son of God was

manifested to destroy the works of the devil, and introduce a *blessing*, a blessing extensive as the curse; nay, as Paul emphatically expresses it, as sin hath reigned unto death, even so should grace reign, through righteousness, unto eternal life.

BLIND, blindness. Blindness is sometimes taken for a real privation of light, sometimes for no more than a dimness of sight; for example, the blindness of the man in the gospel who was born blind, was real; but *Paul*, for the three first days of his being at *Damascus*, lost the use of his sight only for a season; the offices of his eyes were suspended. The Septuagint has extremely well represented the situation wherein the inhabitants of *Sodom* were, by expressing that they were struck with an actual inability of seeing.

BLOOD; a red fluid that circulates through the veins of animal bodies, and serves for the life and nourishment of the parts. 1 Kings xx. 19.

God from the beginning forbade the eating of *blood* alone, or mixed with flesh, *i. e.* creatures suffocated, or killed without discharging their *blood* from them; because the life of the creature is in its *blood*; animal life does so depend on the *blood*, that no creature can live without it. God reserved to himself, the *blood* of all sacrifices; he being absolute master of life and death. The *blood* of animals was poured upon his altar, or at the foot of his altar, according to the nature of the sacrifice; and if the temple were too remote, it was poured upon the ground, and covered with dust. This *blood* of the sacrifices in the Old Testament, was figurative of that *blood* which Jesus Christ poured forth for us, for the forgiveness of sins.

A man of blood; a husband of *blood*, (Ex. iv. 25.) a cruel and sanguinary man, a husband pur

chased with *blood*, or who is the occasion and cause of the effusion of his son's *blood*; thus Ziporah called her husband Moses, when she had circumcised her son; others render it, "Thou art now a husband to me *by blood*;" i. e. by the *blood* of the covenant; by circumcision.—"To build one's house with *blood*;" Hab. ii. 12; with oppression, and the *blood* of the unhappy. "To wash one's feet in *blood*," to obtain a signal and bloody victory, Psalm lvii. 11. The vulgate reads, to *wash his hands*; the Hebrew, *he shall wash his feet*.

Blood of the Covenant, Exod. xxiv. 8. Heb. x. 29. xiii. 20.

The *blood* of Jesus Christ is the price of our salvation; "his *blood* has purchased his church," Acts xx. 28. "We are justified in his *blood*," Rom. v. 9; Eph. i. 7. "We have redemption through his *blood*," Colos. i. 14. "By his *blood* he hath pacified all things in heaven and earth," Colos. i. 20. "By his own *blood* he entered once into the holy place, having obtained eternal redemption for us. His *blood* cleanseth from all sin, 1 John i. 7.

Blood, means kindred, or relationship. Lev. xiii. 6. Acts xvii. 26.

Flesh and blood, in the New Testament, signify men; especially men of the world, Matt. xvi. 17. 1 Cor. xv. 50. Ephes. vi. 12.

Blood was forbidden to be eaten, in the law, and in the apostolical decree.

Blood-guiltiness; the guilt of shedding the blood of a human being, or murder, Psal. li. 14.

BOANERGES, *sons of thunder*, James and John, sons of Zebedee, were so named by our Lord, Mark iii. 17.

BOAR, a fierce and voracious animal. The destroying and persecuting enemies of the Old Testament church, are termed

the wild boar of the forest, Psal. lxxx. 13.

BOAZ was the son of Salmon and Rahab. Salmon of the tribe of Judah, married Rahab, a Canaanitess of Jericho, who bore to him Boaz, one of our Saviour's ancestors according to the flesh. Some say there were three of this name, the son, grandson, and great grandson, of Salmon; the last Boaz, was husband of Ruth, and father of Obed. They pretend, that the Scripture cannot be rendered reconcilable with itself any other way, since it reckons 306 years between Salmon's marriage and the birth of David, and yet mentions only three persons between Salmon and David, namely, Boaz, Obed, and Jesse. But Le Clerc observes, that this cannot be the case, since neither the genealogy of David, (1 Chron. ii. 11, 12,) nor that of Jesus Christ, (Matt. i. 5,) reckons any more. Besides, if any name was omitted in this genealogy, it must have been so omitted before the time of the writer of the Chronicles, when the Jews were in captivity, as it is improbable but that, while the kingdom of Judah continued, an accurate genealogical table of the princes was preserved.

BOAZ signifies strength, firmness. It is the name of one of the brazen pillars erected in the porch of the temple by Solomon, which stood on the left hand; while the other, called *Jachin*, stood on the right.—Together they were thirty-five cubits high, 2 Chron. iii. 15; that is, each was separated seventeen cubits and an half. In other parts of Scripture, each is said to be eighteen cubits, in round numbers, 1 Kings vii. 15; Jer. lii. 21. Jeremiah says, that the thickness of these columns was four fingers, for they were hollow; that the circumference of them was twelve cubits, or

four cubits in diameter; and that the chapter of each was in all five cubits high, Jer. lii. 21, 22; 1 Kings vii. 16. In different parts of Scripture, these chapters are said to be of different heights, or three, four, or five cubits; because they were composed of different ornaments, or members, which were sometimes considered as omitted, and sometimes as included. The body of the chapter was of three cubits; the ornaments with which it was joined to the shaft of the pillar, were of one cubit; and the row which was at the top of the chapter, was also of one cubit. These make in all five cubits. From the different accounts in the Scripture of the height of these pillars, some have thought that there were two different cubits.

Mr. Hutchinson has attempted to show, that upon these columns was represented the system of this world, which he insists was given in writing by God to David, and by David to Solomon, and wrought upon the pillars by Hiram.

BOCHERA, *the first born*, the son of Asel, 1 Chron. viii. 38.

BOCHIM, *weeping*; a place where the Hebrews assembled some time after Joshua's death. Probably it was near *Shiloh*, where they met at their solemn feasts.

BODY, is either natural, or spiritual.—Man's body, in its present state, is called his *natural* body, in distinction from the *spiritual* body which shall be raised up at the resurrection of the dead; for flesh and blood cannot inherit the kingdom of God, 1 Cor. x. 17.

BOHAN, a Reubenite, who, it seems, did some noted exploits in the conquest of Canaan, and had a *stone* reared to his honour, on the frontier between Judah and Benjamin, Josh. x. 6, and xvii. 17.

BOND. (1.) A band or chain, Acts xxv. 14. (2.) An obligation, or vow, Num. xxx. 12. (3.) Oppression; captivity; affliction, outward or inward, Psal. cxvi. 16. Phil. i. 7. (4.) The laws of God or men, which restrain licentiousness of every kind. (5.) The *bond* of Christianity.

BOND, such as are in slavery and bondage, 1 Cor. xii. 13. Rev. vi. 15.

BONDMAN or **BONDMAID**, servants bought with money, or taken captives in war. No Jew was to be a bond-servant; they were often reminded of their bondage in Egypt, from which the God of Israel redeemed them, and which was the ground of the old covenant, and a figure of that spiritual redemption which was the ground of the new covenant.

BONES. (1.) The hard parts of animal bodies, which support their form, Job x. 11. (2.) A dead body, 1 Kings xiii. 31. 2 Kings xiii. 21.

BONNETS. According to the Jews, *bonnets* and *mitres* are the same, and were made of a piece of linen sixteen yards long, which covered their priests' heads, in form of a helmet; that of the common priests being roundish, and that of the high-priest pointed at the top. Josephus will have the bonnet of the common priests to have been made of a great many rounds of linen, sewed into the form of a crown, and the whole covered with a fold of plain linen to hide the seams; and the high-priest to have had another above this, of a violet colour, which was encompassed with a triple crown of gold, with small buttons of henbane flowers, interrupted in the forepart with the golden plate, inscribed, *Holiness to the Lord*. These bonnets and mitres of the priests represented the pure and excellent royalty of our blessed High Priest Christ, Exod. xxviii. 40.

BOOK; in Latin, *Liber*, in

Hebrew *Sepher*, in Greek *Biblos*. Several sorts of materials were used formerly in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. The letters which Rabshakeh delivered from Sennacherib to Hezekiah, are called a book. The contract which Jeremiah confirmed for the purchase of a field, is called by the same name. Ahasuerus's edict in favour of the Jews is likewise called a book. Job wishes, that his judge or his adversary would himself write his sentence. The writing likewise which a man gave to his wife when he divorced her, was called a *book of divorce*.

Book, a written register of events, or declaration of doctrines and laws, Gen. v. 1. Esth. vi. 1. The books of Moses are the most ancient in being; nor does it appear that any were written before them. Josephus says, the children of Seth, before the flood, wrote their discoveries in arts, and in astronomy and other sciences, upon two pillars; the one of stone, to withstand a deluge; and the other of brick, to endure a conflagration: but the obscurity of his narrative, and the want of concurring evidence, render his account very suspicious. Moses' books are called the *book of the law*; and a copy of Deuteronomy, if not the whole of them, was laid up in some repository of the ark, Deut. xxxi. 26. Hesiod's works were written on tables of lead; the Roman laws on twelve tables of brass; Solon's on wood; and those of God on stone, probably marble. In very ancient times the Persians and Ionians wrote on skins. When Attalus formed his library, about A. M. 3770, he either invented or improved

parchment. This, when written on, was either sewed together in long rolls, and written only on one side, in the manner of the copy of the law now used in the Jewish synagogues; or, it was formed in the manner of our books. Some Indian books are extant, written on leaves of the Malabar palm-tree. Books now, and for about five hundred years backward have been generally written on linen paper.

The *book of the Lord* is either the scriptures, Isa. xxxiv. 16.; or his purpose, wherein every thing is regulated and fixed, Psalm cxxxix. 16. Rev. v. 1. and x. 2.; or his providential care and support of men's natural life, Exod. xxxii. 32. Psal. lxi. 28.; or his omniscient observation and fixed remembrance of things, Psal. lvi. 8. Mal. iii. 16. Men's conscience is like to a *book*; it records whatever they have done, Dan. vii. 10. The *opening of the books* at the last day, denotes the manifestation of the purposes and words of God, and the exact procedure in judgment, according to divine purposes, laws, and real facts, Rev. xx. 12. Christ's opening the *sealed book*, imports his predeclaration and exact fulfilment of the purposes of God, relative to the New Testament church, Rev. v. 1. and viii. 1.

BOOTH, a tent made of branches, and covered. Jacob made *booths* for his cattle. The Israelites made *booths* to dwell in, Lev. xxiii. 42, 43. During the feast of tabernacles they dwelt in *booths* of green boughs of trees, Neh. viii. 14, 17.

BOOTY, *prey, spoil*. (1.) What a wild beast catcheth for its provision, Amos iii. 4. (2.) What is taken by conquerors and robbers, ravaging like wild beasts, Job xxiv. 5. Isa. x. 2. (3.) The unjust forcing of men's goods from them is called a *spoil*, Jer. xx. 8. and vi. 7. Of the booty taken from the *Midian-*

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ites, the warriors had the one half, and God a five hundredth part of it; the congregation of Israel had the other half, and the Lord a fiftieth part of it; but this appears to have been no standing law, Num.. xxxi.

BORDER. (1.) The edging or hem, Exod. xxv. 25. Mark vii. 56. (2.) A coast; boundary, Gen. xlix. 13. The *borders of garments* enlarged by the Pharisees, were the fringe worn by the Hebrews, as a memorial of their separation to God's service, and subjection to his law, Matt. xxiii. 5. The church's *borders*, or *hems of gold, with studs of silver*, are her divine ordinances, which being precious, exceedingly beautify and adorn her, Song i. 11.

BORROW. Where our translation reads that the Hebrews *borrowed* things of value from the Egyptians, the Hebrew word signifies merely to *ask*, and doth not imply any promise of returning them. To *borrow* money or goods, without earnestly endeavouring to *pay* in due time, is a token of a covetous and wicked person, Psal. xxxvii. 21; and it is sinful to injure what we have borrowed, Exod. xxii. 14, 15.

BOSOM. (1.) That part of the body which encloses the heart, Exod. iv. 6. (2.) The arms, Ps. cxxix. 7. To have one *in our bosom*, implies tenderness; kindness; secrecy, Gen. xvi. 5. 2 Sam. xii. 8. 1 Kings i. 2. Isa. xl. 11. Christ's being *in the bosom of the Father*, imports his oneness of nature, equality of person, infinite dearness to, and full knowledge of all the secrets of the Father, John i. 13.

BOSSSES, the thickest and strongest parts of a buckler, Job xv. 26.

BOTTLE. Anciently bottles were a kind of leathern bags, generally made of goats' skin, with the hairy side inmost, and finely sewed or pitched together;

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the longer they were worn the worse they grew, especially if hung near a fire, Gen. xxi. 14. Josh. ix. 4. 13. Our Saviour says, "men do not put new wine into *old bottles*, else the bottles break, and the wine runneth out." His apostles were, as it were, *old bottles* before the descent of the Holy Spirit upon them; they were not capable either of comprehending, or of practising all that perfection which Jesus Christ came to teach mankind. The Psalmist, designing to exalt the power of God, says, that he holdeth the waters of the sea, shut up, as it were, in a *bottle*; and, speaking of the passage through the Red sea, he says, in like manner, that he shut up the waters as in a *bottle*. He locked them up, drew them back, bound them up. In another place, he compares himself to a *bottle* exposed to the frost, or, to the smoke; *i. e.* a *bottle* dried, blackened, or shrivelled. When Abraham dismissed Hagar, he gave her and her son bread, and *water in a bottle*, for their journey.

BOUGH, or *Branch* of a tree, see Judges ix. 43. The church of God is often spoken of in Scripture under the figure of a tree. Christ himself says, John xv. 1—5. I am the true vine, and you are the *branches*. We find him spoken of in a very distinguished manner by the prophets, as *the Branch*, and *the Branch of righteousness*, which was to spring out of the root of Jesse, and to be beautiful and glorious.

BOW, a weapon of war, made of horn, wood, steel, or the like; which after being strongly bent by means of a string fastened to its ends, in returning to its natural state throws off an arrow with great force. It is one of the most ancient and general weapons; is found in the most remote and barbarous countries; and is sometimes put for wea-

pons of war in general, Ps. xlv. 6. The *Oriental*s carried their bows in cases, from which they drew them out when they intended to shoot with them, Hab. iii. 9. Probably the Hebrews learned the use of bows from the Philistines, and did not much practise it till the days of David.

To *Bow*; to bend downwards in giving homage, or for weakness or pressure, Gen. xxii. 12. Eccl. xii. 3. Hab. iii. 6. God *bowing his heaven*, or *his ear*, towards men, imports his infinite condescension and regard to them.

BOWELS, the inward parts of the human body, 2 Sam. xx. 10. *Bowels*, when ascribed to God, denote his infinite compassion and tender mercy.

BOX-TREE. It is thought that the word translated "*box-tree*" in Isa. xli. 9, lx. 13. Ezek. xxvii. 6. must mean a much more stately tree than the common box-tree. The Hebrew word implies *flourishing* or *perpetual viridity*.

BOZRAH, the same with Bezer in the wilderness. It belonged to the Reubenites, and stood in a plain about the south-east border of their country, not far from the source of the river Arnon.

Bozrah, called by the Greeks and Romans *Bostra*, stood about 24 Roman miles from Edrei. It is commonly spoken of in the Old Testament, Gen. xxxvi. 33, Isa. xxxiv. 6, lxiii. 1, Amos i. 12, Jer. xlix. 13, 22, as the capital city of Edom; but, since Jeremiah mentions it, (xlviii. 24,) as a city of the Moabites, it is probable that it was taken from the children of Ammon by the Edomites, and afterwards from them by the Moabites, who kept possession of it. In later times it was a bishop's see, and afterwards a strong hold of the Nestorians. Though for the most part in ruins, it is

still the largest place in Hauran or Auranitis.

BRACELET, an ornamental chain of silver, gold, &c. to wear about one's wrist or leg, Gen. xxiv. 30.

BRANCH. See *Bough*.

BRAND, a burning stick, Judg. xv. 5. Joshua the high-priest, and all other saints, are *brands plucked out of the burning*; from the furnace of their natural enmity against himself.

BRASS, a hard, strong and shining metal. The *brass* used in the erection of the tabernacle and temple, may be an emblem of Christ in his strength, purity, and humiliation; and of the outwardly mean, but firm duration of his gospel ordinances, Exod. xxv. xxvii.

BRAVERY, finery of apparel, Isa. iii. 18.

BRAY. (1.) To cry as an ass or thirsty hart, Job vi. 5. Psal. xlii. 1. (1.) To bruise small; torment unto utter extinction, Prov. xxvii. 22.

BREAD, being a principal article of man's food, is put for the whole of it, Gen. iii. 19. The Hebrews baked their bread on the coals, or under the warm ashes, 1 Kings xix. 6. Gen. xviii. 6. To this day, the Arabs, and some other eastern nations, bake their bread between two fires of cow's dung, which roast it very slowly. The crumb is very good, if eaten the same day; but the crust is black, burnt, and tastes of the fuel.

Shew-bread, or bread of faces; that which stood before the Lord, on the golden table, in the inner end of the sanctuary.—Twelve loaves of the flour salted were set on it, it seems, in two rows, every Sabbath, and the stale ones taken away, and eaten by the priests in the holy place.

Jesus Christ is called *bread*; by a believing application of his person and righteousness, are our souls spiritually nourished.

He is the *true bread*, which was typified by the ancient manna, and on which our souls are truly supported and comforted.

BREAK; (1.) To dash a thing to pieces, or sever one part from another, Exod. xxxiv. 13. (2.) To punish, afflict, Job xiii. 25. And to *break with breach on breach*, is to afflict with one sore trouble after another, Job xvi. 14. (3.) To destroy, render useless, Psal. x. 15. (4.) To make void a covenant, or disobey a law, 1 Kings xv. 19. (5.) To take away, Psal. cv. 16. The *breaking of the heart*, denotes great inward grief and trouble. To *break up our fallow ground*, is to study a deep conviction of sin and misery, and care to be reformed by means of God's word. The *breaking of the day*, signifies the first appearance of the morning light. *Breaking of bread*, signifies the giving and receiving of the Lord's Supper.

BREASTPLATE. A part of the high-priest's sacred apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows: in the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulon, Joseph and Benjamin. This was fastened on the high-priest's breast. By the two upper corners, it was fastened to his shoulders; by the two below, it was fastened to the girdle of the ephod: by wearing it, he carried the twelve tribes, as on his heart before God. It is called

the *breastplate of judgment*, as it contained the Urim and Thummim, whereby the Lord directed the Hebrews in difficult cases.

It is also the name of a piece of defensive armour which was worn on the breast, 1 Thess. v. 8.

BREATH, the natural receiving and discharging of the air by our nostrils and mouth, Job ix. 18. Our natural life is called *breath*: by breathing of air it is maintained; and as a puff of air it is easily extinguished, Psal. cxlvi. 4. Vigorous courage, and spiritual life, is called *breath*: it proceeds from the wind of God's Spirit, and renders men active and lively, Ezek. xxxvii. 5.

BRIBE, a present given to a judge, to procure his favour to a cause; or given to a witness, to entice him to swear falsely, Amos v. 12. *Bribery* is a high offence, and is severely punished by the laws of every community. It shows deep corruption in both parties.

BRICK; clay kneaded or formed, and by fire hardened into a kind of stone. With bricks the tower of Babel was built, and some altars to idols, Gen. xi. 3. Isa. lxv. 3. They were much used for building in Egypt, and for paving and lining the sides of their many large canals, &c.

BRIDE, a new married wife. The saints and church are a *bride*; they are betrothed and espoused to Jesus Christ; they are adorned with the wedding garment of his righteousness, and rejoice in him, Rev. xxii. 17. xxi. 9.

BRIDEGROOM, a new married man. Among the Arabs, brides appear with great reverence before their bridegrooms, and often cast themselves down at their feet, Comp. Gen. xxiv. 64, 65. Psal. xlv. 10, 11.

BRIDLE. Instead of it, a cord drawn through the nose,

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was sometimes used for leading and commanding camels, mules, &c. The restraints of God's powerful providence, are called his *bridle and hook*. The *bridle in the jaws of the people causing them to err*, is God's suffering the Assyrians to be directed by their foolish counsels, that they might never finish their intended purpose against Jerusalem, Isa. xxxvii. 29. xxx. 28.

BRIGANDINE, a coat of mail, composed of iron rings to protect from the sword of an enemy, Jer. xlvi. 4. li. 3.

BROTHER. According to the ceremonial law, if an elder brother had left a widow childless, his next youngest brother, if unmarried, was to espouse her; if he refused, the widow was to spit on his face, and loose his shoe; and his family was to be called *the house of him that hath his shoe loosed*.

The scripture uses the word *brother* or *brethren* in a variety of senses. (1.) Some are *proper brethren*, by immediate descent from the same parent or parents, Genesis xlii. 13. (2.) Some are brethren by affinity, kindred, or nation: so Abraham and Lot were brethren; all the Israelites, and even the Edomites, were *brethren*, Deut. xxiii. 7. 19. (3.) By common participation of the human nature; thus all men are *brethren*, 1 Thess. iv. 6. 1 John v. 16.

BUCKLER, *shield, target*. The Hebrews have two words, *magen* and *tzinnah*, for *shield* and *buckler* or *target*; but what was the difference we do not certainly know; as the greatest masters of the Hebrew language plainly confound them. It is certain the *tzinnoth* bucklers or targets, made by Solomon, consisted of 600 shekels of gold; whereas the *maginnoth*, or shields, consisted but of 300, 1 Kings x. 16. Perhaps all the difference might be, that the

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one was larger than the other. The buckler or shield was a piece of defensive armour, wielded by the left hand, to ward off the blows of arrows, sword, or spear, wherever they threatened to strike. The more common materials of the ancient shields, was a roundish board of wood, overlaid with folds of leather; but sometimes they were of gold, brass, or the like.

BUFFET, to beat; harass, 1 Cor. iv. 11. Satan and his agents *buffet* the saints, by strong temptations, atheistical suggestions, and other afflictions of soul or body, 2 Cor. xii. 7.

BUILD, to erect a house, wall, or any thing else, in a similar manner. God's *building of all things*, is his wise and powerful creation of them, in proper connection and order, Heb. iii. 4. His *building up* a person, imports his giving him children, wealth, or prosperity, Job xxii. 23. His *building up* families, cities, and nations, denotes his increasing their number, wealth, honour, and power, 1 Chron. xvii. 10. Psalm lxi. 35. Jer. xviii. 9.

BUL, the eighth month of the Jewish sacred year, and second of their civil. It answers partly to our October, and has 29 days.

BULRUSH, a shrub growing in fens, and easily bowed by the wind. What our translation calls so, is perhaps no other than the paper reeds, of which the Egyptians and Ethiopians made baskets and even boats, Exod. ii. 3. Job viii. 11. Isaiah xviii. 2, and xxv. 7.

BULWARK, a strong fortification erected for the defence of a city, or to promote the taking of one, 2 Chr. xxvi. 15. Deut. xx. 20. The *bulwarks* of the church, are her laws, worship, discipline, and government, together with the perfections, promises, and providences of God,

which secure her salvation and deliverance.

BURDENSOME, grievous, troublesome, 2 Cor. xi. 9.

BURNING-BUSH, wherein the Lord appeared to Moses at the foot of mount Horeb, &c. *Vide* MOSES.

As to the person who appeared in the *bush*, Scripture, in several places, calls him by the name of God, Exod. iii. 2, 6, 13, 14, &c. He calls himself the Lord God, the God of Abraham, Isaac, and Jacob; the God who was to deliver his people from their bondage in Egypt; moreover, Moses, blessing Joseph, says, "Let the blessing of him who dwelt in the *bush* come on the head of Joseph." But, in the places of Exodus which we are examining, instead of *the Lord appeared to him*, the Hebrew and the Septuagint import, *the Angel of the Lord appeared to him*. Stephen, in the Acts, reads it in the same manner; Jerom, Austin, and Gregory the Great, teach the same thing. It was an angel, agent, messenger, who, representing the Lord, spoke in his name. The ancients generally held the Son of God to be the person who appeared in the *bush*.

BURY. The Hebrews were careful to bury even their enemies, 1 Kings xi. 15. Ezekiel xxxix. 14, the troublesome pollution of dead bodies required it. To be *deprived of burial*, or *buried with the burial of an ass*, cast into an unclean place, they reckoned a terrible calamity. Eccl. vi. 3. Jer. xxii. 18, 19. When one died, if his friends were able, he was embalmed, and after a proper time, carried out to his grave on a bier, if poor; or on a stately bed, if rich, and laid in a proper manner, as in a bed, in the *grave*. The dead bodies were arrayed in clothes; but from the resurrection of Lazarus and Christ,

and a variety of other evidence, it appears they were not buried in coffins, as is the manner with us.

There was nothing determined particularly in the law as to the place of *burying the dead*.—There were graves in town and country, by the highways, in gardens, or mountains: those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates that they were dug under the mountains upon which the temple stood: since God says, that in future his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre which Joseph of Arimathea had provided for himself, and wherein he placed our Saviour's body, was in his garden; that of Rachel was adjacent to the highway from Jerusalem to Bethlehem. That of the Maccabees was at Modin, upon an eminence, whence it was visible at a great distance both by sea and land. The kings of Israel had their burying-places in Samaria. Samuel was interred in his own house; Moses, Aaron, Eleazar, and Joshua, were buried in mountains; king Saul, and Deborah, Rebekah's nurse, were buried under the shade of trees. It is affirmed, that the sepulchres of the inhabitants of Jerusalem were in the valley of Kedron. Here likewise was the burying-place for foreigners.

The Jews call what we term a church-yard or cemetery, *the house of the living*, to show their belief of the immortality of the soul, and of the resurrection of the body; and when they come thither bearing a corpse, they address themselves to those who lie there, as if they were still alive, saying, "Blessed be the Lord who hath created you, fed you, brought you up, and at last, in his justice, taken you out

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of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restoreth life. *Burtorf. Synag. Jud. cap. xxxv.* Their respect for sepulchres is so great, that they build synagogues and oratories near those of great men and prophets.

When the Jews come with a funeral to a burying-place, they repeat the blessing directed to the dead, as above mentioned; the body is put down upon the ground; and if it be a person of consideration, a kind of funeral oration and encomium is made over him; then they walk round the grave, reciting a pretty long prayer. It begins with these words, Deut. xxxii. 4: "He is the rock, his work is perfect," &c.; then a little sack full of earth is put under the dead person's head, and the coffin is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his clothes, the dead body is laid down into the grave, with his face towards heaven: and they cry to him, *Go in peace*, or rather, according to the Talmudists, *Go to peace*. The nearest relation first throws earth on the body; after them, all present do the same, with their hands or with shovels. This done, they retire, walking backwards; and before they leave the burying-ground, they pluck bits of grass three times, and cast them behind their backs, saying, "They shall flourish like grass of the earth," Psal. lxxii. 16.

To be *buried with Christ in baptism*, imports our regeneration, and continued mortification of sin, by virtue of fellowship with him in his death, represented, sealed, and applied to us in our baptism, Rom. vi. 4. Col. ii. 12.

BUZ

BUSHEL, a corn measure.—The Roman bushel or modius contained 552 solid inches; which is near eight cubical inches more than an English peck, Matt. v. 15.

BUTLER, one charged with the care of the wine-cellars, in the house of a great man. Pharaoh's *butler* was also his cup-bearer, that filled out his wine to him and his guests, Gen. xi. 1. xli. 9. His office was called *butlership*.

BUTTER. Calmet will have it to be the same with cream, among the eastern nations; but it is plain from Prov. xxx. 33, that it was brought forth by churning; whether in a skin, as is the custom at present among the Moors and Arabs, or otherwise, we know not. It was long before the Greeks knew any thing of butter. The Dutch were the introducers of it into the East Indies. The ancient Romans and modern Spaniards use it as a medicine, not for food. It is far otherwise in the Dutch and British dominions. Buttermilk is held as a delicate drink among the Arabs, Judg. iv. 19. v. 25. *Butter and honey* were so plentiful in Canaan, as to be common provision, Isaiah vii. 15. 22. They are accounted a delicacy at the table of Arabian princes, joined or mingled together, and are by no means appropriated to children. To *wash one's steps with butter*, is to enjoy great and delightful prosperity, Job xxix. 6. Flattering speech is *smoother than butter*: is apparently very soft and agreeable, Psal. iv. 21.

BUZ, the son of Nahor by Milcah, and ancestor of Elihu, the companion of Job, Jer. xxv. 23. 1 Chron. v. 14.

BUZ, son of Abdiel, and father of Jahdo, of the tribe of Judah, 1 Chron. v. 14.

BUZI, the father of Ezekiel the prophet, Ezek. i. 3.

CAB, a measure containing the sixth part of a seah, and eighteenth of an ephah: it contained three pints and one third of our wine measure; or two pints and five-sixths of our corn measure. 2 Kings vi. 25.

CABIN, a small cell in a prison, Jer. xxxvii. 16.

CABUL; (1.) A city on the frontier of the lot of Asher, Josh. xix. 27. (2.) The name that Hiram, king of Tyre, gave to the country which Solomon presented him with, to mark his displeasure with it, 1 Kings ix. 13.

CAIAPHAS, the high-priest of the Jews, who succeeded Simon the son of Camith about *A.D.* 25, and married the daughter of Annas. It is certain he was high-priest that year in which our Saviour suffered. When the priests and Pharisees, heartily vexed at the raising of Lazarus from the dead, consulted whether they should apprehend Jesus or not, and put him to death, Caiaphas upbraided them with their stupidity, and told them, it was necessary Jesus should die for the people, that the whole nation might not perish. Doubtless he meant, that his death was necessary to prevent the Romans destroying their nation; but the Spirit of God, who directed his lips in this sentence, intended to signify, that Jesus's death was necessary for the salvation of the children of God, Jews or Gentiles, John xi. 49, 50.

CAIN, the eldest son of Adam. When his mother Eve bare him, she seems to have imagined him the divine Man, who should destroy the head, the power of the devil. When grown up, he applied himself to cultivate the ground, as his brother Abel did to feeding of flocks. On the Sabbath last day of the week, or at the end of the year, Cain offered

his first-fruits, and Abel the best firstling of his flock. Cain having offered his oblation with an unbelieving and wicked heart, God did not respect it. Cain was angry and sullen when he saw his brother's offering accepted, and his own rejected. God told him that his offering was rejected because of his wickedness. But Cain remained incorrigible, and harboured in his breast deadly malice against his unoffending brother; and, watching his opportunity, fell upon him in the field, and slew him. The series of crimes in which this wicked man's envy involved him, and the dreadful punishment which followed them, will be found in Gen. iv. Of the place and circumstances of his death we have no information. It is said, that he went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

CAINAN, or *Kenan*, the son of Enoch. He was born *A. M.* 325. Seventy years after, he begat Mahalaleel; and died aged 910, Gen. v. 9—14. Luke iii. 37.

CAKE. The cakes of the Jewish offerings were of fine flour, kneaded or fired with oil, Exod. xii. 39. The ten tribes of Israel were *a cake not turned*; while on the one side, they professed the true religion, on the other, they were practical idolaters.

CALAH, an ancient city of Assyria, built soon after the flood, by Ashur, Genesis x. 12. Some suppose this place was built by Nimrod.

CALDRON, a large vessel for boiling in, 1 Sam. ii. 14.

CALEB. 1. The son of Jephunneh, brother of Kenaz, and descendant of Judah. When the spies returned from the search of the promised land, Caleb and Joshua, endued by the Spirit of the Lord, opposed the rest, represented Canaan as a good land,

and rending their clothes for grief, that the congregation, believing the contrary, were on the point of returning to Egypt, earnestly endeavoured to persuade them, that, with the assistance of God, they could easily conquer it. To reward their piety, they alone, of all the twelve spies, survived that day; they only, of all the armed men that came out of Egypt, entered into Canaan.

2. *Caleb*, or *Chelubai*, the son of Hezron, and brother of Jerahmeel.

3. *Caleb*, the son of Hur, and grandson of the former Caleb. His sons were, Shobal, Salma, Hareph.

4. *Caleb*, which is perhaps the same as *Caleb-Ephrath*, a city where it seems Caleb the son of Hezron and Ephrath had dwelt.

CALF, *Golden*, which the Israelites worshipped at the foot of mount Sinai, Exod. xxxii. 4, &c. When the people saw that Moses delayed to come down from the mount, they assembled around Aaron, and said to him, "Up, make us gods which shall go before us." Aaron demanded their ear-rings; which were melted, and cast into the figure of a *calf*. When this was about to be consecrated, Moses, being divinely informed of it, came down from the mount, and calling to all who detested this sin: the sons of Levi armed themselves, and slew of the people, who were utterly unprovided to resist an enemy, about *twenty-three thousand men*: but the Hebrew, Samaritan, Chaldee, LXX. and the greater part of the old Greek and Latin Fathers, instead of 23,000, read 3000.

CALKERS; carpenters, who stop the chinks of ships; masons, who repair the breaches of walls; magistrates, who repair the breaches of order and safety in the state, Ezek. xxvii. 9. 27.

CALNEH, *Calno*, a city built

by Nimrod in the land for Shinar, Gen. x. 10. Isa. x. 9.

CALVARY, or *Golgotha*, which signifies the *place of a skull*, so called, either from its resemblance to the skull of a man's head, or because it was the place where malefactors were beheaded, was a small hill to the west of Jerusalem. Luke xxiii. 33. It was without the walls of the city, agreeably to the law of Moses, Lev. iv.

CAMEL, a four-footed beast without horns. It has no fore-teeth in the upper jaw, and chews the cud. It has six or eight in the lower, broad and standing outward. It has three tusks in its upper jaw, and two in the lower, situate at some distance one from another. Camels are covered with a fine fur, which they cast in the spring. Their neck and legs are long and slender. When they lift up their head, it is very high. Their ears are short, and their feet broad and exceeding sure; their tail is about a foot long; some of them, notwithstanding excessive heat, can live without water four or five, nay, some say, nine or twelve days. They travel little more than two miles in an hour. They are not only used as beasts of burden in the hot and dry countries, but the Turks eat the flesh of young ones, and their milk is much used by the Arabs to prevent the dropsy. They kneel down to receive their burden, or to have it taken off. There are four kinds of camels: (1.) The camel with two hairy bunches on its back, which is principally produced about the east of Persia, and will bear 1300 weight. Of this kind the king of Persia, in 1676, had 7000; of which the Tartars carried off 3000. Before his affliction, Job had 3000, and after it 6000. This is by some falsely called the dromedary. (2.) The camel with one

bunch, is chiefly used in Arabia and the north of Africa. The most handsome of this kind is the dromedary, which is of rounder shape, and has a smaller bunch than the others, is able to carry a far less burden, but is of prodigious swiftness, and said, by the Arabs, to run as far in one day as their best horses will do in three, and so chiefly used for riding, 1 Kings iv. 28. Esth. viii. 10. (3.) The Peruvian camel, whose back is even, and its breast bunchy. (4.) The Pacos, which has no bunch at all.

CAMELION, or *Chameleon*, a kind of lizard, with a long flat tail, and usually of a greenish yellow colour. On each of its four feet it has five toes, two or three of which adhere together. Its snout is long; it has two small openings for nostrils: its eyes move much, and often with a contrary motion: it has no neck: its back is sharp, and its skin grained like shagreen. It can hang to the branches of trees, by its feet or tail. To catch flies, it can dart its tongue to the length of its whole body, and just contract it again. Some camelions in Egypt, the tail included, are a foot long; but those in Arabia are not much above the half. A camelion does not feed on air, as some have asserted, but it undergoes some changes of colour under certain circumstances. Lev. xi. 30.

CAMP, the lodgment of an army in the open air, 1 Sam. iv. 7. Nothing could be more exactly regulated than the camp of the Hebrews in the desert. The tabernacle was placed in the midst of it. Moses, Aaron, and their families, had their tents on the east of it. On the south pitched the Kohathites: on the west, the Gershonites: on the north, the Merarites. Thus it was encompassed by the Levites, which did the service

thereof. Before the tabernacle, on the east side thereof, was the camp of Judah, Issachar, and Zebulun, containing 186,400 men fit for war; on the south, the camp of Reuben, Simeon, and Gad, containing 151,400; on the west, the camp of Ephraim, Manasseh, and Benjamin, containing 108,100; on the north was the camp of Dan, Asher, and Naphtali, containing 157,600. The camps of the Greeks, but especially of the Romans, were pretty similar to that of the Hebrews. When the Israelites marched, they had a triple warning by the silver trumpets; one, to pack up their baggage; a second, to assemble to their standard; and a third, to begin their march. The camp of Judah marched first; the tabernacle was then taken down; and the Gershonites and Merarites, laying the boards on wagons, followed. Upon a second alarm, the camp of Reuben marched; the Kohathites followed, with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim, Psal. lxxx. 1, 2.; and that of Dan brought up the rear, Numb. i. ii. iv. x.

CAMPHIRE, or *camphor*, is a drug useful in medicine, which is extracted from a tree of the same name in the East, which sometimes grows to a very large size. The camphor of Java is coarse; that of Borneo, Sumatra, Ceylon, and China, much finer, Song of Sol. iv. 13.

CAN; to be able, in respect of knowledge, authority, or strength, to do a thing, Gen. xli. 38.

CANA. See *Kanah*.

CANAAN, the youngest son of Ham. Noah denounced a curse of the basest servitude against Canaan. It is certain the Lord is righteous in all his ways: it is certain that parents are punished in the misery of their

posterity; and from the subsequent history, it will appear how the Canaanites were terribly enslaved by the posterity of Shem and Japheth, according to the tenor of that curse. It is probable that Canaan lived and died in, as well as gave name to the land of promise. His posterity were numerous: the Sidonians, Tyrians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites, Perizzites, and another tribe that were called Canaanites, though we know not how they had this name more than the rest descended from him. Seven of these tribes peopled Canaan; their situation will be seen under their respective articles; the other tribes peopled Phenicia and part of Syria. According to the then custom, they were divided into a vast number of kingdoms: scarce a town or city of note but had its sovereign. As Moses subdued two, Joshua thirty-one, and Adonibezek seventy, it is plain that sometimes these Canaanites were formed into above a hundred kingdoms. They were generally very wicked, given to the vilest idolatry: but we hope Melchisedeck's kingdom adhered to the true religion: it is certain he did so himself. Five of their kingdoms on the south-east, Sodom, Gomorrah, Admah, Zeboim, and Zoar, appear to have introduced practices of the vilest kind. Chedorlaomer, king of Elam, rendered them his tributaries, about *A.M.* 2078. After twelve years' servitude, they rebelled. In *A.M.* 2092, he and his allies invaded Canaan, reduced the revolted kingdoms, and brought them and the places adjacent to the brink of destruction. By Abraham's means they recovered this disaster. The people of Sodom, Gomorrah, Admah, and Zeboim, had scarce lived sixteen years more in affluence and hor-

rible guilt, when God, by fire and brimstone from heaven, consumed their country, and turned it into a standing lake. For the sake of Lot, Zoar was preserved from a similar ruin, *Gen. ix. 25. x. 6. 15—19. xiv. xviii. xix. Ezek. xvi. 49, 50.*

About *A. M.* 2514, the Canaanites on the south frontiers of Canaan, assisted by the Amalekites, gave the rebellious Hebrews a terrible defeat at Hormah. About 38 years after, Arad harassed them, but paid dear for his labour, the Hebrews utterly destroying his kingdom. The Canaanitish kingdoms of Sihon and Og, on the east of Jordan, were in a flourishing condition; but on their refusal to give Israel a passage, were utterly destroyed by Moses. On the west of Jordan, Joshua conquered 31 kingdoms, viz. Jericho, Jerusalem, Hebron, Jarmuth, Lachish, Eg-lon, Gezer, Debir, Geder, Hormah, Arad, Libnah, Addullam, Makkedah, Bethel, Tappuah, Hephher, Aphek, Lasharon, Madon, Hazor, Shimron-meron, Achshaph, Taanach, Megiddo, Kedesh, Jokneam, Dor, Gilgal, Tirzah; and the state of the Gibeonites submitted. The territories of these kingdoms, and of others, were divided to the tribes of Israel. After Joshua's death, the tribes of Judah and Simeon entirely expelled or reduced the Canaanites, who were left in their cantons. The tribes of Ephraim, and Manasseh too, expelled part of them that were in their lot. In most of the cantons of the other tribes, the Canaanites kept possession of several principal cities, where they at once tempted the Hebrews to idolatry, and often harassed them. After hard struggling, several of the tribes reduced them to a state of subjection. But, on the north parts of the promised land, the residue of the Canaanites formed themselves into the

very powerful kingdom of Hazor; and about *A. M.* 2720, under King Jabin, reduced the Hebrews to a twenty years' servitude. Deborah and Barak gave such an overthrow to this state, that we hear no more of it. About 240 years after, David almost finished the conquest of the Canaanites, and took from them Jebus, or Jerusalem, one of their strongest places. Pharaoh, king of Egypt, reduced the Canaanites of Gezer, and gave it to Solomon, his son-in-law. Above 153,300 Canaanites were employed in the servile work of building Solomon's temple: and on all of that race he laid a heavy tribute: nor ever after do that people seem to have had any freedom among the Israelites, though we find remains of them after the captivity.

The Gergashites, and perhaps other Canaanites, fled from the sword of Joshua, and retired to the north of Africa, near Carthage. Vast numbers followed them from Tyre, &c. in after-times. There they, for some ages, made a flourishing appearance; but for almost 2000 years past, the country has been made a scene of the most horrid slavery by the Romans, Vandals, Saracens, and Turks. Nor have the Canaanites of Tyre, Zidon, and other places in Phenicia, who planted themselves in the Mediterranean isles, escaped a similar fate. Such Canaanites, Hivites, or others, who escaped the sword of King David, and fled to Bœotia, on the south of Europe, were pursued by the curse of servitude.

Canaan was the name of the country where Canaan and his posterity dwelt. It is about 200, or rather 160 miles in length, from Dan on the north, to Beersheba on the south, and from east to west about 80: and so comprehended in all, about 9,231,000 acres of ground; of which each

of the 601,730 Hebrew warriors who conquered it, might have about 12 acres allotted him for his share. It lies in the 32d, 33d, and 34th degrees of north latitude, and in the 36th and 37th of east longitude, from London. It has the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia the Desert, and the land of the Ammonites, Moabites, and Midianites, on the east; the land of Edom, and wilderness of Paran, on the south; and Egypt on the south-west. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in *possession*: but if we take in the whole extent of territory promised to them in *dominion*, from the river Euphrates on the north-east, to the river Nile, on the south-west, Gen. xv. 18—21. Numb. xxxiv. 31. it comprehended all those countries which David reduced, Syria, Ammon, Moab, Edom, &c.: and in this sense, it may be readily granted to the learned Dr. Shaw, that its south borders were the gulfs of the Red sea; and that it comprehended the land of Goshen in Egypt. Whatever the land of Canaan, properly so called, be now, when it lies under a curse, and lies almost wholly uncultivated, it was anciently a most beautiful and fertile country. The Jordan running southward through it, an forming the lakes of Merom and Tiberias, and a multitude of brooks and rivulets crossing the country on both sides of the Jordan; and a multitude of valleys and hills pleasantly diversified the form thereof. The rich pastures produced prodigious quantities of milk and honey. The arable grounds, which, according to Hecateus, amounted to about 3,000,000 of acres, produced the richest crops. The mines of the mountains produced plenty of iron and brass. When God, by

seasonable warmth and rains, concurred with the laborious improvers of this soil, it is abundantly credible, how it supported the numerous millions that dwelt therein, Deut. xi. 11. vi. 10. viii. 7, 8, 9.

CANDACE, a queen of Ethiopia, probably that southward of Egypt. It is said, that by the preaching of her *eunuch*, she was converted to the Christian faith, Acts viii. 27.

CANDLE. God's searching Jerusalem *with candles*, imports his perfect knowledge of their conduct; his punishing their secret sins; and his searching their conscience by convictions and awakening providences, Zeph. i. 12.

CANDLESTICK. That of the Mosaic sanctuary consisted of a talent of hammered gold, beaten out into seven branches, adorned with knops and flowers. Exod. xxxvii. It stood on the south side of the golden altar of incense, and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon's temple being much larger, ten candlesticks were made for the illumination thereof. The figure of the sacred candlesticks is still to be seen at Rome, on the triumphal arch of Titus.

CANKER, or *gangrene*, a terrible disease, which inflames and mortifies the flesh upon which it seizes; spreads swiftly; endangers the whole body; and can scarce be healed, without cutting off the infected part.

CANKER-WORM: we generally understand by it, a creeping insect, which devours the fruits of the earth; but it is plain, from Nah. iii. 15, 16, that the *yelek* is a flying insect, and so must be a kind of locust, probably the same with the cockchaffer.

CANNEH. See *Calneh*.

CAPERNAUM, a principal city of Galilee. It was not probably built till after the Babylonish captivity; stood on the western shore of the sea of Tiberias, in the border of Zebulun and Naphtali. It received its name from a clear fountain hard by. Here Christ resided and taught, Matt. iv. 13. Mark ii. 1.

CAPHTOR, an island or country. Calnet contends, that Caphtor was the isle of Crete. It is certain, Caphtor is called an island, Jer. xlvii. 4. Deut. ii. 23.

CAPHTORIM, descendants of *Caphtor*, one of the sons of Mizraim. From a comparison of the testimonies of *Scripture*, it is very probable that the Caphtorim were the same people originally as the Philistines; and the same who are called Cherethites, Gen. x. 14. Jer. xlvii. 4. Zeph. ii. 5. Amos ix. 7. 1 Sam. xxx.

CAPPADOCIA, a country having the Euxine sea on the north, Armenia the greater on the south, Galatia and Pamphylia on the west, and Cilicia on the east. Probably this country was peopled by the descendants of Togarmah. It was famous for horses and flocks; and traded with the Tyrians in horses and mules, Ezek. xxvii. 14. Cappadocia was probably a province of the kingdom of Lydia. According to Herodotus, it next passed to the Medes, and then to the Persians, whose worship the inhabitants embraced, and afterwards added to it part of the idolatry of the Greeks. Christianity flourished considerably here, and it produced a number of famous bishops who laboured in the work of the Lord. We can trace the history of Christianity in this country till the ninth century, nor is it yet altogether abolished.

CAPTAIN, an officer of a troop or army, Deut. i. 15. A

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king, prince, or head of a family, or tribe, is called a *captain*. In due order, his inferiors are marshalled under him, and may be led forth to war by him, Num. ii. 3. Christ is the *Captain of our salvation*. To purchase our salvation, with what wisdom and courage he attacked and conquered sin, Satan, and the world!

CAPTIVITY. God generally punished the sins and infidelities of the Jews by *captivities* or *servitudes*. Six *captivities* are reckoned during the government by judges. But the greatest and most remarkable *captivities* of the Hebrews, were those of Israel and Judah, under their regal government.

Princes of the Captivity.—Since the destruction of the temple by the Romans, the Hebrews affirm, that they have always had, both in the East and West, their heads or princes, called *princes of the captivity*.

CARBUNCLE, a very elegant jewel, of a deep red, mingled with scarlet; second in value to the diamond, and of equal hardness with the sapphire. It is generally of an angular form. It is ordinarily about a quarter of an inch in length, and a sixth part of one in breadth. But the king of Ceylon in the East Indies, where the finest carbuncles are found, hath one about four inches broad, and three thick, of the brightness of fire. Carbuncles bear the fire without the least alteration; but when they are held up against the sun, they lose their beautiful tinge, and become like a burning charcoal. They are very rare, found only in the East Indies; but it seems the Tyrian king had his robes set thick with these sparkling *stones of fire*, Ezek. xxviii. 13. The *carbuncle* was worn in the high-priest's breast-plate.

CARCHEMISH, a city on the banks of the Euphrates, and pro-

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bably the same with *Circesium*, on the east side of that river, 2 Chron. xxxv. 20. It was taken by Pharaoh Necho, and then by Nebuchadnezzar. 2 Kings xxiii. 29. Jer. xlvi. 2. 2 Chron. xxxv. 20. Josephus Antiq. B. x. c. 6. It was called by the Romans, *Circesium*, and is now known as *Kirkisia*. It stood at the spot where the Chebar falls into the Euphrates.

CARMEL, a city situate in a mountain of the same name, in the south part of the inheritance of Judah, about ten miles south-east of Hebron. 1 Kings xviii. Here were the possessions of Nabal, the husband of Abigail, to whom David made application for provisions. 1 Sam xxv. 2, &c. Abigail, whom David married after Nabal's death, is called (1 Sam. xxvii. 3,) a *Carmelitess*.

CARNAL. The ceremonial ordinances were *carnal*; they related immediately to the bodies of men and beasts, Heb. vii. 16. ix. 10. Wicked men are *carnal* and *carnally minded*; are under the dominion of sinful lusts; and habitually think of, desire after, and delight in, sinful pleasures and enjoyments, Romans viii. 6, 7.

CASEMENT, a window, or the gate of it, Prov. vii. 6.

CASIPHIA. To this place Ezra, when he came from Babylon to Judea, sent for some priests to attend him. It seems to have been near Babylon, Ezra viii. 17.

CASSIA, a kind of the decandria monogynia class of plants. Its flower is composed of five petals, arranged in a circular form. The pistil, which arises from the midst of these, is a pod, sometimes roundish, and sometimes flatted, and having a variety of cells, wherein are lodged a vast many seeds.—Tournefort mentions ten kinds of cassia, five of them of a stink-

ing smell. It grows in various places of the east, as well as in America. Exod. xxx. 24.

CAST. To *cast* metal, is to melt and mould it into a particular shape, Exod. xxv. 12. To *cast off*; *cast away*; is to give up with; disdainfully or wrathfully reject, Judg. xv. 17. Ezek. xviii. 31. Rom. xi. 15. God *casts on men*, and spares not, when he terribly punishes them, Job xxvii. 22. God's *casting sin* behind his back, or into the depths of the sea, imports his complete forgiveness of it, and his determined purpose never to punish us for it, Isa. xxxviii. 17. Mic. vii. 19. To *cast out*, is to reject, Matt. vii. 12. John xv. 6; to excommunicate from the church, John ix. 35.

CASTOR and **POLLUX**, were reckoned the sons of Jupiter: they were heroes who cleared the sea of pirates: and hence were worshipped by sailors and others, after their death. The fiery exhalations which sometimes appear at sea, they took for them; and if but one appeared at once, they thought the voyage was to be unlucky. Their images were the sign of the ship in which Paul sailed to Rome, Acts xxviii. 11.

CATERPILLARS, soft or rough insects, that prey upon and consume the leaves and fruits of trees, herbs, flowers, and grass.

CATHOLIC. This term is Greek; signifying *universal*, or *general*. The church of Christ is called *catholic*, because it extends throughout the world, and during all time. We call some truths *catholic*, because they are generally received, and are of general influence: so the *catholic*, i. e. the general, church.

Catholic, *general*, or *canonical*, *Epistles*. They are seven in number viz. one of *James*, two of *Peter*, three of *John*, and one of *Jude*. They are called

catholic, because directed to Christian converts generally, and not to any particular church. There is some difference in the order wherein these epistles stand in our Bibles, from that wherein they stood among the Greeks. Among the ancients, some received all the seven; others three only, and rejected the second of Peter; the second and third of John; and Jude. The principal design of these epistles is to warn the reader against the heresies of the times, and to establish Christian converts, against efforts made to seduce them to Judaism, or to a mixture of legal notions with Christianity, or of idolatrous principles and practices with the gospel: such, having former influence, and deep antiquity, and general reception to plead in their favour, were very prevalent among many professors in countries recently converted.

CATTLE often comprehends all four-footed beasts; and sometimes only those of the more tame kinds, as horses, camels, asses, oxen, sheep, goats, deer, Gen. i. 25. xxx. 43.

CAVE, a hole of the earth, chiefly in rocks, for men to lodge in. Caves were pretty common in Canaan and the countries about. Strabo says, there were caves in Arabia sufficient to hold 4000 men.—Vansleb mentions one in Egypt sufficient to draw up 1000 horsemen in.

CAUL; (1.) The midriff or net-work that covers the heart of some animals, Exod. xxix. 13. (2.) a covering of net-work for women's heads, Isa. iii. 18.

CEDAR-TREE. Linnæus classes it among the junipers. Cedars spread their roots and branches exceedingly; they grow very high, and have a large and delightful shade: their leaves are like those of rosemary, and continue always green: their

top is large; but in time of snow, is contracted into the form of a cone, that it may receive no more load than it may be able to bear. The stump or stock is sometimes about 35 or 40 feet round. Its wood is of a beautiful brownish colour, hath a fragrant smell, and fine grain: and being bitter and distasteful to worms, is so incorruptible, that part of it was found fresh in the temple of Utica in Barbary, about 2000 years old. It distils a useful gum; and its sap is said to preserve dead bodies from corruption. Lebanon once abounded with cedars: a great many of them were cut down to build the temple, and a variety of other structures in Canaan, Phenicia, and Syria.

M. Billardiere says of the cedars of mount Lebanon, which he visited in 1789, that only seven of them were left. The largest of these is 80 or 90 feet high, and the trunks from 8 to 9 feet in diameter. The Maronites celebrate an annual festival under them, which is called the "feast of cedars." See more concerning the cedar, and a print of it, in Nevin's Biblical Antiquities, American S. S. Union edition, vol. i. p. 29.

CEDRON. See *Kidron*.

CEIL. See *Ciel*.

CENCHREA. The port of the ancient city of Corinth, whence Paul sailed from Ephesus; and where, on account of a vow, he shaved his head, Acts xviii. 18.

CENSER, a golden vessel, perhaps somewhat of the form of a cup, with or without a handle. Therewith the priest carried fire and incense, to burn before the Lord in the sanctuary or oracle.

CENTURION, a Roman officer who commanded a hundred soldiers. Acts x. He is called in the Old Testament *chief of a hundred men*.

CEPHAS. See *Peter*.

CESAR, the emperor of Rome; such as Augustus, Tiberius, Claudius, Nero, &c. Luke ii. 1.

CESAREA, anciently called Strato's Tower, was built by Herod the Great, in honour of Augustus, and called by his name. This city stood on the shore of the Mediterranean sea, about 75 miles north-west of Jerusalem. Cesarea was adorned with many splendid edifices, but was most distinguished by a very capacious and excellent artificial harbour, constructed by Herod the Great, by the erection of a semi-circular mole, which was formed of immense blocks, brought from a distance, and sunk 20 fathoms in the sea. By this means the port was so completely protected, that a fleet could ride there in perfect safety in all weathers. Here resided Cornelius, the centurion, the first convert to Christianity from among the Gentiles, Acts x. xi. Here Paul was a prisoner for several years; and here he pleaded his cause, first before Felix, and afterwards Agrippa, Acts xxiv. xxvi. Here Herod Agrippa was smitten by an angel, for his vain-glory, Acts xii. 23. But at this time the site of this celebrated city is a perfect desolation; not a human being is to be found resident near the spot.

CESAREA-PHILIPPI. See *Dan*.

CEREMONIES, the external modes of religious service. They are not *religion*, but are designed to secure order and decency in the discharge of religious duties.

CHAIN. With chains idols were fixed in their shrines, Isa. xl. 19; or criminals in their prison, or servitude, Jer. lii. 11.—Chains of gold were worn as ornaments of the neck, Genesis xli. 42.

CHALCEDONY, a precious stone, of a misty grey colour clouded with blue, yellow, or

purple. It much resembles the common agate. The best sort is that which hath a pale cast in blue. It was the third foundation in the new Jerusalem, Rev. xxi. 19.

CHALDEA, a country in Asia. When largely taken, it comprehended also Babylonia, and had the river Tigris on the east side, Mesopotamia on the north, and Arabia the Desert on the west, the Persian gulf and part of Arabia Felix on the south. The soil was very fertile; but had little rain, sometimes scarce any for eight months: nor is there much need for it, as the Tigris and Euphrates yearly water it; and the inhabitants, by painful toil, supply what is wanting. Its ancient name was *Shinar*, because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world.

The Chaldeans, or *Chasdim*, seem to have been partly descended from Arphaxad the son of Shem, and partly from Chesed the son of Nehor. It appears, both from Herodotus and scripture, that the Chaldeans were, for some ages, given to robbery, in the manner of the Arabs. Three bands of them carried off Job's camels, Job i. 17. The Assyrians, under Pul, seem to have reduced them to order, and formed them into the kingdom of Babylon, for Nabonasser his younger son, Isa. xxiii. 13. The Chaldeans, so called in a strict sense, were a society of pretenders to learning, priests, philosophers, astronomers, astrologers, soothsayers, who, it is said, dwelt in a region by themselves, and the rest of the people were called Babylonians, Dan. ii. 2. 4.

CHAMBER, an apartment of a house. Some were *inner chambers*, to which one had to go through part of the house, and were more secret, 1 Kings xx. 30. xxii. 25. Some were *upper*

chambers, or garrets, where it seems they laid their dead; and where the Jews sometimes had idolatrous altars; and where the Christians, in the apostolic age, had often their meetings for worship, Acts ix. 37. xx. 8. i. 13. 2 Kings xxiii. 12. Some were for beds; others for entertaining guests, at the three solemn feasts, or other occasions, Mat. ix. 15. 2 Kings vi. 12. Isa. xxvi. 20.

An *upper chamber*, just over the porch in the front part of the building, was generally, among the Jews, set apart to lodge strangers, 1 Kings xvii. 19. When the house had only one story, this room seems to have been raised above it, to the height of a second, with a door opening out upon the roof. 2 Kings iv. 10. When fire was used, the smoke had no chimney to carry it away; it went out by a hole in the wall, though it is called a chimney in one place. Hosea xiii. 3.

CHAMBERING, immodest behaviour, Rom. xiii. 13.

CHAMBERLAIN; (1.) A keeper of the king's bed chamber, or a steward, Esth. i. 10.—(2.) City treasurer, Rom. xvi. 23.

CHAMOIS, a kind of goat; at least, its erect and hooked horns, of the length of six or seven inches, refer it to that class, though the rest of its figure comes nearer to the deer kind. Its whole body is covered with a deep fur, waved and somewhat curled about the ears. Of this animal's skin, the true chamois leather is made. But whether this be the *Zomer*, declared unclean by the Hebrew law, we cannot determine. Dr. Shaw thinks it is rather the *Yerassa*, or *Camelopardalis*. Deuteronomy xiv. 5.

CHAMPAIGN, a plain open country, Deut. xi. 30.

CHAMPION, a strong and noted fighter, 1 Sam. xvii. 51.

CHANCELLOR, the presi-

dent of the council for the king's affairs, Ezra iv. 8, 9, 17.

CHANT, to sing merrily, Amos vi. 5.

CHAPEL, a house for public worship. Bethel is called the king's *chapel*, because there the kings of Israel worshipped the golden calf, Amos vii. 13.

CHAPITERS, ornaments on the top of pillars, walls, and the like, somewhat resembling a human head.

CHAPT, rent with drought, Jer. xiv. 4.

CHARGE; (1.) To command solemnly, Ex. i. 22. Gen. xxviii. 1. (2.) To exhort earnestly, 1 Thess. ii. 11. (3.) To put an office or business on one; and so to have the *charge* of any thing, is to have the care and management thereof committed to him.

CHARGEABLE, costly, expensive, 2 Sam. xiii. 25.

CHARGER, a vessel for holding provisions at table, Numb. vii. 13.

CHARIOTS; (1.) Light coaches to ride journies in, Gen. xlv. 29. (2.) A sort of coaches for warriors to fight from, and to break the ranks of the enemy, 1 Kings xxii. 31. *Chariots of iron*, were such as had iron scythes fixed to their sides, that when furiously driven they might mow down whoever stood in the way.

God's *chariots*, are angels, providences, and clouds, in the agency and motion of which he displays his greatness and power, opposes and conquers his foes, and supports and protects his people, Psal. lxxviii. 17. Hab. iii. 8. Isa. lxvi. 15. Christ's *chariot of the wood of Lebanon*, whose bottom is of gold, its pillars of silver, its covering of purple, and its midst paved with love, is that by which he marks his glory, conquers his enemies, or carries his people to heaven.

CHARITY. See *Love*.

CHARM. See *Divine*.

To be *charmed*, is to be affected with charms or spells, Jer. viii. 17.

CHASE, to follow hard after one with an intent to destroy, Deut. i. 44. To *chase out*; *chase from*; *chase away*; is angrily to drive, Job xviii. 18. Prov. xix. 26.

CHASTE; (1.) Pure, Tit. ii. 5. (2.) Freed from the reigning power of worldly love and sinful corruptions, 2 Cor. xi. 2.

CHASTEN, *chastise*, *correct*; (1.) To strike or afflict one for his advantage and instruction. And to refuse or despise *chastisement* or correction, is to undervalue it, and be no way reformed by it, Jer. ii. 30. v. 3. vii. 28. Heb. xii. 5.

CHEBAR, a river in Chaldea, where Ezekiel saw sundry of his visions, Ezek. i. 1.

CHECKER-WORK, that in which the images of flowers, sprigs, leaves, and fruits are curiously wrought together, 1 Kings vii. 17.

CHEDORLAOMER, king of Elam, about *A. M.* 2978, subdued the kingdoms of Sodom, Gomorrah, Admah, Zeboim, and Zoar. After they had served him twelve years, they rebelled. In the 14th, he resolved to reduce them. Assisted by Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of Gogim, or *nations*, he marched against them. Chedorlaomer and his allies, after ravaging the country, and carrying off a number of captives, and a great booty, directed their march northward, intending to return home by the south-east of Syria. But, informed that Lot his nephew and family, were among the captives, Abraham, with a handful of servants, and a few Canaanitish allies, pursued the conquerors, overtook them at Dan, and routed them; then pursued them to Hobah, a little to the north of Damascus, and retook their captives and booty. Gen. xiv. 1.

The CHEEK, in the human

face, is the special residence of comeliness and blushing. And to *smite on the cheek*, or *pull off its hair*, implied at once cruelty and contempt, 1 Kings xxvii. 24. Mic. v. 1. Nobody was allowed to touch it, except for the purpose of respectfully and affectionately kissing it, as intimate friends were accustomed to do when they met.

CHEESE, among the Orientals, was little else than pressed curds, formed, it would seem, in the shape of a small sugar-loaf, and yet is reckoned a delicate dish, 2 Sam. xvii. 29. Job x. 10. 1 Sam. xvii. 18. In Barbary they press it in rush baskets or vats.

CHEMARIM, *the black ones*, are by some thought the images of Chamar, Isis, or the moon; perhaps rather the priests that were worshippers of the fire are meant, whose clothes, and often their faces, were black. Or why might not the *Chemarim* be the agents that officiated as priests in the burning of children to Moloch?

CHEMOSH. See *Baal-peor*.

CHERETHIM, *Cherethites*; (1.) The Philistines, or a particular tribe of them. See *Caphtor*, Zeph. ii. 5. Ezek. xxv. 16. (2.) David's life-guard were called *Cherethites* and *Pelethites*.

CHERISH, to give one cordials, warmth, ease, and comfort, 1 Thess. ii. 7.

CHERITH, the river of which Elijah drank while he was nourished by ravens, 1 Kings xvii. 3, 4.

CHERUB, *Cherubim*. Angels are so called, because they often appeared as young men, mighty in power and knowledge, Psal. xviii. 10. Cherubim, or angels, with an appearance of a flaming sword, were placed at the east or entrance of the garden of Eden, after Adam's expulsion, to hinder his return: or God dwelt in the cherubims with a flaming sword, Gen. iii. 24. The cherubim, or winged figures that

covered the sacred ark in the holy of holies, and those painted on the walls or hangings of the sanctuary, who seem each to have had the four faces of a man, a lion, an ox, and an eagle, might represent angels and ministers, who, with great activity, wisdom, boldness, patience, and knowledge, view and admire the work of our redemption, and are employed in ministering to the church and people of God, Exod. xxv. 18. xxvi. 1. The cherubim that attended the wheels, or mingled with the palm-trees, in Ezekiel's visions, may denote either angels or ministers, as subservient to the operations of providence, and joined with and ministering to the saints, Ezek. i. 10. xli. 18. God's *riding on cherubims*, imports his majestic use of angels in the dispensations of providence, Psal. xviii. 10. His *dwelling between the cherubims*, imports his peculiar presence in the Jewish holy of holies; and chiefly his peculiar satisfaction and pleasure in our Mediator, and his law-magnifying righteousness, and his readiness to be found of such as seek him, in him, Psal. lxxx. 1. The King of Tyre is called a *covering cherub*; he afforded his subjects an agreeable and glorious protection, while his fine apparel made him shine as an angel, or glitter as the golden cherubims over the ark, Ezek. xxviii. 14.

CHESALON is thought to be the same as Jearim, Josh. xv. 10.

CHESNUT-TREE. Supposed to be the same with the plane-tree, Gen. xxx. 31. Ex. xxxi. 5.

CHIDON and *Nochon* signify *destruction*.

CHIEN; (1.) The principal person of a family, congregation, or tribe, &c. Num. iii. 30. Deut. i. 15. 1 Sam. xiv. 38. 2 Sam v. 8. 2 Cor. xi. 5. (2.) The best or most valuable, 1 Sam. xv. 21. (3.) The highest; most honourable, Matt. xxiii. 6.

CHILD, *son, daughter*. Child denotes, (1.) A son or a daughter, young in age, 1 Sam. i. 22. (2.) One weak as a child in knowledge and prudence, Isa. x. 19. iii. 4. 12. 1 Cor. xiii. 11. (3.) One young or weak in grace, 1 John ii. 13. (4.) Persons unfixed in their principles, Eph. iv. 14. (5.) It is sometimes used to express our affection to persons. To become as a *little child*, or be as a *weaned child*, is to be humble, teachable, void of malice and envy.

Children, or *sons*. (1.) Not only signify a man's immediate family, but his remotest descendants, Isa. xix. 11. So the Jews are called children of Israel; the Edomites, of Esau; the Ammonites and Moabites, of Lot, &c. 2 Kings xvii. 8. Psal. lxxxiii. 8. Mephibosheth is called the son of Saul, though but his grandson, 2 Sam. xix. 24. And often descendants are called by the name of their progenitors. Believers are commonly called children of God, by virtue of their adoption into this spiritual family. Rom. viii. 14. Gal. iii. 26. The descendants of Jacob, Edom, Moab, Ammon, &c. are called by their name. Eli called Samuel his son; Obed is called Naomi's; Timothy, Paul's; Benhadad, Elisha's; the apostles, Christ's; those to whom they wrote, the apostles', 1 Sam. iii. 6. Ruth iv. 17. 1 Tim. i. 18. 2 Kings viii. 9. John xxi. 5. Gal. iv. 19, &c.

CHIMHAM, the son of Barzillai, the Gileadite.

CHIOS, an island in the Archipelago, or north-east part of the Mediterranean sea. It is now called Scio. This place was destroyed by the Turks in 1822, before which event, it was esteemed the modern Athens.

CHISLEU, the ninth month of the sacred year of the Jews, and third of their civil. It consists of 30 days, and answers to part of November and December.

CHITTIM, *Kittim*: the son of Javan, and grandson of Japheth, Gen. x. 4. Chittim, by some is taken for Cyprus; by others for Macedonia; and by some very learned men, for Italy: but the more probable opinion is, that it refers to all the islands and coasts of the Mediterranean; for, in different places of *Scripture*, where the word is used, it manifestly signifies different countries; but all of them are included in this general signification. Isa. xxiii. 1—12. Num. xxiv. 24. Dan. xi. 30. Ezek. xxvii. 6. Jeremiah, ii. 10, reproaching the Israelites with inconstancy in religion, says, "Pass over to the isles of *Chittim*. The prophet speaks of the isles of *Chittim*, of the country of Macedonia, under the name of an island, after the manner of the Hebrews, who give this name to peninsulas and maritime countries.

[I do not see sufficient reason for restraining the word *Chittim* to Macedonia, which was not particularly a maritime country: why not include all Greece? at least the islands of the Archipelago, and perhaps up the Bosphorus, from whence vessels might navigate to Tyre, as they do now to Egypt, &c. The Greek colonies, scattered about the Mediterranean, might also be included, consequently, Sicily, Sardinia, and much of Italy. Our translation is thus: "*Howl, ye ships of Tarshish, for it (Tyre) is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them.*"]

CHIUN; either, (1.) An idol, the same with Remphan, if not also with Moloch; or Moloch represented the sun, and Chiun the moon. Or, (2.) A pedestal whereon images were placed, to render them more conspicuous, Amos v. 26.

CHLOE, a noted Christian

woman at Corinth; perhaps a widow, as she is represented as head of her family, from some of which Paul received his information of the divisions at Corinth, 1 Cor. i. 11.

CHOLER, great anger, Dan. viii. 7.

CHORAZIN, a town in Galilee, near Capernaum, not far from Bethsaida, Matth. xi. 21.

CHRIST JESUS, the Lord and Saviour of mankind. He is called *Christ*, or *Messiah*, because he is anointed, sent, and furnished by God, to execute his Mediatorial office; and called *Jesus*, because by his righteousness, power, and Spirit, he is qualified to save, to the uttermost, them that come unto God through him, and appointed of God for that end, and freely given in the offer of the gospel, Isa. lxi. 1, 2, 3. Matth. i. 21.

That he is the eternal Son of God, and equal with the adorable Father, there is evidence enough from the Holy Scriptures. Of this evidence, the leading points and principal references are all that can be given.

It may be observed that the same characteristics which belong to God only, and are forbidden by him to be applied to any other, are ascribed in Scripture, and often in the words of God himself, to the Son, Jesus Christ. And in the *first* place, the names and titles by which God is distinguished are applied to Christ in the same unqualified manner in which they are applied to *Jehovah*. Christ came, who is over all, God blessed for ever, Rom. ix. 5. Even in his Son, Jesus Christ; this is the true God, and eternal life, 1 John v. 20. I am—the first and the last, Rev. i. 11. Compare Isa. vi. 1—10. with John xii. 41. And, *secondly*, the peculiar attributes of God are ascribed to Christ in the same unqualified manner.—*Eternity*. In the beginning was the

Word, John i. 1. I am—the *beginning* and the end, Rev. xxii. 13.—*Omniscience*. I am He which searcheth the reins and the hearts, Rev. ii. 23. Compare 1 Kings viii. 39. See also John viii. 58.—*Omnipotence*. He is able to subdue all things unto himself, Phil. iii. 21.—*Omnipresence*. Where two or three are gathered together in my name, there am I in the midst of them, Matth. xviii. 20. Lo, I am with you always, Matth. xxviii. 20. See also John iii. 13.

Jesus Christ is declared to be,

I. The *Creator*, Isaiah xlv. 24. All things were made by him, and without him was not any thing made that was made. The world was made by him, John i. 1, 2.

II. The *Preserver* and *Upholder* of all things. All things were created *by* him and *for* him, and he is *before* all things, and by him all things consist, Col. i. 16, 17. *Upholding* all things by the word of his power, Heb. i. 3.

What stronger terms is it possible to use, than are here employed in describing the creative and preserving power of Christ? Who would hesitate a moment to understand them of the Supreme Jehovah, if they were unconnected with the name of Christ? What then should hinder them from being so understood, now that they are inseparably joined to his name? Certainly, if Christ is *before* all things, if all things in the universe were *created* by him, and are upheld by him, there must be a sense in which he is not himself a *creature*; and if he is not created, who else can he be but the uncreated God? How irreconcilable are such passages as these with every theory which reduces the Lord Jesus Christ to the condition of a dependent and finite being!

III. To have power to forgive

sin. Claimed and exercised repeatedly, Matth. ix. 2—6. with Daniel ix. 9. and Col. iii. 13.

IV. To have power to raise the dead and judge the world. All that are in their graves shall hear *his* voice, and come forth, John v. 22, 29. We must all appear before the judgment seat of Christ, 2 Cor. v. 10. Matth. xxv. 31—33. Rom. xiv. 10.

V. Christ is the object of religious worship. So common was it among the early Christians to pay religious homage to Christ, that it was usual to distinguish them by this circumstance. Pliny, Governor of Bithynia, in a letter to the Emperor Trajan, says he made inquiries concerning the Christians, and learned, "that they were accustomed on a stated day to meet before day-light, and to sing with one another a hymn to Christ as God." Eusebius, (Hist. Ecc. v. 25.) proving the opinion that Christ is a mere man to be a departure from the primitive faith, quotes a writer still more ancient as saying, "*Moreover, all the psalms and hymns of the Brethren, written from the beginning by the faithful, celebrate the praises of Christ, the Word of God, and attribute divinity to him.*" In a still more explicit manner is Christ acknowledged to be the object of religious worship in the following passages.—*That at the name of Jesus every knee should bow, OF THINGS IN HEAVEN, and things in earth, and things under the earth,* and that every tongue should confess that Jesus is Lord, to the glory of God the Father, Phil. ii. 10, 11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, *Worthy is THE LAMB*

THAT WAS SLAIN, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto HIM who sitteth upon the throne, AND unto the LAMB for ever and ever.* Rev. v. 11—13. See also Heb. i. 6. What higher honours can creatures render to the Supreme Jehovah, than are here paid by the intelligent universe to Christ? If to these honours we add the divine names, titles, attributes, and works, which we have seen are so abundantly given him in the Scriptures, and which the Scriptures themselves represent as descriptive of the only true God, the truth of the proposition which we are considering must be not only convincing, but overwhelming.

The reader will do well to examine and compare the following, among many other passages of Scripture which might be cited. 1 Tim. iii. 16. Isa. ix. 6. 2 Cor. v. 15. Rom. ix. 5. Phil. ii. 6. Isa. xlv. 22, 23. Rom. xiv. 10, 11. Heb. i. 8. Ps. xlv. 6. Rev. xxii. 6. and 16. Isa. viii. 13, 14. and 1 Pet. ii. 8. 1 Cor. x. 9. Exod. xvii. 7. Numb. xxi. 5, 6. Ps. lxxviii. 56. Ps. lxxviii. 17, 18. Eph. iv. 8, 10, 11. John xx. 28. 1 Cor. xv. 47. Rom. xiv. 9. Acts x. 36. Phil. ii. 9. John iii. 31. 1 John v. 20. John xiv. 7. 9. Acts vii. 59, 60. 2 Pet. iii. 18. Matth. xiv. 33. Heb. i. 6. Matt. xxviii. 17. Luke xxiv. 51, 52. Rev. i. 5, 6. v. 8. vii. 9, 10. and v. 11, 12. John ii. 24, 25. Acts i. 24. John xxi. 17. John x. 18. Eph. i. 21. Col. ii. 9. Mark iv. 39. and Ps. lxxxix. 8, 9. Heb. xiii. 8. Rev. xxi. 22, 23.

The doctrine here established is important, *First*, as it is connected with religious worship.

For, there is great error and sin in receiving the doctrine of the Trinity, or there is great error and sin in rejecting it. The subject renders every thing like compromise impossible. Every one will indeed judge for himself, and to his own master will stand or fall. But it is plain, that those who adopt and those who reject the views which it gives of the Supreme Being, possess different and opposite religions, and so far as relates to this point, can have no concord either in their faith or worship.

In the *second* place, as it is connected with other truths and facts revealed in the Scriptures. To select but a single point for illustration. How different must be the views which men form of the mediation of Christ, particularly of the greatness and moral value of those sacrifices which he made for the salvation of men, of his all-sufficiency to save, and of his intercession, according as they believe or reject the doctrine of his real and proper Divinity? Who, therefore, will say, that the moral influence exerted by Jesus Christ is not most deeply affected by the manner in which this great article of our faith is determined? It is not too much to say, that this single circumstance makes an infinite difference in the character of him whom we are to acknowledge as our Saviour, and that it may lay a foundation for an infinite difference in the method by which we apprehend that our salvation is to be accomplished. Particularly is it true, that whatever views affect the dignity of Christ's person, affect in the same degree his qualifications to make an atonement for sin; and the nearly universal rejection of this last doctrine, by those who reject the Divinity of Christ, proves that they are likely to stand or fall together.

And, *thirdly*, as it is deeply connected with our hopes as immortal beings. If the worship of the only true God has any thing to do with our present character, or our future prospects; if it can have any influence on the question of our acceptance with God, whether we trust in Christ as the great atoning sacrifice for sinners, or rely upon some other ground for pardon and eternal life; then is the doctrine of the Trinity at the foundation of our hopes as immortal beings. Nor should it be forgotten, that if we refuse this way of salvation which God has provided through his Son, "there remaineth no more sacrifice for sin." There is but one Saviour, and one way of salvation. From the time the promise of a Saviour was given, preparation was daily made for that astonishing event. By a multitude of typical and verbal predictions, every circumstance of his future life was marked out, that the world might be qualified to give his character a thorough examination whenever he should appear. To mark his readiness to invest himself with our nature, he often appeared in the form of a man; and almost every metaphoric representation of God was taken from things pertaining to men.

When the government was just departing from the tribe of Judah; when the 490 years, mentioned by the angel to Daniel, drew to an end; when the nations had been sufficiently shaken, by the overthrow of the Persian and Grecian empires, and the erection of the Roman; while the second temple remained in its glory; when an alarming rumour, of the sudden rise of a Jew to govern the world, had spread through a great part of π ; and just six months after the conception of John the Baptist, our Saviour's forerunner, the Angel Gabriel intimated to

the Virgin Mary, that, by the influence of the Holy Ghost, she should conceive, and bear the promised Messiah, Gen. xlix. 10. Dan. ix. 24, 25. Hag. ii. 6—9. 21, 22, 23. Mal. iii. 1. Gen. iii. 15. Luke i. 32—35. This virgin was contracted to one Joseph, a carpenter. Both were sufficiently mean, but of the now debased royal family of David. According to the genealogy of Matthew, adding the three there omitted, Joseph was the 32d in descent from David, in the royal line of Solomon. According to Luke, Mary, by whose marriage Joseph was the son-in-law of Heli, was the 41st from David by Nathan, and the 74th from Adam. The two lines of Solomon and Nathan, sons of David, appear to have met in the persons of Salathiel and Zorobabel; but Joseph sprung from Abiud, an elder son of Zorobabel; and Mary from Rhesa, a younger.

Joseph and Mary dwelt at Nazareth; but this not being the place appointed for the birth of the Messiah, an enrolment of the Roman subjects, on which a taxation was afterward founded, while Cyrenius was governor of Syria, obliged the Jews at this very time to repair to the places and families to which they originally belonged. Joseph and Mary were obliged to travel about 82 miles southward, to Bethlehem; where they, and probably their Son, were registered in the public records of the empire, as descendants of David. Every inn at Bethlehem was so crowded with strangers, that Joseph and Mary were obliged to lodge in a stable. There she brought forth her Babe; and, for want of a cradle, laid him in the manger. That very night, an angel solemnly informed the shepherds, who watched their flocks on an adjacent field, of the birth of Jesus; and a multitude of other angels

sang an anthem of praise for God's grace and mercy to men. The shepherds hastened to Bethlehem, and found the Babe in the debased condition the angel had said. To honour the ordinance of God; to avow himself a member of the Jewish church, and a debtor to fulfil the whole law; to receive his Father's seal of the new covenant made with him, and begin his shedding of blood for his people, this divine Babe was circumcised on the eighth day of his life, and called *Jesus*, or the *Saviour*, as the angel had directed before his birth. When, about thirty-three days after, his mother presented herself and her Babe at the temple, Simeon, a noted saint, took the Child in his arms, blessed God for his appearance, and wished to die immediately, as he had seen the incarnate Saviour. He warned Mary, that her Son was set for the fall and rise of many of the Jews, and would, by the treatment he should suffer, occasion much grief to herself. At that very instant, Anna, an aged prophetess, discerned him to be the Messiah, and told her pious friends of his greatness.

But warned by the ancient oracle of Balaam, and other predictions of scripture; warned by the wide-spread rumour of the Messiah's immediate appearance; alarmed by the sight of an uncommon star; certain Magi, or wise men, came from Persia, Chaldea, or Eastern Arabia, to see and worship the newborn King of the Jews. At Jerusalem, they inquired for him. Herod, and his subjects, were terribly troubled at the news of the Messiah's birth. A council was called, who agreed that Bethlehem was to be the place of it. After a private inquiry when the star had appeared, and giving them orders to return, and inform him where the Babe was,

Herod dismissed them to go to Bethlehem. They had scarce left Jerusalem, when the star appeared to them in the lower region of the air, and conducted them to the very lodging of Joseph and Mary. With joy they proceeded on their journey; and having found the Babe, worshipped him, and gave presents of gold, frankincense, and myrrh. As Herod intended to murder the Child, an angel warned the wise men to return home without revisiting him; and warned Joseph, now prepared for his journey by the late presents, to carry the Child and his mother to Egypt, and continue there till further orders. Joseph immediately obeyed. Herod, enraged that the wise men had not returned to inform him of the Child, sent forth his troops, and murdered all the children in Bethlehem, and the places about, under two years old, that he might make sure the murder of Jesus among them. After Herod's death, an angel warned Joseph and his family to return to Canaan. They did so. Archelaus's cruelty made them afraid of settling in Judea. By the direction of God, they went northward, and settled at Nazareth, which, unknown to them, fulfilled the ancient predictions of Christ's being the Notzer, *Preserver*; or the Netzer, *Branch*; Matt. ii. Job vii. 20. Isa. xi. 1.

It seems unnecessary to give even a sketch of the subsequent life of our *Divine Redeemer*. The interesting and sublime history is given by four different individuals, who spake as they were moved by the *Holy Ghost*, and the volume which contains their testimony is, or may be, within the reach of all.

CHRONICLES; a history that records what happened in former times. Two books of the Old Testament are so called. They contain the history of

about 3500 years, from the creation, till after the return of the Jews from Babylon; and relate a variety of facts not mentioned in the histories before written; and add other circumstances; and hence sometimes seem to contradict the former, though they do not really so. It is probable Ezra wrote the most part thereof. But another book of Chronicles is often mentioned in the history of the kings, and which was but a human work, wherein the history of the Hebrew nation was more largely delineated, 2 Kings xxiv. 5.

CHRYSOLITE. That which the ancients so called was probably the *topaz*. The jewel now called chrysolite is of a golden colour, but of no great value. The Asian chrysolite is very beautiful in its pure state, and is seldom found bigger than the head of a large pin. The American is larger, and the European of Silesia and Bohemia still larger, but of least value. The chrysolite of the ancients, was the seventh foundation of the new Jerusalem, and perhaps the tenth jewel in the high-priest's breast-plate, Rev. xxi. 20.

CHRYSOPRASUS; a precious jewel, of a beautiful green colour, mingled with yellow. It was the tenth foundation of the new Jerusalem, Rev. xxi. 20.

CHUB; probably the country of the Cubians, on the north-west of Egypt: but the Arabic version, and others, will have them to be the Nubians, who settled on the south-west of Egypt, Ezek. xxx. 5.

CHURCH. The word so rendered was anciently used to signify any public meeting of persons to consult the common welfare of a city or state: and sometimes it was given to an unlawful assembly, Acts xix. 32. 39. 41. It has been contended, that the place of sacred meeting is so called, in 1 Cor. xi. 18. 22. xiv. 34;

but in both texts the word may very well be understood of the *congregation assembled*. With respect to sacred assemblies, the word is used to signify a society of men called of God by the gospel, out of the world that lieth in wickedness, into the faith, fellowship, obedience, and worship of the Lord Christ, and of God in him. With respect to which sense it is taken more or less largely. It signifies (1.) The whole body of the elect, as united under Christ their Head, Col. i. 18. (2.) The followers and worshippers of Christ in a particular province or city, as Ephesus, Sinyrna, Jerusalem, Rome, &c. Rev. ii. iii. (3.) A particular body of men, that are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Thus we read of churches in particular houses, Rom. xvi. 5. Col. iv. 15. In both these last senses, the people, with or without their rulers, are called a *church*, Acts viii. 3. xiv. 23. (4.) An assembly of sacred rulers met in Christ's name and authority, to execute his laws, and govern his people, in a congregation, city, or province, &c. Matt. xviii. 17.

CHURL; an ill-tempered person, who hoards up his wealth as in a prison, and is utterly averse to live up to his station, or to bestow alms according to his ability, Isa. xxxii. 5.

CHURN; to toss milk in a vessel of skin or wood, &c. till the butter be extracted, Prov. xxx. 33.

CHUSHAN-RISHATHAIM, a king of Mesopotamia, who oppressed the Israelites eight years, Judg. iii. 8—10.

CIEL; to overlay the inside of a roof with deals or plaster, Jer. xxii. 14.

CILICIA, a country of Lesser Asia, on the north of Syria. It had Pamphylia on the west; the Issic bay of the Mediterranean

sea on the south; the mountain Amanus on the east, and part of Cappadocia and Armenia the Less on the north. Acts xxi. 39.

CINNAMON. The cinnamon-tree grows in woods in the East Indies, in Java, Ceylon, &c. It has somewhat of the form of the bay-tree, or of our willow. Its flowers are ordinarily as red as scarlet, and it is said sometimes blue. Its fruit is of the form of an olive; and from it is extracted a kind of tallow for making of candles. The bark is the most valuable; when new stripped off, it has little taste or colour; but when dried, it, at least the middlemost bark, becomes brown, and is a most agreeable spice, much used in weakness of the stomach. There is a wild cinnamon-tree in the West Indies; but its bark is inferior to that of the former. It seems the cinnamon-tree anciently grew in Arabia; or else the cinnamon of the ancients was different from ours. The cinnamon-bark was used in the sacred oil, Exod. xxx. 23; and in perfuming beds, Prov. vii. 17.

CINNERETH, *Cinneroth*; a city of the tribe of Naphtali, on the west of the sea of Tiberias.

CIRCLE; a line surrounding a round body. The *circle on the face of the deep*, is the boundary which God hath fixed for the sea; or that crust of earth which surrounds the mass of water supposed to be stored up in the bowels of our globe, Prov. viii. 27. The *circle of the earth* may denote its whole surface, Is. xl. 22.

CIRCUIT; a roundish course of motion, 1 Sam. vii. 16.

CIRCUMCISION. To distinguish Abraham's family from others; to seal the new covenant to them, and their obligation to keep the laws thereof; and to represent the removal of their natural corruption, by the blood and Spirit of Jesus Christ, in virtue of his resurrection, on the

eight day, God appointed, that all the males in Abraham's family should be circumcised, and that his posterity should afterwards be circumcised on the eighth day of their life. The uncircumcised child was to be *cut off* from his people; but that threatening seems not to have affected the child, till he was grown up, and wilfully neglected that ordinance of God for himself, Gen. xvii. For the last thirty-eight years of their abode in the desert, the Hebrew children were not circumcised. It was not there so necessary to distinguish them from others; and their frequent and sudden removals from one place to another rendered it less convenient: but I suppose the chief design of the interruption of this ordinance, was to mark the interruption of the fulfilment of God's covenant-promise, of giving them Canaan. Just after the Hebrews passed the Jordan, their males were all circumcised: this is called a circumcision of them the *second time*, as, on this occasion, the institution was again revived, after it had long gone into disuse: and it was a *rolling away of the reproach of Egypt*: God hereby declared they were his free people, and heirs of the promised land, and removed from them what they reckoned the shame of the Egyptians, Josh. v. 1—10.

Circumcision had continued about 1930 years, but was abolished, by means of our Saviour's death and resurrection, and the use of it as necessary to salvation became wicked and damnable, because it imported, that the true Messiah had not made satisfaction for sin, and was a practical rejection of him and his atonement; and he that was *circumcised was a debtor to the whole law*; obliged to fulfil it for himself, and Christ could profit him nothing; and the returning to it from the faith of the gospel,

was a falling from the doctrines of grace, and from a dependence on the free favour of God, as the ground of our salvation, 1 Cor. vii. 18. Gal. v. 2, 3. By preaching up circumcision, the false apostles shunned persecution from the Jews, Gal. v. 11. vi. 12, 13. When Paul circumcised Timothy, whose mother was a Jewess, he did it merely to recommend him to the Jews as a preacher: but he did not circumcise Titus, that he might show his belief that circumcision was no more a binding ordinance of God, Acts xvi. 3. Gal. ii. 3.

As circumcision was a leading ordinance of the ceremonial law, it is sometimes put for the observance of the whole of it, Acts xv. 1. As the Jews were, by this rite, distinguished from others, they are called the *circumcision*, and the Gentiles the *uncircumcision*, Rom. iv. 9. 11. *Circumcision profiteth*; is useful as a seal of the covenant, if one keep the law as a rule, and so manifest his union with Christ; but if he be a breaker of the law, *his circumcision is made uncircumcision*; is of no avail to his present or eternal happiness; and if uncircumcised Gentiles keep the law, their *uncircumcision is counted for circumcision*; they are as readily accepted of God, and rendered happy, as if they were circumcised Jews, Rom. ii. 25, 26. *Neither circumcision nor uncircumcision availeth any thing*; no man is a whit more readily accepted of God, or saved by him, that he is either a Jew or a Gentile, Gal. v. 6. vi. 15. 1 Cor. vii. 19.

Besides the outward *circumcision of the flesh*, we find an inward one mentioned, which is what was signified by the other. It consists in God's changing of our state and nature, through the application of the blood and Spirit of his Son. By this we are made God's peculiar people, have

our corruptions mortified, and our souls disposed to his service; and, for this reason, the saints are called the *circumcision*, while the Jews, with their outward circumcision, are, in contempt, called the *concision*, Phil. iii. 2, 3.

Uncircumcised; (1.) The Gentiles, Gal. ii. 7. Eph. ii. 11. Such were detested of the Jews, and divinely prohibited to eat the passover, Judg. xiv. 3. 1 Sam. xvii. 26. Exod. xii. 48. (2.) Such as had not their nature changed, nor their inward corruptions subdued and mortified, nor their souls disposed to a ready hearing and belief of the gospel, are called *uncircumcised in heart and ears*, Jer. ix. 26. vi. 10. Acts vii. 51.

CIRCUMSPECT; cautious; seriously advertent to every precept of God's law, and every circumstance of things to be done or forborne, Exod. xxiii. 13. Eph. v. 15.

CISTERN; a large vessel or reservoir to retain water. Cisterns were very necessary in Canaan, where fountains were scarce; and some of them were 150 paces long, and 60 broad, 2 Kings xviii. 31. The left ventricle of the heart, which retains the blood till it be re-dispersed through the body, is called a *cistern*, Eccl. xii. 6. Idols, armies, and outward enjoyments, are *broken cisterns that can hold no water*; they can afford no solid or lasting happiness and comfort, Jer. ii. 13.

CITIZEN; (1.) One that is born, or dwells in a city, Acts xxi. 39. (2.) One that has the freedom of trade, and other privileges belonging to a city; so Paul was a *citizen* of Rome, Acts xxii. 28. (3.) Subjects, Luke xix. 14. The saints are called *citizens*, because they are entitled to all the privileges of the church militant and triumphant, Eph. ii. 19.

CITY; anciently, a walled

town. The inhabitants of cities in the east usually enjoyed special privileges. The Orientals surrounded their cities with high walls, Deut. i. 28. but their houses being many of them built of mud, it was easy to dig into them, Job xxiv. 16. and the rains washed them down, and rendered the streets, and sometimes the houses, full of dust and mire. The most noted cities now destroyed, were Thebes, Memphis, and Alexandria, in Egypt; Jerusalem and Samaria, in Canaan; Babylon, in Chaldea; Nineveh, in Assyria; Shushan, Persepolis, and Rey, in Persia; Antioch, in Syria; Ephesus, Philadelphia, Pergamos, and Troy, in Lesser Asia. The chief cities now existent, are, Cairo, in Egypt; Ispahan, in Persia; Delhi, in India; Pekin, and Nankin, in China; Constantinople, in Turkey; Rome, Vienna, Berlin, Petersburg, Paris, London, &c. in Christendom. Jerusalem was called, *The holy city, city of God, city of Solemnities*; because there the temple of God was built, his holy and solemn ordinances observed, Matth. v. 35. xxvii. 53. Isa. xxxiii. 20. She is called *faithful*, a *city of righteousness*, or an *oppressing city*, from the temper of her inhabitants, Isa. i. 26. Zeph iii. 1.

CLAUDA, a small island hard by Crete, and now called *Gozo*. Paul and his companions sailed by it in their voyage to Rome, Acts xxvii. 16.

CLAUDIA; a Roman lady, who, it is said, was converted to Christianity by Paul, 2 Tim. iv. 21.

CLAUDIUS CESAR, the fifth emperor of the Romans. He succeeded the mad Caligula, A. D. 41, and reigned thirteen years. The senate had designed to assert their ancient liberty; but, by the army and populace, and the craft of Herod Agrippa, Claudius obtained the imperial throne. To mark his gratitude

to Agrippa, he gave him the sovereignty of Judea, and gave the kingdom of Chalcis to his brother Herod: he also confirmed the Alexandrian Jews in their privileges; but prohibited those at Rome from holding any public meetings. Some time after he again reduced Judea to a Roman province, and ordered all the Jews to depart from Rome.

Claudius Lysias, a tribune of the Roman guard at Jerusalem. With a great price he obtained his *freedom* of Roman citizen, Acts xxii. 28. Observing the tumult raised on account of St. Paul, whom the Jews had seized, and designed to murder, he rescued Paul, and (Acts xxi. 27; xxii.) ordered him to be bound with two chains, and carried to fort Antonia, where was the Roman garrison. Then, being desirous to know the reason of this disturbance, he ordered him to be extended on the ground, to put him to the question by whipping: but Paul having demanded whether it was lawful thus to treat a Roman citizen? *Lysias* was afraid, and forbad that treatment. The next day the tribune sent for the Jewish priests, and the council, to learn the reason of the commotion of the day before.

CLEAN; pure: (1.) Free from natural filth, chaff, or dross, Prov. xiv. 4. Isa. xxx. 24. (2.) Free from ceremonial defilement, Lev. x. 14. Rom. xiv. 20. (3.) Free from moral filth, corruption, and vanity, Job xiv. 4. xxv. 5. (4.) Innocent; righteous; free from guilt, Acts xviii. 6. xx. 26. Wine is *pure*, when not mixed with water, Deut. xxxii. 14. Metal is *pure*, when without dross. Oil, myrrh, and frankincense, are *pure*, when without refuse or mixture, Exod. xxv. 17. 31.—Provender or grain is *clean*, when it is without chaff or sand, Isa. xxx. 24. Meats are *pure*, when lawful to be used. The ancient

sacrifices, priests, and other persons, were *pure*, when without ceremonial pollution, Ezra vi. 20. The *purity* of the saints lies in their having a clean heart and pure hands; in having their conscience purged from guilt, by the application of Jesus's righteousness; their mind, will, and affections, sanctified by his Spirit, endowed with implanted grace, and freed from the love and power of sinful corruption; and their outward conversation holy and blameless, Prov. xx. 9. Job xvii. 9. 1 Tim. i. 5. Mat. v. 8.

CLEANSE, purge, purify; to make pure or clean. (1.) To make free from natural filth or dross, Mark vii. 19. Mal. iii. 3. (2.) To consecrate to a holy use, and render free from ceremonial pollution, Ezek. xliii. 20. 26. Lev. viii. 15. Num. viii. 21. (3.) To remove the guilt of sin, by the application of Jesus's blood, Heb. ix. 14. 1 John i. 9; and the power and pollution of it, by the regeneration and sanctification of our nature and life, John xv. 2. Tit. iii. 5. Christ *purges* our sin, by making atonement for it by his blood, Heb. i. 3. He and his Father also *cleanse* men, by the powerful application of his blood and Spirit, by means of his word, Ezek. xxxvi. 25. Rev. i. 5: and we *cleanse* ourselves, by receiving and improving his word, blood, and Spirit, to promote the purity of our conscience, and the sanctification of our heart and life, 2 Cor. vii. 1. 1 Pet. ii. 21.

The method of purification from ceremonial defilement was very different in form; but all represented the gradual purging of our conscience, heart, and life, by the word, the blood, and Spirit of Jesus Christ. He that offered the expiation-goat, or sprinkled his blood; he that led the scape-goat into the wilderness; he that burnt the flesh of a sin-offering for the high-priest or congregation; and the person or

garment merely suspected of leprosy, was purified by a simple washing in water. The brazen pot wherein the flesh of a sin-offering had been boiled, was to be *washed* and *rinsed* in water, Lev. xvi. vi. 28. xiii. He that burnt the red heifer, or cast the cedar-wood, scarlet, or hyssop, into the fire; he that carried her ashes; he that sprinkled, or unnecessarily touched the water of separation; he that did eat or touch any part of the carcase of an unclean beast, washed himself in water, and continued unclean until the even, Lev. xi. xv. Deut. xiv. xxiii.

To purify after child-birth, was to offer a lamb, turtle, or pigeon, for a burnt-offering, and a turtle or pigeon for a sin-offering. To purge away the defilement contracted by dead bodies, a house and furniture, after being unclean seven days, were to be sprinkled with the water of separation; and a person was to be sprinkled therewith on the third and on the seventh day, Lev. xii. Num. xix. When one was cleansed from leprosy, he was to be seven times sprinkled with a mixture of water, blood of a slain bird, cedar-wood, scarlet, and hyssop. On the first day, he washed his whole body and clothes in water, and shaved off all his hair; on the seventh, he repeated this washing and shaving; on the eighth, he offered three lambs for a burnt-offering, a trespass-offering, and sin-offering; or if poor, a turtle-dove or pigeon for a burnt-offering, and another for a sin-offering. The extremities of his right ear, thumb, and toe, were anointed with the blood of his trespass-offering, and then with part of the log of oil that attended it. The sprinkling of a leperous house with the above-mentioned mixture of water, bird's blood, cedar, scarlet, and hyssop, rendered it clean, Lev. xiv.

CLEFT, (1.) A rent in a rock or wall, Isa. ii. 21. Amos vi. 11. (2.) The dividing part of a beast's foot, Deut. xiv. 6. (3.) Laid open or spread out, Mic. i. 4. See also Cant. ii. 14. Jer xlix. 16. Obad. 3. Job xxx. 6 2 Chron. xx. 16.

CLEMENT, a noted Christian, who preached the gospel along with Paul at Philippi. Phil. iv. 3.

CLEOPHAS, probably the same with *Alpheus*, is said to have been the brother of Joseph, our Lord's supposed father, and the husband of Mary, the sister of the blessed Virgin, and father of Simon and James the Less, and of Jude and Joseph, or Joses, the cousin-german of Christ, Luke xxiv. 18.

Cleophas did not understand fully why it was expedient that Jesus should die and return to the Father. Having beheld our Saviour expire on the cross, it is said he gave up all hope of seeing the kingdom of God established by him on earth; and whose faith would not have been tried under such circumstances. But of this there is no positive evidence.

CLOTHES; *clothing*; *garments*; *vestments*; *raiment*; *robes*; *apparel*. It is said, the Hebrews wore no other clothes than their linen coats, with large sleeves, which were often, as they still are in the eastern countries, woven so as to need no seam; and their woollen cloaks. These two made a change of raiment. Their coats which supplied the place of our shirts, hung down to the very ground, unless when they tucked them up for walking or work. The scribes wore theirs *longer* than ordinary, to mark their uncommon gravity and holiness, Luke xx. 46. Princes, especially great kings and priests, generally wore *white garments*; such were also worn on the occasions of great

joy and gladness, Eccl. ix. 8. In mourning, men generally wore *sackcloth*, or hair-cloth. Prophets being professed mourners, oft wore a mourning-dress of coarse stuff or skin, 2 Kings i. 7, 8. Matt. iii. 4. False prophets, in order to deceive the people, clothed themselves after the same manner, Zech. xiii. 4. Among the Hebrews, neither sex was permitted to wear such form of apparel as was used by the other, as that tended to introduce confusion, Deut. xxii. 5. They were prohibited to have their garments of linen and woollen threads mixed together, Lev. xix. 19. Deut. xxi. 13. To distinguish them from other people, and cause them constantly to remember their state of covenant-subjection to God, they wore *tufts* or *fringes* of blue, on the four corners of their garments: and a *border* or *hem* of galloon upon the edges, Num. xv. 38. Deut. xxii. 12. Matt. ix. 20. These the Pharisees wore larger than ordinary, to mark their uncommon attention to the observance of the law, Matt. xxiii. 5. Great men's children had oft their garments striped with divers colours. Gen. xxxvii. 3. 2 Sam. xiii. 18. Isaiah largely describes the apparel of the Jewish women in his time. It is plain, these ornaments, and parts of apparel, were gaudy and fine; but we are now quite uncertain of their particular form, Isa. iii. 24.

This explains what is said in Matt. xxii. 11, 12. The sentence pronounced against the man who had not a wedding-garment, might at first sight seem severe. But when it is recollected, that at the marriages of the great, in the east, and of kings in particular, stewards were appointed to furnish each of the guests with a dress suited to the occasion, his conduct, it must be apparent, must have proceeded from con-

tempt and obstinacy. He therefore merited his doom.

The *priests* had their sacred garments, all which signified the humanity, office, and righteousness of our Redeemer.

In the metaphoric language, whatever cleaves close to one, or appears in his condition and work, is represented as a *robe* or *garment*. Thus the light, glory, majesty, strength, and zeal, that God manifests in his providential dispensations, are called his *garments*, Psal. civ. 2. xciii. 1. Isa. lix. 17. His *garments white as snow*, denote the holiness, equity, and glory of his nature and works, Dan. vii. 9. Christ's *clothing of a cloud*, imports the majesty and obscurity of his providential fulfilment of his work, Rev. x. 1. His *red garments*, and *vesture dipped in blood*, mark his victory over, and his ruin of, his incorrigible foes, Isa. lxiii. 1, 2. Rev. xix. 13. His *linen garment, down to the foot*, is his dignity and majesty, as King of his church, or rather his righteousness, which covers himself and his people, Rev. i. 13. Jesus's imputed righteousness is a *robe*: when imputed to us, it beautifies, warms, and protects our souls, Isa. lxi. 10.

CLOUD; (1.) A collection of vapour, exhaled from the seas and earth, and suspended in the air, 2 Sam. xxii. 12. (2.) Fog or mist, Hos. vi. 4. (3.) Smoke, Lev. xvi. 13. (4.) Heaven, Psal. xxxvi. 5. lxviii. 34. (5.) A great number, Isa. lx. 8. Heb. xii. 1. Ezek. xxxviii. 9. God binds up the water *in clouds*, and thence pours it in rain on the earth, Job xxxviii. 9. In the east, small clouds, as well as squalls of wind, presage rain, 1 Kings xviii. 44. Prov. xxv. 14. A cloud, in the form of a pillar, hovered over the camp of the Hebrews in the wilderness. In the day-time, it appeared as mist, protecting them from the scorching sun. In

the night, it seemed a *pillar of fire*, and gave them light and warmth. When they encamped, it hovered about them on the tabernacle; when they marched, it went before them; when they went through the Red Sea, it went behind them, giving them light; and before the Egyptians, darkening the air to them, and filling them with terror and dread. Forty years it attended the Hebrews, till it had led them to the promised land, and, it seems, disappeared when Moses died. A cloud is mentioned as God's chariot, [and the Son of Man is to come in the clouds.]

CNIDUS, mentioned Acts xxvii. 7, was a city in the Peninsula of Paria, celebrated for the worship of Venus.

COAST. (1.) Border, boundary, Num. xxiv. 24. (2.) Country, Exod. x. 4.

COCKATRICE. It does not appear that any such creature exists. The word so translated *serpent*. It seems to have been one of the most poisonous kind, who lurked in holes of the earth, and whose eggs were rank poison.

COCK-CROWING. In the time of Christ, the Roman and Greek method of dividing the night into *four* watches, was in use among the Jews. It was also, like the day, measured into twelve equal hours, from sunset to sun-rise. The first watch, or *evening*, lasted till about nine o'clock of our time; the second, or *midnight*, from nine to twelve; the third, or *cock-crowing*, from twelve to three; the fourth, or *morning*, from three till it was day. All of them are mentioned in our Saviour's exhortation: "Watch! for ye know not when the master of the house cometh: at *even*, or at *midnight*, or at the *cock-crowing*, or in the *morning*." Mark xiii. 35. The Jews were

accustomed to distinguish the last mentioned period, into the *first*, the *second*, and the *third crowing*. Thus it is foretold of Peter: "Before the cock crow *twice*, thou shalt deny me thrice," Mark xiv. 30; even as it accordingly happened: the cock crew directly after his first denial, and then crew a second time after the third. The other evangelists write: "*before* the cock crow," or, "the cock shall *not* crow, till thou hast denied me thrice." They referred to the whole time of cock-crowing; meaning that this should not be over before this melancholy fall would all take place, as it did in fact before it was half over. Or, it may have been so said, because the second crowing was the one principally regarded in the course of that watch, and so was readily understood to be meant, when one only by way of distinction was mentioned.

COFFER, a chest, 1 Sam. vi. 8.

COFFINS were not used by the ancient Jews; nor by any but persons of distinction in Egypt, Gen. i. 26.

COHORT; a company of 600 foot soldiers. The number sometimes varied.

COLLEGE, a school for training up young prophets or teachers, 2 Kings xxii. 14.

COLOSSE, an ancient city of Phrygia, on the river Lycus, just where it began to run under ground, before it fell into the river Meander, Col. i. 2.

COLLOP, a small piece of flesh.

COMFORTER; one of the titles of the Holy Spirit, importing the consolation afforded by his presence. John xiv. 16. 26.

COMMEND; (1.) To speak to one's praise, 2 Cor. iii. 1. (2.) To render praise-worthy; make acceptable, 1 Cor. viii. 8. (3.) To trust a thing to the care and management of another, Acts

xx. 33. God *commends his love*; he makes it appear glorious and unbounded in that, while we were yet sinners, Christ died for us, Rom. v. 8.

COMMON, means sometimes *profane, unclean*. "To eat with *common hands*," without washing one's hands, Mark vii. 2, 5. "I have never eaten any thing *common*," says Peter, Acts x. 14, 15; but he heard a voice from heaven, saying to him, "What God hath purified, that call not thou *common*," Rom. xiv. 14, "There is nothing in its own nature *common*," or *profane*.

COMMUNION. See *Fellowship*.

COMPACT, regularly framed and joined, Psal. cxii. 3. The church is *compact together*; every member has his own proper station and work, and yet all are so joined, as to add to her general glory and welfare, Eph. iv. 16. Col. ii. 19.

To COMPASS; (1.) To go round about a place; to guard or beset it on every side, Psalm v. 12. (2.) To furnish plentifully, till one be, as it were, surrounded therewith, Heb. xii. 1. Psal. xxxii. 7.

CONCISION, cutting off.—The Jews are called the *concision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Saviour's death, cut their bodies, rent the church, and cut off themselves from the blessings of the gospel, Phil. iii. 2.

CONCUBINE. This term, in western authors, commonly signifies, a woman, who, without being married to a man, yet lives with him as his wife: but, in the sacred writers, the word *concubine* is understood in another sense; meaning a lawful wife, but one not wedded with all the ceremonies and solemnities of matrimony; a wife of a second rank, inferior to the

mistress of the house. Children of *concubines* did not inherit their father's fortune; but their father might provide for them, and make presents to them. Thus Abraham, by Sarah his wife, had Isaac, his heir; but, by his two concubines, Hagar and Keturah, he had other children, whom he did not make equal to Isaac. As polygamy was tolerated in the East, it was common to see in every family, beside lawful wives, several *concubines*. Since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, the abuse of admitting and maintaining *concubines* has been condemned among Christians; notwithstanding which, clandestine marriages were long tolerated, and women so married, were frequently called *concubines* by writers in the early periods of ecclesiastical history.

CONCUPISCENCE; (1.) The corruption of our nature, from whence all our actual sin proceeds, Rom. vii. 7. James i. 14. (2.) Actual motions and inclinations of our heart towards sinful deeds, Rom. vii. 8. (3.) Unchastity, Col. iii. 5. 1 Thess. iv. 5.

CONDEMNATION; (1.) The judicial declaring of a person to be guilty, and sentencing him to punishment, Rom. viii. 1. John iii. 18, 19.

CONY. Lev. xi. 5. Deut. xiv 7. Psal. civ. 18. Prov. xxx. 26 This curious animal is found in Ethiopia, and in great numbers on Mount Lebanon, &c. "It does not burrow and make holes as the rat and rabbit, nature having interdicted it this practice by furnishing it with feet which are round, and of a soft, pulpy, tender substance; the fleshy part of the toes project beyond the nails, which are rather broad than sharp, very similar to a man's nails ill grown,

and these appear rather given for defence of the soft toes than for any active use in digging, to which they are by no means adapted. The total length of the animal as it sits, is seventeen inches and a quarter. It has no tail; and gives, at first sight, the idea of a rat rather than any other creature. The colour is gray, mixed with reddish brown, and the belly white. All over the body are scattered hairs, strong and polished, like mustachios; these are, for the most part, two inches and a quarter in length. The ears are round, not pointed. The upper jaw is longer than the other. It lives upon grain, fruit, and roots; and certainly chews the cud."

Instead of holes, these animals seem to delight in less close or more airy places, in the mouths of caves, or clefts in the rock. They are gregarious, and frequently several dozens of them sit upon the great stones at the mouths of caves, and warm themselves in the sun, or come out and enjoy the freshness of the summer evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being nearly close to the ground; advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their deportment; are gentle and easily tamed, though when roughly handled at the first, they bite very severely.

Many are the reasons to believe this to be the animal called *SAPHAN* in Hebrew, and erroneously by our translators, 'the cony,' or rabbit. We know that the last mentioned animal is peculiar to Spain, and therefore could not be supposed to be either in Judea or Arabia. They are gregarious indeed, and so far resemble each other, as also in size; but seek not the same place of retreat; for the rabbit

burrows most generally in the sand. Nor is there any thing in the character of rabbits that denotes excellent wisdom, or that they supply the want of strength by any remarkable sagacity.—The *SAPHAN* then is not the rabbit; which last, unless it was brought him by his ships from Europe, Solomon never saw.

"He is above all other animals so much attached to the rocks, that I never once (says Mr. Bruce) saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence. He lives in families or flocks. He is in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known; 'the hills are a refuge for wild goats, and the rocks for the *saphan*.' And Solomon says, that 'they are exceeding wise,' that they are 'but a feeble folk, yet make their houses in the rocks.' Now this, I think, very obviously fixes the cony to be the *saphan*, for his weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. From their tenderness these are very liable to be excoriated or hurt: notwithstanding which they build houses in the rocks, more inaccessible than those of the rabbit, and in which they enjoy greater safety, not by exertion of strength, for they have it not, but by their own sagacity and judgment."

CONFECTION, a medicinal composition of gums, powders, &c. *Exod.* xxx. 35.

CONFECTIONARIES, makers of sweat-meats, *1 Sam.* viii. 33.

CONFEDERACY, a covenant agreement between princes or nations. Isaiah was forbidden to say, *A confederacy*; he

was neither to approve nor trust in the alliance between Ahaz and the Assyrians, nor to be afraid of that between the Israelites and Syrians, Isa. viii. 12.

CONFEDERATE, in league or covenant, Gen. xiv. 13.

CONFESS, plainly to acknowledge: so an accused person confesses his crime before a judge, Josh. vii. 19. Jesus Christ will *confess* his people at the last day; will publicly own them his children and faithful servants, Luke xii. 8. They *confess him before men*, when, notwithstanding of danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way, Matt. x. 32. To *confess* God, is to praise and thank him, Heb. xiii. 15. To *confess sin*, is candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour, whom we have offended, or who can give us proper instruction and comfort, Ps. xxxii. 5. James v. 16. Matt. iii. 6.

On the tenth day of the seventh month, the Jewish high-priest confessed the sins of the whole nation over the head of the scape-goat, which typically bore them into the wilderness, Lev. xvi. 21. During the ten preceding days, it is said, the Jews made particular confession, each of his own sins; if they were breaches of the first table, they confessed them only to God; if they were breaches of the second, they confessed them also to the party wronged. When a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year, the modern Jews confess their sins, standing in a tub of water; some of them, when sick, confess them to a Rabbin, who marks them down in an alphabetic order. On their

death-beds they confess them with a great deal of vain ceremony, much in the manner of the Papists.

CONFIDENCE; (1.) Assurance; certainty, 2 Cor. viii. 22. (2.) Boldness; courage, Acts xxviii. 31. (3.) Trust; hope, Job iv. 6. (4.) The thing in which one trusts, Jer. xlviii. 13. (5.) Succour; help, 2 Kings xviii. 19. (6.) Safety; security, Ezek. xxviii. 26. (7.) Due resolution, 2 Cor. x. 2. (8.) A bold and open profession of Christ and his truth, Heb. x. 35. (9.) A well-grounded persuasion of God's accepting our persons and hearing our prayers, Eph. iii. 12.

CONFIDENT; bold; assured, Psal. xxvii. 3.

CONFIRM; (1.) To strengthen; establish, 1 Chron. xiv. 2. Acts xiv. 22. (2.) To make sure; ratify, Ruth iv. 7. (3.) To give further evidence of the certainty of, 2 Cor. ii. 8. 1 Kings i. 14. Phil. i. 7. (4.) To refresh; encourage, Psal. lxviii. 9. (5.) To fulfil; continue to perform, Dan. ix. 12. Deut. xxvii. 26. God *confirmed the covenant* to Abraham, when he repeated the intimation of it; added his oath to it; and, by fire and darkness, marked the truth of it, Gal. iii. 17. Gen. xv. xvii. God *confirms the promises*, in fulfilling the principal ones of the incarnation, death, and resurrection of his Son; and in showing to our faith the absolute certainty of them all, Rom. xv. 8. He *confirms* the saints, when he refreshes, strengthens, and encourages them under fainting and weakness, 1 Cor. i. 8. He *confirmed* Israel to himself, when he renewed his covenant with them, and heaped distinguishing favours on them, 2 Sam. vii. 24.

CONFISCATION; a punishment, whereby a man's goods are taken from him, and appropriated to the king's use, Ezra vii. 26.

CON

CONFLICT; (1.) Warlike struggle or stroke, Psal. xxxix. 10. (2.) Persecution; distress, Phil. i. 30. (3.) Deep concern, care, and anxiety to promote one's good, Col. ii. 1.

CONFORMED, made like, Rom. xii. 2. The saints are *conformed* to Christ; they are made like him in their new covenant relations to God; and in their privileges, graces, and holy conversation, Rom. viii. 29.

CONFOUND; (1.) To disorder, jumble together, Gen. xi. 7. (2.) Mightily to baffle and confute, Acts ix. 22. (3.) To be ashamed, and vexed for sin or disappointment, Ezek. xvi. 63. Job vi. 20. (4.) To be perplexed, astonished, and troubled in mind, Acts ii. 6. (5.) To be fearfully destroyed, Jer. i. 17. Zech. x. 5.

CONGRATULATE, to express joy to, or with one, for some happiness that has befallen him, 1 Chron. xviii. 10.

CONGREGATION; an assembly; church. The Israelites having encamped together forty years in the wilderness, and met thrice every year at their solemn feasts, are called the *congregation*, Lev. iv. 15; and *the congregation of the Lord*, as they were peculiarly related to, dependent on, and subject to the Lord Christ, and to God in him, Num. xxxi. 16. To be *cut off from the congregation*, was to be removed from among the Hebrews by death; or to be excommunicated from their sacred privileges, Num. xix. 20.

CONQUER; to *overcome*, *subdue*. (1.) To prevail against; take away the strength, and bring down the power of enemies, Dan. vii. 14. Mal. iv. 3. (2.) To bring into obedience and subjection, Phil. iii. 21. 1 Cor. xv. 28. (3.) To cultivate; rule over, Gen. i. 28. Jesus Christ *overcame* the world.

CONSCIENCE, that reflect-

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ing power of our mind, which compares our qualities and actions with the law of God, known to us, and approves what appears good, and condemns and upbraids for what appears evil, Rom. ii. 15. Conscience is *good*, when, being sprinkled with Jesus's blood, it clearly discerns the will of God, and urges obedience to his law, from gospel motives, and approves for the same, 1 Tim. i. 5. It is *pure*, *purged from dead works*, when, by the application of Jesus's blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption, and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful, 1 Tim. iii. 9. Heb. ix. 14. x. 2. 22.

CONSECRATE; *dedicate*; *devote*; solemnly to set apart a person or thing to the service of God.

CONSIDER; (1.) To think of, 2 Tim. ii. 7. (2.) To view, observe, Lev. xiii. 13. (3.) To resolve what to do, after deliberate thought on the affair, Judg xviii. 14. xix. 30. (4.) To remember and call to mind, 1 Sam. xii. 24. (5.) To think on a thing with wonder, Job xxxvii. 14. (6.) To think upon one with pity, and resolution to grant him relief, Psal. xii. 1. God *considers* men, in general, by a perfect knowledge and exact observation of their works, Psal. xxxiii. 15. He *considers* his people, in graciously observing and regarding their persons, prayers, and troubles, in order to deliver and bless them Psal. v. 1. ix. 13. xxv. 19.

CONSIST; (1.) To lie, Luke xii. 15. (2.) To be supported and held together, Col. i. 17.

CONSOLATION, comfort, joy, relief; Simeon waited for Christ, the consolation of Israel, Luke ii. 25. In prayer, a *title*

of the Almighty, Rom. xv. 5. Ministers of Christ called sons of consolation, Acts iv. 36. The gift of God, 2 Thess. ii. 16. The promise of those who have fled for refuge, Heb. vi. 18. The ordinances of the gospel are called the breasts of consolation. They furnish inward spiritual refreshing and strengthening of the heart, by the consideration and experience of God's gracious promises in Christ, 2 Cor. i. 5.

CONSTELLATION, a cluster of stars. About 3000 visible stars are classed into 53 constellations, 12 of which are in the Zodiac, or middle region of the firmament, 23 in the north part, and 24 in the south, Isa. xiii. 10.

CONTEMN, *despise*; slight, undervalue, Psalm x. 13. Job xxxvi. 5. We *despise* the chastening of the Lord, and the riches of his goodness, when we are unaffected with it, as coming from the hand of God, Rom. ii. 4.

CONTEMPT; shame, disdain; slight, Job xii. 21.

Contemptible, pitifully mean, unworthy of regard, Mal. i. 7.

CONTEND; (1.) To strive. (2.) To dispute earnestly, Acts xi. 2. Job ix. 3. (3.) To reprove a person sharply, in order to convince and reclaim him, Neh. xiii. 11. Prov. xxix. 9. Mic. vi. 1. (4.) To punish severely. (5.) To fight, Deut. ii. 9. We *contend earnestly for the faith*, when, notwithstanding manifold suffering and danger, we are strong in the faith of God's truth contained in his word; zealously profess and practise it, and excite others to do so, Jude 3.

CONTENTMENT is a disposition of mind in which our desires are confined to what we enjoy, without murmuring at our lot, or wishing ardently for more. It stands opposed to envy, James iii. 16. to avarice, Heb. xiii. 5. to pride and vain glory Prov. xiii. 10. to anxiety of

mind, Matt. vi. 25, 34. to murmurings and repinings, 1 Cor. x. 10. Contentment does not imply unconcern about our welfare, or that we should not have a sense of any thing uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavours to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or unlawful efforts to better ourselves; but that we acquiesce with and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly blessings. Motives to contentment arise from the consideration of the rectitude of the Divine government, Psal. xcvi. 1, 2. the benignity of the Divine providence, Psal. cxlv. the greatness of the Divine promises, 2 Pet. i. 4. our own unworthiness, Gen. xxxii. 10. the punishment we deserve, Lam. iii. 39, 40. the reward which contentment itself brings with it, 1 Tim. vi. 6. the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state, Rom. v. 2. 2 Corinth. iv. 17.

CONTINUE; (1.) To persevere, abide constantly, James i. 25. (2.) To manifest and bestow as formerly, or more abundantly, Psalm xxxvi. 10. (3.) Constantly to fulfil more and more, 1 Kings ii. 4. Men *continue* in Christ's word or doctrine, by a constant perusal, believing, and practising of it; and in their station declaring it, John viii. 31. 2 Tim. iii. 14.

CONTRADICT, to speak

against, Acts xiii. 45. *Without contradiction*; most plainly and certainly, Heb. vii. 7.

CONTRITE, penitent and humbled under a sense of sin, and willing to submit to God's will, Psalm xxxiv. 18. li. 17. Isa. lvii. 15. lxvi. 2.

CONVERSION, a change from one state to another. Conversion may be 1. *Merely external*, or that which consists only in an outward reformation. (2.) *Doctrinal*, or a change of sentiments. (3.) *Saving*, which consists in the renovation of the heart and life, or a *turning* from the power of sin and Satan unto God, Acts xxvi. 18. and is produced by the influence of Divine grace on the soul. (4.) Sometimes it is put for *restoration*, as in the case of Peter, Luke xxii. 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. "Conversion," says the great Charnock, "is to be distinguished from regeneration thus: Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power: in regeneration there is given us a principle to turn; conversion is our actual turning.

CONVERT; (1.) To turn men to the church, Isa. lx. 5. (2.) To renew their heart, and turn them from the power of sin and Satan to God, John xii. 40. (3.) To recover one from a sinful fall or error, Luke xxii. 32. Jam. v. 19, 20. In the renewing of men's hearts, God is the author; his Spirit implants spiritual knowledge, faith, love, and every other grace in the heart, as abiding principles of virtuous actions, Jer. xxxi. 18.

CONVICT, *convince*; (1.) To persuade one of the truth of

a thing, Acts xviii. 28. 1 Cor. xiv. 24. (2.) To prove one guilty, and thoroughly persuade him of the truth and nature of his faults, Jam. ii. 9. Job xxxii. 12. The Spirit *convinceth* men of sin, when, by applying the precepts and threatenings of the law to their conscience, he gives them an affecting view of the facts, nature, aggravations, and unhappy fruits of their sin.

CONVOCATION, a sacred meeting of multitudes for the solemn worship of God. On the sabbath, on the day of the pass-over, on the first and seventh days of unleavened bread, on the days of pentecost and expiation, on the first and eighth days of the feast of tabernacles, the Jews had their *solemn convocations*, Lev. xxiii. Num. xxviii. Exod. xii. 16.

COOS, an island in the Mediterranean sea, a small distance from the south-west point of Lesser Asia. The chief city of it was Coos, which was overthrown by an earthquake about 400 years before Christ. This island was passed by the apostle Paul, in his voyage from Ephesus to Jerusalem, Acts xxi. 1. It is now called Lango.

COPPER, a hard and heavy metal, of a red colour, very sonorous, and, next to platinum, gold, and silver, the most ductile into threads or wire.

COR, or *chome*; a measure equal to ten cephas, or 17,468 solid inches, which is 44 solid inches more than the English quarter, Ezek. xlv. 14.

CORAL, a stony plant, which grows in the sea, and which is no less hard while in the sea than when out of it, Job xxviii. 18.

CORBAN, a gift offered to the service of the Jewish temple. Mark vii. 11. Numb. xi. 7.

CORIANDER; the fruit is a round berry, containing two half-round seeds, of an aromatic smell, and pleasant taste. They

are reckoned useful in medicine, (Ex. xvi. 31,) as a carminative and stomachic.

CORINTH, a city, the capital of Achaia, seated on the neck of land which separates the Morea from Attica, Acts xix. 1. xviii. 1.

CORMORANT, the water-raven. It is a kind of pelican, and of the size of a goose, Lev. xi. 17.

CORNELIUS, a centurion belonging to the Italian band. He was a Gentile by birth, probably of the *Cornelii* at Rome, but a devout man, perhaps a proselyte of the gate to the Jewish religion, and lived at Cæsarea, Acts x. 1. It pleased God to favour him, in a miraculous manner, with an introduction to the knowledge of the gospel: an angel directed him to send for Peter, from whom to receive instructions on that important subject. This direction he obeyed; and as the apostle was beginning to relate gospel truths, the Holy Spirit fell upon him and his family, and they were added to the Christian church, as the first fruits of the Gentiles.

Usuardus, and other Latins, make *Cornelius* bishop of Cæsarea, in Palestine. We have the Acts of *Cornelius*, but they are neither original nor authentic. The Greeks, in their Melologies, consider him as a martyr. Jerom says, that the house of *Cornelius*, at Cæsarea, was afterwards changed to a church, which St. Paula visited very devoutly.

CORNET, a wind instrument of horn, or like one, for sounding in war, or at religious solemnities; but as *shophar* is ordinarily rendered *trumpet*, I know not why it is ever rendered *cornet*, Hos. v. 8; but *keren*, or *kernah*, is very properly rendered *cornet*, Dan. iii. 5. 7. 10.

To **CORRUPT**; (1.) To waste; consume, Matt. vi. 19. (2.) To mar; make bad, 1 Cor. xv. 33. (3.) To disobey; per-

vert; improve wickedly, Mal. ii. 8. (4.) To defile; pollute, Exod. xxxii. 7. (5.) To entice from good, and allure to evil, 2 Cor. xi. 3. (3.) To bribe; make to dissemble, Dan. xi. 17. 32.

COTES, huts, or houses, to shelter sheep amid storms, 2 Chron. xxxii. 28.

COTTAGE. A cottage was a little temporary hut covered with boughs, straw, turf, and other materials, to serve for a shelter from the wet and cold. In some parts of the world cottages are places of great comfort, neatness, and even elegance; but in Scripture it is never so used. The word occurs but three times in the Bible. Isa. i. 8. and xxiv. 20. Zeph. ii. 6.

COVENANT, an agreement between two or more parties on certain terms. The obligation of all covenants ariseth from the *self-binding act* of the parties covenanting, even as the obligation of a law ariseth from the *authority* of the lawgiver. Anciently covenants were made with great solemnity; beasts were slain, with awful imprecations that God might deal so with the breaker. The Scripture alludes to the solemnity of killing a calf, and rending it asunder, and passing between the parts, in token of a solemn wish, that so God might *rend in twain* the breaker of the covenant, Jer. xxxiv. 18.

The *two covenants* which relate to the everlasting happiness of mankind, are those of works and of grace, Gal. iv. 24. The *covenant of works*, as it was not between equals, but its whole terms were proposed by the sovereign Law-giver, is often called the *law*, or *law of works*, Gal. iii. 10. Rom. iii. 27. vi. 14. vii. 4. viii. 2. Gal. ii. 19. iv. 4. In this transaction the *parties* were, God, Father, Son, and Holy Ghost, as our Creator and Su-

preme Ruler, infinitely holy, kind, and condescending; and Adam, a holy and righteous man, perfectly able to keep the whole law, and as the common father and representative of mankind. It was made by the *self-obligation* of these parties. The *condition* was Adam's perseverance during his whole time of probation, in the most perfect and unspotted obedience to the whole law of God, written on his heart, and to the positive law of forbearance of the forbidden fruit. The *reward* annexed to his obedience was the continuance of him and his posterity in such perfect holiness and happiness as he then had, while they remained upon earth, and the translation of them in due time to the celestial regions, where they should be for ever blessed with the full enjoyment of a Three-One God. The *penalty* threatened for the least breach of any command, was an immediate sentence of condemnation, issuing in the spiritual death of the souls of him and his posterity, and in the temporal death of their bodies, and the eternal death of both soul and body in hell for ever. The *seals* of this covenant, were the tree of knowledge and the tree of life; if we may not also add, the Sabbath and Paradise. That such a covenant was really made, is evident. Here we find every requisite of a covenant; parties; condition; penalty, which includes the promise; and seals, Gen. ii. 16, 17. iii. Gal. iii. 10. 12. It is expressly called a covenant, Gal. ii. 12. Hos. vi. 7. *marg.* Adam is expressly paralleled with Jesus Christ as our new covenant-head, Rom. v. 12—19. 1 Cor. xv. 21, 22, 45—49. Without the supposal of this covenant, it is impossible to account for the imputation of Adam's sin to his posterity, in a way consistent with the justice

of God: it is impossible to account for the imputation of his first sin, his *one offence*, more than of all his after transgressions: or for the imputation of his sin, more than of those of our intermediate ancestors, Rom. v. 12—19. 1 Cor. xv. 22. By Adam's eating of the forbidden fruit, which contained in it a most aggravated violation of every part of the divine law, this covenant was broken; and Adam and all his posterity thereby ruined, Gen. iii. Rom. v. 12—19.

The *covenant of grace* is that method of obtaining eternal life, agreed upon in the counsels of Jehovah before the foundation of the world; and which is carried into execution by the incarnation, obedience, death, resurrection and intercession of the Son of God. In this covenant salvation is granted to all true believers, not on account of their own works, but solely for the sake of what Christ has done and suffered. This method of salvation was revealed to our first parents, and with increasing light to the patriarchs and prophets, until the Messiah came and fulfilled all that he had engaged in the covenant of redemption, and all that had been predicted in the Scriptures; in consequence of which a free salvation is offered to all men, and is actually bestowed on all who cordially receive the testimony of God concerning his Son. Since the fall of man, no one of the human race can obtain life by the covenant of works; but whosoever truly believeth in the Son of God, will be saved according to the gracious terms of the covenant of grace.

By the old and new covenants in the Scriptures, we are commonly to understand the two dispensations, the Mosaic and Christian, or the Law and the Gospel, Heb. viii. 13. Gal. iv. 24. But under both dispensations

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of the covenant of grace, the method of obtaining salvation is precisely the same, viz. by faith in the Mediator; and the Old Testament saints were as completely justified as believers under the New Testament.

COUNCIL, a meeting of rulers, to decide pleas, and other affairs, John xi. 47. See *Sanhedrim*.

COUNSEL; (1.) Advice, Dan. iv. 27. (2.) A secret purpose or thought, 1 Cor. iv. 5. God's counsel is, (1.) His purpose or decree, Acts iv. 28. Isa. xlvi. 10. Psalm xxxiii. 11. *Counsellor*, is one who deliberates about affairs; especially such an one as kings used to advise with, Prov. xi. 14. Ezra iv. 5. Christ is called a *Counsellor*; with him his Father deliberately fixed the whole plan of our salvation; and he, possessed of infinite wisdom and knowledge, directs and admonishes his people in every case, Isa. ix. 6.

COUNTENANCE; (1.) The face or visage, 1 Sam. xvi. 7. (2.) Love, favour, Gen. xxxi. 5. Belshazzar's *countenance was changed*, when, instead of cheerful, he looked sad and affrighted, Dan. v. 6. Cain's *countenance fell*, when he looked angry and surly, Gen. iv. 5. As by the show of our countenance, we manifest our love, hatred, grief, joy, pleasure, and anger; the *lifting up*, or *shining of God's countenance*, denotes the manifestation of his favour and love; and the *hiding, frown, or rebuke of his countenance*, denotes the manifestation of his anger in just judgments, Psal. xlv. 3. lxxx. 16.

COUNTERVAIL, to make up the loss, Esth. vii. 4.

COUNTRY; *region*; (1.) A kingdom or province, Gen. xiv. 7. (2.) That part of a kingdom or province which lies without

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the limits of cities, Isa. i. 7. (3.) The people that dwell in a country, Matth. iii. 5. Heaven is called a *country*, in allusion to Canaan.

COURSE; (1.) The running of a stream, or the channel where it runs, Isa. xlv. 4. (2.) Motion, voyage, journey, Acts xxi. 7. (3.) Success, progress, 2 Thess. iii. 1. (4.) Order, proper station, Psal. lxxxii. 5. (5.) Paul calls the term of this life a course, Acts xx. 24. 2 Tim. iv. 7. (6.) The manner of the world, Eph. ii. 2.

COURT; (1.) An enclosed part of the entrance into a palace, house, or tent, Esth. v. 1. Jer. xxxviii. 6.

COZBI, a daughter of Zur, prince of Midian, Num. xxv. 15. 18.

CRACKLING. The laughter of a fool, is like to the *crackling noise of thorns burning*; is senseless, base, and of short duration, Eccl. vii. 6.

CRACKNELS, a sort of seed-cakes or buns, 1 Kings xiv. 3.

CRAFT; (1.) Deceit, guile, Dan. viii. 25. (2.) Trade, occupation, Acts xviii. 3. xix. 25. 27. *Craftsman*, is one skilled in some mechanic trade, Deut. xxvii. 15. Acts xix. 24. *Crafty*, cunning, deceitful, Job v. 12. 2 Cor. xii. 16.

CRAG, the top or sharp point of a rock, Job xxxix. 28.

CRANE, a tall and long-necked fowl.

CRASHING, a noise occasioned by treading down, breaking, or justling. The *great crashing from the hills*, was the noise of the breaking down of the temple, or palaces erected on hills, in Jerusalem, Zeph. i. 10.

CRAVE, earnestly to desire or request. A man's mouth *craveth* his labour, he is obliged to labour, that he may have wherewith to satisfy his craving appetite, Prov. xvi. 26.

CREATE; (1.) To make things from nothing, Gen. i. 1. (2.) To form things from un-

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matter, Gen. i. 21. ii. 19. (3.) To implant saving graces, and endowments where they were not, Eph. ii. 10. (4.) To recover the heart from apostasy, and cleanse it from great pollution, Psal. li. 10. (5.) To bring things about in the course of providence, Isa. xlv. 7. (6.) To restore to vigour and flourish, Ps. civ. 30.

Creation, not only signifies the act of making things out of nothing; but also the creatures or things formed from nothing, 2 Pet. iii. 4. Rev. iii. 14. *Creature*, sometimes denotes all created things, Rev. v. 13. and sometimes only *men*, whom the Jews called *the creature*, by way of eminence, Mark xvi. 15.

CREDITOR, one to whom we owe a debt, 2 Kings iv. 1. 7. God is our *creditor*; to him, we as creatures owe our existence, and all we have; to him, as sinners, we owe infinite satisfaction for our offences.

CREEK, a small bay of the sea, where it juts into the land; or a corner of a harbour, Acts xviii. 39.

CRESCENS, one of Paul's fellow preachers, who departed from him while he was at home, to go for Galatia, and perhaps carried the inspired epistle to that church, 2 Tim. iv. 10.

CRETE, or *Candia*, an island in the Mediterranean sea, a good way north of Egypt, and west of Syria, about 230 miles long, and 55 broad. The vessel of Alexandria, in which Paul was sailing, a prisoner, to Rome, being put out of her course by contrary winds, was forced round the island of Crete. The ship first made the promontory of Salmo-ne, on the east side; next she came into a place called *the Fair-Haven*, near to Lasea. From this place, contrary to the advice of Paul, they sailed for Phenice, on the west of the island; but meeting with a furious wind, called Euroclydon, they were

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driven very far from the desired haven, Acts xxvii. Tit. i. 12.

CRIB, a stall for cattle, Prov. xiv. 4. Isa. i. 3.

CRIMSON, one of the seven red colours. The *Kermes*, from whence crimson is derived, is a small round shell, thin, smooth, and shining, of a reddish brown colour, mixed with a white ash colour, and about a quarter of an inch in diameter, and generally divided into two unequal cavities, the largest of which is filled with eggs exceeding red, and the lesser with red liquor. These shells grow on the branches of a shrubby green oak, found in Palestine, the south of France, &c. When these shells are loosed from the leaves to which they hang, the worms formed therein come out at a hole made by them, and by sifting are separated from the shells, and afterward lightly pressed into balls of the bigness of a small hen-egg, and so kept till they are used for dying, 2 Chr. ii. 7. See *Scarlet*.

CRISPING-PINS, pins for curling the hair: but *charitim*, I suppose, rather signifies bags for the hair, or clasps, Isa. iii. 22.

CRISPUS, chief of the Jewish synagogue at Corinth, was converted and baptized by Paul, Acts xviii. 8, about A. D. 52. 1 Cor. i. 14. Some affirm that *Crispus* was bishop of Ægina, an island near Athens. The Greeks observe his festival.

CROOKED. *Crooked ways*, are practices and customs unconstant, uncandid, uncomely, and disagreeable to the law of God, Prov. ii. 15.

CROP, the craw of a fowl, Lev. i. 16. To *crop*, is to cut off the top of a plant, Ezek. xvii. 4, 22.

CROSS, a sort of gibbet, consisting of two pieces of wood placed crosswise, in the form of a T or X. That of our Saviour is said to have been of the former kind. The death of the cross was called *crucifying*.

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With the Greeks, and sundry other nations, it was a common punishment. With the Jews it was not used at all, hanging on a tree being an execution of a different kind. With the Romans, it was reckoned a horrid crime to execute any of their citizens in this manner. It was therefore no inconsiderable effect of the divine providence, to order matters so as Jesus should suffer this death of the cross. It was exceeding shameful, painful, and lingering. First the criminal was ordinarily scourged with cords, often with bones at their ends. Next he bore his cross or part of it, to the place of execution. When he came thither, his clothes were stripped off, and either before or after the cross was erected, his hands were sometimes bound, but ordinarily nailed to the cross beam, and his feet to the lower part. The nails driven through the most sensible parts of the body, and sustaining part, if not the whole weight of the criminal, rendered the pain very exquisite. It is however said, a piece of wood between their legs often supported them. It was sometimes two or three days before the person expired: hence the legs of the thieves crucified along with Christ were broken, that their death might be hastened. Sometimes persons were crucified with their head downwards. In this manner, it is said, Peter, to honour his Master's death, desired to be crucified. An inscription, representing the cause of the punishment, was ordinarily written on a table at the top of the cross. It is observable, how the inscription on Christ's, instead of charging him with a crime, plainly hinted his innocence and Messiahship: nor could the heathen governor be prevailed on to alter it. Christ was crucified through the weakness of his humanity, but liveth

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by the power of God; was raised from the dead, and lives for ever by his own divine power, 2 Cor xiii. 4. compare 1 Pet. iii. 18.

CROSSWAY, the place where one way passes through another, and where consequently fugitives and travellers are most readily met with, Obad. 14.

CROUCH, to cringe towards the earth. The *crouching* of the wicked, in order to take the poor, signifies the low and base methods he takes to oppress him, and the hiding of his designs till he accomplish them, Psal. x. 10.

CROWN; (1.) The top of the head, Is. i. 6. (2.) A cap of state, worn on the heads of sovereign princes, to mark their power and authority, 1 Chr. xx. 2. In allusion to this, our Saviour was crowned with thorns, John xix. 5. Saints are a *crown* to ministers; are the ornament and honour of their labours, Phil. iv. 1. 1 Thess. ii. 19. Saints' *crown of glory, life, and righteousness*, is that royal and truly honourable state of glory, life, and holiness, given them through the righteousness of Jesus Christ, Rev. iii. 11. ii. 10. 1 Pet. v. 4

CRUCIFY. See *Cross*.

CRUSE, a small vessel of glass, &c. for holding water, oil, &c. 1 Sam. xxvi. 11.

CRY; (1.) To make a loud noise with the voice, Eccl. ix. 17. Matt. xxi. 15. (2.) Bitter lamentation and mourning, Ex. xi. 6. xii. 30. (3.) Horrible complaints of oppression and injustice, Isaiah v. 7. (4.) Earnest prayer, as in great straits and danger, and with strong desire, Exod. xiv. 15. Psal. xvii. 1.

CRYSTAL, a hard, transparent, and naturally colourless, fossil, of a regular angular form. It is composed of simple, not twisted, thready, plates; it is not flexible nor elastic; nor gives it any fire with steel. There are three kinds of pure crystal, besides various sorts mixed with

other different substances. Crystal was anciently found in an island of the Red Sea, and the cups and other vessels made of it were reckoned very valuable. Pliny mentions one worth 1250*l*. sterling. To punish the men of his generation, Nero furiously broke two crystal cups. But it is now of far less esteem. Job xxviii. 17. The firmament above the cherubims, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are likened to *crystal*, to mark their purity, clearness, and illuminating influence, Ezek. i. 22. Rev. iv. 6. xxii. 1. xxi. 11.

CUBIT, the measure between the point of a man's elbow and the point of his middle finger. The cubit is commonly reckoned half a yard, or 18 inches; but the Jewish sacred cubit was a hand-breadth more, amounting to 21.888 inches, Ezek. xliii. 13.

CUD, Animals which chew the cud, or ruminant, are provided with *two, three or four stomachs*. The ox has four: in the *first* or largest the food is collected, as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquid drink, is sufficiently macerated; after which, formed into small balls, it is thrown up into the mouth, where it is made very small by chewing, and then sent down into the second stomach. This is termed *chewing the cud*.

CUMBER, to trouble, vex. Barren sinners in the church, *cumber God's ground*: they offend God; they grieve ministers and saints; fill up room to no purpose; and hinder the spiritual growth of others, Luke xiii. 7.

CUMMIN, a plant somewhat like fennel, which produces its blossoms and branches in the form of a nosegay. Matthew xxiii. 23.

CUP, a drinking vessel, made of gold, silver, glass, wood, or the like, Gen. xl. 13. To *take the cup of salvation*, is, with cheerful joy, gratitude, and praise, to take hold of, and improve God's deliverances and eternal redemption, Psal. cxvi. 13. There seems to be here an allusion to the drinking of the wine at the feast of the peace-offering. To drink the *cup of trembling*, or of the fury of the Lord, is to be afflicted with sore and terrible judgments, Isa. li. 17. Ps. lxxv. 8. Jer. xxv. 15—29. Matt. xx. 23.

CURIOUS; (1.) Made with great art, Exod. xxviii. 8. (2.) Mysterious, magical, Acts xix. 19.

CURRENT money, is what passeth well; is readily received, Gen. xxiii. 16.

CURSE, the just and awful sentence of God's law, condemning one to suffer the full punishment of his sin.

To *curse*, is to denounce evil against one, Judg. xvii. 2. God *curseth* persons, when he condemns them to, and executes on them his just wrath for sin, Gen. xii. 3.

CURTAIN; (1.) A hanging for a bed, court, tent, or house, &c. (2.) Dwellings, *tents*, Hab. iii. 7.

CUSH; (1.) The eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtechah, and the grandfather of Sheba and Dedan. His posterity took up their primitive abodes on the east and west of the lower part of the Euphrates; and in Arabia, chiefly that part of it called the Happy, Gen. x. 6—8. (2.) The name of some countries, where Cush or his posterity dwelt, called *Ethiopia* by the Greeks and other translators. The Scriptures appear to mention a three-fold Cush or Ethiopia; (1.) *Cush, Cuth, Culka*; Susiana, now Chuzestan, or the country of Cush in Persia, on the east of the lower part of

the Hiddekel or Tigris, Gen. ii. 13. (2.) *Cush* or *Cushan*, on the north-east of the Red Sea, near the point of the Elanitic gulf. (3.) *Cush*, *Ethiopia*, or *Abyssinia*, a country on the south-west of the Red Sea, and south of Egypt.

The descendants of Cush, in our version of the Bible, are uniformly called Ethiopians, and their place of residence, Ethiopia. Now, as this name is by the Greeks and Romans, constantly applied to the country south of Egypt, error and confusion often arises. Most commonly by *Cush*, or Ethiopia, in Scripture, a part of Arabia is to be understood.

CUSTODY, charge, keeping, Num. iii. 36.

CUSTOM; (1.) Ordinary practice, Luke iv. 16. (2.) A practice long used, or derived from ancestors, Judg. xi. 39. John xviii. 39. (3.) A tax upon persons or goods, demanded by civil magistrates, Rom. xiii. 7.

CUT; (1.) To divide into pieces with a knife or like instrument, Exod. xxxix. 3. Lev. i. 6. (2.) To prick, pain, vex, Acts v. 33. (3.) To destroy, Hab. iii. 16. 2 Chron. xv. 16. Job xxiv. 24. Men's *cutting of themselves*, imported, excess of grief and madness.

The *cutting off* from the church, or *casting out from the synagogue*, was that which we call excommunication, whereby church-member evidently guilty of obstinate rebellion against the law of God, are separated from the fellowship of the church, and deprived of the spiritual privileges proper to church members, John ix. 34. It is generally supposed the Jews had three kinds or degrees of excommunication: the first was *niddui*, or separation of the person from things holy for the space of 30 days: the second *cherem* or *anathema*, which ratified the former,

and excluded the offender from the synagogue, and from civil commerce: the third *shammatha*, which was published by 300 or 400 trumpets, and implied a final exclusion from the synagogue. But Selden, that miracle of Jewish learning, has pretty fully evinced, that *niddui* and *shammatha* are promiscuously used, and often signify the same censure; and consequently the Jews have but a lesser and greater excommunication. The form of *the lesser* is simple and short; "Let such an one be excommunicated." If an offender continue three months under this, without manifesting his repentance, *the greater* is inflicted. In it, the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, &c. The lesser excommunication debarred the offender from approaching nearer any person than four cubits. The greater shuts him out from all converse; his goods are confiscated, and sometimes himself imprisoned. Miserable was the case of the excommunicated among the rigid sect of the Essenes. Their sentence debarred them from all commerce with those of their own party; their vow obliged them to receive no food from any other; they were therefore forced to live like beasts on roots and herbs, till their body decayed or rotted away. The other Jews were wont to be more moderate. They allowed the excommunicated person to be present at their public worship, and absolved him, upon an apparently serious profession of grief for his sin, and a promise of amendment; though, if the offence was immediately against God, absolution was never pronounced, till a month after the excommunication was past.

In the Christian church, there is a divine warrant for a prudent

rial suspension of offenders from fellowship in sealing ordinances; but excommunication, properly so called, secludes from the seals of the new covenant, and other Christian privileges, and from all unnecessary civil converse of fellow Christians; renders one as a heathen and publican; and delivers him up to Satan, the god of this world, as a visible member of his kingdom, that lieth in wickedness. Never, but for sins plainly prohibited by the divine law, and obstinately continued in, ought this censure to be inflicted. Nor ought it to be inflicted, but in a prudent, impartial, orderly, meek, and solemn manner.

CYMBAL, a hollow vessel of brass, which, being struck against another of the same kind, made a sharp, shrill sound, 2 Sam. vi. 5. Such as have knowledge and eloquence, without true love to God and men, are but as a *tinkling cymbal*; are noisy and no more, 1 Cor. xiii. 1.

CYPRESS, a tree noted for its height, strength, and comeliness. It is always green, its wood heavy, fragrant, and almost incorruptible.

CYPRUS, a famed island in the Mediterranean sea, about 100 miles north of Syria, and 60 south-west of Cilicia. Its length from east to west is about 175 miles; and its breadth 60, and according to some only 46. It abounded with cypress-trees. According to Josephus, it was peopled by the descendants of Chittim. This island was famous for the worship of Venus; and still more so for a visit from the apostle Paul, and the subversion of idolatry by the preaching of the gospel. Cyprus was also distinguished as the birth place of Barnabas, the companion of Paul. In 1820, this island, once so populous, contained no more than 40,000

Greeks, 14,000 Turks, and 500 Maronites. Acts xiii. 4.

CYRENE, a country at some distance westward of Egypt, and south of the Mediterranean sea. Its principal cities were Cyrene, Berenice, Arsinoe, Ptolemais, and Apollonia. This was the birth-place of Eratosthenes the historian, Callimachus the poet, and Simon, who assisted Jesus in bearing his cross. Acts xi. 20. Matt. xxvii. 32. Luke xxiii. 26.

CYRENIUS, or *Quirinus*, the Roman deputy in Syria some years after our Saviour's birth: he obliged the Jews to pay the tax for which they had been enrolled at the time of it, Luke ii. 1, 2.

CYRUS, the son of Cambyses, king of Persia, by Mandane, the daughter of Ahasuerus, king of the Medes. His parents were extremely careful of his education; and he early discovered an uncommon sprightliness, sagacity, and courage. About twelve years of age, his mother carried him to her father's court. His generous, obliging, and heroic behaviour, quickly gained him the affections of the Medes. After five years he returned to Persia. About the fortieth year of his life, he assisted Darius the Mede, his uncle, with 30,000 Persian troops. He reduced the revolted Armenians. Neriglissar, king of Babylon, then intended to reduce the kingdom of Media: his huge army bid fair to swallow up Cyrus and his uncle: but this host was routed, and Neriglissar himself slain.

Two years after the reduction of Babylon, Darius died, and Cyrus having married his only daughter, fell heir to the crown. Having perhaps read the Jewish prophecies concerning himself, or only determined by the providence of God, he, of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and rebuild the

CYR

temple of their God. About seven years after, in the 30th year of his reign over Persia, and 70th of his life, he died, *A. M.* 3475.

CYR

Dan. vii. 5. viii. 3. 20. ii. 39. Isa. xlvii. 11. xli. 2. 3. 25. xlv. 26—28. xlv. 1—4. 13. Ezra i. ii. iii.

DAL

DABERATH, a city near the foot of Mount Tabor, in the great plain of Jezreel, Josh. xix. 12. xxi. 28.

DAGON, the principal idol of the Philistines. He is commonly figured as a man in his upper parts, with the tail of a fish; and is thought to represent Noah, who long floated in his ark; and to have his name from *dag*, a fish; but others will have his name derived from *dagan*, corn; and reckon him a copy of the Egyptian Isis, who taught to cultivate fields, and grind meal. At Gaza, Samson pulled down his temple on the head of his worshippers, Judg. xvi. 21—30. At Ashdod, when the ark of God was placed in his temple, as if it had been his booty, his image fell before it: his head and hands were broke off on the threshold; on account of which, his priests never after trode on the threshold, but jumped over it as they entered the temple, 1 Sam. v. About *A. M.* 3840, Jonathan the Maccabee burnt it, and the remains of the Syrian army which had fled into it, since which, we hear no more of the existence of Dagon. Perhaps Odacon, the Chaldean deity, was the same with him.

DALMANUTHA, a city on the east side of the sea of Tiberias. It is either the same with Magdala, or near it; and hence one Evangelist says, Christ and his disciples landed in the parts of Dalmanutha, and another, that he landed in the coasts of Magdala, Mark viii. 10. Matth. xv. 39.

DALMATIA, a province of old Illyricum, and east of the gulf of Venice. With no small

DAM

difficulty, the Romans subdued it. Since Titus preached the gospel here, Christianity has never been wholly extirpated, 2 Tim. iv. 10.

DAM, a mother among animals, Deut. xxii. 6, 7. Lev. xxii. 27.

DAMAGE, loss, hurt, Ezra iv. 22. To *drink damage*, is to ruin one's self, Prov. xxvi. 6. To *endamage*, to do hurt, Ezra iv. 13.

DAMASCUS, a noted city, long the capital of Syria, about 160 miles north-east of Jerusalem, in the pleasant plain between Mount Lebanon, on the west, and Hermon, on the south. As its name, with some, signifies *the blood of a righteous person*, they imagine Abel was here murdered. It was in being in the days of Abraham, Gen. xiv. 15.

Damascus is the only one of the cities of a very early period of the world, which continues to be rich and populous at this time. It is situated on the borders of an extensive plain, open to the south and east, but enclosed on the west and north by the mountains of Antilibanus. The present source of its prosperity is the resort of northern pilgrims on their way to Mecca. Of these, there are annually as many as 50,000, many of whom remain here three or four months, before they set out on the journey through the desert.

DAMN, to condemn to, or punish in hell, Mark xvi. 16. *Damnation*, the punishment of hell, or the sentence binding over to it, Matth. xxiii. 33. 1 Tim. v. 12. Such as believe not the truth, shall be *damned*; adjudged to, and tormented in hell,

2 Thess. ii. 12. He that does what he doubts the lawfulness of, is *damned*; is self-condemned, and deserves to be cast into hell, Rom. xiv. 23.

DAN, the fifth son of Jacob, and eldest of Bilhah. He had but one son, *viz.* Hushim, or Shuam, Gen. xlv. 23; yet when his tribe came out of Egypt, about 210 years afterwards, they amounted to 62,700 under the command of Ahiezar the son of Amishaddai; and in the wilderness they increased to 64,400. Their spy to search the promised land, was Ammiel the son of Gemalli; and their prince to divide it, was Bukki the son of Jogli. They, with the tribes of Asher and Naphtali, formed the fourth division of the Hebrew camp, and marched last, Numb. i. 12. 39. xxvi. 43. xiii. 12. xxxiv. 22. viii. 25. They had their inheritance on the north-west of Judah: but the Amorites retained a great part of the low country, particularly Ajalon and Shaalabin, till the neighbouring tribe of Ephraim obliged them to be tributaries, Josh. xix. 40—43. Judg. i. 34, 35.

Dan, a city on the east of the springs of Jordan, and south of Mount Lebanon. It was early built by the Canaanites, and called *Laish* or *Leshem*. After the end of Joshua's wars, the inhabitants became extremely secure, and connected themselves with no people. This tempted the Danites, who lived about 140 miles distant to the south-west, to come and seize on it. Near to this place, Abraham routed Chedorlaomer and his allies, Gen. xiv. 14. Here the idolatry of the Hebrews had its first public establishment, Judg. xviii. 29. 30, 31. Here Jeroboam fixed one of his golden calves, 1 Kings xii. 29. Benhadad, king of Syria, took and pillaged it, 1 Kings xv. 20. After the captivity of the ten tribes, it

seems to have made some figure, and it, or perhaps the tribe of Dan in general, carried on a trade with the Tyrians, Ezekiel xxvii. 12. Nebuchadnezzar marched his troops this way to invade Judea, Jer. iv. 15. viii. 16. During our Saviour's debasement, Philip the Tetrarch finely built this place, or one very near it, and called it *Cesarea-Philippi*, which lay about a day's journey eastward from Sidon, and some more westward from Damascus, Mark viii. 27.

Dan is called Paneas by heathen writers; and at present Bannias.

DANCE. The original words so rendered in our Bibles do not always bear such a sense, but merely to *leap for joy*, or *great joy*, Psal. xxx. 11. Luke xv. 25; or to praise God by playing on an organ, 2 Sam. vi. 14: and the word rendered *the dance*, signifies no more than a company of singers, Psal. cxlix. 2, &c.

DANIEL; (1.) A son of David by Abigail, and perhaps the same with Chileab, 2 Sam. iii. 3. 1 Chron. iii. 1. (2.) A priest of Ithamar's family, who attended Ezra to Judea, *A. M.* 3550; and, about 20 years after, probably sealed Nehemiah's covenant of reformation, Ezra viii. 2 Neh. x. 6.

(3.) *Daniel*, the prophet, was of the royal family of Judah, and along with others was carried captive to Babylon, *A. M.* 3398. By Nebuchadnezzar's order, he, and three other boys, were educated in the learning of Chaldea. They all four had new names imposed on them, importing relation to the idols of Babylon. Daniel was called *Belteshazzar*, Hananiah, *Shadrach*, Misheal, *Meshach*, and Azariah, *Abednego*.

Daniel's renown for piety and wisdom was very great while he was but a youth, Ezek. xiv. 14. 20. xxviii. 3. Repeated

casions furnished him with opportunity to manifest his wisdom.

Daniel lived to extreme old age, for he survived the taking of Babylon, by Cyrus the Persian, and Darius the Mede. Supposing, then, that he was 16 years of age when he was carried captive, as 70 years had now elapsed since that event, he must have been at this time above 86 years old.

During his whole life he was held in great honour for his extraordinary wisdom, which was manifestly more than human.

He was too old to return with his people to Jerusalem, and it is probable did not long survive the restoration of Israel to their own land, for we never hear of him after this event; but where or how he died, we know not.

DARIUS, or *Cyaxares*, the Mede, was the son of Ahasuerus or Astyages, and the brother of Mandane, mother of Cyrus, and of Amyit, the mother of Evil-merodach, king of Babylon. After a long war with the Babylonians, he got possession of their empire, on the death of Belshazzar, his grand-nephew. He appointed 120 governors over his kingdom, and three principal ones to direct them, of whom Daniel was one. Upon the occasion of Daniel's marvellous deliverance from the lions, he published an edict, that all his subjects should mark a reverential regard for the God of the Jews, Dan. v. 31. vi. ix. 1. xi. 1. He had scarce reigned two years at Babylon, when he died, aged 64, and was succeeded by Cyrus, his nephew and son-in-law.

Darius Hystaspis. See *Ahasuerus*, the husband of Es'her.

Darius Codomannus, the last of the Persian kings of that age, Neh. xii. 22. was indeed of a royal descent, but very remote from the throne, and of a very debased condition. He had been cou-

rier to Darius Ochus; but for defeating a bold duellist of the enemy's host, was made governor of Armenia. After murdering Ochus and Arses, kings of Persia, one after another, Bagoas the eunuch set him on the Persian throne. He had not long possessed it, when Alexander, king of Macedonia, with a small, but brave army of Greeks, invaded his empire, and in three great battles overthrew his troops, and seized on his family and empire.

DARK; (1.) Without natural light, Gen. xv. 17. (2.) Blackish; hindering light, Job xxii. 13. (3.) Mysterious; obscure, Psal. lxxviii. 2. (4.) Unhappy; perplexing; without the light of prosperity, Psal. xxxv. 6. Mic. iii. 6. Job xii. 25. xviii. 6. Isa. v. 30. Eccl. ii. 14.

Darkly, obscurely, imperfectly, 1 Cor. xiii. 12.

Darkness signifies, (1.) the absence or want of natural light, Matt. xxvii. 45. Such darkness surrounded the deep or chaos on the first day of the creation, Gen. i. 2. Job xxxviii. 9; and in part returns every night. Thick clouds of black and moist vapour so overspread the land of Egypt for three days, that no man could see his fellow, nor could their fires or candles burn, Exod. x. 21, 22. While our Saviour, the blessed Sun of righteousness, hung upon his cross, a similar darkness covered Judea and places around, Matt. xxvii. 45. (2.) Ignorance, unbelief, error, which bewilder men, bereave them of true comfort, and unfit them for proper exercise, John iii. 19. Nay, sin, especially a state of it, is called *darkness*, to denote how uncomely, dreadful, and bewildering it is, 1 Pet. ii. 9. Col. i. 13. Jude 13.

DARLING, a beloved one. The soul is so called, as we ought chiefly to care for it, Psal. xxii. 20. xxxv. 17.

DART, a kind of destructive weapon, that may be flung to some distance, and stab one. The javelin is a kind of it, 2 Sam. xviii. 14. 1 Sam. xx. 33. Num. xxv. 7.

DATES, the fruit of the palm-tree: they are extremely sweet and nourishing, 2 Chr. xxxi. 5.

DATHAN, son of Eliab, one who conspired with Abiram and On, against Moses and Aaron. *Dathan* and his accomplices were swallowed up in an earthquake, Num. xvi. 1—31. Psalm cvi. 17.

DAVID, the son of Jesse, and descendant of Judah, was born at Bethlehem, *A. M.* 2919. No sooner had the Lord rejected Saul, than, to comfort Samuel, he sent him to anoint one of Jesse's sons to the kingdom. David's seven elder brethren were presented to that prophet, but he was instructed of God, that none of them was the intended sovereign. David was brought home from the sheep, and by the direction of God, anointed to be king over Israel, 1 Sam. xvi. 13. David did not immediately become king, upon being anointed; but was greatly persecuted by Saul, through envy and jealousy, until, after the death of that unfortunate monarch, he became first the king of a part, and soon, of all the tribes of Israel.

DAY. A day is that space which intervenes between the rising and setting of the sun, and, by the light thereof, is fit for labour. A natural day is the period between one midnight, or noontide, and another, consisting of 24 hours. The civil day is much the same, but it begins and ends according to the different humours of different nations. The Hebrews began their sacred, if not their civil day, from the evening, Lev. xxiii. 32. The ancient Athenians, Austrians, Bohemians, Marcomans, Silesians, modern Italians, and Chinese,

do the same. The Chaldeans, Persians, Syrians, and modern Greeks, begin it at the rising of the sun; the ancient Umbri, and Arabians, at noon. The Egyptians, and almost all the moderns in Europe, begin their day at midnight. As in the polar circles, the sun continues 24 hours or more above the horizon, at some times there must be fewer artificial days in these places; nay, under the poles, the whole year is but one artificial day, the sun being six months above, and other six below the horizon. In prophetic language, a *day* is put for a year, and so a week is seven years, a month 30, and a year or time, 360; Ezek. iv. 5, 6. Dan. ix. 24. vii. 25. Rev. ix. 15. xi. 3. *One day is with the Lord as a thousand years; and a thousand years as one day.* God's duration is without succession of moments; so that a longer period is no more in his account, and in comparison with his eternity, than a shorter one, 2 Pet. iii. 8. As a day is a noted period proper for work, so any noted occasion of mercy or judgment is called a *day*; Psal. xxxvii. 13. Mal. iv. 1. Jer. l. 4. 30. The *day of the Lord*, often signifies, the period when he will execute his fearful judgments, Isa. ii. 12. xiii. 6. Ps. xxxvii. 13. Job xxiv. 1. Zeph. i. 14. 18. The *day of Christ*, is either the days of his humiliation, and time of the powerful spread of the gospel, John viii. 56; or the period of the Jewish destruction, and of the last judgment. The season is fixed; and great is, or will be, the work and discoveries therein made, 2 Pet. iii. 12. 1 Cor. iii. 13. v. 5. Phil. i. 6. Or the Christian Sabbath, which is set apart to commemorate the memory of his birth, Rev. i. 10. The *day of persons*, is either their birth-day, Job iii. 1; or the season of merciful opportunities and prosperity, Luke xix. 42. Amos v. 8; or their *day*

or season of ruin and trouble, Psal. xxxvii. 13. cxxxvii. 7. Job iii. 8; or the eternal period of their complete happiness, Rom. xiii. 12.

DEACON. The word so rendered, is applied to such as perform service in the church or state; as to Christ, Rom. xv. 8; to gospel ministers, ordinary or extraordinary, 1 Cor. iii. 5. Col. i. 23. 25; to every follower of Christ, John xii. 26; and to magistrates, Rom. xiii. 4: but it is chiefly used, to signify an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provision to ministers, and to the poor, Phil. i. 1.

DEAD; (1.) Deprived of natural life, 1 Pet. iv. 6. Ruth i. 8. (2.) Without spiritual life; under the dominion of sin; void of grace; incapable to perform any spiritual exercise, Eph. ii. 1. 1 Tim. v. 6; or even desperately obstinate in wickedness, Luke xv. 24. (3.) What never had life, as idols, &c. Job xxvi. 5. Isa. viii. 19. (4.) What has no continued existence, no living soul to be reunited to its body, Matt. xxii. 32. (5.) In a state of mortality; condemned or signally exposed to death, Rom. viii. 10. Gen. xx. 3. (6.) In a state of oppression, slavery, and desperate-like wretchedness, Is. xxvi. 19. Ezek. xxxvii. 1—14. (7.) Unfit for generation, according to the power of nature, Rom. iv. 19. Heb. xi. 12. (8.) Formal hypocrites; or much decayed in grace, Rev. iii. 1. (9.) The resurrection of the dead, 1 Cor. xv. 29. Let the dead bury their dead: let men, dead in sin, bury those naturally dead; or let the dead lie unburied, rather than the preaching of the gospel be hindered.

DEAD SEA, called also, *the Sea of the plain; the Salt Sea;* and in Ezek. xlvi. 18, *the East Sea;* also, *the Sea of Sodom.*

This lake is confined by rough mountains on all sides, except on the north, where it receives the waters of the river Jordan. It is about 70 miles in length, and 20 in breadth. Like the Caspian sea, it has no visible communication with the ocean. Besides the Jordan, this inland sea receives six other streams; but none of them are of large size. The four cities of the plain, which were destroyed, were covered with the waters of this lake, and their ruins were for many ages visible. Whether any animal lives in their waters, is still a matter not decided; different travellers giving an opposite testimony respecting the fact.

DEAF; (1.) Without natural hearing. The Hebrew word signifies also *dumb* or silent; because such as are born deaf, are usually, if not invariably dumb. Of late years the deaf and dumb have been educated and admitted to most of the privileges of those who can hear and speak. According to the ancient prediction, Christ healed many who were deaf and dumb, Isa. xxxv. 5. xxix. 18. xlii. 18. Matt. xi. 5.

DEAL; (1.) To act; to behave. Jesus *deals prudently* in the work of our redemption, always employing the most proper means to gain the most noble ends, Isa. lii. 13. Men *deal* with one another *wisely, falsely, deceitfully, subtilely, foolishly, corruptly, perversely, treacherously, proudly, truly*, with *knowledge*, or with a *slack, prodigal, and careless hand*, Exod. i. 10. Lev. xix. 11, &c. (2.) To distribute by parts, Isa. lviii. 7. Rom. xii. 3. And a *deal* signifies a part, Exod. xxix. 40. Num. xv. 4—9. God *deals bountifully* and in *mercy*, when he graciously bestows his favours on men worthless and miserable, Psal. cxvi. 7. cxix. 17. 124. cxlii. 7.

DEATH, the punishment threatened to the disobedience

of man. "Adam having eaten the forbidden fruit, incurred the penalty of death for himself and his posterity."—*Calmet*. Jesus Christ by his death, has subdued him that had the power of death. Death, in scripture, signifies, (1.) The separation of soul and body. (2.) Separation of the soul from God. (3.) Eternal misery, which is the second death. (4.) The plague, and other great calamities. Jer. xv. 2. 1 John iii. 14. Eph. ii. 1. Jude 13. Rev. xx. 6. 14. Jer. xv. 2.

To **DEBATE**, to dispute. A man ought to *debate his cause* with his neighbour; he ought privately and meekly to reason the point of difference between them, Prov. xxv. 9.

DEBIR; a city of the tribe of Judah, near Hebron. It was also called Kirjath-sepher, and Kirjath-sannah; because there the Canaanites had a seat of learning, Josh. xv. 15, 16. and xxi. 15.

DEBORAH, (1.) Rebekah's nurse, who came along with her from Padan-aram. After her mistress's death, she continued with her country-women in Jacob's family.

She died near Bethel, in a very advanced age, and was buried under an oak tree, thence called *Allon-bachuth, the oak of weeping*, Gen. xxxv. 8.

(2.) *Deborah*, a prophetess and judge of Israel, and wife of Lapidoth. She dwelt under a palm-tree between Ramah and Bethel. She was associated with *Barak*, the son of Abinoam, in leading the army of Israel against the forces of Jabin, king of Canaan. No more than 10,000 men followed them, while those under the command of Sisera, the captain of Jabin's army, were exceeding numerous. But the Lord overthrew this multitude, and Sisera fell by the hand of a woman. Jud. iv. 4, 5.

DEBT, what one owes to an-

other, 1 Sam. xxii. 2. Sin is called a *debt*; it consists in withholding from God his due honour and love; and by suffering, must his justice be satisfied for its offence, Matth. vi. 12. A *debtor*, is one who, by promise or equity, owes somewhat to another.

DECAPOLIS, a country, according to Lightfoot, on the north and east of the sea of Tiberias: but if Bethshan was one of the cities of it, part of it lay on the south-west of that sea. It was called Decapolis, because there were ten cities in it, viz. Bethshan, Gadara, Hippos, Pella, Caphar-tzemach, Beth-gubron, Caphar-carnaim, Cesarea-Philippi, Orbo, and another, whose name I find not, Matth. iv. 25.

The ten cities of Decapolis, according to Josephus, were, Damascus, Otopos, Philadelphia, Raphana, Gadara, Hippos, Deos, Palla, Gerasa, and Scythopolis.

DEDAN; (1.) The son of Raamah, and grandson of *Cush*. It is probable his posterity had their residence on the west of the Persian Gulph in Arabia Felix, where the city Dadan is yet to be found, Gen. x. 7. (2.) The son of Jockshan, and grandson of Abraham. He was the father of the Dedanim, Letashim, Ashurim, and Leummim tribes, in Arabia the Desert, Gen. xxv. 3.

DEDICATION, the consecration of a place, altar, or temple, to the worship of God, Ex. xl. Numb. vii. 1 Kings viii.

The temple rebuilt by Herod was *dedicated* with great solemnity; and in order to make this festival more august, Herod appointed it on the anniversary of his accession to the crown. Now this was towards the end of A. M. 3964, *ante* A. D. 40; and the temple which he built was dedicated at the end of his 32d year, four years before the true birth of Jesus Christ. Some think it probable this was the

dedication mentioned John x. 22. Not only sacred places were thus *dedicated*, but also cities, their walls, and their gates, and even the houses of private persons. When Nehemiah had finished the walls and gates of Jerusalem, he *dedicated* them, Neh. xii. 27. The title of Psalm xxx. implies, that it was sung at the *dedication* of David's house. Moses ordered proclamation to be made on the day of battle at the head of the army, *What man is there that hath built a new house, and hath not dedicated it? let him return*, &c. Deut. xx. 5. This *dedication* was performed, principally, according to the Rabbins, by pronouncing a certain blessing, while some particular words of the law written on parchment, rolled up in a cane, or hollow stick, were fastened on the door-post.

Feast of dedication, mentioned John x. 22. was in commemoration of the cleansing of the temple by Judas Maccabeus, for it occurred in winter, which was not the time of the dedication of Solomon's or Zerrubabel's temple.

DEER, *fallow*, a wild quadruped, of a middle size between the stag and the roe-buck; its horns turn inward; the main horn and branches are large and flat, not round. The *deer* is naturally very timorous: it was reputed clean, and good for food; young *deer* were particularly esteemed for their delicacy, &c. They are noticed in the Canticles, Proverbs, and Isaiah, as beautiful, lovely creatures, and very swift.

DEFAME, to *reproach*.

To DEFEND, is to protect from enemies and wrongs, Psal. lxxxii. 3.

Defence; (1.) Protection; refuge, 2 Chron. xi. 5. (2.) What one has to say in vindication of himself, against his accusers, Acts xix. 33. God and Christ

are a *defence*; they protect the saints from enemies, wrath, danger, and hurt, Psal. xxxi. 2. Isa. iv. 5. xxxiii. 16. Ministers are set for the *defence of the gospel*; to maintain it in its purity and honour, against heretics, and every other opposer, Phil. i. 17.

DEFILE, to render unclean, (1.) By disgraceful usage, 2 Kings xxiii. 8, 10. Ezek. xxviii. 7. (2.) With ceremonial pollution, as the leprosy, the touching of a dead body, &c. Lev. xiv. 46. Numb. v. 2. (3.) With sinful filthiness, by following Heathenish customs, by seeking wizards, by idolatry, apostasy, error, 1 Cor. viii. 7. Tit. i. 15. Lev. xviii. 24. xix. 31. Ezek. xx. 7. Heb. xii. 15. 1 Tim. vi. 5. i. 10. Gen. xxxiv. 2. Ezek. xviii. 11. Jam. iii. 6. God's name is *defiled*, when those who profess to be his people bring a reproach on him with their untender carriage, Ezek. xliii. 7, 8. His priesthood was *defiled*, when men invested with it, walked unworthy of it, or by marriage with Heathens, brought in a strange brood to officiate, Neh. xiii. 29.

DEFRAUD, deceitfully to withhold or take one's just due from him, 1 Cor. vii. 5. 7. vi. 7.

DEFY, to boast against one, that he is incapable to fight with us, or do something we mention, 1 Sam. xvii. 10. 36. 45.

DEGENERATE, grown worse than it was originally. The Jews were turned into the *degenerate plant of a strange vine*, when, leaving the example of their pious ancestors, they gradually became almost as wicked as Heathens, Jer. ii. 21.

DEGREE; (1.) A part, or division of a dial; or a step of a stair, 2 Kings xx. 9. (2.) Condition; order, rank, 1 Chron. xv. 18. Psal. lxii. 9.

Degrees. Fifteen Psalms are distinguished by the title of *Psalms of degrees*, viz. from the

DEM

120th to the 134th inclusive. Some suppose they were so called, because they were sung with an exalted voice, or because at every psalm the voice was raised. Or, more probably, because the Levites sang them as they ascended the steps of the temple.

DEHAVITES, a tribe of the Samaritans; perhaps the same with the Avites; or they might come from about the river Diaba in Assyria, Ezra iv. 9.

DELECTABLE, precious; comely; delightful: idols are so called, Isa. xlv. 9.

Delicacies: delicates; most precious things, wealth, &c., Rev. xviii. 3. Jer. li. 34.

DELICIOUSLY, in wealth, pleasure, and luxury, Revelations xviii. 7.

DELIGHT, to take pleasure, Esth. vi. 6. God's *not delighting* in the ceremonial services of the wicked Jews, imports his abhorrence of them, because of the wicked, manner and end for which they were performed, Isa. i. 11. Jer. vi. 20. His people are a *delightful land*, when their piety, glory, and happiness are very great, Mal. iii. 12.

DELILAH. See *Samson*.

DELIVER; (1.) To give into one's hand; give up, Gen. xl. 13. Exod. v. 18. (2.) To free from diseases, danger, enemies, &c. Exod. iii. 8. Heb. ii. 15.

Deliverance denotes, (1.) A rescue from outward danger and distress, Gen. xxxii. 11. (2.) A rescue from sin and misery, by the blood and Spirit of Christ, Luke iv. 18.

DELUSIONS, errors and influences of Satan, calculated to deceive men.

DEMAND, to ask humbly, Luke iii. 14. Job xlii. 4; or authoritatively, Job xxxviii. 5. xl. 7.

DEMAS, an early professor of Christianity, perhaps a preacher, that was for awhile very ser-

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viceable to Paul in his confinement; but about *A. D.* 65, he forsook him to follow some more gainful worldly business, 2 Tim. iv. 10. Col. iv. 14.

DEMETRIUS, a silversmith of Ephesus, who made little models of Diana's temple there, with her image included therein and who, vexed at the success of Paul's preaching, and fearing lest his craft would fall into disrepute, raised a dreadful tumult in the city, which the town clerk with some difficulty allayed, Acts xix. 24—40.

DEN, a hole, or hollow place in the earth, where lions and other wild beasts lodge, Judg. vi. 2. Job xxxvii. 8. Rev. vi. 15. God's temple became a *den of thieves*, when multitudes of wicked men officiated in it, and, to the robbing God of his honour, prostituted it to be a place of dishonest merchandise, Jer. vii. 11. Matth. xxi. 13.

DENOUNCE, solemnly to declare a threatening, Deut. xxx. 18.

DENY; (1.) Not to confess, Gen. xviii. 15. Job xxxi. 28. Matt. xxvi. 70. Mark xiv. 70. Luke xii. 9. John xiii. 38. 2 Pet. ii. 1. (2.) To renounce, Tit. ii. 12. (3.) To refuse, 1 Kings ii. 16.

DEPART; (1.) To go from a place or person, John vii. 3. (2.) To die, go out of this world and life into an eternal state, Luke ii. 29. (3.) To cease, Nah. iii. 1.

DEPOSE, to put out of office, Dan. v. 20.

DEPUTED, constituted inferior judge, 2 Sam. xv. 3. A *deputy* is a ruler, appointed by a superior one, Acts xiii. 7. xviii. 12. 1 Kings xxi. 47.

DERBE, the birth-place of Gaius the fellow-traveller of Paul, Acts xx. 4. It was east of Iconium, at the foot of the range of mountains called Anti-Taurus.

DESCEND, to go down from a higher place to a lower, whether from heaven, or the clouds

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to the earth; or from a place higher in situation, to one lower in the same country, or a different one, Matt. xxviii. 2. Psal. cxxxiii. 3. Acts xxiv. 1.

Descent, is, (1.) A place bending downward, Luke xix. 37. (2.) A coming from parents and ancestors, Heb. vii. 3. 6.

DESCRIBE. To *describe* a country, is to draw a plan of it, Josh. xviii. 4. To *describe* persons, is to declare their names, marks, and places of abode, Judg. viii. 14.

DESCRY, to view; spy out, Judg. i. 23.

DESERT, *wilderness*. The Hebrews called the places a wilderness, where the cities or towns were more distant one from another, as well as where there were no towns at all. The most noted *deserts* we read of in Scripture, are that of Egypt, on the north east of that country, Ezek. xx. 36; the *wilderness of Etham*, on the west of the Red Sea; the *wilderness of Shur*, *Sin*, and *Sinai*, on the east side of the western gulf of the Red Sea; the *wilderness of Paran*, northward of the former, and of *Zin*, at the east end of it. The *wilderness of Edom*, is perhaps the same with that of Paran, or Zin; or rather one at the south end of the Dead Sea. The *wilderness of Kadesh*, might be the north part of the wilderness of Paran. The *wilderness of Moab*, Arnon, and Kedemoth, might be the same, near the head of the river Arnon. The *wilderness of Tadmor* lay to the north-east of Canaan. The *wilderness of Judah*, of *Ziph*, *Jeshimon*, and *Maon*, lay on the west of the Dead Sea. The *wilderness* where Jesus was tempted, was probably the mountains of Quarantana, to the east of Jerusalem, which now have an appearance most rugged and unsightly; or that near Pisgah, on the east of Jordan. A great many wilder-

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nesses were named from the cities next adjacent; as the wilderness of Diblah, Engedi, Jeruel, Tekoah, Gibeon, Bethaven, &c. The wilderness of Arabia comprehends the deserts of Shur, Sin, Paran, Zin, and Kedemoth, and was a very terrible and waste howling wilderness, Deut. i. 19. xxxii. 10. The whole north parts of Arabia are called a *desert*, because so little of it was cultivated, or had cities built in it, Jer. xxv. 24.

DESERVE, to be worthy of, Ezra ix. 13. Job xi. 6.

DESIRE; (1.) A longing; wishing, 1 Sam. xxiii. 20. (2.) The request, or prayer of a soul, for the supply of its wants, spiritual, temporal, or eternal, Psal. cxlv. 19.

DESPAIR, to grow hopeless, 1 Sam. xxvii. 1. 2 Cor. iv. 8.

Desperate; without hope, Job vi. 26.

DESPITE, or *spite*; (1.) Envy, malice, Ezek. xxv. 6. Psal. x. 14. (2.) The object of envy or malice, Neh. iv. 4. *Despiteful*; full of envy and malice, Ezek. xxv. 15. To *entreat one spitefully*, is maliciously to expose him to the most cruel and shameful abuse, Luke xviii. 32. Matt. v. 44.

DETERMINE; (1.) To decide or judge a cause, Exod. xxi. 22. (2.) Firmly to resolve, 1 Sam. xx. 7. 1 Cor. ii. 2. (3.) Unchangeably to appoint, Job xiv. 5. Dan. ix. 24. The *determinate counsel of God*, is his fixed and immutable decree, Acts ii. 23.

DEVIL, a fallen angel, especially the chief of them: a malicious accuser of God and his people, Rev. xii. 9, 10. John vi. 70. vii. 20. See also *Satan*.

DEVISE; (1.) To contrive, Ex. xxxi. 4. (2.) To plot something hurtful, 2 Sam. xxi. 5.

Device; (1.) Curious work of an artificer, 2 Chron. ii. 14. (2.) Contrivance, purpose, Eccl. ix. 10. (3.) Crafty projects, Ps. x. 2.

To DEVOTE; (1.) Solemnly to set apart to the service and honour of God, Lev. xxvii. 21. (2.) To set apart for destruction, Josh. vi. 17. Deut. xiii. 13. See *Accursed*.

Devotions, religious observances, Acts xvii. 23. *Devout*, much given to religious exercise, whether lawful or not, Luke ii. 25. Acts x. 2. xiii. 50. xvii. 4. 17.

DEVOUR; (1.) To eat up greedily, Gen. xxxvii. 20. (2.) To spend riotously, Luke xv. 30. (3.) Cunningly to defraud God or men of their due, and seize on it for our own use, Matt. xxiii. 14. Prov. xx. 25.

DEUTERONOMY, the last of the five books of Moses. Its name signifies, *repetition of the law*. As the generation who came out of Egypt were generally dead, Moses, a few days before his death, in this book, repeats the substance of their history in the wilderness, and a variety of the laws that had been given them, and adds some new ones; as of cutting off false prophets and idolatrous cities; of making battlements around the roofs of their houses; of expiating uncertain murder; of taking down hanged malefactors in the evening; of punishing rebellious children; of distinguishing the sexes by their apparel; of the marriage of captives, and the wives of deceased brethren; of divorce; of men-stealing; of runaway servants, &c. chap. i. xxv. He then directs them to surrender themselves to God at Ebal and Gerizzim: solemnly lays before them the blessings that would follow on their obedience to the divine laws, and the miseries that would attend their apostacy and rebellion; and which have, or do take place on that unhappy nation, in their ancient calamities, and present dispersion, chap. xxvi. xxxi. It next contains the song of Moses; his blessing of the twelve tribes;

and the account of his death; the last of which perhaps was written by another hand, chap. xxxii—xxxiv. The manner of this book of Moses is more sublime, and its matter, chiefly the commands, more plain and practical, than of the rest.

DEW, a thick moist vapour that falls on the earth, chiefly when the sun is below the horizon. In warm countries, where it seldom rains, copious dews do exceedingly refresh and moisten the ground: hence the fall of dew was reckoned a great blessing, and the withholding of it a grievous curse, Deut. xxviii. 13. 2 Sam. i. 21. *Dews*, in Palestine, are very copious, resembling in the morning a small shower of rain. As dew was all-important to vegetation, in summer, when it rarely rained, it became the emblem of the richest blessings of heaven. Gen. xxvii. 23. Judg. vi. 38. Hos. vi. 4. xiii. 3. xiv. 5. Mic. v. 7.

DIADEM, a crown.

DIAL, an instrument for measuring of time by the shadow of the sun. Whether the people on the east of the Euphrates, or the Jews or Phenicians, first invented this instrument, we know not. The Greeks knew nothing of dials till the time of Anaximander, the contemporary of Cyrus. Nor in history do we find a dial more ancient than that of Abaz. Nor is there any mention of *hours* till the time of Daniel's captivity in Babylon, Dan. iii. 6.

DIAMOND, the hardest of gems, and the most brilliant and valuable of precious stones. It is a combustible substance, and is found, by analysis, to consist principally of carbon. Thus, charcoal and the diamond, the one the darkest, and the other the most brilliant of earthly things, are constituted of the same ingredients.

The diamond was the third jewel, in the second row, of the

high-priest's breastplate. The largest diamond ever found, was that which belonged to the Great Mogul. The diamond becomes phosphorescent, or shines in the dark, after being exposed to the rays of the sun. Figuratively, it is in Scripture, the emblem of invincible courage, and of hardness of heart. Ezekiel was commanded to set his face as an *adamant*; and the hearts of the wicked are compared to *adamant*. As the diamond was used for making indelible inscriptions on hard substances, the sin of Judah is said to have been written *with a pen of iron, and with the point of a diamond*, Jer. xvii. 1.

DIANA, a celebrated goddess of the heathens. She was especially renowned at Ephesus. She was one of the twelve superior deities, and was called by the several names of Hebe, Trivia, Hecate, Diana, and Lucina. In heaven, she was the *moon*, or *queen of heaven*, and perhaps the same with *Meni*, the numberer, or goddess of months, Jer. vii. 18. Ezek. xvi. 25. Isa. lxx. 11. On earth, she was Diana and Trivia, the goddess of hunting and highways: in hell, she was Hecate: she was also called Lucina. She was said to be the daughter of Jupiter, and sister of Apollo: and was figured as a young huntress, with a crescent or half-moon on her head: or as wholly covered with breasts, and her pedestal ornamented with heads of stags, oxen, and dogs, to mark her bounty, and power over hunting. She was worshipped with great solemnity at Ephesus, Acts xix. 27—35.

DIBON, or *Dibon-gad*, perhaps the same with *Dimon*. Sihon took it from the Moabites, Num. xxxii. 34. xxxiii. 45, 46. Josh xiii. 9. 17.

DINAH, daughter of Jacob and Leah: Gen. xxx. 21. She was born after Zebulon, about

A. M. 2250, ante A. D. 1754. When Jacob returned into Canaan, *Dinah*, then about the age of fifteen or sixteen, had the curiosity to attend a festival of the Shechemites, to see the women of the country, Gen. xxxiv. 1, 2. Shechem, son of Hamor the Hivite, prince of the city, having seen her, conceived a great desire for her, and ravished her. Afterwards, he desired his father Hamor to procure this young woman for his wife. *Dinah's* brothers being informed of what had passed, were strongly exasperated at it: they made insidious proposals to Shechem, to his father Hamor, and to the inhabitants of their city; whom they afterwards slew and plundered; carried off *Dinah*, and thus revenged the affront offered to their sister: all this they did without the knowledge or consent of their father Jacob; who afterwards cursed them for it.

What became of *Dinah* after this affair we cannot tell. The Hebrews assert, that she was married to Job; whereof there is no proof. Certainly if Job and Johab, the fourth son of Esau, Jacob's brother, be the same person, there is no probability that *Dinah* could live so long as to become his wife.

DINAITES, See *Samaritans*.

DIONYSIUS the Areopagite, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the famed learning of Athens, and went afterward to Egypt, to perfect himself in astronomy; being at On when our Saviour died, and observing the miraculous darkness, he cried out, *Either the God of nature suffers himself, or sympathizes with one that suffers*. He was converted at Athens by Paul, and, it is said, became an evangelist, and was burnt as a martyr in his own city, A. D. 95.

DIOTREPES, a pretended

Christian, that was ambitious of being preferred to every body else. He did all he could to oppose the reception of the messengers sent by the apostle John, and said what he could to disparage that great man, 3 John 9.

DISCERNING of Spirits.—

A divine gift, mentioned 1 Cor. xii. 10. It is considered *discerning* among those who professed to be inspired by God, whether they were inspired by a good or an evil spirit; whether truly or falsely. This gift was of very great importance, both under the Old Testament, wherein we find that false prophets often rose up, and seduced the people; and under the New Testament, in the primitive ages of the church, when supernatural gifts were frequent; when the messenger of Satan was sometimes transformed into an angel of light; and false apostles, under the meek appearance of sheep, concealed the disposition of ravening wolves.

DISCHARGE, to unload; give up, 1 Kings v. 9. There is no *discharge* in the warfare of death; no way of escaping it, Eccles. viii. 8.

DISCIPLE, one that learns from a master, a scholar, John ix. 28. In the Gospel, it generally signifies the twelve *apostles*, who learned under Jesus Christ as their Master; but in the Acts and Epistles, it signifies any follower of Christ, who is careful to learn his truth.

DISCIPLINE, instruction, correction, Job xxxvi. 10.

DISEASES and death are consequences of sin; this idea of them we receive from Scripture. The ancient Hebrews, not much accustomed to recur to physical causes, often imputed them to evil spirits. If their infirmities appeared unusual, and especially if the cause were unknown to them, they concluded it was a stroke from the

avenging hand of God; to him the wisest and most religious had recourse for cure; and king Asa is blamed (2 Chr. xvi. 12.) for placing his confidence in physicians, under a very painful fit of the gout in his feet; and not applying to the Lord. Job's friends ascribed all his distempers to God's justice. Leprosies were treated as sacred *diseases*; the priests judged of their nature and qualities; shut up the diseased, declared the disorder healed, or still existing in the patient, &c. Miriam, Gehazi, and king Uzziah, were smitten suddenly with a leprosy; the first as a punishment for detraction; the second for avarice; and the third for presumption.

DISPENSATION, an authority to administer the ordinances of the gospel, 1 Cor. ix. 17. It is called a *dispensation of grace*, because it is freely given, and given in order to confer the grace of God to men, Eph. iii. 2; and a *dispensation of God*, as it is given by him, and for his glory, Col. i. 25.

DISPERSION. St. Peter and St. James wrote to the Jews of *the dispersion*, 1 Pet. i. Jam. i. 1. St. Peter directs his letter to those who were *dispersed* in the countries of Pontus, Galatia, Bithynia, Asia, Cappadocia; St. James still more uncertainly addresses *the twelve tribes scattered abroad*. Not that all the tribes were then *dispersed*; for Judea was yet filled with Jews; (these epistles being written *before* the war between the Jews and the Romans) but after the captivities into Assyria and Chaldea, there were many Jews of all the tribes constantly resident in various places throughout the East. This was called, *The Dispersion*. Nehemiah prays God to collect the *dispersion* of the people. And the Jews said of Jesus Christ, John

vii. 35. *Will ye go unto the dispersed among the Gentiles?*

DIVINE, belonging to God, excellent and godlike, Heb. ix. 1. Prov. xvi. 10. 2 Pet. i. 4.

To DIVINE. The word *nah-kash* properly signifies to search carefully, or to try; and when mentioned in the history of Joseph, may import no more, than that he would carefully search for his cup, or had sufficiently tried his brethren's honesty by it. Gen. xlv. 5. 15. But ordinarily it signifies, to find out and foretel secret or future things by some pretended or diabolical power.

DIVORCE, the separation of married persons. *Divorce* seems to have been common before the time of Moses; and he, on account of the hardness of the people's hearts, did not attempt to extirpate it, but gave a law to regulate it, requiring in all cases, the formality of a *bill*. But our Saviour taught, that except in one specified case, it was unlawful, Matthew v. 32. and xix. 9.

DOCTOR, teacher, somewhat like our teachers in colleges, Luke ii. 46.

DOCTRINE; (1.) Knowledge, learning, Isa. xxviii. 9. (2.) A tenet of opinion, Matth. xvi. 12. (3.) The truths of the gospel in general, Tit. ii. 10. (4.) Instruction in gospel truth, 2 Tim. iii. 16. (5.) Act, manner, and matter of teaching, Mark iv. 2. Matth. vii. 28. (6.) Divine ordinance, Matth. xv. 9. The truths of the gospel are the *doctrine of God*, and *according to godliness*, and *sound doctrine*. God in Christ is their author, matter, and end, and they are pure, solid, substantial, and uncorrupted with error, 1 Tim. vi. 1. 3. Heb. vi. 1. 2 Tim. iv. 3. And they are *Christ's doctrine*, as he is the chief preacher, and great substance of them.

DODANIM, *Rodanim*, the youngest son of Javan; perhaps the same with Dorus the son of Neptune, and father of the Dorian tribe of Greeks, who possessed part of Greece in Europe, and part of the west of Lesser Asia, Gen. x. 4. and 1 Chr. i. 7.

DOEG, the accuser of Ahimelech the high-priest, and the murderer of him and 84 other priests; probably he came to some unhappy end, 1 Sam. xxi. xxii. Psal. lii. cxx. cxi.

DOG, a domestic animal well known. By the law the *dog* was unclean, and this animal was despised among the Jews. To compare a person to a *dog*, living or dead, was a most degrading expression; so David uses it, 1 Sam. xxiv. 14.

DOMINION, authority, power to rule and dispose of, Gen. i. 26. Ministers have not *dominion over the faith*, of their hearers, to require them to believe any thing not founded in the word of God, 2 Cor. i. 24. 1 Pet. v. 3. (2.) Kingdom, nation, Psal. ciii. 22. 2 Kings xx. 13. (3.) Governors and their subjects, Dan. vii. 27. (4.) Angels, who have great power and authority to execute God's commission, Col. i. 16.

DOR, a city of the tribe of Manasseh, on the sea-coast, 9 miles north of Cesarea. It is often mentioned in the books of Joshua and Judges. At present, according to Buckingham, it is a small village, with 40 or 50 houses, and about 500 inhabitants.

DOTHAN, a city and country about 12 miles north from Samaria, and, according to Bunting, 44 north of Jerusalem, and 6 westward of Tiberias. Here Joseph was sold to the Ishmaelites; and here Elisha smote with blindness the Syrians who came to apprehend him, Gen. xxxvii. 17. 2 Kings vi. 13.

DOVE, a tame bird, by the law declared pure. The *dove* is

used as a symbol of simplicity and innocency. The Holy Spirit appeared at the baptism of Jesus, in the form of a *dove*, Matth. iii. 16. Jesus Christ recommends to his disciples the wisdom of the serpent, with the harmlessness of the *dove*, Matth. x. 16. The prophet Hosea, vii. 11, compares the Israelites to a *silly dove*, which hath no heart, or understanding.

The spouse in the Canticles is compared to a *dove*, by reason of her innocence, gentleness, and fidelity. Noah sent the *dove* out of the ark, to discover whether the waters of the deluge were abated, Gen. viii. 8, 10. He chose the *dove*, as a tame bird, an enemy to carrion and ordure.

DOWRY; (1.) A portion brought by a husband to his wife, or given to her parent, to obtain her in marriage, Gen. xxxiv. 12. 1 Sam. xviii. 25. (2.) A portion brought by a wife to her husband, Exod. xxii. 17.

DRAGON; it generally answers to the Hebrew word *tanin*, which signifies either a large fish, as the whale, crocodile, dolphin, &c. Gen. i. 21. Job vii. 12; or, secondly, a *serpent* of a large size, some of which have feet, claws, and crests. Some writers speak of dragons in Greece, that are not venomous, and may be tamed: but those of which the prophets speak are represented as wild, hurtful, and dangerous.

DRAM, a weight of 60 grains, or the eighth part of an ounce, and the fourth part of a shekel; but Prideaux thinks it heavier; and that a dram of silver is equal to ninepence, and a dram of gold about twelve times as much; and so a thousand drams of gold will amount to about 450*l.* sterling, 1 Chr. xxix. 7. Ezra ii. 69.

DRAUGHT; (1.) All the fishes taken at one drawing of the net, Luke v. 9. (2.) A sink or drain, Matth. xv. 17.

DREAM. Natural dreams proceed much from the business men are intent upon, or from the constitution and habit of their body; and hence, diseases, latent or beginning, are often discernible from them. It is probable they often begin from some outward sensation of the body, in which spirits, good or bad, have no inconsiderable influence. By supernatural dreams, God of old informed men of his mind. Gen. xx. 6. xxxi. 11—24. Dan. ii. vii. Job xxxiii. 15.

DRESS. See **CLOTHES**.—To *dress ground*, is to dig, sow, and otherwise cultivate it, Gen. ii. 15. Heb. vi. 7. To *dress meat*, is to make it ready for eating, 2 Sam. xii. 4. xiii. 5. To *dress the lamps* of the sanctuary, was to light, snuff, and trim them, Ex. xxx. 7.

DROMEDARY. 1s. 1x. 6 Esth. viii. 10. See *Camel*.

DROPSY, a very dangerous disease, produced by a preternatural abounding of a kind of water in the body, or mingled with the blood. It affects different parts, Luke xiv. 2.

DRUSILLA, the youngest sister of Agrippa, Bernice, and Mariamne, Acts xxiv. 24.

DRY, without sap. Christ grew as a root out of *dry ground*; he sprung out of the Jewish nation, when very sinful, and reduced to bondage and slavery, Isa. liii. 2.

Drought is common through the whole summer in Palestine, and countries eastward and northward from it, Ps. xxxii. 4.

DRYSHOD; without wet feet; without treading above the shoes in water, Isa. xi. 15.

DUE; (1.) What is owing, Rom. xiii. 7. (2.) What is proper and fit, Lev. xxxvi. 4. Deut. xxxij. 35.

DUKES, a kind of princes that governed among the Hovites, Edomites, and Midianites.

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and these last are called *dukes of Sihon*; because he had rendered them tributary, Gen. xxxvi. 15. 21. Exod. xv. 15. Joshua xiii. 21.

DUMAH, a son of Ishmael, who, it seems, gave name to a country of Arabia the Rocky, Gen. xxv. 14. Isa. xxi. 11.

DUMB; (1.) Such as cannot speak for want of natural abilities, Exod. iv. 11. 1 Cor. xii. 2. (2.) Such as cannot teach others, for want of grace, knowledge, and courage, Isa. lvi. 10. (3.) Submissive and silent under the dispensations of Providence, Ps. xxxix. 9.

DUNG; *Doves' dung*. It is said, 2 Kings vi. 25, that, during the siege of Samaria, *the fourth part of a cab* (little more than half a pint) of *doves' dung* was sold for five pieces of silver (about two dollars.) It is well known, that *doves' dung* is not a nourishment for man, even in the most extreme famine. Josephus and Theodoret were of opinion, that this *doves' dung* was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation. The Rabbins think it was not the

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dung of pigeons, but the corn in their crops, which they brought back filled out of the fields whither, during the siege, they went to feed. Junius and Fuller suppose the *doves' belly* to be meant: but Bochart is of opinion, that we should understand a sort of moss growing on trees. It might be a kind of *tare*, or *cicer*, so called from its resemblance, when dried or parched, to the *dung* of pigeons, Phil. iii. 8.

DUST. The *putting of dust and ashes on the head*; *rolling one's self in the dust*; *sitting in the dust*; *putting the mouth in the dust*, imports great mourning and distress, Josh. vii. 6. Mic. i. 10. Job xlii. 6. Isaiah xlvii. 1. Lam. iii. 29. The Jews *throwing dust in the air* against Paul, indicated their contempt and malice, and their desire of his destruction, Acts xxii. 23. The Apostles *shaking off the dust of their feet*, against those who refused to receive them, imported that they separated themselves entirely from them, that they desired no connexion with them, and that they gave them up to their stupidity, misery and wickedness, Matth. x. 14. Luke x. 11.

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EAGLE, one of the principal birds of prey. It has a beak strong and hooked. Its feet have three toes before, and one behind. It is a very ravenous fowl. It sees or smells dead carcasses at a prodigious distance. It breaks the bones of its prey, to come at the marrow. Every year it moults, and becomes almost naked and *bald*, and then renews its youth, by producing a set of new feathers. Eagles are extremely tender of their young; take them on their wings when weak and fearful. They fly high and quick, have their nest in rocks, and are generally long

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lived. Psalm ciii. 5. Deuteronomy xxxii. 11.

EARNEST. An *earnest*, is somewhat given in hand, to give assurance that what more is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made.

EARTH; (1.) The dry land, or that huge and gross body of dust, stones, &c. which supports our feet, and affords us nourishment, Gen. i. 10. (2.) The whole globe of earth and sea joined together, Gen. i. 1. (3.) The inhabitants of the earth, Gen. vi. 13. xi. 1. Psal. xcvi. 1; or the wicked

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part of them, Isa. xi. 4. Rev. xiv. 3. (4.) A part of the earth, such as the land of Judea; the empire of Assyria, Babylon, or Persia; and in some of these cases, it had been more distinct, if the word *eretz* had been translated *land*, Rom. ix. 28. Psal. xlviii. 2. Isa. x. 14. Jer. li. 7. 25. 49. Zech. i. 11. Ezra i. 2. (5.) A low and debased condition, Rev. vi. 13. xii. 13. (6.) Carnal schemes, projects, tempers, and enjoyments, Rev. xii. 4. xiii. 11. John iii. 31.

Earthen, made of earth or dust, 2 Cor. iv. 7. *Earthy*, or *earthly*, belonging to the earth, carnal, John iii. 12. Jam. iii. 15. Adam and his posterity are called *earthy*, or *earthly*, because formed from the dust, and mortal and corruptible, 1 Cor. xv. 47, 48. 2 Cor. v. 1.

EARTHQUAKE; is a terrible shake of the earth, occasioned by the motion of air or water, or by the kindling of sulphur, in its bowels. Earthquakes are a kind of thunder under ground. If an equal quantity of filings of iron and sulphur be mixed together, and moistened with a little water, and hid in the earth, it will occasion a small shock, similar to that of an earthquake. Countries where the bowels of the earth abound with sulphur, nitre, or pyrites, and where there are plenty of hollow cavities of the rocky kind, are most subject to earthquakes.

Fearful appearances of Providence, and terrible inflictions of judgments, are represented as *earthquakes*; as, by them, states, nations, rulers, and laws, are quite overturned, Psal. xviii. 7. xlvii. 2. civ. 32. Isa. xxix. 6. Rev. viii. 5. xi. 13. 19. vi. 12. xvi. 18.

EAST. The Hebrews express the East by *before*, the West by *behind*, the South by the *right hand*, the North by the *left hand*, according to the

EAT

position of a man who had his face toward the sun rising. By the East, they not only meant Arabia the Desert, where the Midianites, Moabites, and Ammonites, &c. dwelt, Judg. vi. 3. Job i. 3; but also Mesopotamia, Chaldea, Persia, Assyria, Media, Armenia, and other countries that lay eastward of Canaan. Balaam, Cyrus, and the wise men, are said to come from the East, Numb. xxiii. 7. Isa. xlvii. 11. Matth. ii. 1; and the Assyrians and Chaldeans are called an *east* wind, Hos. xii. 1. Jer. xviii. 17.

EASTER. A season observed by a portion of the church of Christ in commemoration of his resurrection.

EBAL and **GERIZIM**, are two hills near Shechem, with a valley of about 200 paces between them. Ebal is on the north, and has a top extremely bare and barren; Gerizim is on the south, and was extremely verdant and fertile. On these mountains the Hebrews were ranked, six tribes on each, who echoed Amen to the blessings and curses pronounced by the priests, in the valley between the two, Deut. xxvii. xxviii. Josh. viii. 30—33. On Gerizim the Samaritans afterwards built a temple, where they sometimes professed to worship the true God; and sometimes the Jupiter-Olympius of the Greeks. Our Saviour talked with the Samaritan woman near this mountain, John iv. 20.

The ceremony of consecrating the commonwealth of the Hebrews, is thought to have been performed in this manner. The chiefs of the first six tribes went up mount *Gerizim*, and those of the other six tribes went up Mount *Ebal*. The priests with the ark, and Joshua at the head of the elders of Israel, stood in the middle of the valley, between the mountains. The Le-

vites formed a circle about the ark, and the elders were with the people at the foot of each mountain, six tribes on a side. Thus disposed, the priests faced towards mount *Gerizim*, and pronounced a blessing, as, *Blessed be the man that maketh not any graven image*. The six princes upon the mountain, and the six tribes at the foot of it, answered, *Amen*. Afterwards, the priests, turning towards mount *Ebal*, proclaimed, *Cursed be the man who maketh any graven image*. To which the six princes, who were upon the mountain, and the six tribes below, answered, *Amen*.

Scripture seems at first to intimate, that there were six entire tribes on one mountain, and six on the other; but, besides, that the tribes were too numerous to stand upon these two mountains, it was not possible for them to see the ceremony, nor to hear the blessings and curses, in order to answer to them. The Hebrew particle signifies, *near, over-against*, as well as *at the top of it*. Joshua viii. 33. See Geography of the Bible, published by the American S. S. Union, p. 83.

EBED-MELECH, *servant of a king*. He seems to have been a man of humane disposition; for when Jeremiah was shut up in a filthy dungeon, he interposed in his behalf, and so effectually represented his case to the king, that he was ordered to take 30 men and draw him up by means of ropes, which were prevented from injuring the prophet, by old rags placed under the arms. As a reward for this act of kindness, Jeremiah was commanded to promise to him, that when the Chaldeans should take the city he should be safe, Jer. xxxviii. xxxix.

EBENEZER, the *stone of help*; the name of a field, where the Philistines defeated the He-

brews, and seized on the sacred ark; and where, afterwards, at Samuel's request, the Lord discomfited the Philistines with thunder and hail, and gave the Hebrews a noted deliverance, 1 Sam. iv. 1.

EBER. See *Heber*.

ECCLESIASTES, an inspired book, written by Solomon in his old age, when he repented of his idolatry.

EDEN, *pleasure*; (1.) A country on the banks of the Euphrates, a little northward of where it runs into the Persian gulf, and near Haran and Gozan, 2 Kings xix. 12, 13. Here is still the richest soil in the Turkish empire, and one of the most pleasant places in nature, were it properly cultivated. Here probably the earthly paradise stood, on the spot where the Euphrates and Hiddekel or Tigris are joined into one river; and which a little below is parted into two streams, the Pison, which *compasseth*, or rather *runs along* the east of Havilah, a country on the north-east of Arabia Felix; and Gihon, which runs along the west of Cush, Ethiopia, or Chuzestan in Persia. Here the Assyrians extended their conquests. The *children of Eden*, which were in Thalassar, may signify the inhabitants of Eden which were in the province of Elassar; or who had posted themselves in a strong tower, to defend themselves from the Assyrian ravages. The people of Eden traded with Tyre, Gen. ii. 8—15. Isa. xxxvii. 12. Ezek. xxviii. 13. (2.) That fruitful spot in Syria, between Libanus and Antilibanus; and was called Cælo-Syria, or Hollow-Syria. The *houses of Eden* might be pleasure-palaces of the Syrian kings, Amos i. 5. Because Eden was so pleasant and fertile, any country pleasant and fruitful is likened to it, or called by its name, Isa. li. 3.

Ezek. xxviii. 13. xxxi. 9. 16. 18. Joel ii. 3.

The opinion here given of the situation of Eden, is maintained by the learned Bochart, and by Dr. Wells, and is the one most generally received; but another opinion, which would place the earthly paradise at the source, instead of the mouth of the Euphrates, has been defended with great plausibility by Faber, Rosenmuller, and others.

Many other regions of the earth have been fixed upon for the original residence of man; but the sacred history undoubtedly limits its situation to a country watered by the Euphrates and the Tigris.

EDGE; (1.) Outside; border, Exod. xiii. 20. xxvi. 10. (2.) Sharp side or point of a sword, or other cutting instrument, Gen. xxxiv. 26.

EDIFY, to build up one in the saving knowledge and love of Christ, and cause him make progress in the practice of holiness, 1 Cor. viii. 1.

EDOM, *Esau*, the elder son of Isaac. He was called Esau, because he was as hairy as a grown man at his birth; and Edom, perhaps, because his hair and complexion were *red*; and chiefly because he sold his birth-right for a meal of *red* pottage. He was born *A. M.* 2173. When he grew up, he applied himself chiefly to hunting. His supplying of his father so often with venison, made him conceive a peculiar affection for him; while Jacob being of a more gentle disposition, and staying much at home in the tent, was the darling of Rebekah their mother. One day when Jacob had prepared for himself a little pottage of red lentiles, Esau returned from his hunting; at the point of death with hunger. He begged that Jacob would give him a little of his pottage. Jacob refused, unless Esau would immediately re-

nounce his birth-right in favour of him. Esau contemning the privileges annexed to the birth-right, renounced it, did eat his pottage, and went his way unconcerned, Gen. xxv. 24—34.

Edom, or *Idumea*; the country of the Edomites. It lay on the south and south-east of the inheritance of Judah, and extended sometimes to the Elanitic gulf of the Red Sea. It was very mountainous, including mount Seir and Hor. Its principal cities were Selah, Bozrah, Elath, and Eziongeber; and included the provinces of Uz, Dedan, Teman, &c. When the Edomites seized on the south parts of Canaan, that was called *Idumea*, Mark iii. 8. Anciently *Idumea* was well moistened with the dew of heaven, and was a land of corn and wine. Now, and for many ages past, it has been a frightful desert, so parched with drought, that scarce either flocks can feed, or the hardiest vegetables grow; and so stocked with dragons and vipers, that a passenger is every moment in danger of being bitten by them. Gen. xxvii. 39. Mal. i. 3, 4.

Edomites; during the Babylonish captivity, the Edomites seized on the southern part of Judea, and afterwards retained possession of it under the name of *Idumea*. But in the time of John Hyrcanus, they were subdued, 129, B. C. and were reduced to the alternative, either of embracing the Jewish religion, or quitting the country. They chose the former; and being incorporated into the Jewish church and nation, were henceforth considered as one people with the Jews; and by the close of the first century of the Christian era, the name of *Idumeans* had become extinct.

The prophecies relating to Edom are numerous, and the fulfilment of some of them very remarkable. This country was

a kingdom long before Israel, and was rich in its soil, and almost impregnable in situation; and was inhabited by a warlike and commercial people; yet it was foretold that it should become utterly desolate. "I will cut off from mount Seir," says the Almighty, "him that passes out and him that returneth." Isa. xxxiv. 10. Ezek. xxxv. 7. The truth of which, is remarkably verified at this day; for every traveller who has made the attempt to pass through this once populous country, has met with the utmost difficulty and danger. Formerly, it was traversed by caravans of camels laden with costly merchandize; now it is guarded by bands of robbers, who *refuse a passage through it.*

EDREI; (1.) The capital of the kingdom of Bashan, near to which Og was defeated. It was given to the half-tribe of Manasseh, and for some ages after Christ, was the seat of a bishop, Num. xxi. 33—35. Josh. xiii. 31. (2.) A city in the tribe of Naphtali, Josh. xix. 37.

To EFFECT, is to finish; accomplish. An *effect* is, (1.) The accomplishment; product, Mark vii. 13. (2.) Purpose; end, 2 Chr. xxxiv. 22. Quietness and assurance are the *effect of righteousness*, are purchased by the righteousness of Christ, and to be enjoyed in the way of exercising holiness of life, Isa. xxxii. 17.

EGLON. See *Ehud*.

EGYPT, a country on the north-east of Africa, and south-west of Canaan. It is situate between the 24th and 33d degree of north latitude, and between the 29th and 34th of east longitude from London. Its greatest length from north to south is 600 miles, and its greatest breadth from east to west, 300. It is bounded by the Mediterranean Sea on the north; by the deserts of Lybia on the west; by Abyssinia on the south; and by the

Red Sea on the east. It was anciently called Chemia, or the land of Ham; and the present Copts call it Chemi, perhaps because Ham resided here. The Hebrews called it Mizraim; and the Arabs to this day call it Mesr, from Misraim the son of Ham, who peopled it. Its present name Egypt was given it by the Greeks, and signifies either *the land of the Copts*, a name which the ancient inhabitants gave to themselves; or the *land of blackness*, because the soil and water are of a blackish colour. The river Nile runs through it northward, and yearly waters it, so that rain is scarce requisite; and indeed seldom happens in Upper Egypt. Egypt was anciently extremely fertile; but as the Nile has sunk its channel lower, or rather by yearly additions raised the surface of the earth a great deal higher, and now overflows to a less height, and brings worse mud along with it, and as the enslaved inhabitants are disheartened from their ancient care and industry, it is now but moderately fertile, and in time may become barren enough. Egypt was once very populous, and contained about 20,000 cities, the chief of which were, Syene, No, Memphis, Zoan, Sin, On, Phibeseth, Pithom, Rameses, Migdol, Taphanes, Pathros, &c. The country was divided into three large provinces; *Upper Egypt* or Thebais, which, according to most authors, is Pathros, whose capital was No; *Middle Egypt*, whose capital was Noph, Moph, or Memphis; *Lower Egypt*, whose ancient capital seems to have been Zoan; this included all between the branches of the Nile, now called Delta, as well as the land of Goshen on the east, and the territory of Mareotis on the west; and by means of the mud of the Nile, has gained considerable additions

from the sea. Moreover, Egypt was divided into about 36 nomes, or counties, which were generally named after the chief city in each.

The Egyptians were a people exceedingly given to divination and idolatry. Their chief idols were Osiris and Isis, or the sun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, Ovis, and Canopus, &c. The *bull*, in the worship of which so much of their religion consisted, was the representative of Osiris. They also worshipped sheep, goats, cats, and even leeks and onions. Many of their civil regulations, however, were very reasonable—and they were reckoned by the more ancient Greeks, as the most noted for philosophy. They were no less famous for building. The three pyramids, of about 3000 years' standing, are to the south-west of Grand Cairo. The largest is 499 feet high, and 693 at the bottom on each side, which makes the whole area of its foundation to be 480,249 square feet, or some more than 11 acres of English measure: this building is gradually carried up to a point. What use these pyramids served for, whether as repositories for their dead monarchs, we know not. It is said 360,000 or more persons were employed in building the largest. The Labyrinth was a kind of a structure with one door, and which contained 12 palaces, and 3000 chambers, half of them under ground. Here, it seems, was an assemblage of all their idols; and here the magistrates of the whole nation held their grand conventions. At Alexandria, there still stands Pompey's pillar, erected by Julius Cæsar, to commemorate his victory over Pompey. It is of granite marble, and is 70 feet high, and 25 in circumference. A variety of other magnificent ruins we shall

pass over without mention. According to Manetho, the gods reigned in Egypt 20,000 years, and thirty dynasties of men 5300 years before the time of Alexander the Great: but some other ancient historians make the whole to amount to 36,525 years. This computation is most absurd, invented by pride of antiquity, or affectation of the marvellous. The reign of the gods and demigods, I take to be the 1656 years before the flood. The thirty dynasties ought not to be taken as successive, but as reigning jointly, two or three at a time, in the different provinces of Egypt, which may bring down the whole reckoning to about 2000 years.

Mizraim, or Menes, the son of Ham, peopled Egypt after the flood; and he was the first king of it, and was succeeded by a vast number of Pharaohs, some say to the number of 60. One of them, *A. M.* 2031, took Abraham's wife into his palace, intending to make her his bride; but plagues, that marked the cause, obliged him to restore her. Two hundred years after, there happened seven succeeding crops surprisingly plentiful, which were followed by seven years of famine, in which the Egyptians had mostly perished, had they not been saved by the wise management of Joseph. About this time the Hebrews came down into Egypt. After they had been there above a hundred years, the Egyptian king took every method to oppress them, and cut off their males. In *A. M.* 2513, God required the Egyptian king to allow the Hebrews to depart from his land. He refusing, tenfold plagues, of turning the waters into blood; of frogs; of flies; of lice; of murder of cattle; of fiery boils on man and beast; of thunder and hail; of locusts; of darkness; and of the death of the first-

born, obliged him to it at last. They had scarce retired, when he pursued them; and with his whole army was drowned in the Red Sea. About *A. M.* 2989, Solomon espoused an Egyptian princess, and Pharaoh, her father, having taken Gezer from the Canaanites, gave it for her dowry. Shishak, who might be her brother or nephew, was a mighty conqueror. After he had united Egypt into one kingdom, and extended his empire to almost the straits of Gibraltar, he marched a huge army into Asia, and conquered the western part of it. In his absence, his brother Danaus rebelled; and after his death the empire fell to pieces, and even Egypt itself fell under the yoke of the Ethiopians. After some ages, they recovered their liberty; but it seems the kingdom was divided into three. Sabbaco or So, the Ethiopian, reduced them all, and seized on the whole country. After him reigned Sethon, the priest of Vulcan, perhaps no more than the viceroy of Tirhakah. After his death, Egypt being terribly ravaged by the Assyrians, had twelve lords set over the whole. After about 15 years of civil war, Psammitichus subdued the other eleven, and seized on the whole kingdom. In his time the Greeks first settled in Egypt; and 200,000 of his soldiers, affronted in a point of honour, retired to Ethiopia. Under him, and his son Pharaoh-Necho, the Egyptians thought to have erected their grandeur on the ruins of Assyria. The taking of Ashdod cost the father 29 years' siege; and the son, after reducing the kingdom of Judah, received a terrible defeat near the Euphrates.

About 30 years after, *A. M.* 3430, Egypt was in a miserable condition, by means of the civil wars between Pharaoh-Hophras and Amasis the rebel, who gain-

ed the throne, and by the ravages of the Chaldeans. About 40 years the country was almost a wilderness, and Amasis was tributary to the Chaldeans. Towards the fall of the Chaldean empire, the Egyptians recovered their liberty; but were quickly subdued by Cyrus, and their country terribly ravaged by Cambyses his son, and some thousands of their idols transported to Persia. This so enraged them, that they again and again revolted from the Persian yoke, but were still reduced to more grievous servitude; and their own civil broils tended much to accelerate their ruin. About *A. M.* 3672, they submitted to Alexander the Great: from thence they were governed by a race of Greek kings, mostly of the name of Ptolemy, for about 320 years. About *A. M.* 3995 the Romans reduced Egypt into the form of a province, and it continued under their yoke till *A. D.* 640. Under the Greeks, a prodigious number of Jews settled in Egypt, and the Old Testament was commonly read. Under the Romans, the Egyptians had the gospel very early planted among them, and the church considerably flourished. Since the Arabs seized the country, in *A. D.* 640, and destroyed every monument of learning, the Mahometan delusion hath been established, and Christianity tolerated; but it hath been in a very low and wretched condition. About *A. D.* 970, the Fathemite Calif of Cyrene wrested Egypt from the Calif of Bagdad, and he and his posterity governed it about 200 years. About *A. D.* 1171, Saladine the Kurd craftily seized it, and his posterity, called Jobites, reigned till 1250. Between that and 1527, it was governed by kings which the Mameluke slaves chose out of their body, 24 of which were Turks, and 28 Circassians. Since

which it has been subject to the servitude of the Ottoman Turks. Thus the sceptre of Egypt hath *departed*: it hath for thousands of years been *without a prince* of its own, and hath been the *basest of kingdoms*, long governed even by slaves, and the people most stupid. 1 Kings iii. 1. ix. 16. xi. xiv. 21—26. 2 Kings xvii. 4. xxiii. xxiv. Isa. xix. xx. xxx. xxxi. Jer. xxv. 18, 19. xxxvii. 9. xliii. 8, 13. Ezek. xxix—xxxii. Dan. xi. Joel iii. 19. Zech. x. 11. Isa. xix. 18—25. Psalm lxviii. 31. Egypt was invaded by the French under Buonaparte in 1798, apparently with a design to penetrate by that route to India; but, after keeping possession of it for some time, were dispossessed by the British forces under Generals Abercromby and Hutchinson.

Ancient Egypt was celebrated for its learning, and for a knowledge of the arts; of which many vestiges remain until this day. The temples, the ruins of which are still visible, fill the mind with astonishment on account of the labour which they must have cost. The hieroglyphicks which abound on all their public edifices and other remains of antiquity, have afforded for ages employment for the ingenuity of the learned; but, until lately, no key to this enigmatical species of writing was discovered: but now, there is a fair prospect that these *arcana* of ancient times will be revealed by the labours of M. Champollion, who confidently expects to cast new light on every period of Egyptian history. And it is satisfactory to learn, that as far as the researches of this extraordinary man have proceeded, every discovery is corroborative of the history of that nation, so far as it is contained in the Bible.

River of Egypt. This title belongs pre-eminently to the Nile: but by it in Scriptures we

are most commonly to understand a small river in the wilderness, on the borders of Egypt; which in Amos vi. 14. is called, "the river of the wilderness." It is thought to be the same which is otherwise called Sihor, Num. xxxiv. 5. Josh. xv. 4. Judg. iii. 14.

EHUD, the son of Gera, a Benjamite: he was left-handed, or rather lame of his right-hand, Judges iii. 15—30.

EKRON, one of the capital cities of the Philistines. It stood about 34 miles west from Jerusalem, about ten miles south-west, or, according to some, north-west from Gath, and 14 north of Ashdod, Josh. xv. 45.

ELAH; (1.) the son of Baasha, and king of Israel. After he had reigned about two months, he and his family were murdered by Zimri his servant, 1 Kings xvi. 8—14. (2.) A valley in the south-west of Canaan, where Goliath was slain, 1 Sam. xvii. 2.

ELAM, the eldest son of Shem, who gave name to, and whose posterity peopled Elam or Elymais in Persia; and the Elamites are the same as the Persians. *Elam* is also the name of two persons or places in Judea, to which 2508 of the Jewish captives, who returned from Babylon, did pertain, Ezra ii. 7. 31.

ELATH, or *Eloth*, a city on the north point of the eastern gulph of the Red Sea. David took it from the Edomites; and he and his son established a considerable sea-trade in it. About 150 years after, the Edomites recovered their kingdom, and Elath along with it, 2 Kings xiv. 22.

ELDAD and MEDAD, being divinely destined for two of the 70 assistants of Moses, declined the office, and remained in the camp; though not present in the general assembly, they were inspired by the Holy Spirit and prophesied in the camp. Joshua

ELE

would have had Moses forbid them, but Moses replied, En-
viest thou for my sake? Would
to God that all the people pro-
phesied, and God would pour
forth his spirit upon them.
Num. xi. 28, 29.

ELDER, primarily signifies
one more advanced in age, Job
xv. 10.; but as such were com-
monly chosen to bear rule, the
word ordinarily signifies a su-
bordinate ruler in church or
state. Even in Egypt, the He-
brews had *elders*, whom they
owned as chief men, that bare
rule over them. To these Moses
intimated his commission from
God, to bring the nation out of
Egypt, Exod. iii. 16. iv. 29.

When God gave the law to
Moses, he said, *Take Aaron,*
Nadab, and Abihu, his sons,
and the seventy elders of Israel,
and worship ye afar off. Exod.
xxiv. 1, 9, 10.

ELEALEH, a city which
Moses gave to the Reubenites.
It lay about a mile from Hesh-
bon, and along with it, was
seized on by the Moabites; and
while in their possession, was
terribly ravaged by the Assyrians
and Chaldeans, Num. xxxii. 37.
Isa. xv. 4. Jer. xlviii. 34.

ELEAZAR; (1.) The third
son of Aaron. Long after the
death of his two elder brothers,
he succeeded Aaron his father
in the high-priesthood. After
assisting Joshua to divide the
land of Canaan, and executing
the office of high-priest about 23
years at Shiloh, he died, and
was buried in a hill that be-
longed to Phinehas, his son and
successor. Except the short
while of about 120 years or up-
wards, of the dignity of Eli's
family, the high-priesthood con-
tinued in the family of Eleazar
till after the death of Christ; and
in David's time, sixteen courses
of priests were formed out of it,
when but eight were formed of
the family of Ithamar, Num. xx.

ELH

26. 28. xxxiv. 17. Josh. xxiv. 33.
1 Chron. xxiv.

(2.) *Eleazar*, the son of Dodo,
the Ahohite, and the second of
David's mighty men. When at
Ephesdammim, he was deserted
by his fellows, he stood his
ground, and continued slaying
the Philistines, till his hand
claved to his sword: and he
made such havock of the ene-
my, that the Hebrews returned
towards them, but had nothing
to do but to spoil. Along with
Shammah, the son of Agee the
Hararite, he defended a field full
of lentiles so well, that the Philis-
tines fled before them, 2 Sam.
xxiii. 9. 12. 1 Chron. xi. 12. 14.

EL-BETHEL, and *El-elohé-
Israel*, the name of two altars
built by Jacob, after his return
to Canaan. The first signified,
that God was still the *God of
Bethel* to him, in performing
the promises there made: and
the second, that the mighty God
was the object of worship to
him and his offspring, Gen. xxxv.
2. and xxxiii. 20.

ELECTION. See *Choose,*
Decree.

ELEMENTS, the principal
kinds of matter, whereof com-
pound bodies are formed. The
earth, in its various kinds of
original matter, shall be melted
with fervent heat at Christ's
coming to judgment, 2 Pet. iii.
10. *Elements* also signify the
alphabet of letters, and syllables
formed of them; and thence it
is transferred, to signify the ru-
diments, first rules, or first prin-
ciples of a science, Col. ii. 8. 20.
Heb. v. 12. The *rudiments of
this world*, which are not to be
used in the gospel-church, are
ceremonial laws and human
customs, which are not proper
for such as enjoy the clear in-
structions of the gospel.

ELHANAN; (1.) The son
of Dodo, a Bethlemite, one of
David's mighty men, 1 Chron.
xi. 26. (2.) The son of Jair,

or Jaareoregim, who, at Gob, slew Lahmi, the brother of Goliath, 1 Chron. xx. 5. 2 Sam. xxi. 19.

ELI, a Jewish high-priest descended from Ithamar, who judged Israel after the death of Abdon. How *Eli* came to possess the high-priesthood, and by what means that dignity was transferred from *Eleazer's* family to that of *Ithamar*, we are not informed. Some believe it was by reason of the negligence, the minority, or want of proper qualifications, of *Eleazer's* family. It was an express declaration of God, sent to reproach him with the ill conduct of his sons. 1 Sam. ii. 27, 28.

ELI, *Eli*, (or *Eloi*, *Eloi*.) *lama sabachthani*, an Hebrew-Syriac exclamation of Christ on the cross. It is taken from the beginning of Psal. xxii. and signifies, *My God, my God, why hast thou forsaken me?* Perhaps our Saviour repeated much more of the psalm, though it is not marked by the evangelists, Matth. xxvii. 46. Mark xv. 34.

ELIAKIM, the son of Hilkiah. He succeeded Shebna as chief treasurer, and master of the household, to king Hezekiah, 2 Kings xviii. 26.

ELIASHIB, the grandson of Joshua the high-priest. He rebuilt part of the wall of Jerusalem. He was allied to Tobiah, the Ammonite, perhaps by the marriage of his daughter, Neh. iii. 1.

ELIEZER. His father was probably a Syrian of Damascus, but himself was born in Abraham's family, and, it seems, was once designed for his heir, Gen. xv. 2. When Abraham intended to have a wife to his son Isaac, he took Eliezer bound by a solemn oath, that he should bring him none of the Canaanites, but one of his relations in Mesopotamia; and warned him against doing any thing tending

to make Isaac return to Mesopotamia.

Eliezer, the son of Dodavah, was the prophet who foretold Jehoshaphat, that the trade-fleet which he had built, in conjunction with the impious Ahaziah, should be broken with a tempest, and disabled from sailing to Tarshish, 2 Chron. xx. 37.

ELIHU; (1.) The son of Barachel the Buzite, or descendant of Nahor, the brother of Abraham, by Buz his second son. When Job was in his distress, Elihu paid him a visit. He attended to the conference betwixt him and his three friends, Eliphaz, Bildad, and Zophar, and was highly offended at both. With the friends he was offended for their strong insinuations, that Job was a wicked hypocrite, when they had so little to say for supporting their charge. With Job he was displeased, for throwing out in his defences a variety of indecent expressions savouring of self-justification, and of arraignment of the providence of God, as if rigorous and unjust, Job xxxii.

(2.) The great-grandfather of Samuel, and the elder brother of David, whom Samuel took for the divinely intended king of Israel, and who reproved David for talking of encountering Goliath, and was afterward ruler of Judah, are called *Elihu*, and *Eliab*, and the first also *Eliel*, 1 Sam. i. 1. xvi. 6. xvii. 28. 1 Chron. vi. 27. 34. xxvii. 18.

ELIJAH, *Elias* the Tishbite, a native of Gilead, and noted prophet, was a man who had mighty power with God by prayer; for he prayed that it might not rain, and it rained not on the earth for the space of 3 years and 6 months. And he prayed again, and the heavens gave rain, and the earth brought forth fruit, James v. 17, 18.

The drought began. Directed of God, Elijah concealed

himself by the brook Cherith, near the east or west bank of Jordan. There he drank of the brook, and was miraculously fed with bread and flesh, which ravens brought him every morning and evening, and which, no doubt, they fetched from some person's table. When this brook dried up, he went, at the direction of God, and dwelt with a heathen widow of Zarephath. As he entered the city, he met this poor widow gathering a few sticks, to dress a handful of meal, and a little oil, for her and her son, as their last entertainment; she neither having, nor knowing where to get any more food. Elijah desired her to bring him a drink of water. As she went to bring it, he called after her, and bade her bring him a little bread also. She told him the wretched case of herself and her son. Elijah bade her first make a small cake for him, and then dress for herself and child; for her handful of meal, and small quantity of oil, should never waste, till plenty should return to the country. The Zidonian widow believed the prophet, obeyed his orders, and received him into her house. After he had staid with her about two years, her only son died. Oppressed with grief, she complained, that Elijah had come to call her sin to remembrance, and to slay her son. He took the child, laid him upon his own bed, stretched himself upon him, and earnestly begged the Lord to restore him to life. His request was readily granted, 1 Kings xvii.

When Elijah met Ahab, after the drought of 3 years, he requested him to collect all the priests of Baal at mount Carmel, and all the people of Israel, that there might be a public trial whether Jehovah or Baal was the true God. There the prophets of Baal built an altar,

and cried to their God until the afternoon, but no answer was given; but when Elijah prepared his altar and sacrifice, and prayed unto Jehovah, he immediately answered by setting the wood on fire, on which the sacrifice was placed. Upon this miraculous interposition, the people were convinced that Jehovah was the true God; and Elijah slew all the prophets of Baal, and all the prophets of Ashtaroth.

The most remarkable thing relating to this prophet, was his translation to heaven in a chariot and horses of fire. This event occurred on the east side of Jordan, in the presence of Elisha his servant, who picked up the mantle of the prophet; and on whom, according to his own earnest request, there came a double portion of the prophetic spirit of his master.

When our Lord was transfigured on a mountain in Judea, Elijah, with Moses, appeared with him in glory, and conversed with him about his approaching decease, at Jerusalem.

To Malachi, the Lord promises to send Elijah again to his people; but this must not be taken literally, and was fulfilled in John the Baptist, who came in the power and spirit of Elijah, Mal. iv. 5. Matth. xi. 14.

ELIM, a place on the east side of the western gulf of the Red Sea, a little eastward of Tor, and north-west of Sinai.

ELIPHAZ, the son of Esau by Adah. Not this, but rather his grandson by Teman, appears to have been the visitant of Job, Job xv. 10.

ELISABETH, a descendant of Aaron, wife of Zacharias, and mother of John Baptist, Luke i.

ELISHA, *Eliseus*; a native of Abel-meholah, son of Shaphat, 2 Kings iii. 11 and 13.

Elisha, called at first from his

agricultural pursuits to minister to the prophet Elijah, was, after the translation of this famous prophet, endued with a double portion of his spirit, and became very eminent for the wonderful works which he was enabled to perform; the most remarkable of which was his restoring to life the son of the Shunamite lady, who had so often and so kindly entertained him in her house. After his death, the touch of his bones was made the means of restoring to life the dead body of a man who was cast into his sepulchre.

ELISHAH, the son of Javan. Probably his posterity peopled Eolia in Lesser Asia, and afterwards the region of Elis, and Alisium in Peloponnesus, now Morea in Greece, Gen. x. 4.

ELIZAPHAN. *Elzaphan*, the son of Uzziel, and cousin of Moses. He was the chief director of the Kohathites in the wilderness, Numb. iii. 30.

ELKANAH. Sundry descendants of Korah, as well as others, were of this name; but the most noted is the son of Jehoram, the husband of Hannah and Peninnah, and the father of Samuel, 1 Chron. vi. 26, 27. 34, 35, 36. 1 Sam. i.

ELLASAR, the name of the city or kingdom of Arioch the confederate of Chedorlacmer, Gen. xiv. 1.

ELM-TREE. The flower is of the form of a bell, consisting of one single leaf, with a great number of stamina; the pistil rises from the bottom of it, and becomes a heart-shaped fruit, in whose centre is the seed. This tree is very useful. Its timber is good; its bark, leaves, and juice, are medicinal, Hos. iv. 13.

ELNATHAN, the son of Achbor, and father of Nehushta, the wife of Jehoiakim, 2 Kings xxiv. 8.

ELON; (1.) A son of Zebu-

lun, father of the Elonites, Num. xxvi. 26. (2.) A judge of Israel descended of Zebulun; he governed his nation ten years from about A. M. 2830 to 2840, and was buried at Aijalom, Judg. xii. 11, 12. (3.) *Elon*, or *Elonbeth-hanan*, a city of the Danites, Josh. xix. 43. 1 Kings iv. 9.

ELUL, the sixth month of the Jewish sacred, and the twelfth of their civil year; it answers to part of our August and September, and has 29 days.

To **EMBALM** dead bodies, is to fill them with odoriferous and drying spices and drugs for the purpose of preserving them. The *embalming* of dead bodies appears to have had its original, as well as its highest perfection, among the Egyptians; but whether their want of access to bury their dead during the overflow of the Nile, or a regard to civil honour, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them hereto, we know not. The manner of embalming was this: when a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side representing the body enclosed; and great men had their coffins painted or embellished according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him: the highest was about 300*l*. the second about 100*l*. and the lowest but a mere trifle. The corpse being extended on a table or the ground, the designer marked the place to be cut, the dissector opened it with a sharp Ethiopian stone: through this incision they drew out all the inwards, save the kidneys and heart, and washed them with palm wine, and other binding drugs: they then fill the parts with myrrh, cassia, and other spices, frankincense excepted. The brain was

drawn out by the nose, with an iron hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, and with myrrh and cinnamon, &c. for the space of thirty days. It was next put into salt about forty days, Gen. l. 3. Afterward, it was wrapt in linen, sometimes, it is said, to the extent of 1080 yards, dipped in oil of myrrh, and rubbed with a certain gum, and delivered to the relations, who put it into the coffin, and either kept it in their own house or in a tomb. By this embalming they could preserve dead bodies for some thousands of years, as the mummies, or embalmed bodies of their ancients, do to this day attest.

The poor had oil of cedar infused, and the body wrapt in salt of nitre: the oil preyed on the intestines, and when the oil was extracted, they came along with it dried up. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body 70 days in nitre to dry it. Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country, Gen. l. 2, 3. 26. The Jews embalmed their dead bodies; but perhaps their manner was very different from that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary, and other holy women, had prepared ointment and spices for further embalming it, Matth. xxvii. 59. Luke xxiii. 56. John xix. 39, 40. The use of a large quantity of spices on such occasions was thought an honour to the deceased.

EMBRACE; To *embrace rocks*, is gladly to betake one's self to them for shelter and resi-

dence, Job xxiv. 8. To *embrace dunghills*, is to be reduced to the deepest poverty and basest servitude, or to have one's dead body thrown to the dogs, Lam. iv. 5. Christ's *embracing* of his people with his right hand, imports his kind and gracious support and comforting of them, Song ii. 6. To *embrace promises*, is to trust in them with delight and pleasure, Heb. xi. 13. To *embrace wisdom*, is to receive Jesus and his truth into our heart, and to take pleasure to follow him, Prov. iv. 8.

EMERALD, a precious stone of a deep green, and next in hardness to the *ruby*. Emeralds are of different sizes, from the 16th part of an inch diameter, to the bigness of a walnut. Emeralds roundish as pebble stones, are the hardest and brightest, but seldom exceed the bigness of a pea: those of the pillar-like form are most frequent and large. The emeralds of the East Indies are the finest, and only genuine ones, second in lustre to the diamond, and are the most beautiful of all the gems. The American emeralds are of the hardness of the garnet, and the European are still softer. Emeralds lose their colour in the fire, and become undistinguishable from the white sapphire. The emerald was the fourth foundation in the new Jerusalem, and the first of the second row in the high-priest's breastplate, Rev. xxi. 19. Exod. xxviii. 18. The king of Tyre had his robes hung thick with them; and his subjects traded in them with the Syrians, who probably had them from India, or the south of Persia, Ezek. xxviii. 13. xxvii. 16. But perhaps the *nophech* signifies rather the ruby or carbuncle. The rainbow of the new covenant is *like unto an emerald*; is ever precious, beautiful, and refreshing to the saints, Rev. iv. 3.

EMIMS, the ancient inhabit-

ants of the land of Canaan, towards the east and north-east of the Dead Sea, Gen. xiv. 5.

EMMANUEL, or IMMANUEL, a name given to our Saviour, signifying, that he is *God with us*, in our nature, and on our side, Is. vii. 14. Matth. i. 23.

EMMAUS, a village about eight miles westward of Jerusalem. To this Cleophas and another disciple were going when Christ met them; here he supped with them, and made himself known to them, Luke xxiv. 13—32.

EMMOR. See *Shechem*.

EMPIRE, a large dominion, including various kingdoms and principalities. Such were the Assyrian, Chaldean, Persian, Grecian, Roman, Parthian, Arabian, Mexican, and Peruvian states; and such are the German, Russian, Turkish, Persian, Mogul, Chinese, Japanese, Moorish, and Ethiopian, at present; if we may not add, the French, Spanish, and British, Esth. i. 20.

EMPTY. A city, land, or earth, is *empty* when without inhabitants, Nah. ii. 10. Isa. xxiv. 3. Persons are *empty*, when they are poor, without wealth, Ruth i. 21.; without reward, Gen. xxxi. 42.; without an offering, Exod. xxiii. 15. 1 Sam. vi. 3.; and in fine, without any thing good, Luke i. 53. Ruth iii. 17.

EMULATION, a striving to do more than others, in what is holy, just, and good, Rom. xi. 14.

ENCAMP, to fix or lodge in a *camp*, Exod. xiv. 2. Psal. xxxiv. 7. liii. 5.

END; (1.) The utmost bound or part of a thing, Jer. xii. 12. (2.) The last part of a period of time, Matth. xxviii. 1. (3.) The last part of what is designed in an action; or the last tendency and use of it, Luke xxii. 37. 2 Cor. ii. 9. Rom. vi. 21. The *end thereof shall be with a flood*, the final destruction of the Jew-

ish nation shall be brought about with terrible and overwhelming judgments, Dan. ix. 26.

ENDOR, a city of the western half tribe of Manasseh, about four miles south-east of Mount Tabor. Here lived the witch whom Saul consulted, and who raised up Samuel to admonish him of his end, 1 Sam. xxviii. 12.

ENDOW, to give a dowry, Exod. xxii. 16. To be *endued* with the Holy Ghost, is to have the possession of him, in his person and influences, particularly such as are miraculous, Luke xxiv. 49.

ENDURE, to continue, to bear with. To *endure*, referred to God, denotes his constancy, perpetual continuance in being, life, and greatness, Psal. ix. 7.; or his bearing with persons, in his long suffering patience, Rom. ix. 22. Referred to men, it signifies, (1.) To bear up under the exercise of the duties of an office, Exod. xviii. 23.; or under any thing that fatigues and presses one, Gen. xxxiii. 14. Job xxxi. 23. (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency in the will of God, Heb xii. 7. 2 Tim. iii. 11.

ENEAS, a man of Lydda, who was a cripple from his birth, but was healed by Peter, Acts ix. 34.

ENEGLAIM. The word *Hhen*, or *En*, so often prefixed to the names of places, signifies a well, and it seems these places were so called, because of some noted well there. Perhaps Eneglaim is the same as Eglaim, or Agallim; which was on the east side of the Dead Sea, about eight miles north from Ar, and opposite to Engedi, Ezek. xlvii. 10.

ENEMY. God becomes men's *enemy*, when he pursues them with his wrathful judgments, 1 Sam. xxviii. 16. Job supposed him an *enemy*, when he grievously afflicted him, Job xxxiii.

10. Wicked men count faithful teachers their *enemies*, imagining they act from hatred, in reproving and opposing their wicked ways, 1 Kings xxi. 20. Gal. iv. 16. Satan is an *enemy* to God and his creatures; he hates them, and seeks their dishonour and ruin, Matt. xiii. 25, 28.

ENGEDI; A city of the tribe of Judah, in a hilly and strong country, about 30 miles south-east of Jerusalem, and not far from the Dead Sea. It was formerly called Hazazon-tamar, 2 Chron. xx. 2. At this place, David and his men were secreted in a cave, when Saul, who was seeking his life, entered. The followers of David would have had him rid himself at once of so relentless an enemy, but the piety and generosity of David, would not permit him to smite the Lord's anointed, and therefore he only cut off the skirt of Saul's garment; and even for this his heart smote him, 1 Sam. xxiv. The spot where this transaction took place, was a cavern in the rock sufficiently large to contain in its recesses the whole of David's men, 600 in number, unperceived by Saul when he entered. Many similar caves existed in the Holy Land. Into such caves the Israelites often fled for shelter from their enemies. Judg. vi. 2. 1 Sam. xxii. 1. xiv. 11. See also an allusion to this, Isa. ii. 19. Hos. x. 8. Rev. vi. 15, 16. A cave is described by Mr. Maundrell, near Sidon, which contained 200 smaller caverns. See also Josephus, Ant. lib. xiv. c. 15. Dr. Clarke's Travels. Sol. Song ii. 14.

ENGINES, warlike instruments for throwing stones, battering down walls, &c. 2 Chron. xxvi. 15. Ezek. xxvi. 9.

ENGRAVE, *grave*, to cut letters or figures in stone, 2 Cor. iii. 7. The *engraving* of the names of the twelve tribes in the stones of the high-priest's shoul-

der and breastplate, imported Christ's perpetual remembrance, esteem, and support of his people, and the impossibility of their separation from him, Exod. xxviii. 11. xxxix. 14.

ENHAKKORE, *the well of him that cried*, the name of the well which was miraculously opened, to allay the excessive thirst which Samson had contracted, in slaying a thousand of the Philistines with the jaw-bone of an ass. Judg. xv. 19.

ENLARGE, to render more wide and extensive. *Enlarging of borders or coasts*, imports conquest of more territory to dwell in, Deut. xii. 20. xix. 8. To *enlarge nations*, is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth, Esth. iv. 14. Job xii. 23. Deut. xxxiii. 20. *Enlargement of heart*, imports, loosing of spiritual bands, fullness of inward joy, Ps. cxix. 32; or extensive love, care, and joy, 2 Cor. vi. 11.

ENMITY, very bitter, deep-rooted, irreconcilable hatred and variance. Friendship with this world, in its wicked members and lusts, is *enmity with God*; is opposite to the love of him, and amounts to a fixed exertion of ourselves to dishonour and abuse him, James iv. 4. 1 John ii. 15, 16.

ENOCH; (1.) A son of Cain, after whose name his father called the city which he built, in the land of Nod, eastward of Eden, where we find the city Anuchtha, and where Pliny and Ptolemy place the Henochii. (2.) *Enoch*, the son of Jared, and the father of Methuselah. Jude xiv.

ENON, a place where John baptized, because there were many springs or rivulets of water there. John iii. 23.

ENOSH, the son of Seth, and father of Cainan, was born *A. M.* 235.

ENQUIRE, to search, ask,

Psal. xxvii. 4. Acts ix. 11. Gen. xxiv. 57. God's *enquiry* after men's iniquity, imports his bringing it to light, and punishing for it, Job x. 6. Men's *enquiring of God*, imports, their asking his mind by his priests or prophets, or immediately from himself, what they should do, or that he would grant what they need, 1 Kings xxii. 5. Gen. xxv. 22. Ezek. xxxvi. 37. To *enquire after God*, is to seek him, Psal. lxxviii. 34.

ENROGEL; the *fuller's fountain*. It seems to have been either the Dragon-well, or the King's-well; or rather the fountain of Shiloah, a little to the south-west of the city of David, and without the fountain-gate.

ENSIGN. See *Banner*.

ENSUE, to follow after with great earnestness, 1 Pet. iii. 11.

ENTER. God *enters into judgment* with men, when in wrath he calls them to account and sentences them to bear the due punishment of their sins, Psal. cxliii. 2. Our cries *enter into his ears* when he graciously accepts our suits, and grants what we request, or regards what we cry about, 2 Sam. xxii. 7. Jam. v. 4. To *enter into covenant*, is to come under the solemn obligations thereof; to make it by binding ourselves, Deut. xxix. 12. To *enter at the strait gate*, and into the kingdom of God, is, by receiving Jesus Christ as our Saviour, door, and way to happiness, to become members of God's spiritual family and kingdom, in heaven and earth, Matt. vii. 13. John iii. 5.

ENTICE, cunningly to persuade and move one to what is sinful or hazardous. Satan *enticed* Ahab to go up and fall at Ramoth-Gilead, by making the false prophets promise him victory, 2 Chron. xviii. 20. False teachers, pretended friends, and wicked companions, *entice*; by

their fair speeches, and guileful example, they persuade us to embrace error, commit sin, or rush on snares, Col. ii. 4.

ENVY, is an affection of the heart, whereby we fret and grudge at the grace, honour, or prosperity of our neighbour. Joseph's brethren *envied* him, because his father loved him, Gen. xxxvii. 11. The Jews *envied* Paul and Barnabas, because they preached the gospel of Christ, Acts xiii. 45. Some preached Christ *out of envy* and strife, from discontent at the high honours of the Apostle Paul, and in order to vex his spirit, and diminish his reputation, Phil. i. 15.

EPAPHRAS, a native of Colosse, and a faithful and laborious preacher among the inhabitants thereof, and by whose means many of them were converted to Christ. When Paul was at Rome, Epaphras went from Phrygia to see him, and was some time his fellow-prisoner.

EPAPHRODITUS, a noted preacher of the Christian faith at Philippi. He was sent by the believers there, with a supply of money to Paul, when a prisoner at Rome, and otherwise to assist him to the utmost of his power.

EPHAH; (1.) The eldest son of Midian: he gave his name to a city or country on the south-east of the Dead Sea, where Ptolemy mentions a city called Ippos; this place abounded with camels and dromedaries, Gen. xxv. 4. Isa. lx. 6. (2.) A measure of capacity among the Jews. In dry measure, it was the same with the *bath* in liquid measure, Ezek. xlv. 11. and was equal to three seahs, or 432 egg-shells full. Bishop Cumberland makes it equal to three pecks and $\frac{3}{4}$ of a pint.

EPHER, the second son of Midian, 1 Chron. i. 33. Polybius and Cleodemus say, that he conquered Lybia, and called it

Africa, and it is said, Hercules accompanied him in that expedition. Judg. vi. 5.

EPHESUS, anciently one of the most famous cities of Lesser Asia. It is said to have been built by Ephesus, an Amazon lady, or by Androclus, the son of Codrus king of Athens, as early as the days of David, or according to others, much earlier. It was situated on the river Cayster, about 23 miles north of Miletus, and 63 west of Laodicea; and among the Heathens was chiefly famed for a magnificent temple of Diana. It is said to have been 425 feet long, 220 broad; its roof supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. The plan of this temple was contrived by one Ctesiphon; and though it was built at the common expense of proconsular Asia, it was 220 years, if not more, in finishing. It was seven times set on fire. About 360 years before the birth of our Saviour, one Eratosthratus, despairing of rendering himself famous by any thing good, burnt it, that he might render himself famous for evil. It was however rebuilt. Soon after, Lysimachus rebuilt the whole city in a more convenient place, and nearer to the temple. Before the time of Alexander, Ephesus had kings of her own. It was taken by Antiochus the Great, of Syria. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates king of Pontus, and on that account, were pillaged and terribly taxed by Sylla, the Roman general. It was destroyed by an earthquake, *A. D.* 19, but quickly rebuilt. It suffered exceedingly in its various sieges and captures, by the Saracens, Tartars, and Turks, and is now dwindled into a ruinous village, of about 40 or 50 houses, and an old castle.

This city was visited by Paul,

about *A. D.* 54, who resided here three years, and planted a flourishing Christian church, which was one of the seven to which Epistles were addressed in the Apocalypse; and one of Paul's most important Epistles was sent to the church of Ephesus. But long since, the candlestick has been removed from its place, and complete darkness reigns, where once there was light. The place, at the present day, is called by the Turks, Aiasoluc, and has a mosque, said to have once been the church of St. John.

EPHAES-DAMMIM, or PAS-DAMMIM, a place between Shochoh and Azekah, it seems, on the west of the valley of Elah. Here the Philistines encamped, when Goliath insulted the Hebrew host, 1 Sam. xvii. 1, 2. 19; here they again assembled after David's coronation, when Eleazer and Shammah made such terrible slaughter of their troops, 1 Chron. xi. 13, 14.

EPHOD, a short upper garment worn by the Hebrew priests, somewhat in the form of our women's short gowns, if without sleeves. That for the common priests was of plain linen, 1 Sam. xxii. 18. That for the high-priest, was a rich robe of fine twined linen or cotton, embroidered with gold, blue, purple, and scarlet. On its two shoulder-pieces, whereby it was fixed above, were two precious stones, in each of which were engraved six names of the tribes of Israel. On that part of it which crossed his breast, was fastened the breast-plate of judgment by means of the Urim and Thummim, in which the Lord revealed his mind to his people; below which the ephod was fastened on the priest's body with a curious girdle, Ex. xxviii. Sometimes persons not in the office of priests, when ministering about holy things,

wore ephods: Samuel, when a child, and David, when attending the ark to Jerusalem, had on a *linen ephod*, 1 Sam. ii. 18. 2 Sam. vi. 14. What Gideon intended by his costly *ephod*, whether he inadvertently framed it as a memorial of his victories; or whether, having been once appointed to offer sacrifice, he imagined himself a kind of priest, and made it for consulting the mind of God, we know not; but it is certain the Hebrews idolatrously adored it, Judges viii. 27. A little before the destruction of Jerusalem, King Agrippa permitted the Levites to wear a linen ephod: but, for about 1700 years past, this nation hath been without ephod, and every other badge of the peculiar people of God, Hos. iii. 4.

EPHRAIM, the younger son of Joseph, born about *A. M.* 2293. Joseph presented him and his brother Manasseh to Jacob his father when dying, that he might give them his blessing. To mark that Ephraim's tribe should be most numerous and powerful, Jacob crossed his hands, laying the right hand on the head of Ephraim, and the left on the head of Manasseh: nor would the patriarch change his hands; and gave for his reason, his certain knowledge, that though Manasseh's tribe should be great and numerous, yet that of Ephraim should be much more so, Gen. xlviii. 8—22. His sons Shuthelah, Becher, and Tahan, or Tahash, were heads of numerous families, Num. xxvi. 35, 36. He had other sons, viz. Zabad, Ezer, and Elead, Bered, and Eladah, the first three of whom, together with Shuthelah, were murdered by the Philistines of Gath, as they attempted to defend their herds of cattle from these robbers. He was extremely grieved for the loss of his children, and happening to

have a son born to him about that time, he called the child *Beriah*, to mark, that it went *evil* with his house. He had also a daughter, whose posterity built the two Beth-horons and Uzzensherah, 1 Chr. vii. 20—27.

Ephraim, is also the name of (1.) A city near Bethel, and about eight miles from Jerusalem. Abijah took it from Jeroboam, 2 Chron. xiii. 19. Hither, it is probable, our Saviour withdrew when the Jews sought his life, John xi. 54; and near to this was Baalhazor, where Absalom had his flocks, 2 Sam. xiii. 23. (2.) A hill in the territory of this tribe, near the south border. Here Micah the idol-maker dwelt, and the Levite who cut his wife in pieces, and Elkanah, the father of Samuel, 1 Sam. i. 1. Judg. xvii. 1. xix. 1. It was not long after the Chaldean army marched by Dan, at the springs of Jordan, when they had got south to mount Ephraim, and were within a few miles of Jerusalem, Jer. iv. 15. (3.) A wood beyond Jordan, near Mahanaim, where Absalom's army was defeated, and which seems to have been so called, from the slaughter of the Ephraimites by Jephthah, in or near that place, 2 Sam. xviii. 6. (4.) It seems to be put for the whole country of the ten tribes, Jer. xxxi. 6. l. 19.

EPHRATAH, or *Ephrath* Bethlehem is so called, Gen. xxxv. 16, 19; but whether Ephrathah, where David heard of the ark, be mount Ephraim, or Bethlehem, where he had often heard of it, we know not. Ruth iv. 11. 1 Chron. ii. 50. Ps. cxxxii. 6. Micah v. 2. Ruth i. 2. Elkanah, the father of Samuel, and Jeroboam, were Ephrathites, as they dwelt in mount Ephraim, 1 Sam. i. 1. 1 Kings. xi. 26. And Jesse is so called, because he dwelt in Bethlehem Ephrathah, 1 Sam. xvii. 12.

EPHRON; (1.) A Hittite, who generously offered Abraham the field of Machpelah for a burying-place, and could scarce be prevailed on to take money for it, Gen. xxiii. (2.) A mount on which several cities stood; but whether it be mount Ephraim or not, we cannot tell, Josh. xv. 9.

EPICUREANS, a sect of Heathen philosophers, followers of the doctrine of Epicurus the Athenian, who flourished about *A. M.* 3700. They maintained, that the world was formed, not by God, nor with any design, but by the fortuitous concourse of atoms. They denied, that God governs the world, or in the least condescends to interfere with creatures below. They denied the immortality of the soul, and the existence of angels. They maintained, that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, and which is thought by some, to have been the true principle of Epicurus: others understood him in the gross sense, and placed all their happiness in corporeal pleasure, of eating, drinking, &c.

This sect were in being at Athens, when the apostle Paul visited that place; for we read, "that certain philosophers of the Epicureans and Stoics encountered him, and some said, what will this babblersay? other some, he seemeth to be a setter-forth of strange gods; because he preached unto them Jesus and the resurrection." Acts xvii. 18.

EPISTLE, or *letter*, wherem one communicates his mind to his friend at a distance. The whole word of God is an inspired epistle to us. Jesus Christ dictated to John in the isle of Patmos, seven *epistles*, to be

sent to the seven Asian churches, framed exactly according as their cases required, Rev. i. 4. One and twenty of the books of the New Testament are called *epistles*; the first fourteen were written by Paul; the other seven were written, one by James, two by Peter, three by John, and one by Jude.

ERASTUS, the chamberlain or city-treasurer of Corinth.

ERECH, a city of Chaldea, built by Nimrod, and probably the same with Ptolemy's Araka in Susiana, on the east bank of the Tigris, Gen. x. 10.

ERR, to wander, mistake. *Error* is, (1.) A mistake, or oversight, Eccl. v. 6. (2.) False doctrine, whereby one wanders from the rule of God's word, 1 John iv. 6. (3.) Sin of any kind, which is a wandering from the path of duty, and missing the end of God's glory, and our good, Psal. xix. 12.

ESARHADDON. See *Assyria*.

ESAU, the oldest son of Isaac, who sold his birth-right to his brother Jacob, for a mess of pottage. In just judgment, he was deprived of the privilege of primogeniture, for his profaneness; for by the fraud and management of Rebekah, in favour of her beloved Jacob, Isaac was deceived, and pronounced his prophetic benediction on the younger son. And when the words had gone from him, he would make no change in his purpose, although Esau sought it most earnestly with tears.

Esau, on being deprived of the chief blessing, by means of the falsehood of Jacob, conceived the design of putting him to death, which being known to Rebekah, she sent Jacob away to her kindred in Mesopotamia. Upon his return to Canaan, after many years, Esau came to meet him, evidently with a hostile purpose, but the angel, *Jeho-*

vah, who wrestled all night with Jacob, turned his enmity into kindness; so that when he met his brother, he fell on his neck and wept, and never afterwards, as far as we know, gave him any disturbance, although he was greatly superior to Jacob in wealth and power. See *Edom*.

ESCAPING. Those who escape are called an *escaping*, 2 Kings xix. 30. Ezek. vi. 8, 9.

ESDRAELON, or *Jezreel*; called also the plain of Megiddo, and the *great plain*. It is the largest plain in all Judea, extending across the country from Mount Carmel to the Sea of Galilee. This was a famous battle-field, and as such is mentioned in prophecy, Judg. v. 19. 2 Kings xxiii. 29. Rev. xvi. 16.

ESHBAAL. See *Ishbosheth*.

ESHCOL, one of Abraham's allies, who assisted him against Chedorlaomer. Perhaps the valley of Eshcol, in the south territories of Judah, was denominated from him; though it is more probable it was so called, from the large *cluster of grapes*, which Caleb and Joshua carried thence, when they spied the land, Gen. xiv. 24. Num. xiii. 24.

ESHTAOL, a city on the west border of the tribe of Judah. It was first given to that tribe, and afterward to the Danites: nevertheless its inhabitants are represented of the tribe of Judah, Josh. xv. 33. xix. 41. 1 Chron. ii. 53. Samson was born and buried near to this place, Judg. xiii. 2. 25. xvi. 31.

ESHTEMOA, a city given by the tribe of Judah to the priests, and to elders of which David sent part of the spoil he took from the Amalekites, Josh. xxi. 14. 1 Sam. xxx. 28.: but whether it be the *Eshtemoh* in the hill-country of Judea, we know not, Josh. xv. 50.

ESPOUSE. See *Betroth, Marriage*.

ESROM. See *Reuben*.

ESTABLISH. God *establisheth* his faithfulness in the very heavens, when, by fulfilling his word, in the most visible and noted manner, he manifests its being as sure, firm, and unchangeable, as the third heaven, Psal. lxxxix. 2.

ESTATE; (1.) Order, condition, Gen. xliii. 7. (2.) Stead or place, Dan. xi. 7. 20. The chief *estates* of Galilee, are the great men, who possessed the highest stations of power and wealth, Mark vi. 21.

ESTHER, or *Hadassah*, of the tribe of Benjamin, the daughter of Abihail, the uncle of Mordecai. As her parents died when she was but a child, Mordecai her cousin brought her up.—When Ahasuerus convened the beautiful young women of his empire, that he might select a queen from among them, instead of Vashti, Esther was brought among the rest. Delighted with her comeliness and agreeable deportment, he put the royal crown on her head, and declared her his queen. A splendid feast was made, to honour the nuptials; and the king bestowed a multitude of valuable presents on the queen and the guests. He likewise released a vast number of prisoners, and forgave his subjects a considerable part of his revenue.

ETAM, a city of Judah, between Bethlehem and Tekoa, and which Rehoboam fortified, 2 Chron. xi. 6.

ETERNAL, *everlasting, for ever, evermore*, sometimes denote, that which continues a long time; so the ceremonial laws, are said to be *for ever*, Exod. xxvii. 21. xxviii. 43. Canaan is called an *everlasting* possession, Gen. xvii. 8. and the rather as they typified things strictly *eternal*. The hills are called *everlasting*, to signify their antiquity, stability, and long dura-

ETH

tion, Gen. xlix. 26. Deut. xxxiii. 15. In this limited sense, the government promised to David and his posterity is called *everlasting*, unless we consider it as for ever continued in the spiritual dominion of the Messiah, 1 Chr. xvii. 14. 2 Sam. vii. 16. Sometimes they denote that which is without beginning and end, or at least without end. When *eternal* or *everlasting* are ascribed to God, they denote, his being without beginning, succession, or end of duration. This unlimited continuance is implied in his self-existence; for that which is self-existent, can admit of no supposable period in which it is not the same: but the manner of the divine duration, and of its co-existence with time, is to us no more comprehensible, than the co-existence of his infinity with particular places. This eternity of God, is expressed in his being from *everlasting to everlasting*, Deut. xxxiii. 27. Isa. ix. 6. Heb. ix. 14. Psal. xc. 2. In this sense God's love is *everlasting*, Jer. xxxi. 3. The covenant of grace, in the execution of it, Heb. xiii. 20. and angels, human souls, and the execution of Christ's mediatory office, and so redemption, salvation, and glory, are *everlasting*, without end, Psal. cx. 4. Heb. vii. 25. Isa. ix. 7. Heb. ix. 12. v. 9. 2 Cor. iv. 17. The gospel is *everlasting*: it is preached from the fall till the end of time, and its blessings shall never have an end, Rev. xiv. 6. The last judgment is *eternal*: it irrevocably determines, and fixeth the endless state of angels and men, Heb. vi. 2.

ETHAM, the third station of the Hebrews, in their departure from Egypt. It was situated near the north-west point of the Red Sea; and the wilderness, both on the east and west of the Red Sea, was called by its name. Perhaps it is the same as Bu-

EVA

thum, or *Buthus*, Exodus xiii. 20.

ETHAN; (1.) A son of Zerah, the son of Judah, 1 Chron. ii. 6. (2.) The son of Kishi, and descendant of Merari. He was one of the wisest men of his age, except Solomon, and a chief musician of the temple; and living to a good age, he penned the 89th Psalm on the occasion of the revolt of the ten tribes, 1 Kings iv. 31. 1 Chron. vi. 44. xv. 17. If he be the same with Jeduthun, he had six sons, Gedaliah, Zeri, Jeshaiiah, Hashabiah, Mattithiah, and Shimei; who were heads of so many classes of the temple-singers, 1 Chron. xxv. 3. 17. Sundry of the Psalms were given into his and his descendant's hands, to be sung by them, 1 Chron. xvi. 41, 42. Psal. xxxix. lxii. &c.

ETHANIM, the seventh month of the Jews' sacred year, and the first of their civil. After the captivity, it was called Tisri. On the first day of it was observed the feast of trumpets: on the third, a fast for the death of Gedaliah, Zech. viii. 19.: on the fifth, a fast for the death of some doctors, and the sentence against the makers of the golden calf: on the tenth, the fast of atonement: on the fifteenth, and seven days following, the feast of tabernacles: and on the twenty-third, a festival of joy for the re-delivery of the law to Moses, on which they read Moses's blessings of the tribes, and the history of his death. This month had thirty days, and answered partly to September and partly to October. In this month was Solomon's temple dedicated, 1 Kings viii. 2.

ETHIOPIA. See *Cush*.

EVANGELIST, one who publishes the gospel. The writers of the four gospels, are, therefore, called Evangelists. Philip, the deacon, is called an Evangelist, Acts xxi. 8. Paul

EVE

places evangelists immediately after apostles and prophets, Ephes. iv. 11. and exhorts Timothy "to do the work of an evangelist," 2 Tim. iv. 5. Evangelists seem to have been a sort of deputies of the apostles; and ordained ministers, and regulated the churches, in places where the apostles could not be present. It is disputed whether the office of evangelist was extraordinary, and has ceased. No doubt the primitive evangelists possessed extraordinary powers, which have ceased: but as long as there is a necessity for planting new churches, there must be a set of preachers devoted to the propagation of the gospel among unbelievers; and the name evangelist, taken in its true import, applies very well to such who are now more commonly denominated *missionaries*.

EVEN, when it denotes a quality, signifies the same as equal, Job xxxi. 6. or straight and plain, Psal. xxvi. 12. When it is a particle, it either introduces an explication, and is the same as *that is*, 2 Cor. i. 3. or it lessens the signification, importing the same as *mere, simply*, 1 Cor. xi. 14. or it increases the signification, and signifies *altogether, wholly*, 2 Cor. x. 13. or it connects things, and signifies *also, yea*, Rom. viii. 23. 1 Kings i. 48.

Even, evening, even-tide; the ending of the day, when it begins to grow dark, or at least when the sun is considerably declined, Neh. xiii. 19. The pass-over-lamb was killed *between the two evenings*, that is, about three o'clock in the afternoon, when the sun was half way declined; and about this time the evening sacrifice was offered; by both which was prefigured Christ's being crucified for us in the last part of the age of the world, and his dying at that time of the day, Ex. xii. 6. Ezra ix. 4.

EUP

EVER; or *ever*, before, Song vi. 12.

EVIDENCE; (1.) A deed or writing, to ascertain one's claim to his property, Jer. xxxii. 10, 11. (2.) A demonstrative and convincing proof. Faith is the *evidence* of things not seen, Heb. xi. 1.

EVIL; (1.) What is sinful, wicked, Eccles. ix. 3. The face of the Lord is set against them that do *evil*, and *evil* shall not dwell with him, Psal. xxxiv. 16. v. 4. (2.) What is troublesome and hurtful, Job ii. 10. Psal. xxxiv. 21. In this sense, *evil* comes from God, Amos iii. 6. Eccl. xii. 1. And days are *evil*, distressful, and full of trouble, Prov. xv. 15. Eccl. xii. 1. Amos vi. 3. In this sense injuries from men are called *evil*, Prov. xvii. 13. Matth. v. 39. Satan is called the *evil one*, or *evil spirit*; he is the author of all sin; he perpetually works wickedness, and causeth trouble, John xvii. 15. Acts xix. 12. An *evil time*, is a season of much sinning, danger, and trouble, Amos v. 13. Mic ii. 3. Psal. xxxvii. 19.

EVIL-MERODACH, or *Merodach the fool*, the son and successor of Nebuchadnezzar.

EUNUCH, one deprived of his virility. They are much employed in eastern countries as officers to serve in the inner courts and chambers of kings, Acts viii. 27. Matth. xix. 12.

EUODIAS and SYNTYCHE, two noted women of the Philippian church, who had mightily, in their station, helped the apostle Paul to teach the Christian faith, but between whom there seems to have existed some difference when Paul wrote the epistle to the Philippians, Phil. iv. 2, 3.

EUPHRATES, is formed by two streams from the mountains of Armenia; the one rises a short distance north of Erzeroum, the

other near Byazid, on the Persian frontier, which unite a little above the town of Kebhan, in the recesses of Mount Taurus, and after passing through that range of mountains, bends to the south-west, and comes within a few miles of Malatta, where it receives another tributary stream, and continues its course towards the Mediterranean, until, checked by the mountains near Samosata, it changes its course to the south-east, and joining the Tigris at Koina, falls into the Persian Gulph, about 70 miles south of Bassora.

The Euphrates and Tigris, the most considerable rivers of west Asia, rise within a few miles of each other, and running the same course (never being more than 150 miles asunder, and in some places only 15,) they enclose a fertile country, which has always been famous in history, called Mesopotamia, which word, in Greek, signifies *in the midst of the rivers*. The Euphrates is, in appearance, much the noblest of these two rivers, though some travellers are of opinion, that the Tigris, which is much the most rapid, conveys most water in its stream. Its width varies from 150 to 300 yards. Its average depth may be about 10 or 12 feet. In one part of its course it enters a large morass, where its current is lost, but its waters become concentrated again, not far from Samarat.

Both these rivers are subject to periodical inundations, but although they rise from the same mountain, that of the Tigris is several weeks the earliest, owing to the rapidity of its current, and its source being on the south side. The overflowing of the Euphrates commences about the end of April, and continues till the end of June. Its rise is reckoned to be about 12 feet

perpendicular. During the inundation, all the adjacent plains are covered with water to the depth of several feet; and this is especially the case in the country where Babylon was situated. In one place, called Felugeah, the waters of the Euphrates flow so far east, as to reach nearly to the Tigris, with a depth sufficient to render them navigable for rafts and flat-bottomed boats.

EUROCLYDON, a kind of whirlwind from the north-east, very dangerous to ships, as it suddenly falls upon them, causes them to tack about, and sometimes to founder, Acts xxvii. 14.

EUTYCHUS, a young man of Troas, who, sitting in a window as Paul preached till midnight, fell asleep, tumbled from the third story, and was taken up for dead; but Paul taking him up in his arms, he revived, and returned to the company, Acts xx. 9—12.

EXAMPLE, or *ensample*; (1.) An instance, or precedent for our admonition, to beware of the sins which others have committed, and so avoid the judgments they brought upon themselves: so the punishments of the Hebrews happened to them for *ensamples* of warning to others, 1 Cor. x. 11. (2.) A pattern for our imitation: thus we have the pattern of Christ, and his former saints, to copy after in the manner of our life, 1 Cor. xi. 1. 1 Pet. ii. 21.

EXCHANGERS. *Exchangers* were such as took in people's money to make a profit by it, and give them a share thereof, Matth. xxv. 27.

EXECUTE, to perform, Num. v. 30. To *execute judgment* is to pass righteous sentences, and to inflict just punishments for the destruction of the guilty, and the deliverance of the righteous, Deut. x. 18. Mic. vii. 9. An

EXP

executioner, is one that puts criminals to death; one that executes the sentence of the judge, Mark vi. 27.

To **EXERCISE**, is habitually and earnestly to make use of, employ, exert, Rev. xiii. 12. To *exercise one's self* to have a conscience void of offence, is to be at all thought, care, and pains, to act up to the rule of God's law, Acts xxiv. 16. To *exercise one's self unto godliness*, is, with the utmost earnestness and activity, to live by faith on Christ as our righteousness and strength, and in so doing, habitually exert all our powers, and improve our time, opportunities, and advantages, to seek after, and promote our fellowship with God, and conformity to him in thoughts, words, and actions, 1 Tim. iv. 7.

EXHORT, kindly and earnestly to call men to their duty and happiness, Heb. iii. 13. *Exhortation* is a great branch of the preaching of the gospel, as we are thereby called to receive the blessings necessary for our happiness, and attend to our proper work of holiness, Luke iii. 18. 1 Thess. ii. 3.

EXILE, one carried, banished, or driven from his country, 2 Sam. xv. 19. Perhaps it means one in prison, Isa. li. 14.

EXODUS, the second book of Moses: so called, because it relates the history of the Israelites' *departure from Egypt*. It is a narrative of the transactions of about 145 years, from the death of Joseph, *A.M.* 2369, to the erection of the tabernacle, in 2514.

EXORCIST, one who in the name of God abjures evil spirits, to dislodge them from persons possessed.

EXPERIENCE, long proof and trial by seeing, feeling, or the like, Gen. xxx. 27.

EXPIATION, atonement.

EXPOUND; (1.) To explain,

EYE

Acts xviii. 26. (2.) To rehearse Acts vi. 4.

EXPRESS, explicit.

EXTEND, to reach out, to bestow. God *extends* mercy kindness, and peace to men when, in a condescending, sovereign, and powerful manner, he bestows it abundantly on them Ezra vii. 28. Isa. lxvi. 12.

EXTORTION, is an unjust wresting from one, by fraudulent bargains, law-suits, or violence of hand, what belongs to him, Ezek. xxii. 12.

EXTREME, exceeding great, Deut. xxviii. 22. *Extremity* denotes the most heavy, painful, and extensive afflictions, Job xxxv. 15.

EYE. This organ of animal bodies is of a most marvellous construction. It consists of six different coats, between which are placed a watery, crystalline, and glassy humour. Its vessels are nerves, glands, arteries, and veins. The whole is so disposed, that the rays of light, and objects represented thereby, may be collected at the bottom of the eye. The eyes of animals are placed in such a manner as is most proper. The eyes of hares, and other creatures much exposed to danger, are placed standing out, that they may take in almost the whole horizon, both before and behind. The eyes of moles are very small, and placed deep, and covered over with hair, that they may not be hurt by their digging in the earth. As the eyes are very useful, not only to receive rays of light, and present objects, but also to mark love, pity, or wrath, &c. they are much used in the metaphoric language. *Eyes* and *eyelids*, ascribed to God, signify his wisdom and knowledge, which are displayed in every place, and whereby he observes and tries all his creatures, Prov. xv. 3 Psal. xi. 4. His being of *purser eyes* than to behold iniquity in

ports, that he cannot think evil good, or good evil, or give the least mark of indifference or regard towards sin, Hab. i. 13. His *setting of his eyes* on the temple, denotes his delight therein, care for it, as typical of Christ, and his respect to the worship there performed, 1 Kings viii. 29. The *setting of his eyes* on his people, imports his delight in, love to, and bestowing blessings on them, Jer. xxiv. 6. Psal. xxxiv. 15.

Eyes, metaphorically ascribed to men, signify their mind, understanding, or judgment, which are *opened*, when they are made to observe what they did not before, Gen. xxi. 9. when their conscience clearly discerns their sin and misery, Gen. iii. 7. or their mind is savingly instructed in the knowledge of Christ and spiritual things, Acts xxvi. 18. and are sealed up, *blinded*, *closed*, or *darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biassed, that it cannot discern between good and evil, Isa. xlv. 18. Acts xxviii. 27. Rom. xi. 10. Deut. xvi. 19. A *single eye* is a pure motive. An *evil eye* is an envious disposition.

EYE-SALVE; Christ's word and Spirit are likened to it, as thereby our judgment is rectified, and we are enabled to discern the things of God, Rev. iii. 18. *Eye-service*, is what is done only when masters are present, while no care is taken to act for his advantage when absent, Eph. vi. 6. An *eye-witness* is one that attests what he saw with his eyes, Luke i. 2. To *eye* one, is carefully, and with evil intent, to observe whatever he doth, 1 Sam. xviii. 9.

EZEKIEL, the son of Buzi, a prophet and priest, who was carried captive to Babylon with Jehoiachin king of Judah. In *A. M.* 3409, in the 5th year of

his captivity, and 30th of his age, or from the 18th of Josiah, when the great passover was kept, as he was among the captives, by the river Chebar in Chaldea, the Lord appeared to him, on a throne supported by cherubims and wheels, signifying angels and changing providences, or ministers and churches, and directed him to go and declare his mind to the captive Jews. There appeared to him about the same time, a roll, or book, filled with mournful threatenings of heavy judgments, which he was bidden *eat*, that is, solidly consider, and thoroughly understand. After he had continued other seven days with his fellow-captives, the Lord constituted him a watchman, or prophet to the house of Israel, Ezek. i. ii. iii. He was the writer of the large book of prophecies, which goes by his name, and which contains many solemn warnings to the people of Israel, now in captivity; and some prophetic representations which are wrapped up in obscure symbolical language. Nothing is known of the history of this prophet, except what we learn from himself, in the book under his name.

EZEL, the place where David met with Jonathan, to receive information of the designs of Saul. It is said to have been nineteen miles eastward of Jerusalem, and seven and a half west of Jordan; but I can hardly believe it was so far distant from Gibeah, where Saul dwelt, 1 Sam. xx. 19.

EZION-GABER, or, *Eziongeber*, a city of the land of Edom, on the eastern gulf of the Red Sea.

EZRA, or *Esdras*, was of a sacerdotal family. He is supposed to have been the son or grandson of Seraiah, the high-priest, whom Nebuchadnezzar put to death at Riblath, after the taking of Jerusalem. He was

EZR

a celebrated scribe; very skilful in the law of his God, and was much employed about the Holy Scriptures, in preparing correct copies, and causing them to be read to the people. To him has always been ascribed the important work, of collecting the inspired books, or forming the canon of the Old Testament; in which work, he is said to have been assisted by the men of the great Synagogue; but for these transactions, we are obliged to depend on the uncertain light of tradition.

EZR

Ezra after having been at Jerusalem, came again to Babylon; but after sometime returned again to Judea, where he was invested with the principal authority, until the arrival of Nehemiah. He was not only an eminently pious man, who was zealous for the law of his God, but he was also an inspired man, and the author of the book which goes under his name; and also, according to the Jewish tradition, of the book of Nehemiah. He is reported to have lived 120 years.

FAC

FACE, visage. The face especially distinguishes one person from another. It is truly admirable, that when so few parts compose it, when it has so small a compass, and is always in the same place, that there should be such an infinite variation and diversity of faces in the world; and indeed without this, there could be no order, no certainty. One might impose himself for another; nor could a testimony from sight be given concerning persons. In the face, the passions and affections of the mind, are not a little discovered. Whatever of a thing is most exposed to view, is called its *face*: hence we read of the *face* of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c. Sometimes *face* is put for the person himself; as when Jacob said to Joseph, I had not thought to see thy *face*; and to have respect of persons, is, in the original, to *regard faces*, Gen. xlviii. 11.

Face, when applied to God, denotes, (1.) His omniscience, 1 Sam. xxvi. 20. and to *provoke him to the face*, is to do it very openly and impudently, Isa. lxv. 3. (2.) The brighter displays of his glory, which cannot be enjoyed in this world, Exod. xxxiii.

FAI

20. Gen. xvi. 13. (3.) His favour and love, and the gracious displays thereof: this is always meant, when his *face* is said to *shine*, or it is represented as a mercy to behold and enjoy it, or a misery to be hidden, Ps. xxxi. 16. lxxx. 7. Dan. ix. 17. 2 Chron. xxx. 9. (4.) His wrath, and the providential displays thereof, Ps. xxxiv. 16. Christ's *face* denotes, (1.) His person and office, as the image of the invisible God, 2 Cor. iv. 6. (2.) His gracious, glorious, or terrible appearances, Rev. i. 11. vi. 16. xx. 11.

FAIR-HAVEN, a port of Crete, in the Mediterranean.

FAIRS, stated assemblies of people for merchandise, Ezek. xxvii.

FAITH; properly signifies, a persuasion and assent to truth, upon the authority of another, and is opposed to *doubting*, Mat. xiv. 31. That faith which respects divine things, is either, (1.) *Historical*, whereby we assent to the truths of revelation, as a kind of certain and infallible record: this, where without works, is *dead*, Jam. ii. 17. of this kind is the faith of devils, Jam. ii. 19. (2.) A *temporary* faith, whereby, with some degree of affection, we receive di-

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vine truths, as both certain and good; but soon after lose the whole impression, as they were never rooted in the heart: such is the faith of the gospel hearers who are compared to stony ground, Matt. xiii. 5. (3.) The faith of *miracles*, whereby, by means of a divine impression, one is persuaded that God will work such a particular miracle, by his means, or upon his person; a faith to *remove mountains*, is of the first kind; and faith to *be healed*, is of the last, 1 Cor. xiii. 2. Acts xiv. 9. (4.) *Saving* faith, is that gracious quality, principle or habit, wrought in the heart, by the Spirit of God taking the things of Christ and showing them to us, whereby we receive and rest on Christ alone for salvation, as he is offered to us in the gospel.

(5.) Faith is also taken for the object of faith, or the truths believed, Gal. i. 23. Acts xxiv. 24. (6.) Faith is sometimes used for the virtue of fidelity or faithfulness, Deut. xxxii. 20. Rom. iii. 3.

To FALL, metaphorically taken, imports, to become guilty of sin, or be subjected to misery in this way persons, nations, or cities, lose their height of glory and happiness, 1 Cor. x. 12. Ps. xxxvii. 24. Man's beginning to disobey his Maker, and so losing his favour and image, and becoming sinful and miserable, is called his *fall*, or *the fall*, by way of eminence. To *fall*, most frequently signifies to be destroyed by death and ruin, 2 Kings xiv 10. Dan. xi. 19. Hos. iv. 5. 14.

FALSE, untrue, deceiving, 2 Kings ix. 12. *False Christs* were such Jews or others as falsely pretended to be the true Messiah, Matth. xxiv. 24. *False prophets*, were such as, under pretence of commission from God, published error, foretold untruth, or excited to wickedness, Matth. vii. 15. 2 Cor. xi.

FAM

13. *False witnesses*, are such as for gain, humour, or like carnal motives, will insinuate or assert falsehood, Matth. xxvi. 59. *False ways*, are sinful courses, which agree not with the standard of God's truth, and deceive the transgressor into everlasting ruin, Psal. cxix. 128.

Falsehood, untruth, deceit. Idols are called *falsehood*; they are not what is pretended; have no divinity in them; and are means of seducing men to a vain and wicked worship, tending to their ruin, Jer. x. 14. The Jews thought to *hide themselves under falsehood*, when they trusted for their protection to idols, gods, sinful alliances with heathen neighbours, treacherous compliance with the enemy, crafty devices, and to the power and wealth which they had procured by fraudulent methods, Isa. xxviii. 15.

FAMILY, not only denominates, (1.) Such as dwell together in one *household*, Gen. xlvii. 12. Esth. ix. 28; but also, (2.) A whole kindred, Lev. xxv. 49. (3.) A large division of one of the Hebrew tribes; all the descendants of a particular son of the twelve patriarchs, Numb. xxvi. 5. Jer. iii. 14. (4.) A whole nation, Jer. viii. 3. Amos iii. 1. Zech. xiv. 18. (5.) The whole creatures of God in general, which proceeded from, and are governed by him, Eph. iii. 15. (6.) A *Familiar*, an intimate companion, that as it were lives in the same family with us; and to whom we readily impart our secrets, and consult him in a time of need, Job xix. 14.

FAMINE, *dearth*; such scarcity of provision as renders the price thereof extremely dear, 1 Kings xviii. 2

FAMISH. Egypt was *famished*, when the people were likely to be starved to death for

FAR

want of food, Gen. xli. 55. God will not suffer the righteous to *famish*, i. e. to continue destitute of subsistence, help, or comfort, Prov. x. 3. The honourable Hebrews were *famished*, when they were reduced to poverty and contempt, and made few in number, Isa. v. 13.

FAN, an instrument for winnowing corn. It seems, they had two kinds of them; one with teeth, wherewith they turned up the corn to the wind, that the chaff might be blown away; another that made wind if the air was calm, Isaiah xxx. 24. God's judgments are likened to a *fan*; he thereby turns up persons and nations, and scatters and disperses them for their wickedness; and his thus scattering and overturning them, are called his *fanning* of them, Jer. xv. 7.

FAR; (1.) Very much, Heb. vii. 15. Rom. xiii. 12. (2.) At a great distance, Isa. x. 3. God is *far* from the wicked; he has no friendship with them; is perpetually angry with, and is averse to deliver them, Prov. xv. 29. He is *far from their reins*; he is not seriously and affectionately thought of, esteemed, loved, or desired by them, Jer. xii. 2. He seems *far* from his own people, when he appears angry with them, hides the comfortable views of his countenance, and continues to deny them assistance or relief, Psalm xxii. 1. x. 1.

FARE, the price of one's passage in a ship, Jon. i. 3. *Look how thy brethren fare*; how they live; how they prosper; what they meet with, 1 Sam. xvii. 18. The rich man *fared sumptuously* every day; he enjoyed in an abundant degree, whatever food, raiment, honour, pleasure, &c. was delightful to him, however costly, Luke xvi. 19.

FAREWELL, a word used

FAT

by friends at parting, and imports, a wish of all joy and happiness to soul or body, Acts xv. 29. Luke ix. 61.

FARM. Men's going to their *farm* and *merchandise*, when called to the gospel feast, imports, that they preferred their earthly business, to the care of their salvation, Matth. xxii. 5.

FARTHING. The Roman farthing was in value one-tenth of their penny, and not quite equal to one cent and a half among us. It was used to signify the smallest value, as the price of a couple of sparrows, Matth. x. 29. A smaller piece of money equal to about a fourth part of the last, is mentioned under the same name, Matth. v. 26. The smallest of all was a mite, two of which were equal to a farthing of the smallest kind, Mark. xii. 42.

FASHION; (1.) A pattern or form, Exod. xxvi. 30. (2.) Outward appearance, 1 Kings vi. 38. Phil. ii. 8. 1 Cor. vii. 31. To *fashion* a thing, is to give it its being or form, Job x. 8. Ex. xxxii. 4. To *fashion* one's self according to former lusts, is to live under their power, and to act according to their sinful inclinations, 1 Pet. i. 14.

To FAST; (1.) To eat little or no food, Acts xvii. 33. Matth. xv. 32. (2.) To abstain voluntarily from food, in order to be employed in penitential mourning for sin, and supplication for mercies, Judg. xx. 26.

FAT. God prohibited the Hebrews to eat of the *fat* of beasts, Lev. iii. 17. Some think, that this comprehended all kind of *fat*; others think, only the *fat* of such animals as might be sacrificed, as of oxen, sheep, and goats, was prohibited, Lev. vii. 24. Others, that only the *fat* of beasts actually sacrificed was forbidden, and no more of it than was easily separated from the flesh, and which we

call *tallow*. This notion seems to be favoured by Lev. vii. 25.

Fatness, denotes plenty, greatness. The *fatness of the earth*, is a rich soil, or the productive influence thereof, Gen. xxvii. 28. 39. The *fatness of the olive-tree*, whereof the Gentiles partake, is the soul-nourishing and comforting word, ordinances, and influences of Christ communicated to his church, Rom. xi. 17.

FATHER; (1.) The immediate male parent of a child, Gen. ix. 18. (2.) The grandfather, or any other progenitor, however remote, especially if any covenant was made with them, or grant of blessings given them for their posterity: so Abraham, Isaac, and Jacob, and others, were the *fathers* of the Jews, in the time of Christ, John iv. 20. viii. 53. Heb. i. 1. Gen. xvii. 4. (3.) An inventor of an art, and method of living; an instructor of others in any science, Judg. xvii. 10. 1 Sam. x. 12; so Jabel was the *father* of such as dwell in tents, and Jubal the *father* of musicians, Gen. iv. 20, 21. Hiram the founder, was a *father*, or chief director of the artificers belonging to Hiram king of Tyre, and Solomon, 2 Chron. ii. 13. Elijah was a *father* to Elisha, and the young prophets of Jericho, 2 Kings ii. 12. Founders of cities, and progenitors of the inhabitants, are called *fathers* of these cities: so Salma was the *father* of Bethlehem, Hareph, of Bethgadar; Joab, of the valley of Charashim; Jehiel, the *father* of Gibeon, 1 Chron. ii. 51. iv. 14. ix. 35. (4.) *Father* is a title of respect: Nuaman's servants called him their *father*, 2 Kings v. 13. Jehoram and Joash called Elisha their *father*, 2 Kings vi. 21. xiii. 14. (5.) One that affectionately counsels, cares, and provides for one; so God is the *Father of the father-*

less, Psal. lxxviii. 5. Joseph was a *father* to Pharaoh, Gen. xlv. 8. Job, a *father* to the poor, Job xxix. 16. Among the Arabs, father as well as son of such a thing, denotes qualities; as *Father of eternity*, *Father of mercies*, Isa. ix. 6.

FATHOM, a measure of six feet length. Our sailors have three kinds of *fathom*: that of war-ships is six feet; that of merchant-ships is five and a half; and that of fly-boats and fishing-vessels, it is said, is five feet, Acts xxvii. 28.

FAVOUR. See *Grace*.

FEAST. To perpetuate the memory of God's mighty works; to attach the Hebrews to the true religion, by the frequent use of divinely instituted ceremonies; to allow them frequent seasons of instruction in his laws, and of rest, pleasure, and renovation of acquaintance with their brethren; but chiefly to prefigure good things to come, with respect to Jesus Christ and his fulness, God appointed a variety of sacred seasons or festivals. The first, and most ancient of all was the *Sabbath*. The *feast of weeks*, (sometimes called the *feast of the harvest*) was celebrated at the close of harvest, as a festival of thanks for its blessings. It was required to be observed at the end of seven weeks from the second day of the passover; and it was because its return was determined by reckoning a week of weeks (or seven weeks, which is forty-nine days;) that it was denominated the feast of weeks. Ex. xxxiv. 22. (See *Bib. Ant. Am. S. S. Union Ed. vol. 2. p. 197.*)

The *Sabbatical year*, which returned every seven years, and was entirely set apart for rest; and *Jubilee year* which was at the end of seven times seven years, or of the forty-ninth year, were sorts of *feasts* too, and may be considered as consequences

of the sabbath. The *passover* was celebrated on the fourteenth, or rather fifteenth day of the first month in the ecclesiastical year, which was the seventh of the civil year. The *feast* began after noon on the fourteenth, and was celebrated properly on the fifteenth of *Nisan*; it lasted seven days. But the first and last days only of the octave were days of rest, Exod. xii. 14. See *Passover*.

The *feast of Pentecost* was celebrated on the fiftieth day after the *Passover*, in memory of the law being given to *Moses* on mount *Sinai* fifty days or seven weeks after the departure out of *Egypt*. The *feast of trumpets* was celebrated at the beginning, or on the first day of the civil year, upon which a trumpet was sounded, proclaiming the beginning of the year, which was in the month *Tisri*, answering to our *September*, Lev. xxiii. 24, 25. The *new moons*, or first days of every month, were in some sort a consequence of the *feast of Trumpets*. And though these were not reckoned among the solemn feasts, in Lev. xxiii. yet were celebrated as such, by the sound of trumpets, Num. x. 10. by extraordinary sacrifices, Num. xxviii. 11, 12, &c. by abstaining from servile works, Amos viii. 5. and by attendance upon the ministry of God's word, 2 Kings iv. 23. Upon these days also some sort of entertainments were made, 1 Sam. xx. 5, 18. The *feast of Expiation* or *Atonement*, was kept upon the tenth day of the month *Tisri* or *September*, Lev. xvi. 29, 30. The *feast of Tents* or *Tabernacles*, was so called, because the Israelites kept it under green tents or arbours, in memory of their dwelling in tents in their passage through the wilderness. It was one of the *three* great solemnities, wherein all the

males were obliged to present themselves before the Lord. It was celebrated after harvest, on the fifteenth day of the month *Tisri*, which answers to our month of *September*. The *feast* continued eight days; but the first day and the last were the most solemn, Lev. xxiii. 34. Besides these feasts mentioned by *Moses* we find the *feast of Lots*, or *Purim*, which was celebrated among the Jews of *Shushan*, on the fourteenth day of *Adar*; which answers to our *February*, Esth. ix. 21. The *feast of the dedication of the Temple*, or rather of the restoration of the temple which had been profaned by *Antiochus Epiphanes*, which is thought to be the *feast* mentioned in the gospel, John x. 22. was celebrated in the winter. *Love-feasts* or *feasts of Charity*, were used among the primitive christians in the public meetings of the church, to show their unity among themselves, to promote and maintain mutual charity, and for the relief of the poor among them, at the close whereof they administered the Lord's supper, Jude 12.

FELIX (*Claudius*.) He succeeded *Cumanus*, as deputy for the Romans, in the government of *Judea*: he enticed *Drusilla* to divorce *Azizus* king of *Emesa*, and marry himself: he sent prisoner to *Rome*, *Eleazer*, a noted robber, who had committed great ravages in the country; he procured the death of *Jonathan* the high-priest, for his taking the liberty to admonish him of his duty: he defeated about four thousand assassins, headed by an Egyptian impostor, who had posted themselves in the mount of *Olives*, Acts xxi. 38. Paul was brought before *Felix* at *Cesarea*, where he resided; and, notwithstanding all that *Tertullus* and his assistants could say, was treated by him with no

small humanity. He refused to regard their accusations, till Ly-sias the chief captain, who sent him under a guard, came down: he permitted his friends to see him in the prison, and do him what service they could. Hoping that they would have purchased his release, he often sent for Paul, and communed with him. Upon one of these occasions, Paul reasoned with Felix concerning temperance, righteousness, and the last judgment, till Felix's awakened conscience made him to tremble; but, to avoid further conviction, he desired Paul to leave off and go to his prison, and he would call for him at a more convenient season. *A. D.* 60, he was recalled to Rome, and Festus was sent in his room. To do the Jews a pleasure, he left Paul bound: this, however, did him no service; numbers of them followed him to Rome, and complained of his extortion and violence. He had been punished with death, had not his brother Pallas, by his credit at court, preserved his life, *Acts xxiii. xxiv.*

FELLOW, when used by itself, is a term of reproach or contempt, and signifies an insignificant or wicked person, *Gen. xix. 9. Luke xxiii. 2. Acts xxii. 22.* In other cases, it signifies an equal; a companion; a partner; so we read of *fellow-servants; fellow-soldiers; fellow-labourers; fellow-citizens; fellow-helpers*, *Matth. xviii. 28. Col. iv. 11. Phil. iv. 3. Rom. xvi. 7. Eph. ii. 19. 3 John 8.* Christ is called God's *fellow*; he is equal to the Father in power and glory, *Zech. xiii. 7.*

FELLOWSHIP, or *Communion*, is a term of great importance in the scriptures of truth. There is a fellowship to which the people of Christ are admitted with God the Father, and with his Son, Jesus Christ, the blood of Jesus cleansing from all sin,

1 John i. 3. 5, &c. There is a *fellowship* which they have with one another, 1. In the gospel; in this sense Paul speaks of the fellowship which the Philippians had in the gospel. This includes a *fellowship* in all the spiritual blessings which the gospel brings to the guilty. 2. In temporal things; which in a particular manner is pointed to, *Acts ii. 42.*: when the disciples of Christ communicate jointly of their worldly substance to the support of the poor, this *fellowship* takes place. The church connection is called a *fellowship*, and is opposed to having *fellowship* with the unfruitful works of darkness, *Eph. v. 11.* The purity of this Christian communion is also pointed at in such passages as *2 Cor. vi. 14.* 'What fellowship hath righteousness with unrighteousness? what communion hath light with darkness?' The holiness of God's house, is manifested in the purity of this *fellowship*. None are esteemed *fellows* there but those who appear to have a *fellowship* through the blood of Jesus Christ cleansing them. Hence, in a particular manner, the ordinance of the Lord's Supper is called the *communion* or *fellowship* in the body and blood of the Lord.

FENCE; what tends to protect a thing, as walls do cities. The wicked are as a *tottering fence*, and *bowing wall*; their ruin comes on them very suddenly, *Psal. lxii. 3.*

FENS; many places, *Job xl. 21.*

FERVENT; warm; burning. *Fervent in spirit*, is very zealous and active, *Rom. xii. 11.* A *fervent mind*, denotes great concern, love, and affection, *2 Cor. vii. 7.* *Fervent charity* or love, is that warm affection to Jesus Christ and his disciples which proceeds from a sense of much forgiveness. The expression is opposed to the character of the

Laodicean church, Rev. iii. *neither cold nor hot. Effectual, fervent prayer*, is that which is very earnest, proceeding from the strongest inward desire of heart, Col. iv. 12. James v. 16.

FESTUS *Portius* succeeded Felix in the government of Judea. When he came first to Jerusalem, some of the principal Jews solicited him to condemn Paul, whom Felix had left in prison; or, at least, to give orders for conveying him to Jerusalem. Festus, perhaps ignorant of their intention to murder him by the way, rejected their request, and told them, that the Romans condemned nobody before they heard his defence. He bid them come down to Cesarea, and he should consider their charge. They went down in a few days; and after they had laid their charge against Paul, he was allowed to make his defence. Festus, perhaps influenced by a bribe, inclined to remit Paul to Jerusalem; but this was prevented by Paul's appeal to Cæsar. Some time after, at the desire of Agrippa, Festus allowed Paul to make a further defence, that he might write the more distinctly to the emperor concerning his case. When Paul gave an account of his conversion, and call to the apostleship, Festus, ignorant of these affairs, pronounced, that his much learning had made him mad; and soon after sent him to Rome, Acts xxv. and xxvi. He died in Judea about A. D. 62, and was succeeded by Albinus.

FEVER; a disease accompanied with a quick pulse, and excessive heat.

FIELD; a piece of ground in the country, Gen. iv. 8. The world is called a *field*: its boundaries are extensive; into it God sends his labourers to work; and in it he sows the good seed of his word, Matth. xiii. 33.

'Let us go forth into the *field*,

and lodge in the villages;' let the Gentile world be brought to the faith, fellowship, and obedience of Christ, Song vii. 11. The scripture is a *field*, where the treasures of gospel truth lie hid from multitudes. As a *field*, it is open to all, is of great extent, and is diversified with numerous histories, predictions, promises, threatenings, doctrines, and laws, Matt. xiii. 44.

FIG-TREE: in this species the parts of fructification are indistinct and concealed. It produces both male and female flowers, but separate from each other in the fruit, the outer part of which is the common calyx. The fruit is of an oval figure, and there is no pericarp, but the cup contains the seed, which is single and roundish. With the leaves of the fig-tree our first parents made themselves aprons, Gen. iii. 7. - The fig-tree was abundant in Judea, and is often mentioned in the prophets, and in the gospels. A state of perfect peace, is represented by a man's sitting under his own vine and fig-tree. Jesus Christ sought fruit on a fig-tree when hungry, and finding none cursed it, and it withered.

A barren fig-tree is the emblem of an unfruitful professor, Matt. xxi. 19. Luke xiii. 6, 9.

FIGURE; shape; resemblance. Idols are called *figures*, because they are made after the likeness of some original form, or in order to represent it, Acts vii. 43. Adam, Isaac, and others, and the ancient ceremonies, were figures or *types*, as they shadowed forth Jesus Christ, and his office and work, Rom. v. 14. Heb. xi. 19., and ix. 9. Baptism is called a *figure*; its washing of water, shadows forth the washing of our souls in the blood of Christ; and in its nature, use, and ends, it resembles circumcision, 1 Pet. iii. 21.

FILL; to put into a thing a

great deal, or as much as it can hold, Job xx. 23. Ezra ix. 11. To *fill up*, is to accomplish; make full and complete. To *fill up* what is behind of the sufferings of Christ, is to bear the troubles assigned by him to his followers, and which are borne for his sake, Col. i. 24. To *fill up* the measure of sin, is to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished, Matth. xxiii. 32. 1 Thess. ii. 16. Satan *fills* the heart, when he strongly inclines and emboldens it to sin, Acts v. 3. Sinners are *filled* with their own devices, with their own ways, with drunkenness, and have their faces *filled with shame*, when God, to punish their wicked acts and designs, brings shocking and confounding calamities upon them, Prov. i. 31, and xiv. 14, and xii. 21. Ezek. xxiii. 33. Psal. lxxxiii. 16. Christ *filleteth all in all*; he is every where present; is in all the churches, and their true members; he is the great substance of all the blessings of the new covenant, Eph. i. 23.

FILLET. (1.) A ribband to tie about one's head. (2.) A kind of small ring fastened about any thing. Perhaps the fillets of the pillars of the tabernacle were not merely for ornament, but for fastening the hangings to the pillars, Exod. xxvii. 10.

FILTH; excrements, Lev. i. 16. The apostles were made as the *filth of the world*; were, by wicked men, accounted and used as if most base and contemptible, 1 Cor. iv. 13. Sinful pollutions of heart or practice, are often called *filth* and *filthiness*; they render men corrupt and abominable to God and good men, Isa. iv. 4. Ezek. xvi. 22. Men are represented as *filthy*, and *filthiness*, on account of their being infected and defiled with sin, Rev xxii. 11. Ezek.

xxii. 15.; *filthy lucre*, is gain basely and sinfully gotten; as when ministers make their benefice their great aim in their work, Tit. i. 7—11. 1 Pet. v. 2.

FINE. To *fine* metal, is to purify it from dross by melting it, &c. Job xxviii. 1. Proverbs xxv. 4.

FINGER. As the fingers are pliant, active, and dexterous at work, *fingers* ascribed to God, signify his power, and the operation thereof: by this the world was created, Psal. viii. 3. the miracles of Egypt performed, Exod. viii. 19. and the ten commandments written on tables of stone, Exod. xxxi. 18. by this was Jesus' casting out of devils, and other miracles transacted, Luke xi. 20. Men's powers for working, and their practices issuing therefrom, are called their *fingers*, Isa. lix. 3.

FINISH; to bring to pass, accomplish, perfect, and put an end to. When our Saviour bowed his head on the cross, he cried with a loud voice, *It is finished*; the great work which his Father had given him to do was *completed*; and all that was prefigured or foretold concerning him *ended*. He, by his one offering, *finished* transgression, and made an end of sin. In this point of view, Jesus Christ is called, not only the *author*, but the *finisher* of faith. John. xix. 30.

The FIR-TREE grows to a great height: it is very straight and plain below; and abounds with a gum called resin; and is green both summer and winter. Its fruit somewhat resembles the pine-apple, but is useless for food. The wood of the fir-tree was anciently used for musical instruments, building, and furniture of houses, and for materials for ships, Psal. civ. 17. Jesus Christ is compared to a *green fir-tree*, Hos. xiv. 8. His people are likened to fir-trees, because of their moisture and growth in

grace, Isa. xli. 19. and lv. 13. and lx. 13.

FIRE; the emission of light and heat, in combustion. *Fire* was one of the symbols of the divine presence and majesty. When he descended on mount Sinai, the *voice*, Jehovah, was heard speaking out of the midst of the *fire*; hence the law which was then given is called a *fiery* law; and the God of Israel was distinguished in this manner, 'for our God is a consuming fire.' The glory of the Lord, which then blazed on the top of the mount, was like *devouring fire*. In his first appearance to Moses, it was in a mount *burning*, yet not consumed. God's wrath is often set before us by the figure of *fire*. By the *fire of God*, Sodom and Gomorrah were destroyed; Nadab and Abihu, Korah, Dathan and Abiram consumed; as well as many similar instances in Scripture. He showed himself to his prophets, Isaiah and Ezekiel, in fire; and when he comes again the second time without a sin-offering to the eternal salvation of his elect, he will come in *flaming fire*; Daniel says, that in the vision he had of his coming, 'a *fiery* stream issued and came forth from before him.' The torments of hell are described by *fire*, both in the Old and New Testament. Moses, rebuking the Israelites for their rebellion against God, says, in the name of the Almighty, A *fire* is kindled in mine anger, which shall burn to the lowest hell. Deut. xxxii. 22. Isaiah says, Who shall dwell with the devouring *fire*? who among us shall dwell with everlasting burnings? Isa. xxxiii. 14. and in lxvi. 24. Their worm shall not die, neither shall their fire be quenched. Our Saviour makes use of the same similitude, to represent the punishment of the damned, Mark ix. 44. He likewise speaks fre-

quently of the *fire* that shall never be quenched. The word of God is compared to fire; Is not my word like a *fire*? Jer. xxiii. 29. and when the Messiah was foretold as coming to his temple by Malachi, he says he was to sit like a refiner's *fire*, to purify the sons of Levi. *Fire* from heaven fell upon the sacrifices, and in this way God's acceptance of them was publicly manifested. When God entered into covenant with Abraham, *fire* like a burning lamp, passed through between the pieces, Gen. xv. 17. *Fire* consumed Gideon's offering, and in like manner in many other instances. This was the same *fire* which was constantly kept alive upon God's altar. When our Lord was baptized by John, it was foretold that he should baptize with the Holy Ghost and *fire*. This was fulfilled on the day of Pentecost, when cloven tongues like *fire* sat on each of the apostles.

Fiery; full of fire. Whatever is terrible, or destructive, or burning-like, is called *fiery*; so God's indignation, Satan's temptations, and the saints' trials, are called *fiery*, Heb. x. 27. Eph. vi. 16. 1 Pet. iv. 12. Serpents are called *fiery*, either because of their fiery colour, or the burning nature of their bites and stings, Num. xxi. 6.

Firebrands; burning sticks. Such Gideon put in his earthen pitchers, Judg. vii. 16. The Jews, were *firebrands* plucked out of the burning: God often delivered them when they were on the very brink of ruin, Amos iv. 11. Pekah and Rezin were like *tails of smoking firebrands*: their utter ruin and extinction was near at hand, Isa. vii. 4. See *Brand*.

FIRKIN; a measure of capacity, containing according to bishop Cumberland, 7 English pints: but *Lightfoot*, thinks it

was over seven gallons. John ii. 6.

FIRMAMENT. That which is spread out; as silver is spread into plates, or as a curtain. *Firmament* denotes what is solid and fixed. It includes not only the atmosphere or region of *air*, in which we breathe, fowls fly, and clouds move; but also that æther, or sky, in which the sun, moon, and stars, are divinely placed. The lower region of the firmament serves to separate the water of the clouds above it, from the water in the sea below it, Gen. i. 6, 7. 14. 20. The firmament is spread out like a molten looking-glass; its colour is bluish to our apprehension; and through it are the rays of light transmitted; and by it are the perfections of God discovered, Job xxxvii. 18.

FIRST-BORN. Among all nations, the *first-born* males in families, as they keep up the honour of the family, had special privileges allowed them. The first-born Hebrews had a double portion of the inheritance, and a pre-eminence and rule over their brethren, Deut. xxi. 17. 2 Chron. xxi. 3.

FISH; a kind of animals living in the water, though some of them can occasionally quit it, and come on land; and some of them, by their large fins on their breast, can fly a short way.

The apostles were called *fishers of men*; by the preaching of the gospel, committed to their trust, they collected together those who were ordained to eternal life, Matth. iv. 18. The Chaldeans are called *fishers*; they ensnared, apprehended, and carried out of their country, multitudes of men, Jer. xvi. 16. Hab. i. 15.

FIST; the hand closed, either to smite one, or to hold something, Exod. xxi. 18. The *fist of wickedness*, is the sinful means whereby we oppress and

injure others, Isa. lviii. 4. God *gathers the wind in his fist*; he, at pleasure, easily restrains and excites it, Prov. xxx. 4.

FIX. Our hearts are *fixed*, when they are established on grace, which Paul says is a good thing; compare Psalm lvii. 7. and cxii. 7. with Heb. xiii. 9.

FLAG; a kind of sedge or rush that grew by the Red Sea and the river Nile; of these Jochebed made an ark to hold Moses, her infant, Exod. ii. 3. 5. The word is translated a meadow, Gen. xli. 2. 18. See *Reed*; *Rush*.

FLAGON; a vessel for carrying wine at feasts, to pour it into cups. A *flagon of wine*, imported as much as one could safely drink, 2 Sam. vi. 19. To love *flagons of wine*, denotes a love of excessive drinking, Hos. iii. 1. The most abundant, supporting, and comforting influences of the Holy Ghost, through his word and ordinances, are likened to *flagons of wine*, Song ii. 5. See *Vessel*.

FLAY; to cut or draw off the skin, 2 Chron. xxxv. 11.

FLEE. Men *flee* from fornication, from youthful lusts, worldly-mindedness, and other things sinful, when, under sense of danger, they avoid every temptation to it, or appearance of, or approach toward it, 1 Cor. vi. 11. 2 Tim. ii. 22. 1 Tim. vi. 18. We *flee* to God, or Christ, when, sensible of guilt, defilement, danger, or distress, we with shame, and hope of relief, apply to him as our refuge and deliverer, Psalm cxliii. 9. Heb. vi. 18. Shadows and sorrows, *flee away*: remove quickly, easily, and for ever, Song ii. 17. Isa. li. 11.

FLEECE; what wool one sheep bears at a time. With clothes made of the *fleece* or wool of his sheep, Job clothed the poor, Job xxxi. 20.

FLESH. (1.) The soft part

of the animal body, and which can be easily putrified or corrupted, Lev. xiii. 10. Numb. xi. 33. (2.) Every animal creature on earth: so the *end of all flesh* came before God, when he had purposed, and was just going to destroy men and beasts off the earth with a flood, Gen. vi. 13. (3.) Men in general are called *flesh*; they are partly of a *fleshy* substance, and they are ready to be corrupted; or are remarkably obstinate in wickedness, John xvii. 2. Gen. vi. 3. And to *make flesh* our arm, is to depend on men for help and deliverance, Jer. xvii. 5. (4.) Human nature; so Christ is said to have been made *flesh* when he assumed our nature, John i. 14. Acts ii. 30. (5.) The moral corruption of our nature is called *flesh*, John iii. 6. Rom. viii. 1. Gal. v. 19.

Fleshly; pertaining to the flesh, whether natural, corrupt, or gracious, 2 Cor. i. 12. Col. ii. 18. 1 Pet. ii. 11. 2 Cor. iii. 3. See *Wisdom*; *Mind*; *Lusts*; *Tables*.

FLINT; a very hard stone, that easily gives fire when struck with steel, Deut. viii. 15. A *face* or *forehead*, like *flint*, imports undaunted boldness and courage, Isa. l. 7. Ezek. iii. 9.

FLOCK: a drove of sheep, goats, or such like animals, that feed together. A *flock* is composed of lesser cattle; also a herd of bullocks, horses, asses, camels, and swine, Gen. xlvii. 4. and xxvii. 9. and xviii. 7. Deut. xii. 21. Armies, nations, and companies of men, are likened to *flocks*; they are numerous, and are inspected, governed, and, as it were, fed and folded by their respective rulers, Jer. xlix. 20. and li. 23. The principal of the *flock*, are men distinguished in honour, power, and wealth, Jer. xxv. 34, 35. The Jews are represented as the *Lord's flock*; they were pecu-

liarily chosen, redeemed, and governed by him; and a *beautiful flock*, that made a glorious appearance at their solemn feast, Jer. xiii. 17—20; a *holy flock*, as they were separated to the service of God, and not a few of them sanctified by his holy Spirit, Ezek. xxxvi. 38; and a *flock of slaughter*, as, in Christ's time, they were condemned to, and ripened for the destructive vengeance of God, Zech. xi. 4. The Lord himself, and, under him, their magistrates, prophets, priests, and teachers, were their shepherds, Psal. lxxx. 1. Ezek. xxxiv. The church is compared to a *flock*, as all belonging to one Shepherd, even the Shepherd and Bishop of souls; and knowing his voice from that of every stranger; following him in the self-denied track he has chalked out for them, which leads to his heavenly fold; all feeding on the same pasture, by the still waters, viz. the unsearchable riches of Christ, in the word of the truth of the gospel; and all united together, in the faith and hope of the common salvation, Isa. xl. 11. Acts xx. 28.

FLOOD. After the posterity of Seth had intermarried with the descendants of Cain, and the most criminal oppression, luxury, and almost every other vice abounded, God passed a sentence of destruction, by a flood, against men, and the other animals on earth. After warning mankind thereof, for about one hundred and twenty years, by the preaching of Noah, this flood happened within a few days after the death of Methuselah; and on the seventeenth day of the second month, which is about the end of October, it began. The fountains of the great deep were broken up, and the windows of heaven were opened; that is, the water rushed out from the hidden abyss in

FLO

the bowels of the earth, and the clouds poured down their rain incessantly, as in spouts, for the space of forty days: nay, for one hundred and fifty days, or five months, the flood still increased, till it was risen about twenty-seven feet and one-third higher than the top of the highest mountain. Only Noah and his family, and a pair of each species of land-animals, were preserved in the *ark* which he had built. About the beginning of April the waters began to abate, partly returning to the bowels of the earth, whose shell was then much broken and deformed, and partly exhaled into the regions of the air; and about the end of it, the ark rested on the mountains of Ararat. About the end of June the tops of the mountains were seen. Forty days after, about the beginning of August, Noah sent forth a raven and a dove, to try if the waters were dried off the face of the earth. In about fourteen days after, the dove, sent out for the third time, returned no more. About the middle of September the dry land appeared in the valleys; and about the beginning of November, in the twenty-seventh day of the second month, Noah and his family and the animals went out from the ark, after they had been in it a year and ten days, Gen. vi. vii. and viii.

FLOOR. (1.) The bottom of a house, 1 Kings vi. 15. The place where corn was threshed out, Hos. ix. 1. Judg. vi. 37. As threshing-floors were anciently under the open sky, it is said they were formed of clay, and lees of oil beaten together; which, when once dried, no water could enter it, no weed grow on it, nor any mice, rats, or ants, penetrate into it. The church is likened to a *threshing-floor*: in her are persons good and bad; and here God sepa-

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rates his chosen from others, and purges them from the chaff, Matth. iii. 12; the place where God's judgments are executed, Isa. xxi. 10. Mic. iv. 12.

FLOATS: flat-bottomed vessels for sailing; or a collection of trees, fastened together by ropes, to be drawn along by water, 1 Kings v. 9.

FLOURISH; Christ's crown *flourisheth*, when his authority and glory are signally displayed, and many become his faithful, loving, and obedient subjects, Psal. cxxxii. 18. The church *flourisheth*, when her members mightily increase, Song vi. 11. Men in general *flourish*, when they appear gay in youth, and prosper; and increase in wisdom, honour, wealth, or pleasure, Psalm xc. 6. and xcii. 7. The *righteous one* flourished like the palm-tree, and grew like the cedar, Psalm xcii. 12; and his people flourish in his house, when they bring forth fruit meet for the master's use.

FLOW. (1.) To run as a stream, Psal. cxlvii. 18. (2.) To gather peacefully in multitudes, Isa. ii. 2. Jer. xxxi. 12. (3.) To abound, as water in a stream, Joel iii. 18. (4.) Speedily to melt away, and be removed or consumed, Isa. lxiv. 1. 3. Job xx. 28. (5.) To bud and increase, Song iv. 16.

FLUTE; a musical instrument, the most simple of the wind kind; it is played with the breath, and the notes formed by stopping or opening the holes thereof. It was used as early as the reign of David, 1 Kings i. 40; and long after, in Nebuchadnezzar's idolatrous concert, Dan. iii. 5. 10. 15.

Bloody FLUX, or dysentery; an inward disease, occasioning frequent stools, mixed with blood, and attended with tenesmus and violent pains.

FLY; to march with great speed; to move quickly, as a

bird in the air, Hab. i. 8. To *fly upon*, is to seize a thing greedily, as hungry hawks or eagles do their prey, 1 Sam. xv. 19; or outrageously to fall on and abuse one, 1 Sam. xxv. 14. God's *flying*, imports the quick progress of his providence to deliver and comfort his people, or to destroy their enemies, Psalm xviii. 10. Isa. xxxi. 5. Angels *flying*, denotes the alert and speedy manner in which they execute the will of God, Isa. vi. 2. In their return from Babylon, and from the present dispersion, the Jews did, or shall *fly on the shoulders* of their enemies. Such as once hated them, shall assist them, or shall be subdued by them, Isa. xi. 14. Men *fly away* by death; are suddenly and easily cut off before they have well begun to live, Psal. xc. 10.

FOAL; a young horse, ass, mule, or camel, Gen. xlix. 11.

FOLD. God *folds* together the visible heavens, when, at the last day, he unbinges their present form, Heb. i. 12. The Assyrians were *folden* together as thorns, when gathered into Nineveh, to be tormented and consumed by the fiery judgments of God, executed on them by the Medes and Chaldeans, Nah. i. 10. Seven-fold, thirty-fold, sixty-fold, and a hundred-fold, denote great abundance; plentifully, Ps. lxxix. 12. Matt. xiii. 8.

Fold; a house, or small inclosure, for flocks to rest together in, by night or at noon, Isa. xlii. 20. The country which a nation possesseth, and dwelleth together in, is called their *fold*, Jer. xxiii. 3. The church and ordinances of Christ are as a *fold*: there his sheep or people are gathered together; they enter by him as the door, and have strict union, society, refreshment, and rest together, and are surrounded with his protection and laws, John x. 1. The Jews and Gentiles were

once distinct folds; but the ceremonial wall of partition is taken away, and both are become one, John x. 16. Ezek. xxxiv. 14.

FOLLOW; to come up after, 1 Sam. xxv. 27. To *follow* the Lord, or to follow the Lamb of God, is to take upon us the open profession of Christianity; we follow the Lamb, when we take our part with Christ, as the Lamb of God who beareth away the sin of the world: when we hold by the doctrine of Christ and him crucified; when we adhere to this good profession in face of all the self-denial and suffering to which it may subject us, Jer. xvii. 16. Rev. xiv. 4. To *follow* false gods, is idolatrously to honour and worship them, Judg. ii. 12. God's goodness and mercy *follow* his people; in the exercise thereof, he constantly attends, supports, and relieves them; forgives their sin; protects them from danger; and bestows on them grace and glory, Psal. xxiii. 6. We *follow* the churches, the Old Testament saints, or others, when we imitate them in their profession and practice, 1 Thess. ii. 14. Heb. vi. 12. and xiii. 7. 1 Cor. iv. 16. Deut. xvi. 20. 2 Pet. ii. 2. To *follow* persons, is also to side with them and assist them, 2 Sam. ii. 10. 2 Kings xi. 15. We *follow* our own spirit, when, in our principles or practice, we are led and drawn by our own vain and wicked imaginations, Ezek. xlii. 3. We *follow* things, when we earnestly endeavour to obtain or practice them, Phil. iii. 12. Rom. xiv. 19.

A FOOL, or foolish person, is one that is the reverse of wise and learned, and acts contrary to, or as if without sense and reason, 1 Sam. xxvi. 21. 2 Sam. iii. 33. It is very hard to cure foolish people of their folly, even though they should be sorely chastised and afflicted on account of it, as if they were brayed in a

mortar, Prov. xxvii. 22. Wicked persons are often called *fools*, or *foolish*; they act contrary to all sound wisdom; they wish there were not a God; they prefer things vile, trifling, and temporal, to such as are important, divine, and eternal: in opposition to the warnings of heaven, they laboriously promote their own ruin, Psal. xiv. 1. and xlix.

10. Even the apostles are accounted *fools*, by wicked and worldly men, 1 Cor. i. 27. and iv.

10. Such as upbraid their brethren as *fools*, are in danger of hell, Matt. v. 22. Whatever is without good reason, and answers not the important ends of God's glory, and men's true and eternal advantage, is foolish; and hence we read of *foolish* talking, *foolish* lusts, *foolish* questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9.

FOOT, *feet*. Among the ancients, as well as moderns, a *foot* was a measure of about 12 inches; but the Hebrews had no such measure; their *zereth* being but the half of a cubit, or almost eleven inches. When Moses and Joshua drew near to the symbols of the burning bush, or divine presence, they were directed to approach with their feet bare, as a token of reverence, Exod. iii. 5. Josh. v. 15. The priests performed their service bare-footed, and the people approached the altars with their shoes off. To this day, the Jews enter their synagogues bare-footed, on the *feast* of expiation. Before his death, Jesus washed his disciples' feet, to teach them humility, and a readiness to perform good offices one to another, John xiii. 5. 1 Tim. v. 10.

With the inspired writers, *feet* often signify the whole man, or beast, Psal. cxxi. 3. Isa. xxxii. 20. or the affections and conversation: hence we read of *keeping the feet*, of *turning the feet* unto God's testimonies; of the feet

being shod with the preparation, or knowledge and influence of the gospel of peace, Eccl. v. 1. Ps. cxix. 59. Eph. vi. 15. Song vii and *straight feet*, like those of a calf, may denote integrity and constancy in executing God's work, Ezek. i. 7. To stand or be at one's *feet*, is to be his attendants, servants, or subjects, 1 Sam. xxv. 27. Judg. iv. 10.

Footsteps; marks made by the foot. God's *footsteps* in the sea, are his marvellous providences, often unobserved, and alway unsearchable, Psal. lxxvii. 19. The *footsteps* of his anointed, are those of Jesus in his mediatorial work, in undertaking for us, assuming our nature, fulfilling all righteousness, rising from the dead, ascending to glory, interceding for us, and at last judging the world, &c. Psalms lxxxix. 51. The *footsteps* of Christ's flock, are either the exemplary practice of former saints, or the ordinances of the gospel, attended by them, Song i. 8.

FORBEAR. God's *forbearance* is the continued exercise of his patience, whereby he lets men alone, at least for a time, without punishing them, Rom. ii. 4. and iii. 25. By *long forbearing a prince is persuaded*: by mild representations, repeated and submissive remonstrances and patient waiting, he is persuaded to do that which he would not, had it been haughtily and rashly suggested to him, Prov. xxv. 15.

FORCE. (1.) Strength; vigour, Deut. xxiv. 7. (2.) Violence; oppression, Ezek. xxxiv. 7. (3.) Validity; so a testament is of *force*; is unalterable, and valid to infer execution, when the testator is dead, Heb. ix. 17. 'The violent take the kingdom of heaven by *force*,' some think refers to the manner in which the Gentiles were *forcing* their way into it, as the Syro-pheni-

cian woman and others; but perhaps the passage is more intelligibly and more correctly read, thus, 'And, from the days of John the Baptist, until now, the kingdom of heaven is violently pressed upon, and the violent *forcibly* oppose it;' pointing to the opposition manifested to the kingdom of heaven, in its heavenly nature, which began to be preached by John, 'Repent ye, for the kingdom of heaven is at hand.'

Forces. (1.) Armies, 2 Chron. xvii. 2. (2.) Powerful multitudes enlisting themselves under Christ's banner, Isa. lx. 5. 11.

FORD; a shallow place of a river, Josh. ii. 7. The daughters of Moab being at the *fords of Arnon*, imports their flying or going captives out of their own land, Isa. xvi. 2.

FOREHEAD. The golden plate inscribed, *Holiness to the Lord*, fixed on the high-priest's *forehead*, might signify, that in Jesus, our High-Priest, the holiness and glory of God do shine in the most bright and open manner, Exod. xxviii. 38. God's making Ezekiel's *forehead* strong and hard, against the *forehead* of the Jews, imports his enabling him boldly to withstand and testify against their opposition and obstinate wickedness, Ezek. iii. 8. The saints having a mark or seal in their *forehead*, imports their having safety and protection amid terrible calamities, Ezek. ix. 4. Rev. vii. 3. Having God's name in their *forehead*, imports their open and bold profession of his truth, Rev. xiv. 1. and xxii. 4. Antichrist's name, written on his *forehead*, imports the open avowal of antichristian doctrine and practices, Rev. xvii. 5. Men's having the mark of the beast in their *forehead*, imports their open profession of the heresies, and their bold attachment to the superstition and idolatry of the church of Rome, Rev.

xiii. 16. and xx. 4. The Jews having a *whore's forehead*, and a stiff *forehead*, imports their shameless obstinacy in idolatry and other wickedness, Jer. iii. 3. Ezek. iii. 7. God's setting a jewel on their *forehead*, imports his giving them public and great honour and wealth, and openly placing his tabernacle, temple, and ordinances among them, Ezek. xvi. 12.

FOREKNOWLEDGE. God's knowledge of every thing that is to come to pass, Acts ii. 23. 1 Pet. i. 2.

FOREORDAIN; in purpose to appoint or set up, Rom. iii. 25. 1 Pet. i. 20.

FORERUNNER; a title of the Son of God, gloriously descriptive of what he is now engaged about in heaven. When great men were about to enter a city in state, a forerunner was dispatched to announce their coming, that every thing might be in readiness against their arrival; hence, says our Lord himself to his disciples, 'it is expedient for you that I go away; I go to prepare a place for you,' Heb. vi. 20.

FORESHIP; the prow, or forepart of a ship, Acts xxvii. 30.

FORFEIT. All his substance shall be *forfeited*, taken from him, and given to the use of the temple, the poor, or the civil magistrate, Ezra x. 8.

FORGIVE, has the same signification in scripture, as in common life; implying a pardon of offence. To *forgive sin* is the prerogative of God only; when the Pharisees, who denied the divinity of Christ, heard him forgiving sins, they said, 'this man blasphemeth,' Matth. ix. 3.; and agreeably to this, the God of Jacob says, 'I, even I, am He that blotteth out thy transgressions,' Isa. xliii. 25. It was the ground of worship in the Old Testament church, that there was *forgiveness* with God, Ps.

cxix. 4.; and to exercise this attribute of Godhead, Jesus Christ is exalted, Acts v. 31.

FORM, is taken for the shape, image, or likeness of a thing. It is applied to the person of the Son of God. He was in the *form* of God, because he was the 'express image of the invisible God.'

FORNICATION, implies uncleanness of every kind, (1.) *Adultery* is fornication; thus, 'Whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery,' Matt. v. 32. (2.) *Incest* is called 'such fornication as is not named among the Gentiles,' 1 Cor. v. 1. (3.) Connection between unmarried persons; 'To avoid fornication, let every man have his own wife,' &c. 1 Cor. vii. 2. (4.) *Idolatry* is often called fornication, 2 Chron. xxi. 11. and (5.) Every unclean doctrine is spiritual fornication; 'He hath judged the great whore, which did corrupt the earth with her fornication,' Rev. xix. 2. See *Whoredom*.

FORSWEAR; to break an oath or vow, Matth. v. 33.

FORT; *fortress*. (1.) A strong hold; a place of defence and safety. The Lord is the *fortress* or *strong hold* of his people. To him they flee in times of danger; in him they trust, and find safe preservation from hurt, Psalm xviii. 2. Nah. i. 7. (2.) A kind of mount or *tower*, erected by besiegers of a city, in order to annoy the defenders, or their walls, Ezek. xxi. 22. To *fortify*, to make strong, by erecting towers and walls for defence, Judg. ix. 31.

FORTY days the deluging rain fell, Gen. vii. 17; thrice Moses fasted *forty* days, Deut. ix. 9—25. Exod. xxiv. 18. and xxxiv. 28; in *forty* days the Hebrew spies searched Canaan, Numb. xiii. 25; for *forty* days Goliath defied the Hebrew troops, 1 Sam. xvii. 16; *forty* days

Elijah fasted, 1 Kings xix. 8, *forty* days was the time allotted for the ruin of Nineveh, Jon. iii. 4; *forty* days Ezekiel bore the iniquities of the house of Judah, a day for a year, Ezek. iv. 6; *forty* days Christ was tempted of the devil, Matth. iv. 2. Mark i. 13; *forty* days he continued on earth after his resurrection, Acts i. 3; *forty* years the Hebrews tempted God in the wilderness, Psal. xcv. 10; and *forty* years after Christ's death were their city and temple preserved.

FORWARD. (1.) Further on in a journey; in the progress of a work; or in time, Gen. xxvi. 13. 1 Chron. xxiii. 4. 1 Sam. xvi. 13. (2.) Strongly bent and inclined, Gal. ii. 10. (3.) Far on in readiness, 2 Cor. viii. 10. *Forwardness*; an earnest bent of the mind towards any thing, particularly to make collection for the poor, 2 Cor. viii. 8. and ix. 2.

To FOUND. (1.) To fix the lower part of a building, Ezra iii. 6. (2.) To settle the beginning of a city or nation, Isa. xxiii. 13. (3.) To ordain, or appoint firmly, 1 Chron. ix. 22. Psal. viii. 2. (4.) To cast metal, Jer. x. 9.

FOUNDATION is the groundwork, or lowest part of a building, which supports the other parts; as the foundation of a house, of a castle, of a fort, tower, &c. Christ Jesus, both in the Old and New Testament, is called a foundation, Isa. xxviii. 16. 'Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.' Christ is the foundation on which the church is built; the foundation of all the hope, comfort, and happiness of the people of God; the foundation of the covenant made with the church, and of all the promises contained therein; he is the sure foundation on whom his people may securely rest; one who will not fail them nor

deceive them; and he is the corner-stone that unites the several parts of the building together.

FOUNTAIN; *well*; *spring*. In the south part of Canaan, as well as in most of Arabia, and in many places of Africa, &c. it was hard to come at any spring-water; hence so much contention happened about wells, Gen. xxi. and xxvi. Ex. ii. In the valley of Baca, it seems there were no springs, but pits that retained the rain-water, Psal. lxxxiv. The most noted wells we read of in scripture, were Abraham's at Beersheba; Hagar's at Beer-La-hai-roi; Isaac's wells of Sitnah, Ezek. and Rehoboth; Laban's at Haran; Jacob's near Shechem, Gen. xvi. and xxi. and xxvi. John iv. 6; those of Elim, Exod. xv. 27; the well of Beer, eastward of the Dead Sea, Num. xxi. 16, 17, 18; of Bethlehem, 1 Chron. xi. 17, 18; the *fountains of gardens*, probably at the foot of mount Lebanon, about six miles north from Tripoli; and the *well of living waters*, about a mile southward of Tyre, Song iv. 15; together with the fountain of Gihon and Enrogel at Jerusalem; and Samson's well, Enhakkore, Judges xv. 19. 1 Kings i. 9. Uzziah also digged a great many wells, 2 Chron. xxvi. 10. The *upper* and *nether springs*, which Caleb gave to his daughters, were two fields full of springs, Judg. i. 15. That called Joseph's *well* in Egypt, is about two hundred and seventy-six feet, or forty-nine fathoms deep; and the water is drawn by a most curious engine, wrought with oxen, some far below, and some above ground.

FOURSQUARE; that whose length and breadth are equal. The foursquare form of the altar and new Jerusalem, figures out the stability and self-consistence of Christ and his

church, Exodus xxvii. 1. Rev. xxi. 16.

FOWLER; one that, by fire-arms, arrows, or nets, studies to catch fowls. Satan is a *fowler*; with great subtilty and deceit, he and his agents lay snares and temptations for the ruin of mankind, Psal. xci. 3. Prov. vi. 5. Such as oppress and seek the ruin of their neighbours, or endeavour to ensnare them into sin or danger, are called *fowlers*, Psal. cxxiv. 7. Jer. v. 26.

FOX. It is a creature very well known, and very remarkable, principally for its cunning. There is mention made of it in several places of the scripture. Our Saviour calls Herod the Tetrarch of Galilee, fox; signifying thereby his craft, and the refinement of his policy, Luke xiii. 32. And to give an idea of his extreme poverty, he says, 'The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head,' Luke ix. 58. Ezekiel compares the false prophets with foxes, Ezek. xiii. 32. 'Thy prophets are like the foxes in the deserts.' Whether it was his design to heighten their cunning and hypocrisy in imitating the true prophets, and so covering themselves with sheep's clothing, though they were ravening wolves; or whether he intended to show, that these false prophets, instead of supporting Jerusalem, endeavoured only to destroy it, by undermining its walls, and shaking its foundations, as *foxes* undermine the ground to make holes for themselves, is not evident. In the same sense seducers and false teachers are compared to *foxes*, Cant. ii. 15. 'Take us the foxes that spoil the vines.'

It is said in Judges xv. 4, 5. that Samson took three hundred *foxes*, which he tied two and two together by the tail, and that having fastened a fire-brand

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in the middle of the cord which bound them together, he let them loose among the crops of standing corn belonging to the Philistines, and they burnt them. From the fields they went into the olive-yards, and burnt them likewise. Some infidels are much scandalized at this history, and pretend it incredible that Samson could muster up so great a number of *foxes*. But to this it is replied, that *foxes* are very common in this country, which is proved from scripture and the testimony of travellers. Solomon in his song says, that the 'little foxes spoiled the vines,' Cant. ii. 15. Jeremiah says, that 'the foxes walk upon the mountain of Zion which is desolate,' Lam. v. 18. There are some provinces and cities in Palestine which take their name from *foxes*, doubtless by reason of the great number of these animals thereabouts. For example: the land of Shual, or the *fox*, 1 Sam. xiii. 17. Hazer-shual, the *fox's* habitation, a city of Judah, or Simeon, Josh. xv. 23. and xix. 3.

FRAME; artfully to put into form. A *frame* is, (1.) An instrument for fashioning a thing upon, Jer. xviii. 3. (2.) The figure or picture of a thing, Ezek. xl. 2. (3.) The very constitution of a person or thing, Psalm ciii. 14.

FRANKINCENSE, an odorous gum resin anciently much burnt in temples, and now used in medicine. It distils from incisions made in the tree during the heat of summer: the largest and best trees are called male-incense: the whitish drawn at the end of summer, are better than those drawn at the beginning. Some frankincense is brought from the East Indies; but it is not equal to that of Arabia or Syria. What is the form of the frankincense-tree, we do not certainly know.

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Pliny one while says, it is like the pear-tree; another, that it is like a mastick-tree; then, that it is like the laurel; and, in fine, that it is a kind of turpentine-tree. Frankincense is still used in many of the Popish ceremonies, as well as by Heathens; and, at funerals, it is bestowed as an honorary present on prelates, &c. Rev. xviii. 13.

FRAY; to chace away with fear, Deut. xxviii. 26.

FRECKLES, brown specks on those surfaces of the body, which are constantly exposed to the sun. Lev. iii. 39.

FREEDOM, signifies, (1.) The giving of liberty to a slave, Lev. xix. 20. (2.) The privilege of citizens in the Roman state, Acts xxii. 23.

FRET. A *fretting* leprosy, is one which, by prickling and rankling, wastes the flesh, Lev. xiii. 51.

FRIEND. In common life, the appellation of *friend*, is one, which implies what can be more easily *felt* than *expressed*. It implies one joined to another by ties of affection, regard, esteem, and intimacy. The ties of consanguinity are by no means essential to produce friendship; but it generally arises from congeniality of feeling and sentiment. *Friendship* is therefore much celebrated in scripture: and from its beneficent effects among men, the gospel and its blessings are expressed by language borrowed from the sentiments and fruits of friendship. Jesus Christ was *reproached* in his lifetime, as a *friend* of publicans and sinners; he manifested that his great design of coming into the world was to seek and save that which was lost. His doctrine breathed a *friendly* aspect to them, and 'they drew near to hear him,' while the scribes and Pharisees were his declared enemies, because he poured contempt on all their

spiritual pride. Not that we are to suppose that Christ's doctrine was *friendly* to sinners, to encourage them to continue in sin; by no means: his language was, as the language of the gospel has been in all ages, 'he that confesseth and forsaketh, shall find mercy.' Solomon says, Prov. xvii. 17. 'A friend loveth at all times;' such *friends* may have appeared, but such friendship can only be seen in its true extent in the friendship of the Son of God, who says, 'Greater love hath no man than this, that a man should lay down his life for his friends.' Solomon again characterizes this friend, chap. xviii. 24. as 'sticking closer than a brother.'

FROG; an amphibious animal, that lives partly in the water, and partly on the earth. When God used them to plague the Egyptians, they swarmed in such numbers as to cover the whole land. They entered their houses and ovens; nor could their beds, and repositories for victuals, be kept rid of them. When God cut them off by death, the Egyptians gathered them into heaps, and the country stunk with their disagreeable smell, Exod. viii.

FRONT. (1.) The fore-part of a house, 2 Chron. iii. 4. (2.) The fore-rank or part of an army, 2 Sam. x. 9. *Frontiers*, the uttermost borders of a country, Ezek. xxv. 9.

FRONTLETS, a kind of busk, or mark on the forehead. God charged the Hebrews to have his law as a *sign* on their forehead, and as *frontlets* between their eyes; that is, to have a thorough knowledge of it, constant regard to it, and to obey it in all they did, Exod. xiii. 16. See *Phylacteries*.

FROST. *By the breath of God frost is given*; by his will, and by the chilness of the air, the earth is hardened, and water

frozen into ice, Job xxxvii. 10. By frost, or excessive cold, was Jacob distressed, as he watched Laban's flocks by night, Gen. xxxi. 40. *Jehoiakim's* corpse lay unburied, till it was hardened by the frost, Jer. xxxvi. 30. By frost were the sycamores of Egypt withered, Ps. lxxviii. 47. *Hoar-frost*, is dew frozen in the air, and falling on the ground, Psal. cxlvii. 16.

FRUIT; whatever is produced by any cause. The *fruits* of the earth are grass, corn, trees, herbs; the *fruit* of vegetables is their berries, apples, grapes, &c. the *fruit* of animals is their young ones. Children are called the *fruit* of the body, or womb, Deut. xxviii. 4. Psal. cxxvii. 3. Christ is the *fruit of the earth*; his human body sprung from it, Isa. iv. 2. The *twelve manner of fruits* which he bears, and these yielded every month, point to the unsearchable riches of Christ as the true tree of life, whose fruit is infinitely sufficient to supply all the wants of his church, the true twelve tribes of his Israel; in him they find a sufficient, constant, and complete supply, Rev. xxii. 2. Song ii. 3. Prov. viii. 19. The *fruits of the Spirit* are enumerated, Gal. v. 22. 24. Eph. v. 9. Rom. i. 13. Col. i. 6.

FUGITIVE and *vagabond*; one that flies his country, and wanders up and down in a restless manner, Gen. iv. 12. 14.

FULL, *fulness*. (1.) Satisfied with, Isa. i. 11. 'I am full of the burnt-offerings of rams.' (2.) That which is perfect, complete, and which wants nothing, 2 John 8. 'That we receive a full reward;' that whole portion of glory which God had promised. (3.) Such as are proud and puffed-up with a high conceit of their own sufficiency and worth, so as they feel no need of Christ, Luke vi 25. 'Wo unto you that are full.' (4.) One enabled both

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to conceive and bring forth, 1 Sam. ii. 5. *Full of years*, one who had lived to a good old age, Gen. xxv. 8. 'Full of faith, and of the Holy Ghost,' that is, endued with a plentiful measure of faith and of the gifts of the Holy Spirit, Acts vi. 5. *The fulness of time*, is the time wherein the Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all, who looked for redemption; the fulness of this time, is when that time was fully come, Gal. iv. 4. 'When the fulness of time was come, God sent his Son.' *The fulness of God*, is such a measure of perfection as God hath appointed to every one of the elect through Christ, Eph. iii. 19. 'That he might be filled with all the fulness of God;' is sharing in the most ample manner in the unsearchable riches of Christ.

FULFIL; to render full; to complete, Exod. v. 13. To *fulfil* a work, is to finish or complete it, Matt. iii. 15. To *fulfil* a promise, threatening, or prophecy, is to do what is promised, threatened, or foretold, Matt. xxiv. 34. To *fulfil* a law, or command, or will, is to obey it, Rom. xiii. 8. To *fulfil* requests and desires, is to grant the things desired, Psal. xx. 4, 5. To *fulfil* lusts, is to do what wicked works they incline us to, Eph. ii. 3. Time is *fulfilled* when it is over or fully come, Luke i. 57. and ii. 6. 22. and xxi. 24.

FULLER, one whose business was, to whiten, cleanse and dress clothes or garments. They had a field near Jerusalem; see Isa vii. 3.

FURLONG: a measure of

FUR

length, containing one hundred and twenty-five paces, of three Roman feet each, which made the eighth part of an Italian mile: but Maimonides says, the Jewish furlong contained two hundred and sixty-six cubits two-thirds, and so seven one-half went to one mile, Luke xxiv. 13. Bishop Cumberland makes it four hundred cubits, or seven hundred and twenty-nine and a half feet.

FURNACE. (1.) A great fire for melting and refining metals; or for burning offenders, Gen. xix. 28. Dan. iii. 6—23. (2.) A place of cruel and tormenting bondage: so Egypt is called a *furnace*, an *iron furnace* to the Hebrews, Deut. iv. 20. Jer. xi. 4. Isa. xlviii. 10. (3.) Most grievous and tormenting judgments and calamities, whereby the righteous are tried and purged, and the wicked consumed as dross, Isa. xxxi. 9. and xlviii. 10. (4.) The terrible and tormenting punishments of hell, Mat. xiii. 42.

FURNITURE, is whatever is necessary to accommodate a person or thing, for the end or work it is designed; as a house for dwelling in, a camel for riding, &c. Exod. xxxi. 7.

FURROW. (1.) An opening of the ground with a plough, Psal. lxxv. 10. (2.) Grievous injuries done to the church and people of God are likened to *long furrows* made upon the back: how barbarous and painful! Psal. cxxix. 3. The Israelites' *two furrows*, may either denote their principal transgressions, revolting from the family of David by rebellion, and from God by idolatry, or their two countries, or their hard service under the Assyrians, Hos. x. 10.

GAAL, *an abomination*; the son of Ebed, probably a Canaanite, and perhaps descended of Hamor, the ancient king of Shechem. Judg. ix.

GAASH, *a storm*; a hill in the lot of Ephraim, southward of Timnath-Serah. At the foot of this mountain was probably the *brook* or *valley* of *Gaash*, where Hiddai, or Hurai, one of David's worthies, was born, Josh. xxiv. 30. 2 Sam. xxiii. 30. 1 Chron. xi. 32.

GABBATHA, *the pavement*; a place in Pilate's judgment-hall, whence he pronounced sentence of death on our Saviour, John xix. 13.

GABRIEL, a noted angel of God. He forwarded the ruin of Persia, Dan. x. 13. 20. He explained to Daniel his visions of the four beasts, of the ram and goat: he declared the time of our Saviour's appearance on earth, and his death, and the fearful consequents thereof to the Jewish nation. He informed him of the ruin of the Persian empire; of the wars between the Grecian kings of Egypt and Syria; of the distress of the Jews under Antiochus Epiphanes; of the rise and fall of Antichrist; and of the present adversity, and future restoration of the Jews, Dan. vii—xii. He informed Zacharias of the birth of his son, John Baptist, and of his punishment of dumbness, till he was born. He afterwards informed the Virgin Mary of her conception and birth of the Messiah; and told her, her cousin Elizabeth was now in the sixth month of her pregnancy. He admonished Joseph to retain his wife, to flee into Egypt, and to return thence after the death of Herod, Luke i. Matt. i. and ii.

GAD, the son of Zilpah, the handmaid of Leah; so called, to signify that a *troop*, or *good*

fortune, was coming, Gen. xxx. 9, 10, 11. He had seven sons, Ziphion, Haggai, Shuni, Ebzon, Eri, Arodi, Areli; all of whom were fathers of numerous families, Gen. xlv. 16. Numb. xxvi. 15—18.

2. *Gad*, a prophet that attended David in his persecution by Saul, and afterward. In the first year of David's exile, Gad divinely admonished him to depart from the country of Moab, into the land of Judah, 1 Sam. xxii. 5. When David numbered the people, Gad, in the name of the Lord, offered him his choice of three plagues, famine, pestilence, or war; and when David had chosen the pestilence, and obtained the shortening thereof, Gad, by the Lord's direction, ordered him to build an altar in the threshing floor of Araunah. Gad wrote a history of David's life, 2 Sam. xxiv. 1 Chron. xxi. and xxix. 29. *Gad* was also a name given to the country of the Gadites, and to the river Arnon, that run through part of it, 1 Sam. xiii. 7. 2 Sam. xxiv. 5.

GADARA, *walled, or hedged about*; a celebrated city. Josephus says, it was the capital of Perea, and about eight miles eastward of the sea of Tiberias; and in it Pompey, about *A. M.* 3948, erected one of the five principal Jewish courts. The Gadarenes who inhabited it, being a mixture of Jews and Heathen, fed great numbers of swine; or living on the borders of the Heathen, they fed them to sell to the Heathen. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of accepting the punishment of their iniquity, they besought our Saviour to leave their country; and about forty years after, had their city burnt to ashes by the Ro-

mans, Mark v. Luke viii. 26. &c. Matthew, chap. viii. 28. calls this the country of the *Gergesenes*, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border betwixt the two, or in a place common to both.

GAIN. To *gain* men, is to be instrumental in converting them to Jesus Christ, Matth. xviii. 15. 1 Cor. ix. 19—22. To *gainsay*, is to refuse, contradict, Romans x. 21.

GAIUS; a noted Christian, baptised by Paul at Corinth, and in whose house Paul lodged when he wrote to the Romans.

GALATIA; a province of Lesser Asia; bounded on the west by Phrygia, on the north by Paphlagonia; on the east by the river Halys; on the south by Lycaonia. It anciently contained twenty two noted cities, and received its name from the Gauls or Galatæ, who, when their country of France, and places adjacent, were overstocked with inhabitants, after ravaging Italy and Greece, entered Asia, and pillaged the country as far southward as Babylon; but 120,000 of them being there defeated by a handful of Jews, and Attalus king of Pergamus having forced them from his territories, they settled here.

Christianity was introduced into this country by the ministry of Paul, about *A. D.* 50. The churches planted here appear to have been sadly corrupted and misled, by certain Judaizing teachers who had come among them during the apostle's absence. To reclaim them from their errors, Paul wrote an important Epistle, which is a part of our canonical scriptures. The year in which this epistle was written is greatly disputed.

GALBANUM; a gum, resin or

sweet spice, and one of the ingredients of the Jews' sacred perfume, Exod. xxx. 34. It was extracted from a plant much like to the large fennel; and which grows in mount Amanus in Syria.

GALUD, the heap of witnesses: so named by Jacob and Laban, Gen. xxxi. 48.

GALILEE, a large and fertile territory of the north parts of Canaan. The Lower Galilee lay on the west of Jordan, and sea of Tiberias; and contained the portions of Issachar, Zebulun, Naphtali, and Asher. Upper Galilee lay eastward of the Jordan, and took in a great part of the lot of the eastern half-tribe of Manasseh, if not more. It was called *Galilee of the Gentiles*, because it bordered on the heathen countries of Syria and Arabia; and, it seems, great numbers of Gentiles dwelt along with the Jews in it. Solomon gave twenty cities of Lower Galilee, called the land of Cabul, to Hiram king of Tyre: and here Jonah and Nahum the prophets were born. Benhadad, and, long after, Tiglathpileser, terribly ravaged the land of Galilee, 1 Kings ix. 11. and xv. 20. 2 Kings xiv. 25. and xv. 29. Nah. i. 1. After the Jews returned from Babylon, the Samaritans kept possession of Samaria, or the portions of Ephraim, and the western Manassites; but the Jews spread themselves into Galilee, and into the country called Perea beyond Jordan. In Galilee, our Saviour, and most of his disciples, were educated; and here he chiefly preached and wrought miracles. Here he was transfigured, and afterwards seen of five hundred followers after he had risen from the dead; and from this country he and they were sometimes called Galileans, Luke xxiii. 6. Acts ii. 7. Isa. ix. 2, 3.

Sea of Galilee; a fresh water

GAL

lake on the east side of Lower Galilee. It is about twelve or fifteen miles long, and six or eight broad. In the Old Testament it is called the Sea of Cinnereth or Chinnereth; and in the New Testament, it is sometimes called the Sea of Tiberias, from a city of that name which stood on its borders. The river Jordan flows through this lake from north to south. The country around this sea has always been considered the most fertile, and the most beautiful and salubrious of any in Palestine. This lake abounds with excellent fish, but at present no fishing boats are seen on its waters. The dimensions given above are derived from the measurement of Mr. Buckingham; but Josephus and most others, make them greater. Dr. Clarke describes its surrounding scenery as in a high degree picturesque, and its waters as clear as crystal, and sweet, cool, and very refreshing to the taste.

GALL; a herb or root, much like our hemlock. It is exceedingly bitter; and to torment or intoxicate him, it was given to our Saviour on the cross, Psal. lxi. 21. Any thing very bitter or disagreeable is likened to it, as a part or juice of the animal body, Job xvi. 13. and xx. 25. Injustice, oppression, and like wicked works, are likened to *gall*: how offensive and detestable to God! how hurtful and ruinous to men! Amos vi. 12. Deut. xxxii. 32. Apostasy is called the *gall of bitterness and bond of iniquity*, Acts viii. 23. Most grievous troubles are called *gall*, Jer. viii. 14. and ix. 15. Lam. iii. 5. 19.

GALLERIES; upper-rooms. Christ's ordinances are likened to them; they are pleasant and refreshing, and in them the saints have communion by faith and love, Song vii. 5. The same word is rendered *rafters* and *watering-troughs*, Song i. 17. Gen. xxx. 38. 41.

GAM

GALLEY; a ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galleys*, or *gal-lant*, i. e. large and magnificent ships, Isa. xxxiii. 21.

GALLIM; a city of the Benjamites, about three or four miles north from Jerusalem, and near Anathoth. Here lived Phalti, the husband of Michal, David's wife; and here the inhabitants were terribly affrighted and harassed by Sennacherib's troops, 1 Sam. xxv. 44. Isa. x. 30.

GALLIO; the brother of Seneca, the famed moralist, and the adoptive son of Lucius Junius Gallio, from whom he received his name. Under the emperors Claudius and Nero, he was proconsul or deputy governor of Achaia. About A. D. 54, when the Jews, enraged at Paul's converting many of the Corinthians to be Christians, dragged him to Gallio's tribunal, as guilty of teaching men to worship God contrary to the Roman law; as Paul was going to answer for himself, Gallio, being of a temper extremely mild, calmly told the Jews, that, had their charges against Paul been of a criminal nature, he would have thought himself obliged to give them a hearing; but since they only related to idle disputes about their law, he ordered them directly out of his presence. Not many years after, Gallio and his brother were murdered by the order of Nero.

GAMALIEL; a noted Pharisee, and doctor of the Jewish law, at whose feet Paul had been brought up. When, not long after our Saviour's ascension, the Jewish councils were on the point of murdering the apostles, Gamaliel advised to let them alone; for if they were impostors, their folly would quickly appear, and their project come to nought, as had happened in the case of Judas and Theudas;

but if their cause was of God, all opposition to it, amounted to a fighting against God. With this speech he persuaded the council to spare their lives, Acts xxii. 3. and v. 34—40. It is said that Gamaliel was the son of the famous Hillel, and the uncle of Nicodemus, and for thirty-two years president of the Jewish sanhedrim.

GAMMADIMS, were not dwarfs of a cubit long, as some have pretended, but the inhabitants of some place in Phœnicia: either of Ancon, in Hebrew *Gamad*, a cubit; or of Gam-made, which Pliny corruptly calls Gamale. They served as soldiers in his towers of Tyre; and Hiller, in the Onomasticon, thinks their name imports them to have been left-handed, Ezek. xxvii. 11.

GAP; a breach made in a dam, or hedge. The Jewish false prophets did not *stand in the gap*, or make up the hedge: they did nothing tending to stop the course of wickedness which opened a door for the vengeance of God to break in upon their nation: the Son of God alone was of infinite might to stand in the gap, and turn away divine wrath, Ezekiel xiii. 5. and xxii. 30.

To **GAPE** upon one, imports a strong desire, cruelly to undo one's property, reputation, or life, in the manner of a wild beast, Job xvi. 10. Psal. xxii. 12, 13.

GARDEN. The verb *gan*, a *garden*, signifies to *fence*, or *hedge in*, and thus to *cover*, *protect*, &c. The *garden* in paradise is often referred to in the Holy Scriptures, by the appropriating name of the *garden of Jehovah*, Gen. xiii. 10. Isa. li. 3. and the *garden of the Elohim*, Ezek. xxviii. 13.

GAREB, a *scab*; one of David's worthies, 1 Chron. xi. 40; also a hill, Jer. xxxi. 39.

GARLANDS; a kind of crowns made of flowers, ribands, &c. Those brought by the priest of Jupiter, were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their victim of first-fruits with olive-branches, Acts xiv. 13.

GARLICK; a plant, whose flower is of the lily-kind, and consists of six leaves, with a pistil in the centre, which at last becomes a roundish fruit, divided into three roundish cells, each containing seeds of the same figure. The flowers are collected into round heads, and the roots are covered with a kind of skin. Tournefort mentions thirty-eight sorts of garlick. Whether that, so much eaten, and even worshipped in Egypt, had the same virtue as ours, we know not, Num. xi. 5.

GARMENT, that wherewith one is clothed. The divine attributes are spoken of in scriptures, as *garments*, with which God is clothed. Jesus Christ, the great High-Priest, is now invested with the true garments of glory and beauty, Rev. i. 13. and his *garments* will appear dyed when he shall come up from Bozrah, the place of the slaughter of his enemies, Isa. lxiii. 2. Christ's robe or garment, which was not divided by the soldiers, but for which lots were cast, we are expressly told was without seam, a fine figure of the matchless perfection of his robe of righteousness; and the lot used on this occasion, of that sovereign grace by which the guilty become invested with that garment. *Shining garments*, represent the dress of heaven, Luke xxiv. 4. The *garments* of the church, the king's daughter, is all-glorious, a robe of needle-work, Psalm xlv. 13. All his redeemed have their robes washed and made white in the blood of the Lamb.

GARNER, is the store-house into which Jesus Christ collects his precious harvest, as the true husbandman, Luke iii. 17.

GARNISH: to cover over; deck beautifully, 2 Chron. iii. 6. Job xxvi. 13.

GARRISON. (1.) A place where soldiers are posted to defend it, or to protect, or keep in subjection the country about, 1 Sam. xiii. 23. (2.) The bands of soldiers posted in such a place, or for such an end, 2 Cor. xi. 32. 2 Sam. viii. 6.

GASHMU, or *Geshem*, rain; an Arabian, Neh. vi. 6.

GATE, is the entrance into a house or city, Judg. xvi. 3. The word is used in scripture to point out the gate of heaven, by which the righteous nation shall enter in. When Jacob awoke from his dream at Bethel, he exclaimed, when he beheld the ladder whose top reached to heaven, 'This is the gate of heaven!' Jesus Christ is *the gate*, for he is the *way*, the truth, and the life. The gates of the temple were in their nature and situation a fine figure of the entrance into heaven; and thus the heavenly Jerusalem is described as having twelve gates, a gate for every tribe; and these gates are never shut. A portion of the worship of the temple was performed at the gates; and hence the phrase, 'May show forth thy praise in the gates,' Psal. ix. 14. 'Enter into his gates with thanksgiving,' Psal. c. 4. The worship at these gates, was designed to celebrate that divine righteousness, which these gates represented, and which opens the gates of heaven to the whole rejustified nation. From this cause, they are named, *the gates of righteousness*. There were a particular class of priests and Levites, whose office it was to *praise in the gates*, 2 Chron. xxxi. 2. It has been often re-

marked that these are the *gates*, of which it is said, Psal. xxiv. 7. 'Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors,' &c. When the ark of the covenant was brought up to the temple from the house of Obed Edom, the question is put by the priests within the gates, 'Who is this king of glory?' and those without answer, 'The Lord of Hosts, strong and mighty in battle, he is the king of glory.' A grander representation of the solemn entrance of the Son of the Highest into the highest heavens, cannot be conceived.

The *gate* of the city, being the chief place of concourse, was the place where the judges sat, and determined all causes, Deut. xvii. 5. 8. and xxv. 7. We have a remarkable example of their mode of procedure, Ruth iv. It was here that Absalom sat, when he stole the hearts of the people from his father, 2 Sam. xv. 2. Mordecai sat at the king's *gate*, not a poor mendicant, but as a judge, and therefore Haman said, 'All this availeth me nothing, so long as I see Mordecai the Jew sitting at the *king's gate*,' Esther v. 13. Peace and war were proclaimed from the gate; and hence the *gates of hell*, is a proper expression for the power and influence of hell. *Gate* sometimes means the power or work of judging, Prov. xxii. 22. The *gates* mourn when the judges are destroyed, Jer. xiv. 2. Men exalt their own *gate*, when they talk boastingly, Prov. xvii. 19. To reprove in the *gate*, is to administer reproof from the seat of judgment. The straight *gate*, is by *the truth*, which, levelling the pride of the human heart, and opposing all man's own righteousness, shuts him up to the faith of the Son of God. The *gates* of the grave, is that *power* of death

which was destroyed by the Son of God.

GATH, a *wine-press*, or *Geth*, and whose inhabitants were called Gittites, was a celebrated city of the Philistines about fourteen miles south of Joppa, five from Ekron, and 32 west from Jerusalem. It was very ancient; for while the patriarch Ephraim yet lived, about *A. M.* 2360, the men of Gath made a descent on the land of Goshen, carried off part of the Hebrews' cattle, and murdered several of Ephraim's sons, but were repulsed by the Benjamites, 1 Chron. vii. 21. and viii. 13. Here Goliath, and his gigantic brethren, were born. Achish, to whom David twice fled for protection, was king of it, 1 Sam. xvii. and xxi. and xxvii. About eight or ten years after, David reduced it, 2 Sam. viii. 1, 2. Rehoboam fortified it for Judah, 2 Chron. xi. 8. About the time of Jehoram, it seems to have been recovered by the Philistines; but Hazael king of Syria took and demolished it, 2 Kings xii. 17. Uzziah took it from the Philistines, and brake down the wall of it, 2 Chron. xxvi. 6; but they retaking it under Ahaz, Hezekiah recovered it to Judah, 2 Kings xviii. 8. Since which time, it appears to have been of small note. About seven hundred and fifty years ago, Fulk, king of Jerusalem, built a castle on its ruins.

GATH, or *Gittah-hepher*; a city of Galilee, noted as the birth-place of the prophet Jonah, Josh. xix. 13. 2 Kings xiv. 25. Jerome says it was two miles from Sephoris or Diocesarea. There were two *Gathrimmons*; one in the lot of Dan, and westward from Jerusalem, and another in the lot of the western half-tribe of Manasseh: both were given to the Levites of Kohath's family, Josh. xxi. 24, 25. In a country so full of

vineyards as Canaan was, we need not wonder to find a variety of cities named Gath, or *wine-press*.

GATH-RIMMON, a *high wine-press*, a city, Josh. xix. 45.

GATHER, to collect, to bring together into one place, &c. It is used in scripture, in many various senses. Death is called, *being gathered to his people*, Gen. xxv. 8. although the expression evidently respects the faith in which they died. Jacob, in blessing Judah, says, that to him shall the *gathering* of the people be; this was fulfilled when *Shiloh*, the Messiah, came, and drew all men to himself after his resurrection. But the great *gathering* of the people will only take place at the resurrection; and therefore Paul speaks of 'the coming of our Lord Jesus, and our *gathering* together to him,' 2 Thess. ii. 1. The *gathering* of the nation is an event much noticed by the prophets; see Jer. iii. 17. The bringing the Jews back from their dispersion is called *gathering* them from all lands, Ezek. xxxix. 27, 28.

GAZA, *strong*, or a *goat*. (1.) A city of the Ephraimites, whose true name perhaps was Adazzah, 1 Chron. vii. 28. (2.) *Gaza*; a city near the south-west point of Canaan, and about two miles and a half from the Mediterranean sea, sixty south-west of Jerusalem, and one hundred and fifty-seven north-west from Elath. It was anciently a city of the Philistines, but given to the tribe of Judah, who conquered it, and Ashkelon and Ekron, after the death of Joshua, Judg. i. 18. But the Philistines retook it, and kept possession of it till the reign of David. *Samson* carried the gates of it almost to Hebron, and afterward was imprisoned, and died in it, along with many of the inhabitants, called *Gazites*, or

Gazathites, Judg. xvi. David reduced it. About one hundred and fifty years after, the Gazites revolted; and during the disasters of Judah, they sold or betrayed many of the Jews to the Edomites. Whether Uzziah or Hezekiah retook it, is not certain; but it seems that Shalmaneser or Sennacherib, kings of Syria, took it, and burnt part of it with fire, Amos i. 6, 7. Pharaoh-Necho, king of Egypt, seized it, Jer. xlvii. 1. Not long after, it fell into the hand of the Chaldeans, and after them the Persians. About *A. M.* 3670, Alexander took it, after a siege of two months; and, in the most barbarous manner, dragged the brave commander of the Persian troops around it alive, and destroyed the place, Zeph. ii. 4. Zech. ix. 5. Probably it was never after rebuilt, Acts viii. 26. The Gaza, which belonged to the Greek sovereigns of Egypt, and was sacked by Antiochus the Great, and which the Maccabean generals several times wrested from the Syrian Greeks, and which by Alexander Janneus, king of the Jews, was razed to the ground, but rebuilt by Gabinius the Roman, and given by Augustus the emperor to Herod the Great, was probably little Gaza or Majuma, that stood about three miles from the other on the sea-shore, and had been the sea-port to it. Here the people were obstinate Heathens, and had a noted deity called Marnas, which was worshipped in a magnificent temple. Reland, and some others, think this new Gaza was much about the spot of the old city, and quite different from Majuma.

Gaza is now called Razzah, and lying between Syria and Egypt, has always been a place of some importance. The present inhabitants are said to amount to 2000. It is situated on an eminence, and is rendered

beautiful by its palm-trees, and by a number of large gardens kept in the nicest order. Figs, pomegranates, apricots, peaches, and almonds, are raised here in great perfection.

GAZE. Persons are made a *gazing-stock*, when set up by men, or by the providence of God, as if to be looked upon with curiosity and contempt, Nah. iii. 6. Heb. x. 33.

GEBAL; a city south of Judea, Josh. xiii. 5. Ezek. xxvii. 9.

GEDALIAH, *the greatness of Jehovah*, the son of Ahikam, a Jewish prince, who had gone over to the Chaldeans a little before the destruction of Jerusalem. Nebuzaradan, the Chaldean general, made him governor of the poor people that were left in the land of Judah. Jeremiah and Baruch retired to him at western Mizpah: numbers of Jews who had fled into the land of Moab and Ammon, came and put themselves under his protection; he assured them of safety, provided they lived peaceably. Ishmael, the son of Nethaniah, instigated by Baalis, king of the Ammonites, came to murder him, and set up for himself. Gedaliah was informed of this horrid intention; but would not believe it: he generously entertained Ishmael and his attendants. Scarce was the feast ended, when Ishmael and his party murdered Gedaliah, and all that were present with him at that time, whether Jews or Chaldeans. The remnant of the Jews that were under protection, fearing that Nebuchadnezzar would impute to them the murder of his deputy, retired into Egypt, notwithstanding all the prophet Jeremiah could say to hinder them, 2 Kings xxv. 22. Jer. xl.—xliii. 6.

GEDER, probably the same with Gederah and Gedor. It seems, that near to it the Simonites smote the Amalekites;

and so it must have been a city about the south-west point of Canaan, Josh. xii. 13. and xv. 58. 1 Chron. iv. 39.

GEDEROTH, *hedges*, and *Gederah*, or *Gederothaim*; two cities of the tribe of Judah; the former of which, lying in the plain south-west of Jerusalem, was taken by the Philistines in the reign of Ahaz, Josh. xv. 41. 36. 2 Chron. xxviii. 18.

GEHAZI, had possibly been the servant of Elijah. It is certain he attended Elisha for some time. He tried to recover the Shunamite's son, by laying his master's staff on him: some time after, his greediness of money tempted him to run after Naaman, the healed leper, whom his master had freely dismissed, and demand some money and clothes of him in his master's name: he readily obtained more than he asked; but Elisha, highly displeased with his conduct, rebuked him: and by a solemn curse, laid him and his posterity under the leprosy. He was immediately infected, and left his service. But it seems, that about five or six years after, he conferred with Jehoram, king of Israel, concerning Elisha's miracles, 2 Kings iv. v. and viii.

GENDER. (1.) To get with young, Lev. xix. 19. Job xxi. 10. (2.) To breed; bring forth, 2 Tim. ii. 23. Gal. iv. 24.

GENEALOGY comes from the Greek word *genealogia*, which signifies a list of our ancestors, a description of the stock, lineage, or pedigree of any person or family. The common Hebrew expression for it, is *sepher toledoth*, *liber generationis*. The Hebrews were very careful in preserving their genealogies; and perhaps there never was any nation more circumspect in this point than that of the Jews. At this day we find genealogies in their se-

cret writings, carried on for above three thousand five hundred years; and in the evangelists we have the genealogy of Jesus Christ deduced for four thousand years, from Adam to Joseph or Mary, Luke iii. 23. &c. The Jews were very exact in their genealogies, partly from their own choice and interest, that they might preserve the distinctions of the several tribes and families, which was necessary both to make out their claims or titles to offices or inheritances, which might belong to them by death, or otherwise; and to govern themselves thereby in the matter of marriages, and some other things wherein the practice of some laws required the knowledge of these things. It is observed in Ezra ii. 62. that such priests as were not able to produce an exact genealogy of their families were not permitted to exercise their function. This their exactness was likewise ordered by the special providence of God, that so it might be certainly known of what tribe and family the Messiah was born.

GENERATION, properly signifies the natural production of animals, &c. In Scripture it signifies, (1.) Posterity; offspring, Gen. x. 1. (2.) Historical account of the formation, descent, posterity or life of one. The *generations* of the heavens and the earth, are the history of their formation, Gen. ii. 4. The book of the *generation* of Jesus Christ, is a history of his descent, birth, life, and death, Matt. i. 1. The book of the *generations* of Adam, is the history of his creation and offspring, Gen. v. 1. (3.) A particular order of descent; and hence a race or class of persons alive at the same time; so there were forty-two generations from Abraham to Christ, Matt. i. 2—17. Joseph saw three *generations*; his own,

his children, and his grandchildren. Abraham's seed came out of Egypt in the *fourth generation*, as Jochebed, the daughter of Levi, or others of the fourth descent, might be still alive, Gen. i. 23. and xv. 16. This *generation shall not pass away, till all these things be fulfilled*; the people living at the time of Christ's death, were not all dead, when Jerusalem, and the Jewish nation, were ruined by the Romans, Matt. xxiv. 34. Although this is a very general, it is by no means a correct application of the text. The word *generation* here seems to be applied to the Jewish nation, which our Lord foretels should not pass away till his second coming. In fulfilment of this prophecy, we see them subsisting at this day, a distinct and separate *generation*. In Christ's time, the Jews were a faithless, perverse, and untoward *generation*, Mark ix. 19. Acts ii. 40. The saints are a *chosen generation*, a *generation* dedicated to the Lord, and who seek his face, 1 Pet. ii. 9. Ps. xxii. 31. and xxiv. 6. (4.) When the original for generation is *dor*, it most properly signifies an age, as Exod. iii. 15. and xvii. 16. Ps. xc. 1. and xxxiii. 11. Who can declare *his generation*? Who can explain the manner of his divine generation by his father's, or even of the Virgin's conception of him, and the union of his natures, or of his resurrection? The elect of God are called a *generation*; This is the *generation* of them that seek thy face, Psal. xxiv. 6. A seed shall be accounted to the Lord for a *generation*, Psal. xxii. 30. pointing to that seed, who are born, not of blood, nor of the flesh, but by the word of the Lord which liveth and abideth for ever.

GENESIS, *the beginning*. The Hebrews call it, and the other books of Moses, from the first word or words; but the

Greeks call it Genesis, or *generation*; because it relates the history of the creation, and of about twenty-four generations descended from Adam. It extends to two thousand three hundred and sixty-nine years; informs us of God's making of the world; of man's happy state and fall; of the propagation of mankind in the loins of Cain the murderer of Abel, and of Seth; of the rise of Christianity, and general apostacy from it; of the flood, the salvation of Noah's family by an ark, and their re-peopling the world; of the original of nations, and building of Babel; of the life, and death, and posterity of Nahor, Lot, Abraham, Isaac, Esau, Jacob, and Joseph. Whether Moses wrote this book while in Midian, or rather when he led the Hebrews through the desert, is not agreed, nor is it important.

GENNESAR, or *Gennesar*, *the garden of a prince*; a country or city on the west of the sea of Tiberias, Mat. xiv. 34.

GENTILE. The Hebrews call the Gentiles by the general name of *Goim*, which signifies the nations that have not received the faith or law of God. All who are not Jews, and circumcised, are comprised under the word *Goim*. Before Christ, the door to life and justification was opened to the world by the belief only and profession of the Jewish religion. Those who were converted and embraced Judaism, they called proselytes. Since the preaching of the gospel, it is not confined to any one nation only, and country, as heretofore. God who had promised by his prophets, to call the Gentiles to the faith, has executed this promise: so that the Christian church is composed of scarce any other beside Gentile converts; and the Jews, who were proud of their particular privileges, for the most part have been abandoned

to their reprobated sense of things, and have disowned Jesus Christ their Messiah and Redeemer, for whom, for so many ages, they wished so impatiently.

GENTLE; God's *gentleness* is his grace, goodness, and mercy, and favours proceeding therefrom, Psal. xviii. 35.

GERAH; the twentieth part of a shekel. It was the least of the Jewish coins, Exod. xxx. 13.

GERAR, a *pilgrimage*; an ancient city of the Philistines, somewhere about the south-west of Canaan, between Kadesh and Shur, and not very far from Beersheba, nor from Gaza. Its territories extended unto Arabia. It was governed by kings called *Abimelech*, whose herdsmen were very troublesome to Abraham and Isaac's servants, Gen. x. 19. and xx. and xxvi.

GERIZZIM, a mount near Shechem, in Ephraim, a province of Samaria. Shechem lay in the valley between two mounts, Ebal and Gerizzim; the former was barren, the latter fruitful. God commanded the Israelites, when they entered Canaan to stand, six tribes on one of these mountains, and six on the other. Those on Gerizzim, were to pronounce the blessings on the observers of the law, and those on Ebal, the curses on the violators of the law, Deut. xi. 29. xxvii. 12. Joshua complied with this order, and built an altar on mount Ebal; but in the Samaritan Pentateuch, Gerizzim is substituted for Ebal, because on this mountain, they erected a temple, as a rival of that at Jerusalem, Deut. xi. 29.

GERSHOM, or *Gershon*, a *stranger*; the eldest son of Levi. At the departure from Egypt, his family consisted of seven thousand five hundred males, two thousand six hundred and thirty of them fit for service. They were stationed at the west end

of the tabernacle in the wilderness, and governed by Eliasaph, the son of Lael. Their work was to carry the vails and curtains of the tabernacle, as Ithamar ordered them, Num. iii. 21—25. and iv. 24—28. When they came to Canaan they had thirteen cities assigned them, viz. Golan and Beeshterah, from the eastern half-tribe of Manasseh; from Issachar, Kishon, Dabareh, Jarmuth, and Engannim: from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammoth-dor, and Kartan, with their suburbs, some of whose names were changed, or perhaps the cities exchanged for others, Josh. xxi. 16—33. 1 Chr. vi. 71—76. As the family of Gershon consisted of two branches, those of Laadan had for their heads in the days of David, Jehiel, Zetham, Joel, Shelomith, Haziël, and Haran; and those of Shimei hath Jahath, Zinah, Jeush, and Beriah, 1 Chr. xxiii. 7—11. Jehiel's sons, Zetham and Joel, were overseers of the treasures, in the house of the Lord, 1 Chron. xxvi. 21, 22.

GESHUR, a *walled valley*. (1.) A city or country on the south of Damascus, and east of Jordan. Whether the Geshurites were Canaanites or Syrians, is not clear. Neither Moses nor Joshua expelled them; but Jair, a valiant Manassite, reduced them, Josh. xiii. 11, 12, 13. 1 Chr. ii. 23. Nevertheless, they and their neighbours, the Maachathites, had kings of their own in the days of David. Talmai then reigned in Geshur, whose daughter, Maachah, David took to wife, and had by her Absalom. The Geshurites were subject to Ishbosheth; and to Geshur Absalom fled, after he had murdered his brother, 2 Sam. xiii. 37. (2.) Geshur, or Geshuri, a place on the south-east of the land of the Philistines: the inhabitants of this place David and his war-

riors slew while he dwelt at Ziklag, Josh. xiii. 2. 1 Sam. xxvii. 8.

GETHSEMANE, a small village in the mount of Olives, and where it seems there was an *oil-press*. Hither our Saviour sometimes retired from Jerusalem; and in a garden belonging to it he had his bitter agony, and was apprehended by Judas and his band, Matth. xxvi. 36—50.

GEZER, a city not far from Joppa, on the south-west corner of the lot of Ephraim; but the Canaanites kept possession of it for many ages, Judges i. 29. There was another Gezer on the south-west of Canaan, the inhabitants of which David and his warriors smote, 1 Samuel xxvii. 8.

GHOST. Death, the final separation of the body and soul, is called yielding and giving up the Ghost. Gen. xlix. 33. xxv. 17. Matt. xxvi. 50. Job xiv. 10.

GIANT. In Greek, *Gigas*, in Hebrew, *Nophel*, or *Nephilim*, which may signify a monster, or terrible man, who beats and bears down other men. The scripture speaks of Giants who lived before the flood; they are called Nephilim, mighty men, which were of old, men of renown, Gen. vi. 4. Aquila, instead of Gigantes, translates this word *Nephilim*, men who attack, who fall with impetuosity upon their enemies; a translation, says one, which renders very well the whole force of the Hebrew term.

The scripture calls them sometimes, Rephaims. For example: Chedorlaomer and his allies beat the Rephaims, or giants, at Ashteroth, Karnaim, Gen. xiv. 5. The Emims, ancient inhabitants of the land of Moab, were of a gigantic stature; they were of the number of the Rephaims, or giants, Deut. ii. 10, 11. The Rephaims and the Perizzites are joined together as old inhabitants of the land of Canaan, Gen. xv. 20. Job says, that the an-

cient Rephaims, mourn or groan under the waters, Job xxvi. 5. These giants of the old world, who once carried themselves insolently towards God and men, but were quickly subdued by the divine power, and drowned with a deluge, do now mourn, or groan from under the waters, where they were buried, or in their subterranean and infernal habitations. In David's time, we find a family of giants at Gath, viz. Goliath, Suph, or Sippai, Ishbi-benob, Lahmi, and another, who had six fingers on each hand, and as many toes on each foot: all these were cut off by the hand of David and his servants in several battles, 2 Sam. xxi. 1 Chr. xx. After this we hear no more of *giants* in Canaan. Not only the scripture, but almost every ancient writer, as Homer, Herodotus, Diodorus, Pliny, Plutarch, Virgil, Ovid, &c. informs us of giants in the early ages; though, proceeding on vulgar fame, they ordinarily overstretch their magnitude.

GIBBETHON, a *high house*; a city of the tribe of Dan, given to the Levites, Josh. xxi. 23. It lay on the borders of the Philistines. It seems the Levites forsook it, or were driven out of it by Jeroboam the son of Nebat. Soon after which the Philistines seized on it. Both Nadab, the son of Jeroboam, and Elah, the son of Baasha, attempted to wrest it from them; but it is probable, that it remained in their hands till the reign of Jeroboam the second, 1 Kings xv. 27. and xvi. 15.

GIBEAH, or *Gibeath*, a *hill*; a city at first given to the tribe of Judah, but afterwards to the Benjamites; or there were two or more cities of this name. It is certain there was a place called Gibeah, or the *Hill*, near Kirjathjearim, Josh. xv. 57. and xviii. 23. 1 Sam. vii. 1. with 2 Sam. vi. 3, 4. Gibeah, in the

GIB

tribe of Benjamin, was about four or six miles north of Jerusalem, upon a hill.

GIBEON; a city situated on a hill, about five miles north from Jerusalem. Near to it, the Lord rained hailstones, and cast thunderbolts on the Canaanites, while the sun stood over it; and to commemorate this, there seems to have been a great stone erected, Josh. x. 10. Isa. xxviii. 21. 2 Sam. xx. 8. Near to it the troops of David and Ishbosheth skirmished, and Asahel was slain, 2 Sam. ii. 13. and iii. 30. Here the tabernacle and altar of burnt-offering about that time and afterwards stood, 1 Chron. xxi. 29, 30. 1 Kings iii. 3, 4: and long after, Ishmael the son of Nethaniah was taken, and his captives recovered, Jer. xli. 12. Hananiah, the false prophet, was a native of it, Jer. xxviii. 1. In the time of Joshua, the Hivites who inhabited Gideon, Chephirah, Beeroth, and Kirjathjearim, alarmed with the Hebrews' miraculous passage through Jordan, and their capture of Jericho and Ai, came to meet them, arrayed in old clothes, and with mouldy provision, as if they had come from a far country, alarmed with the overthrow of the Amorites beyond Jordan; and begged they would enter into a league with them. After making some objections, the Hebrew princes, without consulting the Lord, made an agreement with them, and partook of their victuals, as a testimony of their friendship. On the third day thereafter, the Hebrews discovered their mistake, by coming to their cities. Being reproached with their fraud, the Gibeonites pleaded, in excuse, their impending danger of utter destruction. In terms of the league, their lives were spared; but Joshua condemned them to the servile work of hewing wood and drawing water for the house of God.

GIF

Five of their neighbouring nations immediately took arms against them for submitting to the Israelites: but Joshua protected them, and cut off their enemies, Josh. ix. and x.

GIDEON. In examining the history of Gideon, we have the authority of an inspired apostle, to consider him as an eminent instance of that *faith* which is the 'evidence of things not seen.' Gideon is on the head of the list of those Old Testament worthies, enumerated by Paul, Heb. xi. 32, 33, who, 'through faith, subdued kingdoms, wrought righteousness,' &c. Judges vi vii. viii.

GIFT, that which is freely and gratuitously given. It is applied in an eminent manner to Jesus Christ, God's unspeakable gift. Our Lord says to the woman of Samaria, 'If thou knewest the *gift of God*, viz. Him who sayest to thee, give me to drink,' &c. John iv. 10. He is that gift, which the wise man says is as a precious stone in the eyes of him who hath it, Prov. xvii. 8. The free-will offerings of the Old Testament church were gifts; hence, says the Psalmist, 'bring gifts and presents every one.' The daughter of Tyre waited upon Solomon with a gift, as her antitype shall do in the morning of the resurrection, Ps. xlv. 12. When Christ ascended up on high, and sat down as the head of his church, he received *gifts* for the rebellious, Psal. lxviii. 18. These gifts he poured down on the days of the Pentecost, and gave some apostles, prophets, &c. When the wise men from the east appeared before the babe, Jesus, in Bethlehem, they gave *gifts*, gold, frankincense and myrrh: this also shall be fully understood when the way of the kings of the east shall be prepared. Faith is the *gift of God*. 'By grace are ye saved, through faith, and that

not of ourselves, it is the *gift* of God,' Eph. ii. 8; and as the wages of sin is death, so eternal life is the gift of God, Rom. vi. 23. Every good and perfect *gift* comes from God, James i. 17. The *gifts* and calling of God are without repentance; that is, what he hath *given* according to his divine and eternal purpose, cannot be reversed. Paul calls the partaking in the Holy Ghost, a tasting of the *heavenly gift*.

GIHON, one of the four heads or branches of the river that watered the garden of Eden, and compassed or run along the whole land of *Cush*.

Gihon, a fountain west of Jerusalem, where Solomon was anointed king by Zadok and Nathan. Hezekiah had the upper channel of Gihon conveyed into the city, for the advantage of its waters, 1 Kings i. 33. 2 Chron. xxxii. 30.

GILBOA; a mountain noted for the defeat of the Hebrews, and the slaughter of Saul and his three sons: it lay about sixty miles north from Jerusalem, and six westward from Bethshan, on the south of the valley of Jezreel. These mountains, according to Dr. Richardson, consist of a lengthened ridge, rising in peaks about 800 feet above the level of the road, and perhaps 1200 above the sea. They are very bare, producing nothing but a few scanty shrubs and a little withered grass, 1 Samuel xxviii. 4. xxxi. 1. 2 Sam. i. 6. 21.

GILEAD. (1.) The son of Machir, and grandson of Manasseh. His sons were Jezer, Helek, Afriel, Shechem, Shemida, and Hopher, by whom he had a numerous posterity, settled beyond Jordan, Num. xxvi. 29, 30, 31. and xxxii. 40. (2.) The father of Jephthah, who also had a numerous family, and might be a descendant of the former, Judg. xi. 1, 2. (3.) A noted ridge of mountains, stretching

almost all the way from Lebanon to the country of Moab, at some distance eastward from Jordan. Whether it had its name originally from Jacob's *Galeed*, or *heap of witness*; or from Gilead the son of Machir, it is certain that the whole country pertaining to the Hebrews, eastward of Jordan, and which contained Perea, Golan, Bashan, and Trachonites, was sometimes called Gilead, and the people Gileadites, Numb. xxxii. 3. 26; but the northern part of the hill-country was most properly called Gilead, Numb. xxxii. 1. Gilead was noted for the best of balm, Jer. viii. 22. and xlii. 11. and li. 8; and for the most excellent pasture; and hence a prosperous condition is likened to the pastures of Gilead, Song iv. 1 Mic. vii. 14. Zech. x. 10. Jer. l. 19. In the time of *Jephthah*, it was terribly overrun by the Ammonites, who laid claim to a great part of it; and it seems they thought to revive their pretended claim in the days of *Saul*. It was not till after the death of Ishbosheth that *David* was king here. It was often terribly ravaged by the Syrians, under Benhadad and Hazael. When the Assyrians carried captive the Hebrews, it was generally seized by the Ammonites and Moabites. After the Chaldean captivity, the Jews, with a mixture of Gentiles, dwelt in it, Judg. xi. 2 Sam. ii. 9. Psal. lx. 7. Amos i. 3. 13. We remember of no noted person of this country, besides Jair, Jephthah, Ibzan, and Elijah. (4.) A city called Ramoth-Gilead, and Ramoth-Mizpeh; a strong city, near to where Jacob and Laban made their covenant, and which was an east frontier to the tribe of Gad. It was a city of the Levites, and of refuge, Josh. xx. 8. and xxi. 38. It seems to have been noted for idolatry, Hos. vi.

8. and xii. 11; as it was for the judgments of God, being a chief bone of contention between the Syrians and Hebrews, in the days of *Ahab* and *Jehu*, &c. 1 Kings.

GILGAL. (1.) A famed place, about three miles westward of Jordan, and perhaps about as much from Jericho. Here Joshua had his camp, for some time after he passed the Jordan; and by circumcising the people, and *rolling* away their reproach, gave a name to the spot. A city was here built. Here Saul had his kingdom confirmed to him, and his ejection from it intimated, and Agag, king of Amalek, hewed in pieces before his face. In the time of Samuel, there was an altar erected here, and sacrifices offered thereon, 1 Sam. xi. 15. and xv. 33. Whether there was an idolatrous regard paid to the place, or any idol erected here in the time of Ehud, from whom perhaps Eglon thought he brought his message, is not certain; but towards the decline of the kingdom of the ten tribes, there were idols worshipped here, Judg. iii. 19. Hos. iv. 15. Amos iv. 4. and v. 5. (2.) A city or country, about six miles north from Antipatris, and whose ancient kingdom consisted of various nations or tribes, Josh. xii. 23. There was a village called Galgulis about this spot, four hundred years after Christ.

GIRD; to fasten any thing firm and close about one, 1 Kings xx. 11. As the Jews, and other eastern nations, wore a loose kind of garments, they made much use of *girdles* to tuck up their clothes, and fit them for working or walking, John xiii. 4. 1 Kings xviii. 46; and some of them were very costly and fine, Prov. xxxi. 24.

GIRGASHITES; a tribe of the ancient Canaanites, Josh. xxiv. 11. It is said, part of

them fled off into North Africa and Procopius tells us of an ancient pillar in that country, whose inscription bore, that the inhabitants had fled from the face of Joshua the ravager. Perhaps the Gergesenes on the east of the sea of Tiberias were the remains of them.

GITTITES, *wine-presses*; the inhabitants of Gath, Josh. xiii. 3. Perhaps Obed-edom and Ittai, David's friends, were called Gittites, because they resorted to him at Gath; or because they were natives of Gittaim, a city of Benjamin, to which the Beerothites fled after the death of Saul, and which was rebuilt after the captivity, 2 Sam. vi. 10. and xv. 19. and iv. 3. Neh. xi. 33.

GITTITH, in the title of Psal. viii. lxxxi. and lxxxiv. is by some thought to be the name of a musical instrument invented at Gath; by others, to signify a wine-press, and these Psalms to have been sung after the vintage; others think they were sung by virgins born in Gath; others, that they were composed on the defeat of Goliath the Gittite.

GLASS. Anciently, looking-glasses were made of polished brass, tin, silver, brass and silver mixed, &c. The brazen laver of the tabernacle was formed of looking-glasses, which devout women had offered. According to Pliny and Tacitus, the Phenicians were the inventors of glass. According to Diodorus, the Ethiopians very anciently preserved their dead bodies in large glasses. The invention of fire glasses is commonly ascribed to Archimedes, of Sicily, who lived about two hundred years before Christ; but Abulpharaj, an Arabic author, says, the Egyptians knew it not long after the flood. The word of God is compared to a glass, which represents to us

our real character, as a glass does the natural face, and this is one great internal evidence of the truth of Revelation, Jam. i. 23. 25. The law of Moses is compared to a glass, in which the glory of the Lord was represented, in the various figurative ordinances of that law, 2 Cor. iii. 18. The new Jerusalem is compared to transparent glass, for her purity and resplendent glory, Rev. xxi. 18. 21. The redeemed company are represented as standing on a sea of glass after obtaining their victory, probably pointing to the divine righteousness and boundless love of the son of God, by which they are more than conquerors, Rev. iv. 6. and xv. 2.

To GLEAN, is properly to gather ears of corn, or grapes, left by reapers and grape-gatherers. Nor were the Hebrews allowed to glean their fields or vineyards, or to go over their trees a second time, but to leave the gleanings to the poor, fatherless, and widow, Lev. xxiii. 22. Ruth ii. 3. Lev. xix. 10. Deut. xxiv. 21.

GLEDE; a well-known fowl of the ravenous kind. It is called *daah*, from its swift flight; *raah*, from its quick sight. It is impatient of cold, and so is seldom seen in the winter: through fear and cowardice, it seldom attacks any but tame fowls, hens, &c. Deut. xiv. 13. It is called a *vulture*, Lev. xi. 14.

GLORIFY, to make glorious. God the Father is glorified in the finished work of Jesus Christ, which all redounds to the glory of God the Father, John xvii. 4. The Father glorified the Son, when he received from him honour and glory on the holy mount, 2 Pet. i. 17; when he raised him from the dead, Rom. vi. 4; and when he crowned him with glory and honour at his own right hand, 1 Pet. i. 21. And all the elect

of Jesus Christ will be eternally glorified with him in heaven with what Paul calls 'a far more exceeding and eternal weight of glory,' Rom. viii. 18. See *Glory*.

GLORY. The manifestation of excellency, 2 Cor. iii. 7; and is applied in scripture in various points of view. The *glory* is eminently considered as the emblem of the divine presence, or rather the divine presence itself. The church expresses her hope, Psal. lxxxv. 9. 'that glory would dwell in her land;' and John bears witness, that this glory was displayed tabernacling in flesh and blood, and they beheld it, the glory as of the only begotten of the Father, &c. John i. The ark of the covenant was called the glory of the Lord, because it represented *God manifest in flesh*; therefore, said the mother of Ichabod, when the ark was taken, 'The glory is departed,' 1 Sam. iv. 21. The ark seems also to be *the glory* referred to in Rom. ix. 4. Therefore, when the tabernacle was completed, the *Shechinah*, or visible display of divine glory, filled the tent, and took up its residence upon the ark, between the cherubims, signifying that the divine glory should rest upon the man Christ Jesus; and hence, the worship of the Old Testament church was addressed to him who dwelt between the cherubims, Exod. xxix. 43. When Solomon had dedicated the temple, the cloud of divine glory so filled the house, that the priests could not stand to minister in it, 1 Kings viii. 11. This is the reason we find the prophets who prophesied after the glory was indeed departed, promising that the glory of the second house should be greater than the glory of the first, Hag. ii. 3. 7. 9; and God promises to be a wall of fire round about, and the glory in the midst, Zech.

ii. 5. Moses requested to see this glory, Exod. xxxiii. 18. but the time was not yet come when it could be displayed, so as guilty man could see and live. Isaiah foretold the days when the glory of the Lord should be revealed, Isa. xl. 5; and when Jesus Christ appeared on earth; then 'the brightness of the divine glory, and the express image of his person shone,' Heb. i. 3. When Simeon took up his Infant Lord in his arms, he calls him 'the light who should lighten the Gentiles, and the glory of thy people Israel,' Luke ii. 32.

Glory is taken for worldly splendour and magnificence, which make kings glorious before men, Matth. vi. 29. Solomon in all his glory, in all his lustre, and in his richest ornaments, was not so beautiful as a lily. Thus riches, authority, sumptuous buildings and garments, which men are ready to praise, and which make their possessors glorious before men, are called, in scripture, glory, Psal. xlix. 16.

Glory is put for the church, which God makes glorious, not only in his own eyes, but even in the eyes of the world, Isa. iv. 5. Glory is taken for the unspeakable blessedness, joy, and felicity of the saints in heaven, Psal. lxxiii. 24. 'Thou shalt guide me with thy counsel, and afterwards receive me to glory.' God promises to be to his church 'a wall of fire round about, and the glory in the midst,' Zech. ii. 5. The miracles which our Saviour wrought, manifested his glory, or his divine power, John ii. 11. 'The glory of the Lord shall be revealed,' Isa. xl. 5. that is, the glorious power and goodness of God shall be manifested in the deliverance of the Jews from Babylon, but more especially in the redemption of all nations by our Lord Jesus

Christ. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,' 1 Cor. x. 31.

GNAT; a small troublesome insect. Such as are very zealous about trifles, or smaller matters, while they indulge themselves in things evidently and heinously sinful, are said to *strain at a gnat, and swallow a camel*, Matth. xxiii. 24.

GOAD, a long staff or wand, for driving cattle with, Judg. iii. 31. It had a prick in the small end, and perhaps a paddle on the other, to cut up weeds. The words of the wise are as *goads*; they penetrate into men's consciences, Eccl. xii. 11.

GOAT; a four-footed animal of the flock-kind, much of the same size with the sheep, but with hollow and erect horns, bending a little backwards, and covered with pale dun hair, which in some eastern countries is spun, and made into cloth, such as that whereof the tabernacle had one of its coverings. Under the law, goats were ceremonially clean, and often used instead of a lamb; but they were especially used in the sin-offerings, Numb. vii. 29 Matth. xxv. 33.

GOB, *grasshoppers*; a place on the borders of the Philistines, where the Hebrews gave the Philistines two noted defeats, and killed two of their giants. Instead of Gob, we have Gezer in another text: which shows that Gob and north Gezer were not far distant, if they were not the same, 2 Sam. xxi. 18, 19. 1 Chron. xx. 4.

GOBLET; a small vessel for holding liquor.

GOD. The Supreme, Almighty, and Eternal *One*, of whom are all things, and we in him. However ignorant of the character of the *true God*, all men, in all ages, have in one degree or another acknowledged the existence of a God.

The names applied to the Godhead in scripture are *El*, *Adonai*, *Jehovah*; and these have each their respective significations, applicable to the characters in which God has been pleased to reveal himself. The words *Jehovah*, *Elohim*, occur more than once in the first chapter of *Genesis*, as the name of the Godhead. 'And *Jehovah*, *Elohim*, said, Behold, the man is become like one of us, to know good and evil,' *Gen.* iii. 22; *one of us*, necessarily and unavoidably, implies a plurality of persons. No reasoning can do away the force of this and many similar instances which might be adduced, did our limits admit; unanimously proving, that in the earliest revelation God made of himself to guilty man, the doctrine of the Trinity was clearly taught. Men may talk in a general way about the power, goodness, and other attributes of God, but it is from the scriptures only we can form any thing like just ideas even of these attributes.

Angels are called *gods*, for their excellent nature, and their declaring God's mind, and executing his work as his deputies; and they are required to worship Christ, when the heathen idols were destroyed, *Psal.* xcvi. 7. *Heb.* i. 6. Magistrates are called *gods*; as his deputies they rule over others, *Exod.* xxii. 28. *Psal.* lxxxii. 1. 6. *John* x. 34. Moses is called as *god*, because God's deputy in delivering the Israelites, *Exod.* iv. 16. and vii. 1. Satan is called the *god of this world*: he is believed, obeyed, and adored, under various forms, by most of the inhabitants of it, *2 Cor.* iv. 4. Idols are called *gods*, because adored, worshipped, and trusted in by their votaries, *1 Kings* xi. 33. They are *strange*, or *other gods*; the Hebrews were not originally in covenant with them, *Deut.*

xxxii. 16. *Judg.* ii. 12; and the most pious among them, out of detestation, declined pronouncing their names, and hence substitute *Bosheth* or *Besheth*, i. e. *shame*, instead of *Baal*, in naming some persons: thus, for *Eshbaal*, *Meribaal*, and *Jerubbaal*, they pronounced *Ishbosheth*, *Mephibosheth*, and *Jerubbesheth*; and sometimes called them *Elilim*, *nothings*, or *not-gods*; and often *Gilulim*, as for example in *Ezek.* xxx. 13, &c. Men's belly is their god, when they are chiefly careful to provide for and please it, *Phil.* iii. 19.

Goddess; the heathens had many of them, as *Ashtoreth*, the Moon, *Diana*, *Juno*, *Venus*, &c. *1 Kings* xi. 5. *Acts* xix. 27.

Godhead, the nature or essence of God, *Col.* ii. 9. *Rom.* i. 20. *Acts* xvii. 29.

Godliness may be considered as comprehending the whole revelation, as briefly hinted at in the preceding article; thus, Paul says, 'Great is the mystery of godliness,' *1 Tim.* iii. 16. In other texts it is used as synonymous with *godly*, that which proceeds from God; thus, *godly sorrow* is the sorrow which God only can produce, and worketh repentance, *2 Cor.* i. 12. *Godly fear* is that fear of God which is the beginning of wisdom; and a *godly man* is he who loves God from a sense of much forgiveness. *2 Tim.* iii. 5.

GOG and MAGOG. *Gog* may signify the governor; and *Magog*, when joined with it, may denote the people. *Magog* was the second son of *Japheth*, and gave name to his seed; his posterity seem to have peopled *Tartary*, a large country on the north of *Asia*, and part of *Europe*, reaching, in length, from west to east, about five thousand miles; and in breadth, from north to south, about two thousand seven hundred; most of which at present pertains to the

Russian empire. The ancient Tartars called themselves Mogli, or Magogli, or Mungli, or Mungugli, the children of Magog. A Tartar empire in the East Indies is called the Mogul empire, and the country Mogulistan, or the country of the Moguls. A tribe of eastern Tartars are still called Munguls or Mougals. Many names of places in ancient Tartary retain vestiges of Gog and Magog. The Arabian geographer calls North Tartary, now Siberia, the land of Giug, or Magiug; and says it is separated by dreadful mountains from the rest of the world; I suppose he means the Verchaturian hills, which, for most of the year, are often covered with snow several fathoms deep. Perhaps mount Caucasus was originally Gog-hasen, the *fortress of Gog*; and the Palus Mæotis, on the north of the Euxine sea, Magotis. These descendants of Magog, under the various names of Scythians, Goths, Huns, Tartars, Moguls, and Turks, have made terrible work in the earth.

Gog and Magog, as used in Ezekiel, and the book of Revelation, ought, probably, to be taken allegorically, for the enemies of the church, who would arise in the latter days, from whatever nation descended, or in whatever country they may reside. Gen. x. 2.

GOLAN, or *Gaulan*, a *passing over*; a famed city on the east of the sea of Tiberias which pertained to Manasseh, was given to the Levites, and was a city of refuge, and gave name to the territory of Golan or Gaulanitis, which extended from Perea on the south, to Lebanon on the north, Deut. iv. 43. Josh. xxi. 27. About three hundred years after Christ it was a considerable place.

GOLD; a precious metal, yellowish red, and most heavy, simple, and pure, and shining.

It is seldom found in a state of ore, mixed with sulphur, as other metals ordinarily are; but in a native state: nor is it ever found in an ore of its own, but in that of other metals, especially copper and silver; and even native gold has almost always some mixture of these metals. Native gold is sometimes found even in the German mines, in pure masses of about a pound weight; and, it is said, in Peru, much heavier, to about twenty-five pound weight; and this was called their *fine gold*: but more frequently it is found in loose particles, mingled with the sand of rivers, especially in Guinea on the west of Africa. Gold is often found bedded in stones of various kinds, and even in the earth, at the depth of one hundred and fifty fathoms.

The sacred ark, table of shewbread, altar of incense, and pillars and cross-boards of the tabernacle, were overlaid with pure gold: the mercy-seat and cherubims fixed on it, the sacred candlesticks, &c. were entirely of pure gold. All Solomon's drinking vessels were of the same: ornamental chains, bracelets, crowns, statues, and medals, were of gold. Prodigious quantities of it belonged to David and Solomon, and went to the building of the temple, &c.

Gold is often made an emblem of what is divine, pure, precious, solid, useful, incorruptible, or lasting, and glorious. The gold of the temple and tabernacle, represent the divine excellencies of Christ. His head is as *most fine gold*, his hands like *gold rings* set with the beryl; he is *gold tried* in the fire; his girdle, censer, his crown, are of *fine gold*. How divine, precious, solid, pure, and incorruptible, are his Godhead and government, power and work, person and fulness! and his preparation for, and readiness to exe-

cute his office! how valuable and glorious his everlasting reward! Song v. 11. 14. Dan. x. 5. Rev. iii. 18. and viii. 3. and xiv. 14. God's word is compared to most fine gold, because every word of the Lord is pure, and its value beyond rubies; it contains the pearl of great price, Psal. xix. 10. The *vials* of God's wrath are *golden*, divine, pure, and unmixed, Rev. xv. 7. What is wealthy, pompous, and enticing, is called *golden*; so Babylon is called a *golden city, head, or cup*, Isa. xiv. 4. Dan. ii. 32. 38. Jer. li. 7; and Anti-christian Rome is said to have in her hand a *golden cup*, Rev. xvii. 4.

GOLGOTHA, *the place of a skull*; where our Lord was crucified, Mark xv. 22.

GOLIATH, *captivity*; a famous giant of Gath, whose height was six cubits and a span, or eleven feet four inches. After having for a long time defied and terrified the whole army of Saul, he was slain by David with a stone from a sling, which struck him in the forehead, and prostrated him; on which David leaped upon him, and cut off his head with his own sword, 1 Sam. xvii.

GOMER, *a consumer*; the eldest son of Japheth. He was no doubt the father of the Gomerians, Gomares, Cimmerians, or Cimbri, who anciently inhabited Galatia, Phrygia, &c.; and here, in the name of Ascanius, the Ascanian bay, and the Askanian or Euxine sea, we find traces of his son Askenaz. After they had dwelt for some time about Phrygia and Georgia, they, either by the east end of the Euxine sea, or by crossing the Hellespont, penetrated into Europe, and peopled the countries now called Poland, Hungary, Germany, Switzerland, France, Spain, Portugal, and Britain, if not also part of Scan-

dinavia. The Welsh in England still call themselves Cumri, Cymro, or Comari; nor do the old Scots and Irish appear to be of a different original, Ezekiel xxxviii. 6. Gen. x. 2.

(2.) **Gomer**, the wife of Hosea. Hosea. i. 3.

GOMORRAH, *a rebellious people*. See Sodom.

GOOD. When creation was completed by the Almighty word, the Father declared it to be very *good*. This *goodness* consisted in its perfection. By the entrance of sin, this *goodness* was marred, and evil pervaded even the works of God. As it was the work of the Son to destroy the works of the devil, and to restore in a more exalted manner, that *goodness* which Satan marred, he is himself eminently called *the Good*, or *Goodness of Jehovah*. 'To see the Lord's goodness in the land of the living,' was the hope of the Old Testament church, concerning the Messiah; and thus we read, 'Surely his salvation is nigh them that fear him. Mercy and truth are met together, &c. yea, the Lord shall give *the good*.' Ps. lxxxv. 9, 12.

GOPHER WOOD. Whether it be cedar, box-tree, pine, fir, turpentine-tree, Indian plane tree, or rather cypress, is not agreed. It is certain Noah built his ark of it; and that cypress is a durable wood, very proper for shipping; and it was so plentiful about Babylon, that Alexander built a whole navy of it, Gen. vi. 14.

The probability is, that *gopher* is not the name of one species of tree, but a general name for light or resinous wood. There is no reason why Noah should use only one kind of timber, in a structure requiring such an amazing quantity; nor can we suppose that trees of any one species could have been found in sufficient abundance

near the spot where the ark was built; but if we suppose that gopher means *light* or *resinous* wood, all difficulty will vanish.

GOSHEN. (1.) A very fertile province on the north-east part of Egypt, and mostly, if not wholly, eastward of the Nile. Here the Hebrews resided above two hundred years, Gen. xlvii. 6. (2.) A country that lay near Gibeon, which perhaps was fertile, like that in Egypt, Josh. x. 41. Here probably stood the city of Goshen, that belonged to the tribe of Judah, Josh. xv. 51.

GOSPEL, signifies *good news*, and *the gospel*, eminently so called, is the glad tidings of great joy, that there was born, in the city of David, a Saviour, Christ, the Lord. *The gospel* is a gracious declaration from heaven, of salvation from the wrath to come. The word is expressive of the way in which the door of mercy is opened to the guilty, by *good news* being brought to his ears; for the faith which is to the saving of the soul, comes by *hearing*. And, therefore, although the gospel is peculiarly applied to the word which the Lord himself gave, and a great multitude spread abroad, Acts x. 37; yet it was, in fact, the same good news which was brought to the ears of all the Old Testament saints, and in faith of which they died. 'Who hath believed ur report? and to whom is the arm of the Lord revealed?' Isa. liii. 1; and we are told, that the scripture preached *before* the gospel to Abraham, Gal. iii. 8.

The books which contain the recital of our Saviour's birth, life, miracles, death, resurrection, and doctrines, are called *The Gospels*. The church has never acknowledged more than four gospels to be canonical, those of Matthew, Mark, Luke, and John.

GOURD. It is hard to say what was the *gourd*, that covered Jonah's head at Nineveh. Jerom says, it was a small shrub, which, in the sandy places of Canaan, grows up in a few days to a considerable height, and, with its large leaves, forms an agreeable shade. It is now generally thought to be the Palma Christi, which the Egyptians call *kiki*. It is somewhat like a lily, with large smooth and black spotted leaves. Dioscorides mentions a kind of it that grows to the height of a fig-tree, and whose branches and trunk are hollow as a reed, Jon. iv. 6. *Wild gourds* are plants which produce branches and leaves, which creep along the surface of the earth, as those of cucumbers. Its fruit is of the form and size of an orange, containing a light substance, but so excessively bitter, that it has been called the gall of the earth, and it is ready to kill one with violent purging. Sheuchzer thinks it might be the white brier, or white vine, the berries of which the young prophet gathered, and which are agreeable to the eye, but very bitter, and a violent purgative, 2 Kings iv. 39.

GOZAN, *a ford*; the name of a river, and of the country adjacent, which the Assyrians conquered, and whither they transported a part of the ten tribes of Israel, Isa. xxxvii. 12. 2 Kings xvii. 6: but whether it was the Elon Gozine, near the source of the Tigris, and which Ptolemy calls Gauzanites, in Mesopotamia; or a place in Media, where Ptolemy places the province of Gauzan, and the city of Gauzania, I cannot determine.

GRACE. There is not a more important article comes under our consideration than that on which we now enter. To say that the doctrines of free grace have been much and very generally misunderstood, is speaking

far too gently: the word *grace* has been perverted, to imply the very opposite of its real literal signification; and a doctrine intended to undermine the self-righteous pride of the human heart, has been so interpreted and explained, as to prove a most fruitful source of every unscriptural pharisaical heresy.

The first necessary inquiry on this subject is, what is implied in the word *grace*? The plain simple explication of the term, whether as used in common life, or in the Scriptures, is *free favour, unmerited kindness*. The Scriptures, in adopting this word, selected an expression simple and universally understood; yet, as if aware of the abuse it was to undergo, Paul is at great pains in his writing to guard and protect this genuine sense of it. 'Now to him that worketh, the reward is not reckoned of *grace*, but of *debt*: Therefore it is of faith, that it might be by *grace*; for by *grace* are ye saved; not of works, lest any man should boast; who hath saved us, not according to our *works*, but according to his own purpose and *grace*.' As the word *mercy*, in its primary signification, respects a state of *suffering*; so *grace* unavoidably presupposes *unworthiness* in its object. Here, whenever any thing valuable is communicated, it can be of *grace* only in as far as the object on whom it is conferred is *unworthy* in the eye of the giver; for so far as any degree of worth or desert is admitted, *grace* ceases, and *equity* takes its place. *Grace* and *worth*, or merit of any kind, name, or degree, cannot possibly subsist together. East and west, light and darkness, are not more widely distinct than *grace* and *worth*: for, as Paul forcibly reasons, 'If by *grace*, then it is no more of works; we may observe, that it is only this view of grace

that can open up a door of hope to guilty man, Rom. xi.

Grace signifies favour, privilege, pardon; and the grace of God evidently denotes the unmerited favour of pardon to condemned sinners through the gift of Jesus Christ. If pardon to a criminal by a sovereign be an act of grace, how much more glorious is the forgiveness of numberless offences, and the gift of eternal life and blessedness by the Sovereign of the universe!

The word *grace* in the New Testament, is used in four distinct, but connected senses: (1.) The favour or love of God to sinners, Ephes. i. 6. ii. 8. (2.) The gospel, by which this love is manifested, 2 Cor. vi. 1. (3.) The aid afforded by the Holy Spirit, to enable believers to perform and sustain all that is laid upon them, 2 Cor. xii. 9. (4.) The new or spiritual principle produced in the heart by regeneration, and increased by sanctification, 2 Pet. iii. 18.

Gracious; full of free favour, and disposed to give free gifts, Exod. xxii. 27. and xxxiv. 6. Gen. xliii. 29. Christ's words were *gracious*; they denoted the grace that was in him, and related to the precious truths of God, Luke iv. 22. How *gracious shalt thou be, when pains come upon thee!* How comely, how religiously disposed, when the Chaldeans come and murder, or carry you away captive! Jer. xxii. 23.

To GRAFF; *ingraft*; to put a branch into a root or stump, that it may grow. God *grafted in the Gentiles*, when he brought them into his church, and united them to Jesus Christ, as their spiritual and fructifying root, Rom. xi. 17—24. God's word is *ingrafted*, as it is put into, and planted in our heart, that it may bring forth good works, James i. 21

GRAIN. Faith, like a grain of mustard seed, is the smallest portion of it, Matt. xiii 31. The kingdom of heaven itself is compared to a *grain* of mustard, to show the little appearance it should make in this world, although it should afterwards become a great tree. 1 Cor. xv. 37.

GRAPE. There was abundance of fine vineyards, and excellent grapes in Palestine. How large this fruit was in that country, we may judge by the bunch of grapes, which was cut in the valley of Eshcol, and was brought upon a staff between two men to the camp of Israel at Kadeshbarnea, Num. xiii. 23, 24. Travellers relate, that there was some to be seen there of a prodigious size. Strabo and Pliny affirm the same. Some affirm, that in the valley of Eshcol there were bunches of grapes to be found still of ten and twelve pounds.

Moses in the law commanded, that when the Israelites gathered their grapes, they should not be careful to pick up those which fell, nor be so exact as to leave none upon the vines. What fell, and was left behind, he ordered should be for the poor, Lev. xix. 10. Deut. xxiv. 20, 21. People who were passing that way were permitted to go into another man's vineyard, and eat what grapes they would; but they were not allowed to carry any away with them, Deut. xxiii. 24. Some learned men are of opinion, that the prohibition delivered by Moses against gleaning grapes after the vintage, may signify a second vintage after the first, which was never so good or so plentiful as the former; for this, they say, was over in the hot countries about the end of August, and the other in September. God requires therefore that this second vintage should be left to the poor, as well as the grapes of the first which had

escaped the observation of the gatherers.

It is frequent in Scripture to describe an almost total destruction by the similitude of a vine stript in such a manner, that there was not a bunch of grapes left for those who came a gleaning. Isa. xxiv. 13. 'Thus shall it be in the midst of the land, there shall be as the gleaning-grapes when the vintage is done.' And Jer. vi. 9. 'They shall thoroughly glean the remnant of Israel as a vine.' See Jer. xlix. 9. Obad. 5. 'The blood of grapes,' Gen. xlix. 11. signifies wine. 'He washed his clothes in the blood of grapes.' His habitation shall be in a country where there are vineyards. And Deut. xxxii. 14. 'Thou didst drink the pure blood of the grape;' pure, unmixed wine. 'The fathers have eaten sour grapes, and the children's teeth are set on edge,' Jer. xxxi. 29. Ezek. xviii. 2. This is a proverbial way of speaking in the sacred text; meaning, that the fathers have sinned, and the children have borne the punishment of their crimes. It was a complaint made by the Jews to God, who punished those sins in them, whereof they pretended they were not guilty. But the Lord said, he would cause this proverb to cease in Israel, and that, for the future, every one should suffer the punishment of his own iniquity.

GRASS, that well-known vegetable upon which flocks, herds, &c. feed, and which decks our fields, and refresheth our sight with its green colour, and every pile of which is, in the marvellous providence of God, diversified, Ps. civ. 14. Men are like *grass*, how often they flourish in multitude and prosperity! and yet how quickly withered or cut down by calamity and death! 2 Kings xix. 26. Isa. xl. 6, 7. Wicked men are like *grass on house-tops*; they make a pomp-

pus and flourishing appearance for a short time, and yet when the blast of calamity comes, how wretched their condition! Psal. cxxix. 6.

GRASSHOPPER; an insect of the locust kind, but small. Its antennæ are bristly, its outer wings skinny, narrow, and much like those of the common fly. They often abound in meadows and hedges, and the males sing during the clear heat. Multitudes of them destroy the fruits of the earth, Amos vii. 1. Some years ago, prodigious swarms of them, for several harvests, wasted the country of Languedoc in France; and some of them were an inch long; and sometimes they covered the earth where they went, four or five inches deep. Grasshoppers, under the law, were clean, Lev. xi. 22. Men are likened to *grasshoppers*, to signify their smallness, weakness, unworthiness; or their multitude, destructive influence, and being easily and quickly destroyed, Num. xiii. 33. Isa. xl. 22. Judg. vi. 5. Nah. iii. 17. *The grasshopper is a burden* to the old dying man: the smallest annoyance is heavy and tormenting to him; he is quite peevish, and frets at every thing, and is unable to bear any thing, Eccl. xii. 5.

GRATE; a broad plate of brass, full of holes in the manner of a sieve, that was fixed below the fire of the altar, and through which the ashes fell down. This might hint at the perfect purity of Jesus's sacrifice, Ex. xxvii. 4.

GRAVE; sober and modest; apparently impressed with the fear of God, Tit. ii. 2. 1 Tim. iii. 8.

A *grave*, or sepulchre, for burying dead corpses in. The Hebrews were generally very careful about their graves, and the Jews are so to this day. Abraham, Sarah, Isaac, and Rebekah, and some others of

the patriarchs, and of the kings of Israel and Judah, and other great men, were buried in hollow places, formed by nature, or dug into rocks. Moses, Aaron, Eleazer, and Joshua, were buried in mountains; Deborah, the nurse of Rebekah, under a tree; and Samuel in his own house. It seems some of their kings were buried in the mount upon which the temple stood, Ezek. xliii. 9. Sometimes they buried in gardens; but generally their burying-places were without the city. It seems that the common place of interment at Jerusalem was in the valley of Kidron, eastward of the city. It does not appear, that, in ordinary cases, they marked their graves with any inscriptions; but that of the man of God, who prophesied the destruction of the altar at Beth-el, seems to have had one, 2 Kings xxiii. 17. When they were dug into rocks, and even into the earth, a hewn stone was generally put over them; and something to warn passengers to avoid touching them, and so polluting themselves. On the fifteenth day of Adar it is said, they used to whiten their sepulchres; and by building or whitening the sepulchres of the prophets, they professed their great respect to them, Matt. xxiii. 29.

GREAT SEA—also *Western Sea*, *Hindmost Sea*, and the *Sea of the Philistines*, generally denotes the Mediterranean; which lay westerly from the land of Promise. This sea spreads its waters between Europe, Asia, and Africa, Num. xxxiv. 6. Josh. i. 4. ix. 1. xv. 12. 47.

GREAVES; a kind of harness for the legs of warriors, 1 Sam. xvii. 6.

GREECE, *Grecia*; in Hebrew *Javan*; a country on the south-east of Europe. Going from the south-west to the north-east, it, when largely ta-

ken, contained the Peloponnesus, or Morea, Achaia, Thessaly, Macedonia, if not also Epirus on the west of Macedonia, &c.; but, more strictly taken, it contained the three former. It lay between the thirty-sixth and forty-third degree of latitude, and between the nineteenth and twenty-seventh degree of east longitude; and is about four hundred miles from south to north, and three hundred and fifty-six from east to west. It was probably peopled soon after the flood. At the time of the Trojan war, which we reckon about nine hundred years before Christ, it was considerably populous, and divided into a prodigious number of small states, similar to those of the Canaanites, in the time of Joshua. In after times, we find about forty-eight provinces in it, all which Philip, king of Macedonia, and Alexander his son, reduced into one. The kingdoms or states of Sicyon, Argos, Attica, or Athens, Bæotia, Arcadia, Thessaly, Phocis, Corinth, Lacedæmon, Elis, Ætolia, Locris, Doris, Achaia, and Macedonia, were the most noted. The father of the *Greeks* was *Javan*, the fourth son of Japheth: his sons were Elisha, Tarshish, Chittim, and Dodanim; his posterity were anciently called Joanes, or Jones: they first seem to have settled on the west of Lesser Asia, where part of them still continued; and to which others in after times returned from Greece, and formed Greek states in Lesser Asia of their various tribes, Ionians, Æolians, and Dorians. Numbers in very early times, passed into Europe, perhaps by crossing the Hellespont, and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterward and settled among them: they, notwithstanding a multi-

tude of intestine wars, multiplied exceedingly, and spread themselves into almost every isle and coast of the Mediterranean Sea: part of them took up their residence in the east of Italy; others at Marseilles in the south of France; part of them settled in Cyrene and Egypt, in Africa.

GREET, generally means *salute*. '*Greet him in my name,*' in the original, is, '*ask him in my name of peace,*' 1 Sam. xxv. 5. It implies generally the *brotherly* salutation; so in Paul's Epistles, '*Greet one another with a holy kiss,*' Tit. iii. 15.

GREY-HOUND. This word is only once found in the Bible, Prov. xxx. 31; and it is far from being certain what animal is intended by the original word (zirzir.) In the Chaldee paraphrase it is called "a cock;" by Rabbi David, "a hunting dog;" by Rabbi Levi "a leopard," and by others, "the zebra." The literal signification of the word is *close-girt*, and in the margin of our Bibles, it is rendered "a horse," probably "a harnessed horse," which is as majestic as any other animal.

GRIND; to bruise small, as meal is bruised in a mill. Anciently they had only hand-mills for grinding their meal: women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians, were usually the grinders; and it seems they sat behind the mill, Matth. xxiv. 41. Judg. xvi. 21. Lam. v. 13. Isa. xlvii. 2. Christ's falling on men, and *grinding them to powder*, denote his rendering them utterly miserable for their contempt of him. To *grind the face of the poor*, is cruelly to oppress and afflict them, Isa. iii. 15. Let *my wife grind to another*; or serve another, Job xxxi. 10.

GROVE, a plot of growing

GRO

trees. Abraham planted a *grove* in Beer-sheba, around his altar. In after times, the Heathens generally erected altars, and worshipped their idols in *groves*. After God chose and fixed the place of his worship, he prohibited the Hebrews to plant any trees near his altar; and commanded them to cut down all the *groves* of the Canaanites, Deut. xii. 3. and xvi. 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in *groves*, Judg. iii. 7. and vi. 25. 1 Kings xiv. xv. &c. Sometimes *groves* may denote the idols there worshipped, 1 Kings xviii. 19.

GROUND. *Fallow ground*, a field that has rested from bearing crops of corn: to *break up our fallow ground*, and not sow among thorns, is seriously to consider our ways, break off our wickedness, and leave our spiritual barrenness, bringing forth good works, Jer. iv. 3. Hos. x. 10. *Way-side ground*, denotes careless hearers of the gospel, who never are much impressed with it, and soon lose what impressions they have had. *Stony-ground*, denotes such as, with considerable affection, receive the gospel, and are, for awhile, reformed in their life by means of it, but never have it deep-rooted in their heart, and so quickly fall away before temptation. *Thorny-ground*, denotes hearers who are for a considerable time impressed with the power of gospel-truth, but at last worldly cares prevail, and render it of no effect. The *good-ground*, bringing forth thirty, forty, sixty, or a hundred fold, is the heart purged by the truth, and so led to bring forth fruit unto God, Matthew xiii. 4—8. 19—23. Mark iv.

GUT

Luke viii. To be *grounded and settled* in the faith, is to have the heart well established in the knowledge of God's truths, Col. i. 23.

GUEST; one bidden to eat at our table, or lodge in our house, 1 Kings i. 41. 49. Gospel-hearers are likened to *guests*: at Jesus's invitation, they come to his house, professing to feed on his fulness, Matth. xxii. 10, 11. The Chaldeans were *guests* bidden to the Lord's sacrifice: he raised them up, and enabled them to execute his vengeance; and they satiated their own pride and covetousness, in murdering and spoiling the Jews and nations around, Zeph. i. 7.

GULF; a large breaking in of the sea into the dry land, as the Gulf of Mexico, or a great rent in the earth. The *great gulf fixed* between Abraham and the rich man, may denote the great distance between heaven and hell, and the unremovable hindrances of coming from the one to the other, Luke xvi. 26.

GUNI, *a garden*; the son of Naphtali, Gen. xlv. 24.

GUR, *a whelp*; a city, 2 Kings ix. 27.

GUR-BAAL, *a whelp of Baal*; a place in Arabia the Stony, south of Canaan, and perhaps the same with Petra, the Arabian Capital. The inhabitants of it were defeated by the troops of Uzziah, 2 Chron. xxvi. 7.

GUTTER; dams or troughs for watering flocks or herds, Gen. xxx. 38. 41. But the *gutter* through which one might enter the city of Jerusalem, was, perhaps, some privy entrance, by which the filth of the city ran out, 2 Sam. v. 8.

HA, HA, is expressive of courage and joyful contempt, Job xxxix. 25.

HABAJAH, *the hiding of Jah*; a priest, Ezra ii. 61.

HABAKKUK, the prophet, is said to have been of the tribe of Simeon. He prophesied during the reign of Manasseh, or rather was cotemporary with Jeremiah. In his first chapter, he foretells the destruction of Judea, and the countries about, by the Chaldeans; in the second, he foretells the overthrow of the Chaldeans, for their oppression and murder of others, and encourages the Jews patiently to wait for it; in the third, he, in a most lofty manner, celebrates God's former appearances for Israel, in bringing them through the Red Sea: in giving his law to them; and in casting out the Canaanites before them: he professes his terrible apprehension of the Chaldean invasion; begs the Lord would at least mitigate the stroke; and concludes, rejoicing in God his Saviour.

HABERGEON. *A brigantine*. (1.) A corselet or coat of mail, Exod. xxviii. 32. (2.) A javelin or hand-dart, Job xli. 26.

HABOR, a city or country of Media, on the river Gozan; one of the places to which Tiglath-Pilezer first transported a part, and Salmanezer afterwards, the whole of the ten tribes of Israel. Habor or Chabor, is thought by some to be the mountainous region, called Chaboras, by Ptolemy. But Major Rennel and Mr. Morier, with greater precision, fix the position of Habor at the town of Abhar, near the river Kizzil Ozan, or Gozan, where Mr. Morier found ruins of large bricks, made with straw, and baked in the sun, like those found at Babylon, 2 Kings xvii. 6. and 1 Chron. v. 26.

HACALIAH, *who waits for Jehovah*, Neh. x. 1.

HACHILAH, *my hope is in her*; a hill in the south-east part of Judea, southward of Jeshimon, which was about ten miles south of Jericho. Here David for a while hid himself from Saul, 1 Sam. xxiii. 19. Here Jonathan, the Maccabee, built the almost impregnable castle of Massada, and whose garrison killed themselves soon after the taking of Jerusalem by Titus.

HADAD, *joy, noise*. Three kings of Edom had this name; the last was the son of that king whom David conquered; his friends carried him off from the destructive ravage of Joab, and committed him to the protection of Pharaoh, king of Egypt. When he grew up, Pharaoh gave him Tahpenes his sister to wife, who bare him a son called Genubath. Informed of king David's death, he took a strong fancy to return to his native country, and recover his kingdom. With reluctance Pharaoh consented to part with him. He set up for king in some remote corner of Idumea; or, perhaps, Pharaoh procured him Solomon's allowance to govern Edom as his deputy. It is certain, that towards the end of Solomon's reign, he did what mischief he could to the Hebrews, 1 Kings xi. 14—25. 1 Chron. i. 46—51.

HADADEZER, *Hadarezer*, son of Rehob, was a powerful king of Zobah in Syria; and appears to have been very troublesome to his neighbours, particularly to Toi, or Tou, king of Hamath. David, intending to extend the boundaries of the Hebrew dominion to the Euphrates, as God had promised to give them, he defeated Hadadezer's host, and took twenty thousand of them prisoners, and

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seven hundred horse, and one thousand chariots. The Syrians of Damascus came to Hadadezer's assistance, but were defeated with the loss of twenty-two thousand. David ordered the arms of the Syrians, with a prodigious spoil, particularly an immense store of brass, which he found in the cities of Beten, or Tibhath, and Berothai or Chun, to be carried to Jerusalem. Glad of the ruin of his rival, Toi sent Hadoram, or Joram his son, with his grateful compliments, and large presents to king David. About seven years after, Hadadezer, and three other Syrian princes, assisted the Ammonites. Joab and Abishai gave them a terrible defeat. Hadadezer, intent on resistance, or ruin to the Hebrews, drew together a large body of Syrians from the east of the Euphrates. These the Hebrews routed at Helam, a place about the south-east of Syria, and killed forty thousand of them, with Shobach, or Shopach, their general. Hereon all the kingdoms tributary to Hadadezer became David's servants, and forbore to assist the Ammonites, 2 Sam. viii. and x. 1 Chron. xviii. and xix.

HADADRIMMON; a city in the valley of Megiddo, near to which Josiah was slain, and his army routed by Pharaoh-Necho, which occasioned a terrible mourning and consternation in these parts, Zech. xii. 11. 2 Chron. xxxv. 22. 24.

HADAR, *a chamber*; the son of Ishmael, Gen. xxv. 15.

HADASHAH, *news*; a city, Josh. xv. 37.

HADASSAH; the name of Esther, Esth. ii. 7.

HADDAD, of the children of Lod, Ezra ii. 33.

HADLAI, the father of Amasa, 2 Chron. xxviii. 12.

HADERAM, the son of Joktan, Gen. x. 27.

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HADRACH, a city or country near Damascus; perhaps Hollow Syria, or Adra, a city of it, about twenty-five miles north of Bostra: but whether the *burden* of the Lord on it imports that it would early, and for many ages, be the *rest* or residence of a Christian church; or rather, that it would be terribly distressed by the Greeks, Romans, Saracens, Turks, and Popish Croisades, in their turns, is not agreed, Zech. ix. 1.

HAGAR, *a stranger*; an Egyptian handmaid of Abraham. See *Abraham*. Gen xvi. and xxi.

HAGARITES, or *Hagarenes*, the descendants of Hagar. In the days of Saul, the Reubenites and Gadites attacked the Hagarites that dwelt on their borders, and cutting off their army, seized on their territory, eastward of Gilead. The Hagarenes assisted the Ammonites and Moabites against Jehoshaphat, and were miserably cut off. About the time of Jeroboam the second, or soon after, the Reubenites and Gadites, with forty-four thousand, defeated the Hagarites, then governed by Jetur, Nephish, and Nodab, took one hundred thousand of them prisoners, with an immense booty of flocks and herds, 1 Chron. v. Psal. lxxxiii. See *Arabia*.

HAGGAI; the first of the three Jewish prophets that flourished after the captivity. He was probably born in Chaldea; and in the sixth month of the second year of Darius Hystaspes, he began his public work of prophesying, about seventeen years after the return from Babylon. He, together with Zechariah, mightily excited and encouraged their brethren to finish the building of the temple. He remonstrated how improper it was for the temple to lie in ruins, while their own houses were so fine; and that their neglect of

God's house and honour had provoked him to blast their outward enjoyments. He assured them, that after terrible convulsions of the nations, the Messiah should appear in the flesh, teach in the courts of the second temple, and render it more glorious than the first, Ezra v. 1, 2. Hag. i. and ii.

HAIL. (1.) It appears to be formed of rain-drops, frozen in their descent through the middle regions of the air. It often attends thunder and lightning; and sometimes hail-stones have sulphureous matter inclosed in them. Terrible hail was part of an Egyptian plague, Exodus ix. 24; and by terrible hail-stones did God discomfit the allied army of the Canaanitish kings, Josh. x. 11. God's judgments on nations are likened to a *hail-storm*: how sudden and dreadful! and by the direction of Heaven, they easily destroy men's persons and properties, Isa. xxviii. 2. Rev. viii. 7. and xi. 19. and Ps. lxxviii. 47. (2.) *Hail*, as a word of salutation, imports a wish of prosperity and comfort to one, Luke i. 28.

HALAH, a city or country of Media on the river Gozan, to which, with Habor and other parts of Media, Tiglath-pilezer and Salmaneser transplanted the Israelites. Halah may be read Chalah or Chalach, and hence it is supposed to answer to the country called Calachene by Ptolemy. Major Rennel supposes it to be Tarim, and Mr. Morier, Ahar: but this town is not on the Gozan, but on a river called Ahar, nearer the Araxes than the Gozan, 1 Kings xviii. 6. 1 Chron. v. 26.

HAM, the youngest son of *Noah*, who mocked at his father's shame, and had his posterity cursed on that account. He had four sons, viz. Cush, Mizraim, Phut, and Canaan.

His posterity peopled Africa, and part of the west of Asia. They have been generally most wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called Chemia, or land of Ham. There was another place on the east of Jordan, called Ham; but whether it was Rabbah, which Stephanus calls Ammana, or Hamath, the city of Tou, which the Targum calls Hemta, I know not, Gen. xiv. 5. Part of Ham's race dwelt anciently on the south borders of the tribe of Simeon, 1 Chron. iv. 40.

HAMAN, a *troubler*; the son of Hammedatha, a descendant from Agag the Amalekite. When he was promoted by Ahasuerus, and made prime minister of the Persian empire, and the servants of the court were ordered to bow to him, all but Mordecai the Jew obeyed. Haman thought it below him to revenge this affront on Mordecai alone: he resolved to cut off the whole nation of the Jews that were in the Persian empire. He cast lots for the luckiest day to accomplish his design. The lot, directed of God, fell on the thirteenth day of the twelfth month; and so the execution was put back almost a whole year, that providence might gradually counteract it. Meanwhile, Haman represented the Jews to king Ahasuerus as a nuisance and burden to the kingdom, on account of their different laws and customs, and begged they might be utterly extirpated, and he would pay ten thousand talents of silver to the exchequer, as a full balance of the loss of their tribute. Ahasuerus replied, that he freely allowed him to extirpate that people. Haman immediately despatched letters in the king's name, to all the provinces of the empire, to massacre the

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Jews among them on the day appointed, and to take their wealth for a prey. He mightily rejoiced in his success and wealth; and the more, that queen Esther had invited him only along with the king to her banquet; but signified, that it galled his spirit to see Mordecai the Jew sitting at the king's gate. Zeresh, his wife, and other friends, advised him to erect a gallows immediately, and get the king's allowance to hang Mordecai thereon. A gallows was erected, about seventy-five or ninety feet high: and he went in next morning to ask the king's leave to hang Mordecai on it: but the king prevented his request, by ordering him to array Mordecai in the royal apparel, and, as his page, lead his horse through the city of Shushan, and proclaim that he was one of the king's chief favourites. Stung with grief, he posted home as soon as his task was finished, and told his wife and friends what had happened. That very day, Esther accused him as the intended murderer of her and her nation; and begged the king would interpose for their lives. Ahasuerus having broken out in a rage, Haman fell at the queen's feet, to implore her intercession for his life: the king returning, reproached him as attempting to stain the honour of his bed. Glad of Haman's downfall, the servants covered his face; and Harbonah, the chamberlain, told the king, that Haman had prepared a gallows to hang Mordecai, the preserver of the king's life: Ahasuerus ordered him to be hanged upon it directly. Not long after, his ten sons shared the same fate, Esth. iii. v. vi. vii. and ix.

HAMATH. Canaan had a son of this name, who was the father of the Hamathites, 1 Chr. i. 16. Gen. x. 18; and from whom, it is possible, the places

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called Hamath, or Hammath, derived their name.

Hamath seems to have been the name of the southern province of Syria; at any rate, it was the northern boundary of the land of Israel, (Numb. xiii. 21.) the utmost extent of which, from north to south, was from Hamath to the river of Egypt, 1 Kings viii. 65. It seems probable, that Hamath corresponded in situation with the country afterwards called Cœle-Syria, between Libanus and Antilibanus; but towards the north, extended to the Orontes, on which stood the city of Hamath, from which the whole district received its name. This city was called Epiphania, by the Greeks, by which name it was known to Josephus and Jerome; but it has now, like many other places in the east, recovered its ancient name. Toi was king of the Syrians in this region when David defeated them, 2 Sam. viii. 9.

HAMMEDATHA, *he that troubles the law*; the father of Haman, Esth. viii. 5.

HAMONAH, *the multitude*; the name which Ezekiel gives to the city, and *Hammon-Gog*, the name he assigns to a valley, imports, that multitudes of Gog, or the Turks, shall be killed in some place of Canaan, Ezekiel xxxix. 11. 16.

HANAN, *full of grace*; a chief of the Benjamites, 1 Chr. viii. 23.

HANANIEL, *the grace of God*; the name of a tower, Neh. iii. 1.

HANANI, *giving, gracious, merciful*; the father of Jehu, 1 Kings xvi. 1.

HANANIAH, *the grace of Jehovah*; the son of Zerubba-bel, 1 Chron. iii. 19.

HANDMAID, a woman-servant: so women in general are called, in the language of humility, Ruth iii. 9. Psal. cxvi. 16.

HAND-WRITING. The ce-

remonial law is called a *hand-writing* against us; its rites witnessed guilt, and desert of death; and it was a means of barring the Gentiles from the church of God, Col. ii. 14. Darts cast by the hand are called *hand-staves*.

HANG. *Hanging* was a Jewish punishment, and it is said, 'that he that is hanged, is accursed of God,' Deut. xxi. 23; therefore has the apostle charged the Jews, 'whom ye slew and *hanged* on a tree.' Jesus *hung* on the tree, being made a curse for his people. The vail of the tabernacle was called a *hanging*, Exod. xxvi. 36. There were various other *hangings*, in allusion to which the ordinances of the church are celebrated; 'the *hangings* thereof are purple,' Song iii. 10.

HANNIEL, *the gifts of God*; the son of Ulla, 1 Chron. vii. 39.

HANNAH. Her husband Elkanah was a Levite of mount Ephraim, the seventeenth in descent from Koath the son of Levi; and had two wives, Hannah and Peninnah. The former was the darling of her husband; but the latter had children, and upbraided Hannah with her want of them. As Elkanah and his whole family attended one of the solemn feasts at Shiloh, he gave Peninnah and her children their several portions; but to Hannah he gave the best part of the peace-offering that fell to his share, or best part of the pass-over-lamb. Hannah at length took it so ill, that she could eat none. To comfort her Elkanah told her, that his distinguished regard to her was better than ten children. After eating a little, Hannah retired to the court of the tabernacle, prayed with great fervour for a child, and vowed to surrender him, as a Nazarite for life, to the service of God. Eli the high-priest, observing her lips move, but not hearing her words, up-

braided her, as if she had been drunk. She told him her case, and he wished the Lord might grant her request. Divinely impressed that he would grant it, she went home cheerful. She had scarce returned to Ramah, the place of their abode, when she conceived; and in due time, bare him, and called his name *Samuel*, because she had *asked* him of, and *lent* him to the Lord. After she had weaned him, and he was about three years old, she carried him to Shiloh; and presented him before the Lord, and put him under Eli's tuition; representing, that, as she had obtained him by prayer, so she had given him up for life to the service of God. On this occasion, she sung a remarkable song, celebrating the holiness, greatness, wisdom, power, and mercy of God, 1 Sam. i.

HANOCH; the son of Reuben, Gen. xlv. 9.

HANUN; the son and successor of Nahash king of the Ammonites. Persuaded by evil counsellors, he used David's ambassadors, sent to him with compliments of condolence after his father's death, as if they had come to spy the country, where it might be most easily attacked: he ordered their beards to be shaved, and cut off their clothes by their middle. He immediately thought how ill this would be taken, and prepared for a war with the Hebrews. Once and again he procured an assistant army from the Syrians: but all his forces being defeated in sundry battles, and the Syrians giving up with him, his whole kingdom was taken, and Rabbath, his capital, after a siege of some months, destroyed.

HARAN; the eldest son of Terah, and brother of Abraham, and father of Lot, and of two daughters, viz. Milcah and Iscah. As he died young, it

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seems his two brothers married his two daughters; Abraham Iscah or Sarah, and *Nahor* Milcah. Out of respect to his memory, it is probable that his father called the place of their future abode, *Haran*, *Hara*, or *Charran*, Gen. xi. 27—32. Acts vii. 2.

This town was called by the Greeks *Charran*, and by the Romans *Charraë*. It was situated on the north-western part of Mesopotamia, on a small river of the same name, which emptied itself into the Euphrates. The plain, on the border of this town, is celebrated in history for the total defeat of the Roman army by the Parthians, when Crassus, one of the triumvirates with Cæsar and Pompey, and the richest citizen of Rome, was slain. Mr. Kinneir says, that Haran still retains its ancient name, and is peopled by a few families of wandering Arabs, who are led to this spot by a plentiful supply of good water from several streams. Its situation is 36° 52' north, and 39° 5' east from Greenwich. The land is flat and sandy.

HARE; a well-known animal with a short tail, black eyes, double fore-teeth, simple under-teeth, and no tusks. It was unclean under the law, as it did not divide the hoof, Lev. xi. 6. Deut. xiv. 7.

HARNESS; the furniture of a horse, to render him fit for work or war, Jer. xlvi. 4: but it is more frequently taken for a set of defensive armour, as a coat of mail, brigantine, and habergeon, 1 Kings xxii. 34. The children of Israel went up out of Egypt *harnessed*, girded as for war.

HAROD, *fear*; a place in the valley of Jezreel, near the foot of mount Gilboa, and seems to have had its name from the *trembling* of the Hebrews, or Midianites, near to it. Here Gideon mustered his army, Judg.

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vii. 1; and here Elikah and Shammah, two of David's mighty men, seem to have been born, 2 Sam. xxiii. 25. 1 Chr ii. 28.

HAROSHETH of the Gentiles; a city of Galilee, near the lake of Meron, whereabout many Heathens dwelt, and where Sisera resided, and to the very gates of which his routed army were pursued, Judg. iv. 2. 16.

HARP. That kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. It was composed of a base or hollow sounding belly, with two branches raised on the sides thereof, to which were fastened three, six, or nine strings, which, when played on with the fingers, or with a bow-string, gave a very agreeable sound. Solomon's harps were of wood, 1 Kings x. 12. Harps were used both in sacred and civil music, 1 Sam. xvi. 16. 23. During the captivity in Babylon, the Levitical singers hanged their harps, as useless, on the willow-trees on the banks of the Euphrates and other rivers in Chaldea, Psalm cxxxvii. 2. The Greeks and Romans had the use of the harp from the eastern barbarians. Our modern harp is of a triangular form, having three rows of strings, and being held upright between one's knees, is played on with both hands, and has a sound somewhat similar to that of the Spinnet. *Playing on the harp*, often denotes grave and cheerful praise of, and thanksgiving to God, Psalm xxxiii. 2. and xliii. 4. and cxlix. 3. The redeemed are said to be *harpers*, because with cheerfulness and skill, they praise the Lord for his goodness, Rev. v. 8. and xiv. 2.

HARVEST. The harvest, in Canaan began in March, and was finished about the middle of May. As the harvest is a

time of great importance for laying up provision, any time of gainful labour is called *harvest*; hence a sleeper in *harvest* causeth shame to himself and his friends, Prov. x. 5. A time of God's destructive judgments, whereby he cuts down many, and carries them into the eternal state, is likened to a harvest; hence we read of a *harvest* on Babylon and Judah, Jer. li. 33. Hos. vi. 11. A people ripened by sin for destruction, are likened to a *harvest* or crop ready for the sickle of God's vengeance, Isa. xviii. 5. Joel iii. 13. Rev. xiv. 15. A remarkable time of success of the gospel is called harvest, Matth. ix. 37. 38. John iv. 35. 36. The day of judgment is likened to a *harvest*; then all things shall be ripe for a dissolution.

HATHATH; the son of Othniel, 1 Chron. iv. 13.

HATIPHA; his children returned from the captivity, Ezra ii. 54.

HAVEN; a sea-port, where ships lie at rest. Zebulun was a *haven for ships*; they had convenient harbours in their part of the coast of the Mediterranean Sea, Gen. xlix. 13. A place on the east end of Crete was called *the fair*, or beautiful *haven*, Acts xxvii. 8.

HAVILAH; (1.) The second son of Cush, and grandchild of Ham. It is probable that he and his posterity peopled, and gave name to the land of Havilah, on the north-west of the Persian gulf, and which was the east border of the Ishmaelites and Amalekites, Gen. x. 7. and xxv. 18. 1 Sam. xv. 7. (2.) The twelfth son of *Joktan*, whose posterity were probably the Chaldeans, or Avalites, that dwelt near the Sabeans, on the Avalitic bay, southward of the former Havilah, Gen. x. 29. Calmet and Reland will have Havilah to be Colchis, on the east of

the Euxine Sea; and it is true, there was fine gold there in the earliest ages, which the inhabitants gathered in sheep skins, with the wool on, as it ran down the rivers when swollen; and hence, probably, sprung the fable of the golden fleece.

Havilah; several different regions seem to have been called, in scripture, by this name, Gen. ii. 11. xxv. 18. 1 Sam. xv. 7.

HAVOTH-JAIR. The *villages* or *hamlets of Jair*, lay on the north or north-east of mount Gilead, Numb. xxxii. 41.

HAURAN, *liberty*, or *Auranitis*; a country on the north-east of Canaan, near Damascus. Since, according to Luke, Philip ruled over Iturea Trachonitis, and according to Josephus, over Batanea or Bashan, Auranitis, and Trachonitis, one is tempted to think, Iturea is the same with Auranitis. Jerome mentions Haurine as a city in the wilderness of Damascus; but Abulfeda, an Arabic prince, informs us, that Bozrah or Bostra was the capital of Hauran, Ezek. xlvii. 18.

HAWK; a well-known fowl. There are nine or ten principal kinds of hawks, viz. falcons, gos-hawks, sparrow-hawks, &c. Hawks are quick-sighted, swift-winged, ravenous, and very courageous. Men often use them to catch fowls, hares, &c. In the winter they go off to warmer climates, Deut. xiv. 15.

HAZAEEL. It is probable he was the Syrian general after Naaman, who possibly gave up his post, rather than lead armies against the Israelites. Elijah had been divinely ordered to anoint him king over Syria. Elisha, about eleven years after Elijah's translation, went north to Syria. Benhadad the king being sick, sent Hazael to the prophet to ask if he should recover. Elijah replied, that though his disease was not mortal he would never

recover. He also with tears told Hazael, that he foresaw the horrid barbarities which he would exercise on the Israelites. Hazael replied, that he had neither power nor inclination to do these horrid things. Elisha told him that he would become king of Syria, and then do them. Hazael returned to his master, and said, he would certainly recover; but next day he stifled him with a wet cloth; and, by his influence in the army, seized the throne. Almost immediately after, when Jehu gave up the siege or care of Ramoth-Gilead to fix himself on the throne of Israel, Hazael took the opportunity to ravage almost all the country of Reuben, Gad, and Manasseh, beyond Jordan. He burnt their cities with fire; he dashed their children to pieces, and ripped up their women with child, 2 Kings viii. 7—13. and x. 32, 33. After the death of Jehu, he ravaged the kingdom of the ten tribes westward of Jordan, and reduced the country to an almost desert, 2 Kings xiii. 3. 7. 22. About the forty-fourth year of his reign, he took Gath from the Philistines, and marched to lay siege to Jerusalem; but Joash, by large presents, diverted him; but the very next year, a small army of Syrians invaded Judah, and defeated Joash's mighty host, slew his princes, and carried off a great spoil, 2 Kings xii. 17, 18. 2 Chron. xxiv. 23, 24, 25. After Hazael had reigned about fifty years, he was succeeded by Benhadad his son, about *A. M.* 3170.

HAZARMAVETH, the third son of Joktan, and father of the Adramytæ, Chatramotitæ, or Chatramonitæ, in Arabia-Felix. There is still a place in the south parts of that country, called Hadramaut, which is nothing else than the Arabic pronunciation of Hazarmaveth, Gen. x. 26.

HAZOR. (1.) a strong city

on the west side of the lake of Merom, and the capital of the principal kingdom of the Canaanites in these quarters. Joshua having routed Jabin the king of it, and his allies, burnt it with fire, and afterwards gave it to the tribe of Naphtali, Josh. xi. 10. and xix. 36; but the Canaanites again erected a kingdom in it, and Jabin governed it, Judg. iv. 2. Possibly Barak burnt it a second time. Solomon seems to have repaired it, 1 Kings ix. 15. Tiglath-pileser took it, and transported the inhabitants to his eastern territories, 2 Kings xv. 29. (2.) A noted city and capital of a kingdom of Arabia the Rocky. Whether some Canaanites, who had fled from the northern Hazer when it was destroyed, had built this, I know not. Some think it was the same with Petra; but it is far more certain, that the Chaldeans took and demolished it, Jer. xlix. 28—33.

HEAD. This being the uppermost, and a chief part of the body, is often put for the whole man; so blessings come on the *head*, the whole person of the just, Prov. x. 6; and men have their way recompensed on their *head*, Ezek. ix. 10; and to endanger one's head, is to expose his life, Dan. i. 10. Covering of the *head* imports protection, as with a helmet, Psal. cxl. 7; or grief and mourning, 2 Sam. xv. 30; or modesty and subjection in the case of women, 1 Cor. xi. 5, 6. To *lift up one's own head*, is to rejoice, Luke xxi. 28; or to grow proud, rebel against God, in a bold and daring manner, Psal. lxxxiii. 2. To *lift up the head* of another, is to exalt him to honour, Gen. xl. 13. Jer. lii. 31. *Shaking or wagging of the head* at one, implies contempt, mockery, insult, Psal. xxii. 7. The anointing of the *head* imports joy and prosperity, Eccl. ix. 8. Psal. xxiii. 5. and

xcii. 10. Matth. vi. 17. Luke vii. 46. Iniquities going *over our head*, imports that our guilt is very great, and our apprehension of it, and our affliction for it, like to sink us, Psal. xxxviii. 4. Men *riding over our heads*, imports great oppression and slavery, Psal. lxi. 12.

To HEAL. (1.) To cure the ailments of one's body, Matth. iv. 24. (2.) To cure the maladies of men's souls, by forgiving their sin, turning them from it to God, and filling them with spiritual comfort, Rev. xxii. 2. Psal. vi. 2. God's *saving health* is his salvation, or his son in his saving offices, Psal. lxvii. 2; and he is the *health* of his people's countenance, as by vouchsafing his salvation, he cheers and exhilarates them, Psalm xlii. 11. (3.) To heal nations and churches, is to redress their grievances, purge out their corruptions, and reduce them to a fixed and regular state, Jer. xiv. 19; and their *health and cure* is their civil and religious prosperity, Jer. xxx. 17. and viii. 22. and li. 8, 9. False prophets *heal* by flattering men in their sins, and encouraging them in false hopes of deliverance and prosperity, Jer. vi. 14. and viii. 11.

HEART. The human *heart* is that subject with which we are most familiar, yet of which we are most ignorant. Although it is the seat of the affections and passions, in the sense in which it is used in Scripture, and therefore we are accustomed to its operations on every occasion, yet God only knows it, Jer. xvii. 10. The Lord and Saviour Jesus Christ, who demonstrated his Godhead on many occasions, by exercising that attribute of the true God, searching the heart, declares, that from the heart of man proceeds every evil, Matt. xv. 18. It is very observable, that as the great evil which, in the human heart corrupts and

defiles it, is unbelief; so the only purifier of the heart mentioned in the Scripture, is *the faith of the gospel*, Acts xv. 9. The gospel comes to man's heart or conscience; it speaks there; nay, so forcible is its language there, that when resisted, it is called hardening the heart. Thus the Lord himself reproved the disciples going to Emmaus; 'O fools, *and slow of heart to believe, &c.* ought not Christ to have suffered these things, and to have entered into his glory,' Luke xxiv. 25. With the heart man believeth unto righteousness, because the truth concerning Christ, that he died for our sins, and rose again for our justification, gives the answer of a good conscience towards God

By the *heart* likewise the middle of any thing is meant: Tyre is in the *heart of the seas*, in the midst of the seas, Ezek. xxvii. 4.

HEATH; a well-known shrub that grows on barren moors. Men are likened to it, as they are insufficient and contemptible, and do not profit in true godliness amidst the merciful providences of God, Jer. xvii. 6. It likewise represents men in a destitute and concealed condition, Jer. xlviii. 6.

HEATHEN. See *Gentiles*.

HEAVEN. (1.) That region where God especially displays his glory, amidst holy angels and glorified saints; this is called the *third heaven*, and *heaven of heavens*, because more glorious and distant than the other, 2 Cor. xii. 2. 1 Kings viii. 27. (2.) The region in which the sun, moon, stars, and comets are placed, Ps. xix. 1. The ancients imagined it a solid extended vault: but from the equality of the motion of the planets from time to time, without diminution, it seems to be really void of matter, and the luminaries keep their respective places by virtue of their own attraction

and gravitation, subordinated to the preserving power and direction of God. From the long absence of comets, and the late appearance of new stars, it is plain that the extent of this region is inconceivable to mortals. (3) The atmosphere, or region of *air*, that surrounds our earth, and where birds fly, and clouds move, &c. Matt. vi. 26. When a thing goes far up in this, it is said to be *up to heaven*: so the flames from Sinai burnt into the *midst of heaven*, Deut. iv. 11. and the cities of Canaan are said to be *walled up to heaven*; Deut. i. 28. God, angels, and saints, are called *heaven*, because they dwell in it.

Heavenly, is what dwells in, belongs to, or comes from heaven, Matt. vi. 14. John iii. 12. Heb. vi. 4.

HEBER, *Eber*, the son of Shelah, and great grandchild of Shem. He had two sons, Peleg and Joktan, whose posterity afterward peopled Mesopotamia, and westward of it, and part of Arabia-Felix, Gen. x. 24—30. and xi. 14—26. 1 Chr. i. 18—42. *The children of Eber* afflicted by ships from Chittim, may signify the Mesopotamians afflicted by the Greeks under Alexander and his successors; and the Jews harassed by the Romans under Pompey, Vespasian, Titus, Trajan, Adrian, &c. Num. xxiv. 24.

HEBREWS; so Abraham, Isaac, Jacob, and his descendants are called. We cannot believe they received this name only from *Heber*; for why should this branch bear his name rather than any other of his family, unless that they retained his religion? Nor is Abraham ever called a Hebrew, till he had passed the Euphrates to the westward. Did they not then rather receive it from their *passing over*, or coming from beyond the river? A *Hebrew of the Hebrews*, is one who is descend-

ed from Hebrew parents, both father and mother, Phil. iii. 5. Sometimes only those Jews were called Hebrews who spoke the Hebrew language, in contradistinction to the Jews who spoke the Greek, Acts vi. 1. God had promised to Abraham, that he would render his seed extremely numerous. It was long, however, before the promised seed made any remarkable appearance. Abraham's seed by Ishmael, and the sons of Keturah, indeed mightily increased; but neither these, nor the posterity of Esau, were the promised offspring. In Jacob's twelve sons it first began to increase; and in after times they were called *Israel*, or *Jacob*, from their progenitor; and in times still later were called *Jews*, such of them as were known, from the name of *Judah*. In about two hundred and ten or two hundred and fifteen years, they increased in Egypt, from seventy, to between two and three millions. While Joseph lived, who had preserved the Egyptian nation amidst a terrible famine, they were kindly used by the Egyptian monarchs; but soon after were terribly oppressed. From a suspicion that they might, in process of time, become too strong for the natives, they were condemned to labour in the most slavish and toilsome employments. The more they were oppressed, the more exceedingly they multiplied. The midwives, and others, were therefore ordered to murder every male-infant at the time of birth; but the midwives shifted the horrible task. Every body was therefore ordered to kill the Hebrew male-children wherever they were found: intending to incorporate the females with the Egyptians. After they had been thus miserably oppressed for about a hundred years, and on the very day that finished the 430th year from

God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to let the Hebrews go, under the direction of Moses and Aaron. Thus they departed peaceably, and with great wealth, and without so much as one of their number weak or sickly; and a mixed multitude of Heathens attending them, and who were afterward a snare to them, Gen. xv. and xvii. and xxii. with Exod. i—xiii. Acts vii. Neh. ix.

God directed the Hebrew march by a cloud, which in the day was dusky, and screened them from the heat, and in the night was fiery, and gave them light. He directed them not by the near way to Canaan, lest their early encounters with the Philistines should tempt them to return back into Egypt; but caused them to march towards the south-east, and into the straits of Pihahiroth, where there were mountains on each side, and the Red Sea before them. Pharaoh, expecting they were now entangled, pursued them with a mighty army, to bring them back. The Lord opened a passage through the Red Sea for the Hebrews; but the Egyptians, attempting to follow them, were drowned. The Hebrews were now in a dry and barren desert; nor had they brought provision for the journey. God supplied them with water from a flinty rock, and with manna from heaven. Moreover, he regaled them with quails in the desert of Sin. By means of Moses' prayers, and Joshua's bravery, he enabled them to rout the Amalekites, who barbarously fell on their rear. Having got officers of thousands, hundreds, fifties, and tens, set over them, they marched southward along the east side of the western gulf of the Red Sea, and came to Mount Sinai,

about fifty days after their departure from Egypt. There God, in a most tremendous manner, from the midst of a terrible fire on the top of the mount, and after the most fearful thundering, avouched them for his peculiar people, intimated to them his laws, and confirmed the authority of Moses as their leader. While Moses tarried in the mount, they so far lost the impression of every thing they had seen and heard, that they formed and worshipped a golden calf. This being destroyed, and three thousand of the principal idolaters cut off by the sword of the zealous Levites, God, at the intercession of Moses, spared them; renewed to them the tables of his law; and his tabernacle was erected among them; and Aaron and his sons consecrated to the priesthood; and vast numbers of further ceremonies concerning offerings, purifications, and festivals, prescribed them. The numbers of their fighting men were taken and arranged in four great divisions, three tribes in each; and the manner of their marching and encampment was appointed: the tabernacle was dedicated, by the oblations of their chief princes, on twelve several days; and the Levites were consecrated to the sacred service of it, in room of the Hebrews' first-born; and the passover was again observed in the first month of the second year, after they had come out of Egypt, Exod. xiv—xl. Lev. i—xxvii. Num. i—x. Neh. ix. Ps. lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ezek. xx. and xvi. 4—14.

After they had continued about a year at the foot of Sinai, they marched northward, loathed the manna, and were punished with a month's eating of flesh, till a plague brake out among them. About this time seventy or seventy-two elders were set over

them. They quickly arrived on the south borders of Canaan at Kadesh-barnea; but, for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses' prayers prevented it. They were actually condemned to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. During this period, God frequently punished them for their repeated rebellion, murmuring, or loathing of manna. The Canaanites made terrible havock of them at Hormah, when they attempted to enter Canaan, contrary to the will of their God. Above fourteen thousand of them perished in the matter of Korah; or for their murmuring at his and his accomplices' death. Multitudes of them were bitten by fiery serpents. Twenty-four thousand of them were cut off for their idolatry, and whoredom with the Midianitish women. But God's marvellous favours were still continued: his cloudy pillar conducted and protected them; his manna from heaven supplied them with meat; the streams issuing from the rock at Meribah, followed their camp about thirty-nine years. Their clothes never waxed old. At Kadesh, and at Beer, God anew supplied them with water. The intended curse of Balaam was turned into a blessing in their favours. During this period, the cloud conducted them from Kadesh-barnea on the south of Canaan, back to Ezion-geber, which is on the north-east of Sinai; and then back to the south border of Canaan. This journey, though of no more than a few hundred miles, took them up about thirty-eight years, and it is likely they marched hither and thither, so that it is in vain to attempt an accurate account of their sta-

tions. Nor were they yet admitted to enter the promised land, but conducted along the south border of Idumea, by a way exceeding rough and fatiguing. At last they marched to the north-east, till they came to about the head of the river Arnon, and turned westward to the Jordan. While they tarried in these quarters, they took possession of the two powerful kingdoms of Sihon and Og, on the east of Canaan; and made terrible slaughter of the Midianites, for enticing them to uncleanness and idolatry. After crossing the Jordan, miraculously divided, under Joshua, the successor of Moses, as their general, they solemnly dedicated themselves to the Lord, by circumcision, and eating of the passover; and in a war of six years, conquered thirty-one kingdoms. On the seventh, the land was divided, and the tabernacle of God set up among them at Shiloh; and not long after, they solemnly dedicated themselves to the Lord. Under the name of each tribe, it will appear how exactly their station in *Canaan*, and their respective fates, corresponded to the prophetic benedictions of Jacob and Moses, Num. xi—xxxvi. Deut. i—xxix. Josh. i—xxiv. Neh. ix. Psal. lxxviii. cv. cvi. cxiv. &c. Gen. xlix. Deut. xxxiii. In their entrance to Canaan, God ordered them to cut off every idolatrous Canaanite; they, however, through sinful pity or sloth, spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages the Hebrews scarce enjoyed a blink of outward prosperity, but they relapsed into idolatry, worshipping Baalim and Ashtaroth, &c. Micah, and the Danites, introduced it not long after Joshua's death. About this time, the lewdness of the men of Gibeah occasioned a war of

the eleven tribes against their brethren of Benjamin. To punish the tribes for their wickedness, and their neglecting at first to consult the mind of the Lord, they, though more than fourteen to one, were twice routed by the Benjamites, and forty thousand of them slain. In the third, all the Benjamites were slain, except six hundred. Heartily vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expense of slaying most of the inhabitants of Jabesh-gilead, and of eluding their oath, in the affair of the daughters of Shiloh, Judg. i. ii. and xvii—xxi. Their relapses into idolatry, also brought on them repeated turns of slavery from the Heathen, among or around them. From *A. M.* 2591 to 2598, they were terribly oppressed by Cushan-rishathaim; but delivered by Othniel. From *A. M.* 2661 to 2679, by Eglon king of Moab; from which they were delivered by Ehud. Soon after which, they were delivered from the ravages of the Philistines by Shamgar. From *A. M.* 2699 to 2719, they were oppressed by Jabin king of the Canaanites; but delivered by Deborah and Barak. From 2752 to 2759, by the Midianites; but delivered by Gideon, whose son Abimelech was a scourge to Israel. From 2799 to 2817, by the Ammonites on the east, and the Philistines on the west; but Jephthah rescued them from the Ammonites. From *A. M.* 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined; the ark was taken; and for perhaps one hundred and ten or one hundred and thirty years afterward, was without a settled abode, Judg. i—xxi. 1 Sam. ii. When the Hebrews

had been governed by judges, divinely raised up, for about three hundred and forty years after the death of Joshua, they took a fancy to have a king, like the nations around them. Saul was their first sovereign. Under his reign, of about twenty or forty years, they had almost perpetual struggles with the Ammonites, Moabites, and Philistines; and, at his death, the nation was left on the brink of ruin by the Philistines. After about seven years struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David; David became sole monarch of Israel. Under him, the Hebrews subdued their neighbours the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had almost no war, but employed themselves in buildings, sea-trade, and other things grand and pompous. It is plain, however, that they disrelished the taxes which he laid upon them in the end of his reign. To punish his, and their idolatry in the latter part of his reign, Rezon the Syrian, and Hadad the Edomite, harassed them a little; and after Solomon's death, ten of the Hebrew tribes formed a kingdom of Israel or Ephraim for themselves, under Jeroboam the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. This division, which happened about *A. M.* 3029, and in the hundredth or one hundred and twentieth year of their kingdom, tended not a little to the injury of both parties, by their mutual contests. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one

pious king; and often the royal families were destroyed, and others took their place. Idolatry, particularly of worshipping the golden calves of Bethel and Dan, was always their established religion, and brought miseries unnumbered on their head. The kingdom of Judah had wicked and pious sovereigns by turns: but their frequent relapses into idolatry often occasioned terrible distress to the country. To punish the kingdom of Judah, or the Jews, for their apostacy, God delivered them into the hand of *Shishak* king of Egypt, who ravaged the country; but appears to have done no hurt to Jeroboam's kingdom, as perhaps he was in league with him. There was almost perpetual war between Jeroboam and Rehoboam, and Abijah his son. In one battle Jeroboam had five hundred thousand of his forces cut off by the army of Abijah, which was but the half of his own. From *A. M.* 3049 to 3115, the kingdom of Judah, for the most part, followed the true God, reformed from their corruptions, and had considerable prosperity and success against their enemies, Ethiopians, Edomites, Moabites, &c. Jehoshaphat had an army of 1,160,000 men. Meanwhile, the Israelites under Nadab, Baasha, Elah, Omri, Ahab, Ahaziah, and Jehoram, were generally in a most wretched condition, especially by Ahab's introduction of the worship of Baal; and by various famines, and repeated wars with the Philistines and Syrians; and by civil broils between Omri and Tibni, 1 Sam. viii—xxxi. 2 Sam. i—xxiv. 1 Kings i—xxii. 1 Chr. x—xxix. 2 Chron. i—xx.

Not only was the kingdom of Israel, but also the kingdom of Judah, the royal family of which had joined in marriage, and other alliance, with the wicked house of Ahab, brought to the

very brink of ruin, after the death of Jehoshaphat, nor indeed did his successors, Jehoram and Ahaziah, deserve a better fate. From *A. M.* 3120 to 3232, Jehu and his posterity governed the kingdom of Israel: the worship of Baal was abolished; but the idolatry of the calves was still retained. To punish this, the kingdom was terribly ravaged, and the people murdered by the Syrians, during the reign of Jehu, and especially of Jehoahaz his son; but Jehoash, and Jeroboam his son, reduced the Syrians, and rendered the kingdom of the ten tribes more glorious than ever it had been. In the beginning of this period, Athaliah for six years tyrannized over Judah. After her death, religion was a while promoted under Joash, by means of his uncle Jehoiada, the high-priest; but they quickly relapsed into idolatry; and during the reigns of Joash, Amaziah, Uzziah, as well as of Jotham, numbers sacrificed in high places, but to the Lord their God. Nor did the kingdom of Judah recover its grandeur, till the reign of Uzziah. Under the reigns of Zachariah, Shallum, Menahem, and Pekahiah, the kingdom of the ten tribes was reduced to a most wretched condition, by their intestine broils, murder of sovereigns, and Assyrian ravages. Under Pekah they recovered part of their grandeur; but he being murdered by Hoshea, a civil war of nine years seems to have happened; at the end of which, Hoshea found himself master of the crown. Under Jotham, the kingdom of Judah was moderately happy; but under Ahaz they relapsed into idolatry, and were terribly harassed by the Philistines, Syrians, and by the ten tribes under Pekah. About *A. M.* 3280, the kings of the Hebrews were better than they had ever been

since the division. Hezekiah of Judah was an eminent reformer, and Hoshea was less wicked than his predecessors; but the abounding wickedness of both kingdoms had ripened them for ruin. Ignorance, stupidity, idolatry, rebellion against God, and apostacy from his way, forgetfulness of him, ingratitude for his mercies, derision of his threatenings, changing of his ordinances, profane swearing, violation of sacred vows, magical arts, hypocrisy, and obdurate impudence in wickedness, violation of the Sabbath, mingling themselves with the Heathen, sinful alliances with the Syrians, Assyrians, and Egyptians, and dependence on them for help; pride, want of natural affection among relations, or between the kingdoms of Israel and Judah; universal corruption of princes, judges, priests, and prophets; murder, drunkenness, luxury, whoredom, covetousness, fraud, oppression, perverting of justice, and falsehood, every where prevailed. Provoked with Hoshea for entering into a league with So, king of Egypt, Shalmaneser king of Assyria invaded the kingdom of the ten tribes, furiously besieged and took their cities, murdered most of the people, ripping up the women with child, and dashing infants to pieces; and carried almost all the rest captive to Hara, Halah, and Habor, by the river Gozan, and to the cities of the Medes, on the north side of the Assyrian empire; and brought the Samaritans and placed them in their stead. Thus the kingdom was ruined two hundred and fifty-four years after its erection. Sennacherib king of Assyria, contrary to treaty, invaded the kingdom of Judah, and brought that hypocritical nation to the brink of ruin. Hezekiah's piety, and Isaiah's prayer, were a means of pre-

venting it: but under his son Manasseh, the Jews abandoned themselves to the most horrid impieties. To punish them, Esarhaddon king of Assyria, about the twenty-second year of Manasseh's reign, invaded Judea, reduced the kingdom, and carried Manasseh prisoner to Babylon; he also transported the remains of the Israelites to Media, and the countries adjacent. What has become of them since, whether they removed eastward with the Tartars, and partly passed over into America; or how far they mixed with the Jews, when carried to Babylon, we know not, 2 Kings i—xxi. 2 Chron. xxi. Amos ii—ix. Hos. i—xiii. Mic. i. ii. iii. vi. vii. Isa. i—x. xvii. and xxii. xxiv—xxx. xxxiii. and xxxvi—xxxix. 1 Chron. v. 26.

Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation of his subjects during the rest of his reign; but his son Amon defaced all, and rendered matters as wicked as ever. His son Josiah mightily promoted reformation, and brought it to such a pitch, as it had never been since the reign of David and Solomon; but the people were mostly hypocritical in it, and the Lord never forgave the nation the murders, and other wickedness of Manasseh, as to the external punishment thereof. After Josiah was slain by Pharaoh-Necho king of Egypt, the kingdom of Judah returned to their idolatry, and other wickedness; no kind of the above-mentioned sins did they forbear. God gave them up to servitude, first to the Egyptians, and then to the Chaldeans. The fate of their kings, Jehoahaz, Jehoia-kim, Jehoiachin, and Zedekiah, was unhappy; and so was the case of their subjects during the twenty-two years of their reigns. It is shocking to think what fa-

mine, pestilence, and murder by the Chaldeans, happened among them. Provoked by Zedekiah's treachery, Nebuchadnezzar furiously invaded the kingdom, sacked and burnt the cities, murdered such multitudes, that of a kingdom, once consisting of about six millions of people, under Jehoshaphat, no more than a few thousands were left. The few that were left, after the murder of Gedeliah, flying to Egypt, made the Chaldeans suspect them guilty of the murder, and excited their fury against the Jewish nation. Thus the kingdom of Judah was ruined, *A. M.* 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, in the fourth year of Jehoiakim, and the fifty-second from the destruction of the city, the Jews, according to the edict of Cyrus king of Persia, who had overturned the empire of Chaldea, returned to their own country, under the direction of Sheshbazzar or Zerubbabel, the grandson of king Jehoiachin, Joshua the high-priest, and others, to the number of forty-two thousand three hundred and sixty, and seven thousand three hundred and thirty-seven servants of a heathen origin; but as the particulars mentioned by Ezra amount but to twenty-nine thousand eight hundred and eighteen, and those by Nehemiah to thirty-one thousand and thirty-one, it seems, the overplus of about twelve thousand were of the remains of the ten tribes. The lists of Ezra and Nehemiah are different in many particulars; but the one might be the list of such as gave in their names to return, and the other the list of them that actually returned.—Vast numbers of the Jews who had agreeable settlements, preferred their own carnal advan-

tage to their religion, and remained in Babylon. After their return, the Jews, under the direction of Zerubbabel, Joshua, Ezra, and Nehemiah, rebuilt the temple and city of Jerusalem, put away their strange wives, and solemnly renewed their covenant with God; and vast numbers were turned to the Lord, though many were still given to condemn the worship of God, and to rebel against his law, Isa. xiv. xl—xlv. xlviii. xlix. Jer. ii—xlv. l. 3. Micah iv. Zephaniah i. ii. iii. 2 Kings xxii—xxv. 2 Chron. xxxiii—xxxvi. Ezra i—x. Neh. i—xiii.

The Jews, after their return from Babylon, retained a constant aversion to idolatry, which they justly believed had been a chief reason of their ejection from their land; but many corruptions, as selfishness, marriage of strange wives, rash divorcement of lawful wives, contempt of God's worship, carnal labour on the Sabbath, partiality and scandalous living among their priests still took place; the year of jubilee, and perhaps that of release, was scarce ever punctually observed. Nor were their troubles few. Their temple wanted the ancient ark, cherubims, Schechinah, pot of manna, and budding-rod. The gift of prophecy ceased after the death of Haggai, Zecharia, and Malachi. Tatnai, Shethar-boznai, Rehum, &c. mightily opposed the building of the Temple. Sanballat, Tobiah, and Geshem, no less maliciously opposed the repairing of the walls of Jerusalem. About *A. M.* 3490 or 3546, they escaped the ruin devised by Haman. About 3653, Darius Ochus king of Persia, who is by some pretended to be the husband of Esther, and master of Haman, ravaged part of Judea, took Jericho by force, and carried off a great number of prisoners; part of which he sent into Egypt,

and the rest he transported to Hyrcania, on the south of the Caspian Sea. When Alexander was in Canaan, about *A. M.* 3670, he was at first provoked with their adherence to the Persians; but if we believe Josephus, their solemn submission, with their high-priest at their head, entirely pacified him. He caused a great number of victims to be offered for his success to the God whom they worshipped. He confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there, endowed with the same privileges as his own Macedonians. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, to revenge their fidelity to Laomedon his rival, furiously ravaged Judea, took Jerusalem, and carried one hundred thousand Jews prisoners to Egypt; but used them so kindly, and even assigned them places of power and trust, that many of their countrymen followed them of their own accord. It seems, that, about eight years after, he transported another multitude of Jews to Egypt, and every where gave them equal privileges as Alexander had done. About the same time Seleucus Nicator having built above thirty new cities in Asia, sixteen of which were called Antioch, nine Seleucia, six Laodicea, settled in them as many Jews as he could; they being reckoned most faithful to their friendly sovereigns; and bestowed on them the same privileges as they had at Alexandria: nor did Antiochus Theos, his grandson, less favour them. Ptolemy Philadelphus of Egypt, about 3720, at his own expence, bought the freedom of all the Jewish slaves in Egypt; and, it is said, he, or his son, procured a translation of their Bible for the use of his famous Alexandrian library. Ptolemy Euergetes of-

fered a vast number of victims at Jerusalem for his victories over the Syro-grecians, and was extremely kind to Joseph and other Jews. Ptolemy Philopater, having defeated Antiochus the Great, offered a great multitude of victims at Jerusalem; but provoked with the priests, for hindering him to enter their holy of holies, and at the affright he had received in attempting it, he issued forth murderous decrees against all the Jews in his dominions; but the beasts prepared to devour them in Egypt, turned on and destroyed the Heathens who attended for diversion. Antiochus the Great soon after invaded Judea, and the Jews readily revolted to him. To reward this, he repaired their temple at his own expence, and assigned twenty thousand pieces of silver, fourteen hundred measures of wheat, and three hundred and seventy-five of salt, for its service; and confirmed to them all the privileges which had been ratified to them by Alexander. Such dispersed Jews as settled at Jerusalem, he for three years exempted from tribute. Such as were slaves to his subjects, he ordered to be set free; but Scopas quickly reduced Judea, and put an Egyptian garrison in Jerusalem. Under Philometer, Onias, who, about 3850, built a temple at On, or Heliopolis, in Egypt, after the model of that at Jerusalem, and Dositheus, had almost the whole management of the Egyptian state. About *A. M.* 3828, Heliodorus, by his master Seleucus' orders, attempted to pillage the temple; but an angel affrighted him. Soon after, Antiochus Epiphanes came to the Syrian throne; severely the Jews felt the effects of his fury and madness. Because Onias the high-priest refused to comply with some imitations of the Heathen, he turned him out, and sold the

office to Jason his brother for three hundred and fifty talents of silver. Soon after, he took it from him, and sold it to Menelaus, a third brother, for six hundred and fifty talents of silver. About *A. M.* 3834, a report being spread that Antiochus was killed in his Egyptian expedition, attempted to turn out Menelaus, and retake the high-priesthood. Enraged hereat, and with the Jews for rejoicing at the news of his death, and for the peculiar form of their worship, Antiochus, in his return from Egypt, forced his way into Jerusalem, murdered forty thousand, and sold as many more for slaves to the Heathens around, carried off a great part of the sacred furniture, with about eighteen hundred talents of gold and silver which he found in the treasury; and appointed two of his most savage friends, Philip the Phrygian, and Andronicus, to govern Judea and Samaria as his deputies. About two years after, enraged at the Romans' check of his designs against Egypt, he, in his return, ordered his troops to pillage the cities of Judea, murder the men and sell the women and children for slaves. On a Sabbath day, Apollonius, his general, craftily entered Jerusalem, killed multitudes, and carried off ten thousand prisoners. Antiochus built a fort adjacent to the temple, from whence his garrison might fall on the people who came to worship in the courts; the temple was soon after dedicated to Jupiter Olympius, an idol of Greece, and his statue was erected on the altar of burnt-offering. For two thousand three hundred mornings and evenings, or three years and about two months, the daily sacrifice was stopped, and the temple rendered a shamble of murder, a sty of whoredom, and of all manner of baseness. Such Jews as refused

to eat swine's flesh, and comply with idolatry, were exposed to all the horrors of persecution, torture, and death. While Eleazar, and the widow, with her seven sons, and others, bravely suffered martyrdom, and others with ardour taught their brethren the evil of idolatrous compliances, Mattathias the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties.

After a variety of lesser advantages, Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, repaired and purified it, dedicated it anew, and restored the daily worship of God, and repaired Jerusalem, which was now almost a ruinous heap. After he had, for four years more, with a small handful of troops, proved a terrible scourge to the Syrians, and other Heathens around, the Edomites, Arabs, &c. he was slain; and Jonathan his brother succeeded him, as high-priest and general. He and his brother Simon, who succeeded him, wisely and bravely promoted the welfare of their church and state, and were both basely murdered. Hircanus, Simon's son, succeeded him, *A. M.* 3869; he at first procured a peace with the Syrians, and soon after entirely threw off their yoke. He subdued Idumea, and forced the inhabitants to be circumcised, and to accept the Jewish religion; he reduced the Samaritans, and demolished their temple at Gerizzim, and Samaria their capital, after a short reign of Aristobulus and Shechem. His son Alexander Janneus succeeded him, *A. M.* 3899. He reduced the Philistines, and obliged them to accept circumcision; he also reduced the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns

alone, the Jewish nation was independent after the captivity. His widow governed nine years with great wisdom and prudence. After her death, the nation was almost ruined with civil broils, raised by the Pharisees, who had hated Alexander for his cruelties, and their opposers: and in 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother.—They, turning his enemy, quickly reduced the country, took Jerusalem by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not the holy of holies, to view the furniture thereof. About nine years after, Crassus the Roman General, to obtain money for his mad Parthian expedition, pillaged the temple of every thing valuable, to the value of eight thousand talents of gold and silver. After Judea had, for more than thirty years, been a scene of ravage and blood, and during twenty-four of which, had been oppressed by the Romans, Herod the Great, assisted by Mark Anthony, the Roman Triumvir, with much struggling and barbarous murder, got himself installed in the kingdom. Finding that neither force nor flattery could make his reign easy, he, about twenty years before our Saviour's birth, with the Jews' consent, began to rebuild the temple: in three years and a half the principal parts were finished, and the rest, not till after eight years more, if ever, Mic. v. 3. Ezek. xxi. 27. Dan. ix. 24, 25. Deut. xxviii. 68. Joel iii. 16, 17. Psal. lxxviii. 29, 30. Zech. ix. 8. 13—16. Dan. viii. 9—14. and xi. 11. 14. 28—35. About this time, the Jews every where had great hopes of the appearance of their Messiah, to free them from their bondage, and bring their nation to the summit of temporal glory. The Messiah, or Christ, and his fore-

runner John Baptist, actually appeared: both were born about *A. M.* 4001, which is three years before our common account. Instigated by fear of losing his throne, Herod sought to murder him in his infancy. When he assumed his public character, and after his resurrection, many of the Jews believed on him, and these chiefly of the poorer sort; but the most part, offended with the spiritual nature of his office, his pure and self-debasing doctrine, his mean appearance, and sorry retinue, reproached, persecuted, and at last got him betrayed, and crucified between two thieves, as if he had been a noted malefactor, and wished his blood might be on them and their children. Notwithstanding of the miraculous effusion of the Holy Ghost, and the multitudes of miracles thereby produced, most of the Jews every where poured contempt on the gospel of Christ, raged at the conversion of the Gentiles, and every where stirred up persecution against the apostles, and other Christian preachers, as in Judea, in Pisidia, and at Iconium, Lystra, Thessalonica, Berea, Corinth, &c. The Jews' rejection of Christ was wisely ordered of God; it fulfilled the ancient prophecies; it demonstrated, that the report of Jesus's Messiahship was far from being supported with carnal influence; and by this means, the Jews came to be standing monuments of the truth, amidst almost every nation under heaven.

The sceptre was now wholly departed from Judah. About twenty-seven years before Christ's death, Judea was reduced into a province. Nor does it appear, that afterward they had any power of life and death lodged in their hands; for the murder of Stephen appears to have been effected by an outrageous mob; at least, it is

plain, that, after the conversion of Cornelius the Gentile to Jesus, they had not the least vestige of civil power, but were entirely subject to the Romans. After our Saviour's ascension, their misery gradually increased. Some false prophets, as Judas and Theudas, had already risen; now their number exceedingly multiplied: Simon Magus, Dositheus the Samaritan, and the Egyptian who led four thousand men into the wilderness, were of this sort. Under Felix's government, pretended Messiahs were so numerous, that sometimes one was apprehended every day. Caligula had wreaked his rage on the Jews for refusing to worship his statue, if Herod had not soothed him, or death prevented him. At Cæsarea, twenty thousand of the Jews were killed by the Syrians in their mutual broils, and the rest expelled from the city. To revenge which, the Jews murdered a vast number of Syrians in Syria and Canaan; and were in no smaller numbers murdered in their turn. At Damascus, ten thousand unarmed Jews were killed; and at Bethshan, the Heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered thirteen thousand of these assistants. At Alexandria, the Jews murdered multitudes of the Heathen, and were murdered in their turn, to about fifty thousand. The Jews of Peria warred with their Heathen neighbours of Philadelphia, about adjusting their territory. Both Jews and Galileans warred on the Samaritans, who had murdered some Galileans in their way to a solemn feast at Jerusalem. War, too, often raged in the empire between the different pretenders to sovereignty: various earthquakes happened in Italy, Lesser Asia, Canaan, and the Mediterranean isles; a

terrible famine had oppressed the whole Roman empire. The gospel had been preached in most parts of the Roman empire, and manifold persecutions raised by the Jews, and by Nero, against the believers of it. Various strange tokens took place. A star shaped like a sword, hung over Jerusalem for a whole year. At the ninth hour of the night, during the feast of tabernacles, a light as bright as noon, shone for half an hour on the temple, and places adjacent. About the same time, a cow led to be sacrificed, brought forth a lamb in the court of the temple. The eastern gate of the temple, all of solid brass, and which twenty men could scarce shut, though fastened with strong bolts, opened of its own accord, and could scarce be got shut again. Before sunset, armies were seen in the air, as if fighting and besieging cities. In the night at Pentecost, the priests in the temple heard a noise, and a voice, as of a multitude, crying, *Let us go hence*. For about seven years and a half, beginning four years before the war broke out, one Jesus, a country fellow, especially at their solemn feasts, ran up and down the streets of Jerusalem, crying in a rueful manner, 'A voice from the four winds—Wo to Jerusalem, wo to the city, and to the people, and to the temple;' and at last, as he added, 'Wo to myself,' was immediately struck dead by a stone from a sling.

About *A. D.* 67, Cestius Gallus, the Roman governor of Syria, laid siege to Jerusalem; but most unaccountably raised it, and was pursued at the heels by some of the Jewish rebels. The Christians, according as Jesus had warned them, took this opportunity to leave the city, and the country westward of Jordan, and retired to Pella,

a place on the east of Jordan. Soon after, the Romans under Vespasian, whom God had marvelously advanced to the empire, invaded the country from the north-east, furiously besieged and took the cities of Galilee, Chorazim, Bethsaida, Capernaum, &c. where Christ had been especially rejected. Almost every where the Jews resisted even unto madness; and sometimes murdered themselves, rather than yield even unto the most compassionate generals of Rome. While the Romans destroyed them in multitudes, the zealots of the Jewish nation, with enraged madness, fought with one another. At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another, and sometimes united to make a desperate but unsuccessful sally on the Romans: they even murdered the inhabitants in sport, to try the sharpness of their swords. At last Eleazer's party was treacherously massacred by their brethren. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender; but, mad on their own ruin, they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The famine, hastened on by their destruction of one another's magazines, prevailed, till people fed on one another, and even ladies broiled their sucking infants, and eat them. After a siege of six months, the city was taken; provoked with their obstinacy, the Romans murdered almost every Jew they

met with. Titus was bent to save the temple; but a false prophet having persuaded six thousand Jews to take shelter in it, all of whom were burnt or murdered therein, a Roman soldier set it on fire with a brand; nor could all the authority of Titus make his troops, who highly regarded him, attempt to extinguish the flames. The outcries of the Jews, when they saw it on fire, were almost infernal. The whole city, except three towers, and a small part of the wall, was razed to the ground. Turnus Rufus, a Roman commander, ploughed up the foundations of the temple, and other places of the city; and the soldiers dugged up the rubbish in quest of money, or like precious things, and it seems ripped up some Jews to procure the gold they had swallowed. Titus wept as he beheld the ruins, and bitterly cursed the obstinate wretches who had forced him to raze it. Soon after, the forts of Herodion and Macheron were taken, and the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, we hear of one million one hundred thousand that perished by sword, famine, and pestilence. Titus, too, crucified of them before the walls all around the city, till he had no more wood to erect crosses. In other places, we hear of two hundred and fifty thousand that were cut off. About ninety-seven thousand were taken prisoners, many of whom were sent into Egypt by ships, to labour as slaves: part were sent to Syria to be exposed for shows, or devoured by wild beasts, or sold for slaves. All the family of David that could be found, were cut off; and that of Herod was not long after extinguished. Every Jew in the empire was required to pay the yearly half-shekel of soul-ran

some money, which they had paid to their temple, for the maintenance of the idolatrous capital at Rome.

Prodigious numbers of Jews still remained in almost every part of the Roman empire. About fifty years after, they brought a superadded ruin on their own heads. In Cyrene, Egypt, Cyprus, and Mesopotamia, they murdered about five hundred thousand of the Roman subjects, Heathens and Christians. With terrible bloodshed, and no small difficulty, did the conquering Trajan, about *A. D.* 119, reduce them. About *A. D.* 130, the emperor Elius Adrian sent a colony of Romans to rebuild Jerusalem, and called it Elia, after himself; and prohibited the Jews to circumcise their children. Barcocaba, one of the thievish banditti who had infested Canaan for about a hundred years, pretended that he was the Messiah, raised a Jewish army of two hundred thousand, and murdered all the Heathens and Christians that came in their way. About *A. D.* 134, Adrian's forces defeated him in battle, and after a siege of three years, took Bitter, his capital; after which fifty of his fortifications quickly surrendered. In this terrible war, it is said, about six hundred thousand Jews were slain by the sword, besides what perished by famine and pestilence. It is said, the rivers were high swelled with blood, and the sea into which they ran, for several miles, marked therewith. In this war they had about fifty strong castles taken, and nine hundred and eighty-five of their best towns demolished. For some time the emperor caused annual fairs to be held for the sale of captive Jews, and transported such as had dwelt in Canaan to Egypt, and every where loaded with taxes such as ad-

hered to their religion. Adrian built a city on mount Calvary, and erected a marble statue of a swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. Constantine further enlarged this city: his troops repressed the Jews' attempt to seize on it. Multitudes of them had their ears cut off, and being marked in their bodies for rebellion, were dispersed through the empire as vagabond slaves. About *A. D.* 360, the Jews, encouraged by Julian, Constantine's nephew, and now emperor, and bent to give Jesus the lie, began to rebuild their city and temple. They had scarce begun to lay one stone upon another in building the temple, when a terrible earthquake, and flames of fire issuing from the earth, killed the workmen, and scattered the materials. Soon after, Julian dying, the edict of Adrian was revived against them; and Romish guards prohibited their approach to the city. Nor till the seventh century, durst they so much as creep over the rubbish to bewail it, without bribing the Roman guards. However basely the Jews have complied with the delusions of the countries whither they are scattered, they have been exposed to the most outrageous abuse. In the end of the second century, Niger, the usurper, persecuted them, because of their adherence to Severus the emperor: and for awhile Severus harassed them, on the footing of Adrian's edict. In the third century, Sapor king of Persia furiously harassed and murdered them; and much about the same time, Manes, one of them, founded the sect of the Manichees, who believed there were two Gods, a good and a bad. Dioclesian intended to persecute them; but by immens'

sums of money, they appeased his fury. In the fourth century, the Council of Elvira in Spain, prohibited Christians to eat with them. Constantine the Great obliged them to undergo their share in public services of the military, &c. It is even said, that he forced multitudes of them to eat swine's flesh, or be murdered. Offended with their insult of the Christians in Egypt, and their insurrection in Palestine, Constans, his son, terribly chastised them, revived every harsh edict against them, and condemned to death such as had Christians either for their wives or servants. Encouraged by the emperor Theodosius's prohibition to pull down their synagogues, they became very insolent about the beginning of the fifth century: they crucified the image of Haman, and sometimes a Christian, in derision of our Saviour. In Egypt they insulted the Christians on the Lord's day. Provoked herewith, the Christians in Macedonia, Dacia, Chalcia, Syria, and Egypt, fell upon them, and killed prodigious numbers of them, especially at Alexandria. In the isle of Minorca, vast numbers of them were forced to turn Christians, or hide themselves in dens and caves of the earth. About *A. D.* 432, one Moses of Crete, pretending that he, as their Messiah, would lead them safe through the sea to Canaan, a vast number threw themselves into the deep from a precipice, and were drowned. Just after, many of them, for the sake of the presents given to new converts, were baptized at Constantinople.

In the sixth century, Cavades, and the two Chosroes, kings of Persia, terribly harassed them; but the latter Chosroes was afterwards reconciled to them, and gratified their malice with the murder of about ninety thou-

sand Christians at the taking of Jerusalem, *A. D.* 614. About 530, the emperor Justinian discharged them to make testaments, or to appear witness against Christians, and prohibited to those in Africa the exercise of their religion. Soon after, one Julian of Canaan, set up for Messiah. He and his followers did infinite mischief to the Christians; but, in the end, twenty thousand of them were slain, and as many taken and sold for slaves. Just after, numbers of Jews were executed for occasioning a revolt at Cæsarea. And to revenge their assistance of the Goths at the siege of Naples, the Greek general Belisarius, and his troops, killed as many of them as they could find, men or women. In *A. D.* 602, they were severely punished for their horrible massacre of the Christians at Antioch. Heraclius the emperor soon after banished them from Jerusalem. Multitudes in Spain and France were forced to become Christians; and the councils of Toledo encouraged their sovereigns to oblige them to do so. About *A. D.* 700. when Erica king of Spain complained that the Jews of Spain had conspired with those of Africa against him, the council of Toledo ordered that they should be all enslaved, and their children taken from them, and educated in the Christian religion. In France a variety of edicts were made against them. Chilperic, Dagobert, and other kings, ordered, that such as refused baptism should be banished. In this century, too, numbers of them in the East imagined Mahomet the Messiah; and one of them assisted him in compiling his Alcoran.

In the eighth and ninth centuries, the misery of the Jews still continued. In the east, Caliph Zayd permitted his subjects to

abuse them. About 760, Jaafar the Imam, ordered, that such as embraced Mahomedism, should be their parents' sole heirs. About 841, Caliph Wathek persecuted them, because some of their number had embezzled his revenues; and he fined such as refused to embrace Mahomedism. Motawakhel his successor, deprived them of all their honour and trust; and marking them with infamy, caused them to wear leathern girdles, and ride without stirrups on asses and mules. Such marks of contemptuous distinction still partly subsist in the East, and have been imitated by other princes. Sundry of his successors persecuted them in a manner still more severe. While the emperor Leo Isaurus, the image-opposer, heartily hated them, the promoters of image-worship obliged the Jews to comply, and to curse themselves with the curse of Gehazi, if they did it not from the heart. In France and Spain the people terribly insulted them. Probably provoked with this, they invited the Normans into France, and betrayed Bourdeaux, and other places, into their hands. About 724, one Serenus of Spain set up for the Messiah. Multitudes followed him, and went so far as to take possession of Canaan. The Christians seized what they left in their absence. Another in the East, about 831, pretended to be Moses, risen from the dead, and was followed by numbers.

In the tenth, eleventh, and twelfth centuries, their miseries rather increased; partly through their own divisions, and partly by the persecutions which they underwent. About *A. D.* 1037, we find about 900,000 of them near Babylon, if we may believe their own noted traveller; and yet about two years after, all their academies there, if not also

their schools, were ruined. About *A. D.* 1020, Hakem, the founder of the Drusian religion, for awhile persecuted them in Egypt. Besides the common miseries which they sustained in the East, by the Turkish and sacred war, it is shocking to think what multitudes of them the eight Croisades, in this or the two following centuries, murdered in Germany, Hungary, Lesser Asia, and wherever they could find them, as they marched to recover Canaan from the Mahometans; and what numbers of Jewish parents murdered their own children, that these Croisaders might not get them baptized. The bloody contention between the Moors and Spaniards might have procured them some ease in Spain, had not their own mutual broils rendered them miserable. In France, multitudes of them were burnt, others were banished, and others had their goods confiscated, by order of king Philip; and such as offered to sell their effects, and remove, could get none to buy them. About *A. D.* 1020, they were banished from England, but afterwards they returned, and had some respite; but for their attending at the coronation of Richard I. the mob fell upon, and murdered a great many of them. This popular fury was prohibited by law, but still it raged, *A. D.* 1189, and 1190, at London and elsewhere. Richard had scarce gone off to the sacred war, when the populace rose and murdered multitudes of them, intending not to leave one alive in the country. About fifteen hundred of them got into the city of York, and thought to defend themselves in it. A furious siege obliged them to offer to ransom their lives with money. This being refused, they first killed their wives and children; and then retiring to the

palace, burnt it on themselves. Between 1137 and 1200, there appeared nine or ten pretended Messiahs; two in France; two in the northwest of Africa; one David of Moravia, who could render himself invisible at pleasure; one near the Euphrates, who had been cured of a leprosy; El David, and two others in Persia. Most of these occasioned a great deal of mischief to those of their nation in the places where they lived.

Nor in the thirteenth and fourteenth centuries was their condition a whit better. In Egypt, Canaan, and Syria, the Croisaders still harassed and murdered them, till themselves were expelled from these places. The rise of the Mamelukes turned to their misery in Egypt. Provoked with their mad running after pretended Messiahs, Caliph Nasser scarce left any of them alive in his dominions of Mesopotamia, &c. In Persia, the Tartars murdered them in multitudes; in Spain, Ferdinand persecuted them furiously. About 1260, the populace of Arragon terribly harassed them. Henry III. of Castile, and his son John, persecuted them; and in the reign of the last, prodigious numbers were murdered. About 1349, the terrible massacre of them at Toledo forced many of them to murder themselves, or change their religion. After much barbarous murder of them, they were, in *A. D.* 1253, banished from France. In 1275, they were recalled; but in 1300, king Philip banished them, that he might enrich himself with their wealth. In 1312, they obtained re-admission for a great sum of money; but in 1320, and 1330, the Croisades of the fanatic shepherds, who wasted the south of France, terribly massacred them wherever they could find them. And fifteen thousand were murdered on an-

other occasion. In 1358, they were finally banished from France, since which few of them have entered that country. After oft-repeated harassments from both kings and people, and six former banishments, founded on causes mostly pretended, king Edward in 1291, for ever expelled them from England, to the number of one hundred and sixty thousand. He permitted them to carry their effects and money with them over to France, where, in his own dominions, he confiscated all to his own use, so that most of them died for want. Notwithstanding their dissimulation and false swearing, we read little else concerning those in Germany, but of repeated murders and insurrections, and of terrible revenge by the Christians. In Italy they had most respite; yet they underwent some persecutions at Naples. Pope John the twenty-second, pretending that they had affronted the holy cross, ordered their banishment from his territories; but recalled the edict for the sake of one hundred thousand florins. In this period, two false Messiahs appeared in Spain; one Zechariah, about 1258, and one Moses, in 1290.

In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Turkey, we know of no persecution which they have suffered, but what the common tyranny of the government, and their own frauds, have brought on them: only in Egypt the populace molest them; nor will the people of Athens and Salonæ in Greece, allow them to settle among them. In Persia they have been terribly used, especially by the two Shah Abbas; from 1663 to 1666, the murder of them was so universal, that but few escaped to Turkey.

In Portugal and Spain, they have been miserably handled.

About *A. D.* 1420, Vincent half converted two hundred thousand of them to popery. The infernal inquisition was appointed to render their conversion sincere and complete. About 1492, six or eight hundred thousand Jews were banished from Spain. Partly by drowning in their passage to Africa, and partly by hard usage, the most of them were cut off, and many of their carcases lay in the fields till the wild beasts devoured them. The African Mahometans shut their gates against the poor remains, and many were obliged to sell to the Moors their children for slaves, to obtain food for the support of their lives. In Spain and Portugal thousands of Jews become Papists in appearance, and even monks and bishops, and yet continue hearty in their own religion, and educate their children in it from age to age. If we depend on Orobio's account, we may suppose there are sixteen or twenty thousand such, even at present. About 1412, sixteen thousand Jews were forced to profess Popery at Naples. About 1474, they were barbarously massacred in the dominions of Venice. No where in Popish countries are they better used than in the Pope's own territory; for which, no doubt, their purse must be emptied. In Germany, they have had much hardship. In Saxony and elsewhere they have been loaded with taxes; they have been banished from Bohemia, Bavaria, Cologn, Noremberg, Augsburgh, and Vienna; they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Between 1520 and 1560, three false Messiahs appeared in Europe; two of whom Charles V. emperor of Germany, burnt to death, and the other he imprisoned for life.

About 1666, Zabbathas Tzevi,

a pretended Messiah, made a great noise in Syria, Palestine, and the countries about, but at last, to save his life, turned Mahometan at Constantinople. About 1682, Mordecai, a Jew of Germany, professed himself the Messiah, and had been punished in Italy had he not escaped to Poland, Deuter. xxviii. 15—68 and xxix. 19—28. and xxxi. 29 and xxxii. 18—35. Psal. xxi. 8—12. and lxix. 19—23. Isa. v. and xxiv. and lix. and lxxv. 1—16. and lxvi. 3—6. 24. Dan. ix. 26, 27. Zech. xi. Matt. viii. 11, 12. and xxi. 41. and xxiii. and xxiv. and xxii. 1—7. Luke xxi. and xix. 41—44. Thus they have continued scattered, contemned, persecuted, and enslaved among almost all nations, not mixed with any in the common manner, but as a body distinct by themselves. While they are standing witnesses of the dreadful guilt of his murder, and of the truth of his divine predictions, they continue obstinate rejectors of Jesus. About *A. D.* 1650, three hundred rabbins, and a multitude of other Jews, assembled in the plain of Argeda in Hungary, and had a serious dispute, Whether the Messiah was come? and whether Jesus of Nazareth was he? Many seemed in a fair way to believe the truth; but the Popish doctors present, by their mad extolling of the papal power, the worship of the virgin Mary and other saints, prevented it, and strengthened their prejudice against the Christian faith. At present, their number is computed at from 9,000,000 to 12,000,000. The present character, condition, and prospects, of the Jews, may be learned from the various missionary journals of the day.

The whole history of the Jewish or Hebrew nation, as thus briefly run over, but more particularly that portion of it recorded in the Scriptures, is truly

remarkable. To no nation under heaven has God conducted himself in a similar manner; and that because he raised up this nation, for the glorious purpose of exhibiting a pattern of the manner in which he shall introduce his true Hebrews into the heavenly kingdom.

As the different parts of their history are taken notice of as they occur alphabetically, it is unnecessary to be more particular here.

Hebrews, Epistle to the. This very remarkable portion of scripture is generally ascribed to Paul, and indeed, in this, as in all his writings, he appears to be a well instructed scribe. The Hebrews in the first churches laboured under peculiar temptations; and their faith in the Messiah, and their attachment to his despised cause, were much tried, from the situation in which they were placed. The ordinances of the law of Moses, under which they had been educated, came to their consciences with divine authority, and it was not to be wondered at if their minds were apt to be faint and weary. To relieve them as to these matters, by instructing them in the great design of the Old Testament worship, this epistle seems to have been written.

HEBRON, called Arba, or Kirjath-arba, because *Arba* the noted giant was king of it. It was built on a hill, it seems, not long after the flood, and seven years before Zoan in Egypt, Num. xiii. 22. and stood about twenty-two miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and it seems called it *Hebron* after one of his sons, Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests, Josh. xxi. 13. To its elders David sent part

of the spoil which he took from the Amalekites; and here he reigned seven years over Judah, and was crowned to be sole monarch of Israel, 2 Sam. ii. 11. and v. 3. Here Absalom first set up forking, 2 Sam. xv. 9, 10. Rehoboam repaired and probably fortified this place. During the captivity, the Edomites seized it, and made it their capital: but the Jews afterwards recovered it. For many ages after Christ, both Jews and Christians had a great veneration for Hebron, but it is now little else than a heap of ruins.

This place is also celebrated as the burying place of Abraham, who purchased the cave of Macphelah, in the neighbouring plain of Mamre, of the children of Heth; and where he buried Sarah; and where also he himself was buried, as also Isaac, Jacob, Rebecca, and Leah.

Hebron is at this day called *Hebraun* and *Khalyl*. It is situated in a hilly country, about twenty miles south of Jerusalem, at the foot of an eminence. The adjacent country is an oblong valley five or six leagues in length, in which are groves of firs, vines, and olives.

HEDGE, for protecting fields, gardens, &c. 1 Chron. iv. 23. God's protecting providence, magistrates, government, or whatever defends from hurt and danger, is called a *hedge*, Job i. 10. Isa. v. 5. Ezek. xiii. 5. Troubles and hindrances are called *hedges*, as they stop our way, and prevent our doing and obtaining what we please, Lam. iii. 7. Job xix. 8. Hos. ii. 6. The way of the slothful is a *hedge of thorns*; he always apprehends great difficulties in the way of doing any good, and oft he entangles himself in inextricable difficulties, Prov. xv. 19.

HEIFER, taken *properly* for a young cow of three years old, Gen. xv. 9. Jer. xlviii. 34. used

in sacrifice, Deut. xxi. 3. Various nations are compared to heifers, such as Egyptians, Babylonians, &c. It is taken *figuratively*, for a man's wife, Judg. xiv. 18. *A red heifer, without spot*, is one of the most expressive figures of the Great Sacrifice for sin, Jesus Christ, to be found in the Old Testament,—‘For if the blood of bulls and of goats, and the ashes of a *heifer*, sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall the blood of Christ,’ &c. Heb ix. 13, 14.

HEIR. This is a very important word in Scripture, because it is used to point out the ground or title on which the guilty children of men inherit the kingdom of heaven. Among men, inheritances are possessed in virtue of two different titles; the one, natural birth, the other, by purchase. In both these respects, the Son of God makes his brethren *joint-heirs* with him. As the Son of God, he is *heir of all things*; therefore, says the apostle, ‘if we are children, then *heirs*,’ Rom. iv. 14.

HELBON, the same as Chalybon, in Syria. It was famed for its excellent wine, Ezek. xxvii. 18. From hence the luxurious kings of Persia brought what was used at their table. It was probably the same with Aleppo, which the Arabs call Alep or Halab, and which is now the most opulent city of all Syria, nay, of all the Turkish dominions, Constantinople and Grand Cairo excepted. It was a seat of one of the Seljukian sultans, and often suffered in the Turkish wars; nevertheless, considering it as in the Ottoman empire, where trade is little encouraged, it is still remarkable for traffic. It was once a thoroughfare for the Indian goods brought up the Euphrates, and transmitted to Europe by the Mediterranean Sea: but though that branch of

business is mostly gone, it is still a thoroughfare for Persian goods; and here the English, Dutch, French, Italians, Arabs, Persians, and Indians, have their consuls of trade, and who are very civilly used by the Turks. The city is about three miles in circuit, and has handsome buildings. As recently as *A. D.* 1822, this beautiful and flourishing city was visited by a tremendous earthquake, and almost entirely destroyed. Previously to this disastrous event, the inhabitants were computed at 250,000; and of these, according to Mr. Connor, who visited the place *A. D.* 1820, 5000 were Greek Catholics, 100 Nestorians, 8000 Armenian Catholics, 2000 Armenian Schismatics, and 500 Greeks, under the Patriarch of Antioch; the rest of the inhabitants were Turks and Jews.

HELI; *ascending*, or *climbing up*, Luke iii. 23.

HELL. The word *Skeol*, or *Hades*, sometimes signifies the state of the dead, or the grave: so David prays that his enemies might quickly go down to *hell*, Psal. lv. 15. Jonah, reckoning himself as good as dead and buried, calls the whale's belly *Sheol* or *hell*, Jon. ii. 2. see Gen. xxxvii. 35. and xlii. 38. *Hell* ordinarily expresses the place or state of misery, in which wicked men are tormented with the devil and his angels, 2 Pet. ii. 4. Rev. i. 18. and vi. 8. To represent its dreadful nature, it is held out to us as a *prison*, a *pit*, a *lake of fire* and brimstone, as *darkness*, &c. There is no ground to doubt of the eternity of its torments: it is represented as a *fire* that cannot be quenched, and whose smoke ascends up for ever and ever. No stronger word is used to express the duration of the heavenly felicity, than to represent the duration of the torments of hell, Matt. xxv. 46. Nor do such as fondly

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doubt of the eternity of hell-torments, and of the proportion between temporary sinning and eternal punishment, seem to attend to the infinite excellency of God, against whom sin is committed. Dreadful and tormenting troubles are likened to *hell*, 2 Sam. xxii. 6. Psal. cxvi. 3. At the last day, *death and hell give up their dead*; the grave the dead bodies, and the separate state the souls that were in them, in order that they may be judged in an united state, Rev. xx. 13. and are cast into the lake of fire and brimstone, when all misery is connected and carried to the utmost degree, Rev. xx. 14.

HELMET; a kind of metal-cap for protecting the head of a warrior, 1 Sam. xvii. 5. The salvation of his people is God's *helmet*; the deliverance he intends, and works for them, will appear conspicuous, as if on his head, and he will have the glory of it, Isa. lix. 17. Eternal salvation, and the hope of it, are their *helmet*; they defend and render them bold and courageous in their spiritual warfare, Eph. vi. 17. 1 Thess. v. 8.

HELP-MEET; a wife is called a *help-meet* for the man, because she assists and comforts him in the business of the family, Gen. ii. 20.

HEMAN, Zimri, Ethan, Calcol, and Darda, or Dara, were the sons of Zerah, the son of Judah, and were the sons of Mahol. They were famous for wisdom, 1 Chr. ii. 6. 1 Kings iv. 31. (2.) Heman the son of Joel, and grandson of Shemuel, and a chief singer in the reign of king David. He had fourteen sons, and their families constituted fourteen classes of the sacred musicians, 1 Chr. vi. 33. and xv. 17. and xxv.

HEMLOCK; a nauseous and poisonous herb. The same word is often rendered *gall*; but what particular species is intended, it

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is difficult to determine. Deut. xxix. 18. xxxii. 2. Psal. lxxix. 21. Jer. viii. 14. ix. 15. Lam. iii. 5. Hos. x. 4. Amos vi. 12.

HEPHZIBAH, *my pleasure*, or *delight is in her*; was the name of Hezekiah's queen; and given to the church, to signify, that the Lord delighted in her, Isa. lxii. 4.

HERALD; one that publishes the order of a king, Dan. iii. 4.

HERESY. This word signifies a sect, or choice; but it is generally used to signify some fundamental error adhered to with obstinacy. Thus we say the heresy of the Arians, Pelagians, &c. *Heresies* are works of the flesh, that exclude from the kingdom of God, Gal. v. 20. Men bring in *damnable heresies*, when they deny the Lord that bought them, 2 Pet. ii. 1. Not in themselves, but in respect of the wise purpose of God, heresies are necessary in the church, that his people may manifest their sincerity in cleaving to the truth, 1 Cor. xi. 19. From the very beginning of the Christian church there were heresies; some denied the divinity, incarnation, or Messiahship of Christ: against these, the apostle John directs his gospel, and much of his first epistle. Some pretended, that men's obedience to the moral, or ceremonial law, was the ground of their justification before God; others, as Hymenius and Philetus, pretended, that the dead rise not; or that the resurrection of the dead was only of a spiritual kind, and was past: against these the apostle Paul often inveighs, particularly in his epistles to the Romans, Corinthians, Galatians, and to Timothy. Others pretended, that faith without good works was sufficient: against these the apostle James warmly disputes. Akin to this, it seems, was the heresy of the Nicolaitans, and of Jezebel, which it appears tended to

the encouragement of fleshly
usts, Rev. ii.

HERMON, a mountain on the north-east of the promised land, beyond Jordan, a little southward of Lebanon; the Sidonians called it Sirion, and the Amorites Shenir, Deut. iii. 9, 10. Sihon was one of the tops of it, Deut. iv. 48. and which seems to have been also called Zion, Psalm cxxxiii. 3. Mount Hermon was the north border of the kingdom of Og, as Arnon was the south border of the kingdom of Sihon, Deut. ii. 36. and iv. 48. There was, it seems, a temple on its top to the idol Baal. The dew that falls on it is beautiful and fine, in a summer-night it will wet one to the skin, and yet he is in no danger of sleeping all night in the open field.

Hermon is, at this day, called *Djebel Esheikh*, and consists of two parts; the west is named *Djebel Safat*; the east, which is the highest, *Djebel Heish*, which stretches along south, towards the east part of the sea of Tiberias. A part of this mountain overlooks the town of Banias, formerly Paneas, and is probably the mount called in *Scripture* Baal-Hermon, Judg. iii. 3.

Besides the Hermon above mentioned, there was another hill of that name, in the plain of Esdraelon, not far from Tabor, Psal. lxxxix. 12.

HEROD the Great, the son of Antipater and Cypros, and brother of Phasaël, Joseph, and Pheroras, and of a sister called Salome. His father is by some said to have been a Jew; by others an Idumean turned a Jew; others will have him to have been a Heathen, guardian of Apollo's temple at Askelon, and taken prisoner by the Idumean scouts, and afterward a Jewish proselyte. Herod was born about seventy years before our Saviour. When he was fif-

teen, or perhaps twenty-five years of age, his father, with Hyrcanus the high-priest's consent, gave him the government of Galilee. With great prudence and valour he cleared the country of thievish banditti who swarmed in it, and apprehended Hezekiah their captain. Hereby he procured the esteem of Sextus governor of Syria; but the Jews, who were jealous of Antipater's authority, and his son's, instigated Hyrcanus the high-priest to cite Herod to appear before the sanhedrim, to answer for his conduct.

Herod came attended with his chosen troops. His judges were so terrified, that none of them durst speak, except Sameas, who laid the blame of Herod's misconduct on Hyrcanus and the judges, for permitting him to assume too much power. Hyrcanus, however, observing that the judges, though afraid to speak, were disposed to condemn him, deferred bringing the matter to a sentence that day, and advised Herod to make his escape in the night. He retired to Sextus governor of Syria, and was by him intrusted with the government of Hollow Syria. To revenge his late affront, he marched an army to besiege Jerusalem; but his father and brother Phasaël prevented him. *A. M.* 3963, when Mark Antony was at Daphne, near Antioch in Syria, a hundred principal men of the Jews brought accusations against Herod and his brother Phasaël; but Hyrcanus the high-priest, who had promised Herod Mariamne his grandchild in marriage, being asked his mind, represented the two brothers as better qualified to govern the Jewish state than their opposers. Hereupon Antony made Herod and his brother tetrarchs; and had killed fifteen of their principal adversaries, had not Herod petitioned for their life. Not

long after, Antigonus, the son of Aristobulus, invited the Parthians to his assistance, and obliged Herod to flee the country. He had not been long at Rome, when Antony and Augustus got the synod to declare him king of Judea, and Antigonus an enemy to the Romans. Returning to Judea, and assisted by Sosius, the Roman deputy in Syria, he, after about three years' war, took Jerusalem and acted as king. He was disqualified to hold the double office of high-priest and king, as the Maccabees had for some ages done: he therefore made Ananel priest; but quickly turned him out to make way for Aristobulus the brother of his wife Mariamne, to whom the high-priesthood more rightly belonged; but the Jews loving him too well, Herod, about a year after, caused him to be drowned in a bath. After the ruin of Antony, Herod was obliged to implore the clemency of Augustus. He met the emperor at Rhodes, and frankly told him he had done all that he could for Antony his benefactor, and was now ready to do the same to him, if he allowed him his favour, and permitted him to retain his kingdom. Charmed with his open frankness, Augustus granted him his desire. His kingdom was now pretty quiet, but he was plagued with family disorders. He passionately loved Mariamne; and she, disgusted with the murder of her brother, as heartily hated him. His mother and sister persuaded him in his fury to murder Mariamne. He had scarce done it, when he was almost killed with grief. Recovering, he ordered Mariamne's mother to be killed, as she had too easily credited the report spread of his death. To divert his tormented mind, he applied himself to building, and to instituting public sports. To ingratiate himself with the Jews,

he rebuilt their temple, and rendered it exceeding stately and glorious. He sent his two sons by Mariamne, Aristobulus and Alexander, to be educated at Rome. Soon after their return, he married them, Aristobulus to Bernice, the daughter of Salome his sister, and Alexander to Glaphyra, the daughter of Archelaus king of Cappadocia. Herod's preference of Antipater, whose mother was but of mean birth, exasperated both his sons against him. By means of Augustus, and afterward of Archelaus of Cappadocia, a reconciliation was twice effected between him and them; but Salome and Antipater never rested till they got him to murder them. Having got rid of his brothers, Antipater next resolved to rid himself of his father. To hide his hand in the conspiracy, he retired to Rome; but the plot being discovered, he was imprisoned upon his return, and Augustus informed of his treachery. Herod was in a languishing way when the wise men informed him that the Messiah was born: he was exceedingly troubled, and the principal Jews afraid of new wars, were troubled along with him. He, finding out the place of his birth, resolved to murder him, while but an infant; and, under pretence of a design to worship him, desired the wise men to bring him back word where and how he might know him. An angel ordered the wise men to go home, without returning to Herod. Provoked with this disappointment, he ordered his soldiers to go murder every child about Bethlehem, or near it, under two years old, that he might make sure of murdering the Messiah among them. Some young men, hearing that Herod was dead, pulled down the golden eagle which he, in honour of the Romans, had erected over the principal portal of the temple;

for this he ordered forty to be burnt alive. His distemper still increased; his hunger was insatiable; his bowels were ulcerated; his legs swelled; his secret parts rotted, and bred worms; his whole body was afflicted with an intolerable itch. To prevent the Jews rejoicing at his death, he convened all the great men of the kingdom, and shut them up in the circus at Jericho, where he then was; and with tears constrained his sister Salome, and Alexas, to see them put to death that moment he should expire: they no doubt promised, but did not execute this horrid device. In his agony, Herod attempted to plunge a knife into his own belly; but Achiab his cousin prevented him. The outcry on this occasion made the family believe he was dead. In his prison Antipater heard of it, and begged his keepers to allow him to escape. They informed his father, who ordered him to be immediately killed, about *A. M.* 4002 or 4012. In five days after Herod died, having lived about seventy, and reigned about thirty-seven years. He had eight or ten wives, and fifteen children. He left his kingdom to Archelaus the worst; Gaulonites, Trachonitis, and Batanea to Philip; Galilee and Perea to Herod Antipas, *Matth. ii. Luke iii. 1.*

2. *Herod Antipas* had the kingdom of Judea left him in his father's first will, but he altered it, and only gave him the tetrarchy of Galilee and Perea. In this Augustus the Roman emperor confirmed him. With great care and labour he adorned and fortified the principal places of his dominions. He drew upon himself an unfortunate war with the Arabs, by divorcing the daughter of Aretas their king, that he might espouse Herodias, the wife of Philip his brother, who still lived. For this incestu-

ous marriage, John Baptist reproved him. On that account he imprisoned the Baptist, and would have killed him, had he not feared an insurrection of the people in his favour. One day as Herod and his lords observed the festival of his birth, Salome, the daughter of Herodias, so pleased Herod with the pretty airs of her dancing, that he swore he would give her any thing she asked. Instructed by her spiteful mother, she asked the head of John Baptist. To show regard to his oath, and to the lords that feasted with him, Herod, with great reluctance, ordered John to be beheaded in the prison, and his head delivered to Salome in a charger. Pilate having sent our Saviour to Herod, he ridiculed him, dressed him up as a mock-king, and returned him to Pilate. About *A. D.* 39, Herodias growing jealous of her brother Agrippa, who was now deputy king of Judea, instigated her husband to solicit that dignity at Rome. Informed hereof, Herod Agrippa accused Herod of Galilee to the emperor, as an accomplice in Sejanus' conspiracy against Tiberius, and of correspondence with the Parthians, and as evidence, alleged that Herod had in his arsenal arms for seventy thousand men. Herod could not refuse the number of arms, and so was instantly banished to Lyons in France, where he and Herodias died in exile miserable enough; and it is said, the pretty dancer Salome, falling through the ice, had her head chopt off, *Matth. xiv. Mark vi. Luke xxiii.*

3. *Herod Agrippa*, the son of Aristobulus, grandson of Herod the Great, and brother of Herodias. His grandfather sent him early to Rome to make his court to Tiberius. Herod quickly won the affection of the famed Drusus, at whose death he was

obliged to leave Rome, quite plunged in debt. When he returned, Tiberius ordered him to pay his debt, and be gone. Antonia the empress lent him money to clear his creditors; and after that he recovered the favour of Tiberius. Soon after, Tiberius hearing that Herod wished him dead, that Caligula might reign, threw him into jail. Whenever Caligula came to be emperor he liberated Herod, gave him a chain of gold and a royal diadem, appointing him king of Batanea and Trachonitis, and afterwards of Abilene. When Caligula attempted to erect his own statue for adoration in the Jewish temple, and the Jews refused to admit it, Herod was in no small danger betwixt the two, but by a long letter he prevailed on the emperor to desist. Herod being at Rome when Claudius was made emperor by the army, contributed not a little to establish his dignity. To reward his services, Claudius made him deputy-king of all Judea and Chalcis. Returning home, he governed his dominions much to the satisfaction of his people. About *A. D.* 44, or perhaps 49, he caused the murder of James the son of Zebedee. Observing the Jews pleased with this, he apprehended Peter, intending to murder him also for their farther gratification; but Providence defeated his designs. After the passover-feast, he repaired to Cesarea, to celebrate some games in honour of Claudius. Thither the inhabitants of Tyre and Sidon who had offended him, after making Blastus his chamberlain their friend, sent their deputies to beg his favour. As he gave audience to the deputies, he appeared dressed in a robe tissue with silver, to which the rising sun, shining on it, gave a marvellous lustre. As he spoke to the Phœnician deputies, some of his parasites cried out, It is

the voice of a god, not of a man. He received the impious flattery with pleasure. To punish him, an angel smote him directly with a most tormenting disease in his bowels, and he was eaten up of vermin, after he had reigned seven or ten years, and been the father of Agrippa, Bernice, Drusilla, and Mariamne, Acts xii.

HERODIANS. See *Sect.*

HERODIAS; the daughter of Aristobulus, whom Herod the Tetrarch married, being his brother's wife, Matth. xiv. 3, 4.

HERONS, are of the same general kind with the crane, bittern, stork, &c. Lev. xi. 19.

HESHBON, the capital city of the kingdom of Sihon, about 20 miles eastward of Jordan. It was taken by Moses, Num. xxi. 23—26. and afterwards became a Levitical city, and was situated within the limits of the tribe of Reuben, on the borders of Gad. After the captivity of the ten tribes, it fell into the hands of the Moabites, whence it is mentioned, both by Isaiah and Jeremiah, in their prophecies against Moab, Isa. xv. 4. Jer. xlviii. 2. 34. 45.

HEZEKIAH was born to his father Ahaz when about eleven years of age, and so was 25 at his father's death, in the 36th year of his age. He succeeded him *A. M.* 3278. His idolatrous father having left the nation plunged into a kind of Heathenism, Hezekiah, with great vigour, applied himself to reform it. In the first month of the first year of his reign, he caused the principal doors of the temple to be opened and repaired: he ordered the priests and Levites to purify it, and prepare it for sacrifice. This done, he and his princes solemnized the dedication with a multitude of offerings. As the temple could not be purified, or the priests cleansed, to observe the passover in

the first month, they agreed to observe it in the second. Hezekiah invited such of the ten tribes as remained in their country, to join with him therein. Some ridiculed his pious invitation, and others complied with it. This passover was observed with more solemnity than it had been for many ages before. They continued the feast of unleavened bread fourteen days instead of seven; many indeed were not duly prepared; but Hezekiah prayed for forgiveness of their rashness in approaching to God. Hezekiah and his people broke down the idolatrous altars and images in his own dominions, and in those of Hoshea, who being better than his predecessors, took no offence at his subjects returning to the Lord. He also settled proper methods to procure for the priests and Levites their due maintenance. Cononiah and Shimei, two brothers, with ten subordinate officers of the tribe of Levi, and Koreh, with six under him, were appointed to overlook this affair.

Encouraging himself in the Lord, Hezekiah shook off the Assyrian yoke, which his father had wickedly taken on himself, and refused to pay them the accustomed tribute: he invaded the country of the Philistines, who had lately ravaged Judea, and reduced them under his yoke: he fortified Jerusalem, and filled his magazines with armour. In the 14th year of his reign, Sennacherib, king of Assyria, invaded his kingdom, and took most of his fenced cities. Hezekiah, after fortifying Jerusalem, and bringing the south stream of Gihon into the city, finding that the king of Ethiopia and Egypt did not render him timely assistance, begged conditions of peace from the Assyrian. He demanded 300 talents of silver and 30 of gold, in all

about 351,000*l.* sterling, as the condition of his leaving the country. To raise this sum, Hezekiah was obliged to exhaust his treasures, and pull off the golden plates which he had just before put on the doors of the temple. No sooner had Sennacherib received the money, the loss of which, he saw, disqualified Hezekiah for war, than he sent three of his principal officers from Lachish, to demand Hezekiah's immediate surrender of his capital. Hezekiah sent Eliakim, Shebna, and Joah, to converse with them without the city. Rabshakeh, the principal Assyrian messenger, magnified the power of his master, as if neither God nor man could deliver out of his hand: he cried to the Hebrews on the wall, that if they would not surrender themselves, he would quickly force them by a terrible siege; but if they surrendered themselves quickly, he would place them in a fine country, as agreeable as their own. Shocked with these blasphemies, Hezekiah's messengers gave no reply, but rent their clothes, and reported the whole to their master. He begged Isaiah the prophet to intercede with God in behalf of the city; and was assured that the Assyrian army should quickly be ruined, and their king flee home in a precipitate manner, and there perish with the sword. When Sennacherib departed from Lachish, to give battle to Tirhakah, king of Ethiopia, who came to assist Hezekiah, he sent Hezekiah a most blasphemous and insulting letter. This Hezekiah spread before the Lord in the court of the temple, and begged the Lord would deliver him from this insolent enemy. The Lord, by Isaiah, assured him, that he had heard, and would quickly answer his prayer; that Sennacherib should never besiege Jerusalem, nor so much

as shoot an arrow against it. That very night, the whole Assyrian army was almost ruined by an angel. While Sennacherib was ravaging his kingdom, Hezekiah fell dangerously bad of an ulcer. God, by the prophet Isaiah, ordered him to lay his account with death, and put his affairs into order. Hezekiah, observing that he had no child to be the Messiah's progenitor, or govern the broken state of his kingdom, and perhaps being in no proper frame for dying, wept sore, and begged the Lord would not cut him off in the midst of his days, as had often happened with the idolatrous kings. God, by Isaiah, assured him, that his prayers were heard; that, in three days, he should be able to walk to the temple, and should live fifteen years more; and meanwhile ordered him to apply a lump of dry figs to the boil, in order to his miraculous recovery; and told him, the city should not be delivered into the hand of the Assyrians. For a sign of the certainty of these events, the sun, at Hezekiah's choice, went back ten degrees on the sun-dial of King Ahaz. After Hezekiah's recovery, he composed a hymn of thanksgiving, and narrative of his temper of mind in his trouble. He, however, grew proud of the miracles wrought in his favour, and was not duly thankful to God. When Merodach Baladan, the son of Baladan, king of Babylon, sent messengers to congratulate him on his recovery, and get information concerning the ruin of the Assyrian host, and the retrograde motion of the sun; and perhaps to solicit an alliance against the weakened Assyrian empire; Hezekiah vainly showed them every thing valuable and rare in his treasures. His pride brought wrath from the Lord on himself and his subjects. God, by

Isaiah, assured him, that his wealth should be carried to Babylon, and his offspring serve there as eunuchs in the palace. Hezekiah confessed the threatening was just, but wished that peace and truth might continue all his time. Some of his servants copied out several of Solomon's proverbs, and joined them to the rest. After he had lived 54 years, and reigned 29, he died, and was succeeded by Manasseh, a boy of twelve years, 2 Chron. xxix.—xxxii. 2 Kings xviii. 20. Isa. xxxvi.—xxxix. Prov. xxv. 1.

HIDDEKEL, called *Tigris*, from its swift motion, and by the Arabs *Diglat*; a noted river that rises in the mountains of Armenia, runs southward between Assyria, or Curdistan, on the east, and Mesopotamia on the west, and afterwards meeting with the Euphrates, runs along with it a considerable way, and falls into the gulf of Persia, some distance below Bassora. The Tigris and Euphrates rise only 15 miles apart. This river is famous for the great cities which had their site on its banks, as Nineveh, Seleucia, Ctesiphon, Bagdad, Mosul, Diarbecker, &c. See *Euphrates*.

HIERAPOLIS, a place near Colosse, and near to which was a large opening of the earth, whence issued a deadly steam. Christianity was planted here very early, Col. iv. 13; but not long after the city was swallowed up by an earthquake. It was formerly famous for its hot baths. It is supposed to have derived its name (holy city) from the multitude of temples which it contained, the ruins of which are still visible. The Turks call the place Pambuk-Kalasi, from the whiteness of the rock on which it stands. Nothing but the hot baths could have furnished a motive for building a great city on a spot so sterile.

HIGGAION signifies *meditation*, and imports, that what is said, deserves to be carefully and frequently thought upon, Psal. ix. 16.

HIGH PLACES. Altars, from the earliest times, were erected on hills or lofty mountains. The practice of the Heathen in this respect was doubtless borrowed from the patriarchs. Thus, Noah built an altar on mount Ararat, on his coming out of the ark. Abraham, also, on entering Canaan, built an altar on a hill between Bethel and Ai, Gen. xii. 7, 8. The same patriarch, when commanded to offer up his son, was directed to mount Moriah, where he erected an altar, Gen. xxii; and at the meeting between Laban and Jacob, the latter offered sacrifice on mount Galeed, Gen. xxxi. 54. So when Balak brought Balaam to curse Israel, he led him up to a mountain, called 'the high places of Baal,' where he erected his altars, Numb. xxii. xxiii. Such were the *high places* dedicated to idolatrous worship, so often mentioned in the Bible, which were interdicted to the Israelites after God had chosen a particular place for his worship. However, before the erection of the temple, prophets seem to have had the privilege of selecting places of temporary worship; for we find Samuel building an altar and offering sacrifice on a high place, 1 Sam. ix. 12. 19. 25. Gideon also erected an altar to God, and offered sacrifice on the top of a rock, Judg. vi. 25, 26. At Gideon, there was a famous high place, to which the tabernacle was removed, and where Solomon sacrificed when God appeared to him, 1 Chron. xvi. 39. xxi. 29. 1 Kings iii. 3, 4. But after the building of the temple, all use of high places was entirely forbidden.

Groves were usually connect-

ed with high places, and were also consecrated to religious purposes. This practice, so universal in Pagan worship, seems to have been borrowed from the patriarchs, for we find Abraham planting a grove in Beer-sheba, and to have 'called there on the everlasting God,' Gen. xxi. 33. These groves, among the Heathen, especially among the worshippers of Baal, became scenes of every abomination, and were therefore forbidden to the people of God, Deut. xvi. 21; and the Israelites were directed to destroy all the altars, images, and groves of the Canaanites, wherever found, Exod. xxxiv. 13. Deut. vii. 5. xii. 2, 3. But this injunction seems to have been very partially executed, even after the temple was erected. Asa exerted himself to destroy these monuments of Heathen worship, but did not completely succeed, 2 Chron. xiv. 3. 1 Kings xv. 14. 2 Chron. xvii. 6. xx. Josiah also exerted himself greatly to remove every vestige of idolatrous worship out of the land; but after his death, it may be presumed, 'the groves and high places were restored.' It is often mentioned, that when a certain king did that which was right, &c. 'yet the high places were not taken away,' 2 Kings xv. 3, 4. xvi. 3, 4. 2 Chron. xxviii. 2, 3, 4.

HIN, a liquid measure for oil, or wine, &c. It was the sixth part of an ephah, or about 291 solid inches, which wants but a little of our three pints, Exodus xxix. 40.

HIND, the female of the stag. It is a lovely creature, and of an elegant shape. It is noted for its swiftness, and the sureness of its step, to which allusion is made, when it is said, 'The Lord maketh my feet like hind's feet, and causeth me to stand on the high places,' Psal. xviii.

33. Habb. iii. 19. This animal was also the emblem of connubial love, 'Let the wife of thy bosom be as the beloved hind and the favourite roe,' Prov. v. 19. According to our version, Jacob says, 'Naphtali is a hind let loose, he giveth goodly words,' Gen. xlix. 21. Commentators have been able to make nothing satisfactory out of this, in relation to that tribe. Bochart has, therefore, proposed another translation, which renders the words intelligible and appropriate, which is this, 'Naphtali is a spreading tree, shooting forth beautiful branches.' And there can be little doubt but this is the correct rendering, for it is supported by the LXX. by the Chaldee paraphrase, and by the Arabic version: and all that is necessary to elicit this appropriate meaning from the words, is the alteration of a few points. This also agrees with the prediction of Moses respecting the same tribe, 'O Naphtali, satisfied with favour, and full with the blessing of the Lord,' Deut. xxxiii. 23.

In Psal. xxix. 9. we read, 'The voice of the Lord maketh the hinds to calve, and discovereth the forests.' Here bishop Lowth thinks that the original word is improperly rendered 'hinds,' and thinks it should be 'oaks,' and the meaning to be, 'The voice of the Lord (thunder) breaketh the oaks asunder,' &c.

HINNOM. The valley of Hinnom lay south of Jerusalem, without the walls, and is also called *Tophet*, but by the Greeks *Gehenna*. Here the Canaanites first, and afterwards the Israelites, burnt their children to Moloch; and to drown their shrieks, drums were beaten; whence the name *Tophet*, which signifies a drum.

HIRAM, or *Huram*; (1.) A king of Tyre, son of Abibal. When David came to the He-

brew throne, Hiram sent messengers to congratulate him; and sent him cedars and artificers to build him a palace, 2 Sam. v. 11, 12. He, or his son of the same name, congratulated Solomon on his accession to the crown. He furnished him with timber, stone, and artificers, for his famed structures, viz. the temple, his own palace, &c.; and lent him 120 talents of gold, or 1,657,000*l.* sterling. He assisted him in establishing his trade to Ophir. He was displeased with the 20 cities of Galilee, which Solomon gave him, 1 Kings v. ix. 2 Chron. viii. 18. Diodorus and Menander, two Heathen historians, say, that Hiram and Solomon corresponded by letters, and tried to puzzle one another with hard questions. (2.) A famed artificer: his father is called a Tyrian, perhaps merely because he dwelt for some time at Tyre: but he might be of the tribe of Naphtali; and his mother was a widow of Naphtali, and a daughter of Dan, a native of the city of Dan, or descended of the tribe of Dan. He is represented as the *father* of King Hiram and Solomon; either because he was their director in their curious works; or perhaps *Abi*, or *Ab*, which signifies *father*, was his surname. He was a most skilful artificer, in designing and executing the most curious workmanship of brass, copper, or other metal. He made the brazen pillars, sea, lavers, and basins, &c. of the temple, 1 Kings vii. 13, &c. 2 Chron. ii. 13, 14.

HITTITES, the offspring of Heth, the second son of Canaan. They dwelt in the south part of the promised land, near Hebron; and from Ephron, one of them, Abraham bought his cave of Machpelah, Gen. xxiii. In the days of Joshua, it seems, part of them fled southward, and

dwelt in the country where the Canaanite of Beth-el built Luz, Judg. i. 26. Two of David's mighties were Hittites, *viz.* Uriah, and Abimelech, 2 Sam. xi. 6. 1 Sam. xxvi. 6.

HIVITES, a tribe of the Canaanites. They seem to have been the same with the Avims, whom the Philistines expelled. Driven from the south-west of Canaan, part of them appear to have settled about Avim, Gibeon, and Shechem, whose inhabitants are called *Hivites*, Josh. ix. 7, 19. Gen. xxxiv. 2. Another part of them settled near Mount Hermon, Josh. xi. 3.

HOBAB, the son of Jethro, and brother-in-law to Moses. As the Hebrews were on the point of leaving Mount Sinai, Hobab came to visit Moses, and, at his entreaty, went along with Israel, as a subordinate guide, to direct them to find fuel, &c. Numb. x. 29. Some think that the Kenites were his descendants.

HOLY LAND. See *Philistia*.

HOMER, or *omer*, the same measure as the *cor*, or 3 pints, Isa. v. 10.

HONEY, is of different sorts, and collected by bees, or produced by palm-trees or sugar-reeds. It much abounded in Canaan, and so it is represented as a land flowing with milk and *honey*. There bees deposited their honey in rocks, or at least gathered it from the flowers among the rocks, Psal. lxxxi. 16. Deut. xxxii. 13; or on trees, 1 Sam. xiv. 26. John Baptist lived in the desert on locusts and wild honey, Matth. iii. 4: butter and honey were common fare, Isa. vii. 15. That which is eaten from the comb is peculiarly fresh and sweet; but it is dangerous to eat much of it at once, Psal. xix. 10. Prov. xxv. 27. To restrain the Hebrews from imitating the Heathens,

who used the honey in their sacrifices, and to represent the impropriety of carnal pleasure in God's worship, they were prohibited to use honey in their sacrifices, Lev. ii. 11. Whatever is sweet, delightful, and medicinal, is likened to *honey*; as the word of God, Psal. xix. 10. cxix. 103; the prayers, praises, and edifying talk of the saints, Song iv. 11; Christ's gospel-truths, and his people's graces, Song v. 1; and the knowledge of wisdom, Prov. xxiv. 13.

HOODS, among the Jews, were probably like the turbans of the Turks and Persians, consisting of many folds and wreaths, and sometimes raised up to a great height in the middle, Isa. iii. 23.

HOPHNI. See *Eli*.

HOR, the name of two mountains, the one on the south of Canaan, in the south of Idumea, where Aaron died, and near to which perhaps was Horhagidgad, or Gudgolah, where the Hebrews encamped; and another on the north of Canaan, and seems to have been a top of Mount Lebanon, Numb. xx. 25. xxxiv. 7, 8.

HOREB. See *Sinai*.

HORITES, or *Horims*, an ancient people, that dwelt about Mount Seir. They were perhaps sprung of one Hori; at least one of that name was a chief man among them, 1 Chron. i. 39.

HORMAH, or *Zephaath*, and perhaps also Arad. When the Hebrews approached for the second time to the south borders of the promised land, Arad, king of this place, attacked them: they vowed to the Lord utterly to extirpate his kingdom, if he should deliver it into their hand. They obtained their desire, and fulfilled their vow; but whether in the days of Moses or of Joshua, we know not: and on this account it was called *Hormah*, *i. e.* *destruction*. Here the re

bellious Hebrews were grievously defeated, in the second year after their coming out of Egypt. It was given to the Simeonites; and to the elders of it, David sent part of his Amalekitish spoil, Num. xiv. 45. xxi. 1, 2, 3. Josh. xix. 4. Judg. i. 16, 17. 1 Sam. xxx. 30.

HORN, is used for drinking-vessels and for trumpets in the east, 1 Sam. xvi. 1, 13. 1 Kings i. 39. Josh. vi. 8, 13.

Horns also signify kings and kingdoms: the *two horns* of Daniel's visionary ram, are the united kingdoms of Media and Persia; the *notable horn* of his he-goat between his eyes, is Alexander, the first king of all Greece, amid his sagacious generals; the *four horns* coming after it, are the four kingdoms, into which the Grecian empire was divided after his death, viz. Egypt, Syria, Thrace, and Greece; the *little horn* that sprung out of one of them, is Antiochus Epiphanes, who, from the contemptible rise of a base person, and Roman hostage, rose to so much power, and did so much mischief in Egypt and Judea; or Antichrist, Dan. viii. The *ten crowned horns* of the Romish empire, and of Antichrist, are the *ten toes*, or kingdoms, into which the Roman empire was at last divided, and over which the Pope extends his influence. In Bishop Chandler's list, these ten stand thus: the Ostrogoths, in Mæsia; the Visigoths, in Panonia, or Hungary; the Suevi or Alans, in Gascoigne and Spain; the Vandals, in Africa; the Franks, in France; the Burgundi, in Burgundy; the Heruli and Thuringi, in Italy; the Saxons and Angles, in Britain: the Huns, in Hungary; and the Lombards, on the banks of the Danube, and afterwards in Italy. Mede says they stood thus in A. D. 456: the Britons; the Saxons; both in Britain: the Franks; the Burgundians; the

Visigoths; the Suevi and Alans, the Vandals; the Alemans, in Germany; the Ostrogoths, and their successors the Longobards; and the Greeks, in the eastern part of the empire. Bishop Lloyd ranks them according to the time of their settlement into states, thus: the Huns about A. D. 356; Ostrogoths, 377; Visigoths, 378; the Franks, 407; the Vandals, 407; the Burgundians, 407; the Heruli and Rugians, 476; the Longobards in Hungary, 526. Sir Isaac Newton ranks them thus: the kingdoms of the Vandals and Alans, in Africa and Spain; of the Suevians, in Spain; of the Visigoths; of the Alans, in Gaul, or France; of the Burgundians; of the Franks of the Britons; of the Huns; of the Lombards; and finally, the exarchate of Ravenna. According to Bishop Newton, they stood thus, in the eighth century: the senate of Rome; the Greek state of Ravenna; the Lombards; the Huns; the Alemans; the Franks; the Burgundians; the Goths; the Britons; the Saxons. The frequent convulsions of these states occasion their being differently reckoned; and it is observable, that almost ever since, there have been ten principal states; and though they had not been always ten, they might be called ten from their original form. At present, we may reckon them thus: the states of Italy; the two Sicilies; Portugal; France; Spain; Britain; Holland; Germany; Switzerland; Hungary; for Poland, Russia, Sweden, and Denmark, did not pertain to the ancient Roman empire. The *horn with eyes*, and a *look more stout than his fellows*, and who plucked up three horns, is the crafty Romish Pope, whose high pretensions to authority are superior to that of earthly princes, and who has often deposed and excommunicated them; and who, quickly

after his rise, got himself made master of three sovereignties, of the dukedom of Rome, the exarchate of Ravenna, and the region of Pentapolis, Dan. vii. 20—26. Rev. xii. 3. xiii. 1. xvii. 3. 7. 12.

HORNETS; an insect with a venomous sting. They are often an inch or more in length. Whenever this animal is mentioned in Scripture, they are promised as an aid to the Israelites, to drive out their enemies. Exod. xxiii. 28. Deut. vii. 20. Josh. xxiv. 12. Some have interpreted the word metaphorically, in all these passages, but Bochart contends, that it should be taken literally, and adduces examples of other people driven out of their country by hornets. Elian records, that the Phasilites were driven out of their country by wasps, and as they were Phenicians, he probably refers to this event.

HORSE, one of the noblest animals of the brute kind, noted for comeliness, swiftness, pride, natural fierceness, docility, strength, and fitness for burden, draught, or war, Job xxxix. 19—25. Among the ancient orientals, horses were reckoned a grand present, and riding on them an honour, Eccl. x. 7, and some will scarce allow any Europeans to ride on them in their territories, except at their becoming proselytes to Mahometanism. The horses of Egypt are reckoned more strong and fine than the Syrian, Isa. xxxi. 3. God prohibited the Hebrews to multiply horses: he ordered Joshua to hough, hamstring, or cut the sinews of the legs of all the horses of the Canaanites, and to burn their chariots with fire: the design of which laws no doubt were, to prevent their correspondence with foreigners, or trusting in war to their chariots and horsemen, Deut. xvii. 16. Josh. xi. 6. In this manner, Da-

vid served the horses and chariots of Hadadezer, the Syrian, 2 Sam. viii. 4. Solomon having married the daughter of Pharaoh, procured a fine breed of horses from Egypt, some of them at the rate of 600 shekels of silver, which, according to Prideaux, is 30*l.* sterling; and according to Arbuthnot, whom we follow, 68*l.* 9*s.* 1 Kings x. 26. He first of the Hebrews began to multiply horses, and had 4000 stables, 40,000 stalls, and 12,000 horsemen, 1 Kings iv. 26. 2 Chr. ix. 25.

HORSE-LEECH, a large kind of leech which fastens on animals in the water, and is very insatiable in its thirst for blood. It is used by Solomon as a fit emblem of rapacity, Prov. xxx. 15. Cicero uses the same, in one of his letters to Atticus, where he compares the common people of Rome to horse-leeches.

HOSANNA, *i. e.* *Save now*; or *save, I beseech*; a word much used by the Jews in their prayers, and exclamations, especially at the feast of tabernacles, which lasted eight days, and the seventh (for special prayer) was called *grand hosanna*, Matth. xxi. 9.

HOSEA, the son of Beerai, a prophet of the Lord.

HOSHEA, the son of Elah. After murdering Pekah his master, and a struggle of eight or nine years civil war, he became king of Israel, and was less wicked than any of his predecessors, allowing such of his subjects as pleased, to worship the Lord at Jerusalem, 2 Kings xv. 30.

HOST; (1.) An entertainer of strangers, lodgers, or guests, Rom. xvi. 23. Ministers are the *host*, to whose care Jesus commits the charge of wounded souls, Luke x. 35. (2.) An *army*; so the Levites and priests are called the *Lord's host*, who attended him, and protected the order and purity of his worship

1 Chr. ix. 19. and the saints, on account of their number, are called the *hosts of nations*, or well ordered multitudes, Jer. iii. 19.

HOUR. The Hebrews appear to have known nothing of *hours* till the Chaldean captivity. The first mention thereof is by Daniel, chap. v. 5. They divided their day into morning, from sun-rising to about nine o'clock; high day or noon, which ended at mid-day; the first evening, which reached from mid-day to about our three o'clock afternoon; and the second evening, which reached to sun-set, Exod. xii. 6. The night they divided into night, midnight, and morning-watch. Becoming tributary to the Romans, they divided their night into four watches, so called, because the watching centinels were relieved every three hours, Matth. xiv. 25. and it is said, that, in the temple-service, the day was divided into four watches or great hours, the third of which ended about three o'clock afternoon. Mark xv. 25. In the New Testament, the day is plainly divided into twelve hours, which perhaps lengthened and shortened as the day did; the third was about our nine o'clock, the sixth at twelve, the ninth about three afternoon, and the eleventh a little before sun-set, Matth. xx. 1—6. John xi. 9. xix. 14. *Hour* also signifies any fixed season or opportunity, and especially what is short: hence we read of the *hour* of temptation, of judgment, of Christ's death or second coming, of the power of Satan and his agents against Christ, Rev. iii. 3. 10. xiv. 7. John viii. 20. Luke xxii. 53.

HOUSE; (1.) The Orientals made the walls of their houses of stone, brick, and often of mud, and ceiled them with wood, or even with ivory, and laid their floors with plaster, or painted

tiles. The upper apartments were most splendid. They often planted cypress-trees in their inner courts. In summer they had cooling houses formed to draw in and condensate the air, Lev. xiv. 40. Exod. i. 11. Jer. xxii. 14. Psal. xlv. 8. 1 Kings xxii. 39. Amos iii. 15. Judg. iii. 13. 23. They burnt lamps before their houses all night, Job xviii. 5, 6. *Sides of their house*, meant the private apartments of it, Psal. cxxviii. 3. They often slept all night, and entertained companies, on the flat roofs of their houses. (2.) The household, family, or nation who dwell together, Acts x. 2. And so the families, tribes, and nation of Israel, are called a *house*, Num. i. 18—45. 1 Chron. xxiv. 4. Isa. xlviii. 1. Hos. v. 1. Mic. iii. 1. 9. (3.) Kindred, lineage, Luke i. 27. (4.) The substance and wealth pertaining to a family. In this sense the Pharisees devoured widows' houses, Mark xii. 40. (5.) The affairs belonging to a family: this Hezekiah was to *set in order* before his death, Isa. xxxviii. 1. Heaven, the church, the tabernacle, temple, and ordinances, are represented as God's *house*, or a *spiritual house*; as God planned, formed, furnished, or owned them, so he did, or does dwell in them, and display his glory, power, and grace in a peculiar manner, John xiv. 1. Heb. iii. 2. Song i. 17. Judg. xviii. 31. 2 Chron. v. 14. Psal. lxxxiv. 10.

HUL, or *Chul*, the son of Aram, and grandson of Shem Josephus says he peopled Armenia; and here were ancient vestiges of his name, Gen. x. 23.

HULDAH. See *Josiah*.

HUR, the son of Caleb, and grandson of Hezron; perhaps the husband of Miriam, and grandfather of Bezaleel. He and Aaron held up Moses's hands at Rephidim, during the engagement with the Amalekites; and

they governed the people when he was on Mount Sinai, Exod. xvii. 10. xxiv. 14. 1 Chron. ii. 19. 20.

HUSBAND. See *Marriage*.

HUSBANDMAN, a dresser of the ground, Gen. ix. 20. God is likened to a *husbandman*; he sows, plants, cultivates, and expects fruit from his church, head, and members, John xv. 1: and the church is his *husbandry*, the great object of his care and work, 1 Cor. iii. 9.

HUSHAI, the Archite, David's trusty friend; who, hearing of his flight before Absalom, met him with dust upon his head, and his clothes rent. At David's advice, he returned, and pretended to comply with Absalom, at least uttered words that were taken to import friendship. By a humorous and flattering advice, he prevailed on Absalom and his party to defer their pursuit of David for some days; and so, contrary to the advice of Ahitophel, their cause was ruined. He, too, communicated proper information to David, 2 Sam. xvi. 16.

HUSKS, mentioned as the food of swine, Luke xv. 16. Bochart is of opinion, that by *kera-tia* here, we should understand the fruit of the *carob-tree*, very common in the Levant. And Columella informs us, that these pods afforded food for swine. The first is very common in Greece, Palestine, and Africa. It is suffered to ripen and grow dry on the tree. The poor gather it, and cattle are fed by it. The tree on which it grows is of a middling size, full of branches, and abounding with round leaves of an inch long. The blossoms are in little red clusters with yellow stalks. The fruit is a flat pod, from six to fourteen inches in length, composed of two husks, separated by membranes into several cells, in which are contained flat seeds.

The pods are filled with a sweetish kind of juice.

HUZZAB, the queen of, or perhaps some strong fort in Nineveh, or even Nineveh itself so called from the firm-like establishment of it. Huzzab was led captive by the Medes and Chaldeans, Nahum ii. 7.

HYMENEUS was probably a native of Ephesus: for a while he professed the Christian faith, and seemed a real believer; but he fell into grievous errors, and perhaps abominable practices, 1 Tim. i. 20.

HYPOCRISY, a counterfeiting of religion and virtue; an affectation of religion, without any real regard to the thing, Isa. xxxii. 6. It is a most dangerous evil, and difficult of cure. It is hard to be discerned, and the very means of salvation deceitfully used, occasion men's hardening themselves in it. Next to the divine Spirit dwelling in us, the most effectual remedy of it, is a steadfast faith in the omniscience of God, Luke xii. 1, 2, 3. A hypocrite is one, who feigns himself to be what he is not, assumes an appearance of true religion, without the reality of it, Luke vi. 42. He will not always call on God; will not persevere in prayer: his joy is but for a moment; his hope is unsubstantial, and shall quickly perish, Job xxvii. 8, 9, 10. xx. 5. viii. 13. The ancient Pharisees were noted hypocrites; they professed a great deal of regard to the ancient prophets, while they hated John Baptist, Christ, and his apostles, Matt. xxiii. 3—31. xii. 1—7. xv. 2. 7, 8. vii. 5.

HYSSOP, in general, is of two kinds, garden and mountain hyssop. It is a shrub which shoots forth a multitude of twigs or suckers from one root: it is as hard as any large wood, and ordinarily grows about a foot and a half high, at proper distances. Its stalk on both sides emits

HYS

longish leaves, which are hard, odoriferous, warmish, and a little bitter to the taste. Its blossoms appear on the top of the stem, of an azure colour, and like to an ear of corn. Hyssop probably grew to a greater height with the Jews than in Europe; for it was so long in the stalk, that the soldiers, filling a sponge with vinegar, and putting it in a reed or stick of hyssop, held it up to our Saviour's mouth as he hung on the cross, or the bunch of hyssop was

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fixed on the reed, John xix 29.

This plant was much used in all the Levitical purifications; but the particular species cannot easily be ascertained. It would remove the difficulty about "filling the sponge with vinegar and putting on hyssop," if we suppose that this bitter herb was added to the sour vinegar, to render the potion more nauseous, and that it was then handed to Jesus on a reed, as is said by St. Mark.

JAB

JABBOK, a brook on the east of Jordan, rising in the mountains of Gilead, and falling into Jordan a little south of the sea of Tiberias. It separated the kingdom of Sihon from that of Og king of Bashan; and near to it Jacob wrestled with the angel of the covenant, and prevailed, Deut. ii. 37. Gen. xxxii. 22. Mr. Buckingham describes the course of the Jabbok as from east to west. Its junction with the Jordan is a considerable distance south of the exit of that river, from the sea of Tiberias. The whole length of the stream is about 50 miles; and although it is scarcely more than 30 feet wide, it is very deep, and its banks very high and precipitous: the cliffs, in some places, rising at least 500 feet in height. The banks are thickly shaded with plane trees, wild olives, oleander, wild almonds, &c. The water of this river is clear, as it runs upon a rocky bed, and agreeable to the taste.

JABESH, or *Jabesh Gilead*, a city of the eastern Manassites, at the foot of mount Gilead, about six miles from Pella, where the Christian Jews found refuge, amidst the ruin of Judea by the Romans. It was at no great distance from Gadara.

JABEZ appears to have been

JAB

a descendant of Judah by Ashur. 1 Chron. iv. 9, 10.

JABIN; (1.) A king of Hazor, in the north parts of Canaan, and the most powerful of all the sovereigns in these quarters. Struck with the rapidity of Joshua's conquests, he engaged all the kings on the north of Canaan, particularly the kings of Madon, Jobab, Shimron, Achshaph, &c. to assist him. Their whole forces rendezvoused at the waters of Merom, to attack the Hebrews; but the Lord delivered them into Joshua's hand, who gave them an entire defeat, pursued their fugitives as far as Great Zidon to the north west, and to Mezrephothmaim on the east. He then marched back to Hazor, and burnt it, and killed Jabin its king, Josh. xi. (2.) Jabin king of Hazor was a very powerful monarch. His army was routed by Deborah and Barak, and it is probable a terrible storm of rain made the river Kishon sweep away multitudes of them. Sisera the general fled away on his feet, and was kindly received by Jael, the wife of Heber the Kenite. His fatigue occasioned his falling into a deep sleep. Jael divinely instigated against this murderer of the Hebrews, killed him, by driving a nail through his head, and after-

wards showed him to Barak, Judg. iv. 22.

JABNEH, or *Jamnia*; a city of the Danites, on the sea-shore, and at no great distance southward of Joppa.

JACINCT, or *Jacinth*; a precious stone, of a violet and purple colour, not unlike the amethyst. It is very hard: but the diamond will make an impression on it. It was the eleventh foundation in the New Jerusalem, Rev. xxi. 20. That which some moderns call *jacinth*, has a yellow colour, something like a flame.

JACOB, the younger son of Isaac and Rebekah, was born A. M. 2168 or 2173. He was twin brother to Esau, and received his name, which signifies *supplanter*, from a circumstance which occurred at his birth. See Gen. xxv. When these brothers grew up, Esau devoted himself to hunting, and often gratified his aged father with savoury meat which he prepared from the fruits of the chase. By this means he became very much the favourite of Isaac; while Jacob, who was a plain, domestic man, was no less the favourite of his mother. Isaac apprehending that his end was drawing near, was desirous before his departure of pronouncing a solemn, paternal benediction on his oldest son: and that his mind might be excited to the lively exercise of affection, he requested Esau "to take his weapons, his bow and his quiver, and go out to the field and take some venison, and make him savoury meat, such as he loved, and bring it to him, that he might eat and bless him before he died." Before this time, Jacob had, for a mess of pottage, purchased from Esau his birth-right, which included the blessing now about to be given. Rebekah having overheard Isaac's request to Esau, and no doubt

being acquainted with the circumstance of the sale of the birth-right, immediately conceived a plan of securing the patriarchal blessing, which was prophetic in its nature, for her favourite: for while Esau was in the pursuit of venison in the field, she induced Jacob to personate his brother, and to carry to his father savoury meat prepared by herself from a tender kid; and as Isaac's eyes were so dim that he was unable to distinguish between his sons by their appearance, all that was necessary, was to guard against detection, in case he should be led to feel the hands and face of Jacob; for Esau being very hairy and Jacob smooth, it readily occurred to the latter, that his father might resort to this method of identifying him. To prevent detection in this way, Rebekah covered the neck and hands of Jacob with the skin of the kid. Thus prepared he ventured into his father's presence, and by means of lies and fraud carried off from his brother the chief blessing, which was intended for the first-born. When Esau returned, the deception was rendered manifest, but Isaac, though deeply distressed on account of his mistake, and importunately and with tears entreated by Esau, would not agree to change any thing which had gone out of his mouth; and Esau received, indeed, a benediction, but not that of the first-born which was already given to Jacob. By this fraud and injury, the enmity of Esau to his brother was excited to the highest degree, and he threatened to take away his life, as soon as his father's funeral should be over. Rebekah hearing of these threats, persuaded Isaac to send Jacob away to Haran, to her brother Laban, until his brother's anger should subside. Accordingly Jacob having again received his father's

blessing, and a charge not to take a wife of the daughters of Canaan, as Esau had done to the sore grief of his parents, set off on his journey to Padan-aram. As he journeyed, he lighted on a certain place where he resolved to lodge, as the sun was already set; and taking of the stones of the place for a pillow, he lay down to sleep, and dreamed; 'and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed. And behold I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on: so that I come again to my father's house in peace, then shall the

Lord be my God; and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee,' Gen. xxvii. xxviii.

When Jacob came near to the residence of his mother's kindred, 'into the land of the people of the east,' he saw in the field a well, where were three flocks of sheep reclining, and the shepherds with them; and on inquiry, he found that they were of Haran, and that Rachel the daughter of Laban was then approaching. The meeting between Jacob and Rachel the young and beautiful shepherdess, was tender; and the impression made on his heart by this first interview with his cousin, was deep and indelible. Soon the young man was domesticated in the house of Laban, (for Nahor, though living, seems to have been superannuated,) and soon he made proposals to Laban for Rachel, whom he vehemently loved, which showed something of the strength of his affection, for he said, 'I will serve thee seven years for Rachel thy younger daughter;' to which Laban agreed; 'and Jacob served Laban seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.' But as he had been guilty of a gross deception of his father, to the injury of his only brother, he himself became now the dupe of a designing and unjust relative. Instead of his beloved Rachel, Leah her elder sister, who was 'tender eyed,' was given to him deceptiously: and when he remonstrated with his father-in-law, he was coolly informed that the custom of the country required that the oldest should be disposed of in marriage before a younger sister: but proposed that he should serve as much longer, and still he should have Rachel. It is not to be un-

derstood, that he did not receive her until the seven years were ended : a careful attention to the history will show, that he must have received Rachel immediately, and served for her afterwards. With each of his daughters Laban gave a maid, both of whom became the wives of Jacob, of the secondary or inferior kind. From all these there were born to Jacob while he sojourned in Mesopotamia, eleven sons and one daughter. Of these, Joseph only was the fruit of his marriage with Rachel. Avarice seems to have been the ruling passion with Laban ; for the gratification of which, he seemed to be willing to sacrifice even the comfort of his own children, and to take every advantage of a young and inexperienced kinsman. Continually, he seems to have been studying and contriving some scheme by which he might obtain the services of Jacob for less than their value : but the providence of God prevented him from eventually injuring his servant Jacob, with whom he had entered into covenant at Bethel. Whatever plan of wages Laban would fix on, the Lord overruled it for the benefit of Jacob. But, at length, he resolved to return to his own country, from which he had been so long an exile. And lest his father-in-law should hinder his purpose, he communicated his design to his own family, but took the opportunity when Laban was absent, to set off with his wives and children, and all his cattle and all his goods, to go to Isaac his father, in the land of Canaan, who still continued to live, beyond his own and the hopes of all his friends. This important step, however, was not taken without the direction of his covenant-keeping God : for the '*Lord* said unto Jacob, return unto the land of thy fathers, and to thy kindred,

and I will be with thee.' On the third day after Jacob's departure, Laban received intelligence of his flight, and he immediately pursued after him with a company of men, and on the seventh day overtook him in the mount Gilead. There can be no doubt, that Laban's intentions were hostile ; but on the night preceding his coming up to Jacob, he received an admonition from the Lord, in a dream, not to attempt any thing against Jacob. After a warm expostulation on both sides, they agreed to part in peace ; and accordingly a solemn covenant was entered into between them ; as a sign of which, they piled up a heap of stones, on which they eat together in token of friendship, and agreeably to a custom prevalent in many ancient nations. The mount on which this transaction occurred, received its name, *Gilead*, from the heap of stones set up for witness. 'Laban now kissed his sons and his daughters, and blessed them, and departed and returned to his place.'

Soon after Jacob was relieved from all fear from Laban, and had the pleasing prospect of speedily coming to the end of his journey, new fears and troubles arose. But that he might not be disheartened, 'the angels of God met him.' By this he understood, that God his protector would not leave him defenceless in the hour of peril. The danger which now threatened him was indeed appalling : information was received, that his brother Esau was on his way to meet him, accompanied by 400 men. No other than a hostile attack could be conceived to be meditated, when this vindictive man approached with such an army, against a company of helpless women and children. In this extremity Jacob had no other resource but

to look to heaven for help. Ever since God had revealed himself to him at Bethel, he had made him his confidence and refuge in all his troubles. Now, therefore he cried to him in his distress, Gen. xxxii. 9. 12.

Having thus committed his cause by fervent prayer, to the ALMIGHTY, he did not think it unnecessary to make use of the most probable means to avert the threatening evil; therefore he sent messengers to meet his brother with a valuable present from his flocks and herds, in separate droves; and the messengers were directed to say, 'It is a present sent unto my lord Esau, and behold thy servant Jacob is behind us.' For he said, 'I will appease him with the present that goeth before me, and afterwards I will see his face, peradventure he will accept of me.' In that night Jacob took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok; and having sent them over this stream, together with all his property, he remained alone on the opposite side. And here a very extraordinary thing occurred, Gen. xxxii. 21. 30.

Esau now approached, but a secret power had turned aside his vengeance, and revived in his bosom a strong feeling of fraternal affection; so that when he saw Jacob, 'he ran to meet him, and embraced him, and they wept.' Thus marvellously did God provide for the safety and comfort of his servant. Esau inquired kindly concerning his brother's family, who came forward successively, and paid their respects to him: and he would have declined receiving the present which had been sent forward to him, but Jacob insisted on his acceptance of it, and he took it. After this interview, Esau returned to Mount Seir, and Jacob journeyed to

Succoth, where he made booths for his cattle; from this circumstance, the place received its name, as the word *succoth* signifies *booths*. But he seems only to have sojourned here for a short time; probably to give rest to the women and children, and to the flocks and herds, which had now been driven a long distance without much cessation. But his journey was not terminated until he came to Shalem, a city of Shechem, which is in the land of Canaan, where he bought a parcel of ground of the children of Hamor, for a hundred pieces of money, and erected there an altar, and called it *El-Elohe-Israel*, that is, *God, the God of Israel*.

But although Jacob seems to have intended this as his place of permanent residence, yet events occurred which rendered it expedient for him to remove to another part of the country. In consequence of the seduction of his daughter Dinah, by the prince of the country, a plot was formed by her brothers, Simeon and Levi, to take signal vengeance upon the whole of the inhabitants of Shechem, which they successfully executed.

Jacob was greatly grieved at the cruel and treacherous conduct of his sons in this affair, and foresaw that it would render him and his family odious to all the people in the neighbourhood, so as to expose him to be slain with all his house. But the young men stoutly defended what they had done, on account of the gross dishonour brought upon their only sister.

Jacob seems to have forgotten the solemn vow which he had made at Bethel, on first leaving his father's house; he therefore now received an admonition from the Lord, relative to this thing, who said unto him,

'Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee, when thou fleddest from the face of Esau, thy brother.' This also was intended to remove him and his family farther out of the reach of those who might feel disposed to take vengeance on them, in consequence of the cruel murder of the Shechemites. The same invisible power, however, which preserved him from the hostility of Laban and his brother, now also shielded him from the resentment of the Canaanites, so that they were not interrupted nor pursued in their journey; for 'the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.' During this journey, Jacob purged his house from idolatry, and purified them by some ceremony, which has commonly been supposed to have been by washing their bodies in water; for they were commanded 'to be clean, and change their garments.' And this, by the Jewish writers, who are followed by many learned Christians, is made the origin of proselyte-baptism. He now arrived at Bethel, a place peculiarly consecrated, and rendered interesting to him by associations of the most solemn and tender nature. Here, in conformity with vows and the divine sanction, he built an altar, which he called *El-Bethel*, the *God of Bethel*. Here also God appeared unto Jacob again, and blessed him; and under the name of God Almighty, renewed the promise respecting the multiplication of his seed, and the possession of the land of Canaan. After this signal manifestation of the divine favour, Jacob set up a pillar in the place where he talked with him, 'even a pillar of stone; and he poured a drink-offering thereon, and he

poured oil thereon,' and renewed the name which he had at first given to this place, by calling it *Bethel*, or *the house of God*.

But the domestic troubles of this good man, were far from being ended. He was now called to endure a bereavement of the most afflicting kind which could have befallen him. Having completed his pilgrimage to Bethel, he was on his way to Ephratah, and had come near to the place, when he lost his beloved wife Rachel, who expired soon after giving birth to a second son, whom she named with her expiring breath, Benoni, but his father called him Benjamin. After the funeral of his beloved wife, Jacob continued his journey until he came to a place beyond the tower of *Edar*, where he spread his tent, and fixed his abode; but domestic troubles were allotted to him, for while resident in this place, his oldest son, Reuben, acted in a manner so base and dishonourable, that the feelings of his father must have been deeply wounded. At length, pursuing his nomadic life, he came to Mamre, which had been the favourite residence of Abraham, and from which Isaac was never absent for any considerable time, until the day of his death. This peaceable and pious patriarch, though in a very advanced age, was still alive, but soon after Jacob's arrival, 'he gave up the ghost, and died, and was gathered unto his people, being old, and full of days;' and his sons Esau and Jacob buried him, no doubt in the cave of Machpelah, where lay his father and his mother. *For the remainder of Jacob's life, see Joseph.*

JADDUA, or *Jaddus*, the son of Jonathan, high-priest of the Jews, who officiated a considerable time after the captivity, and is believed to be the same who

lived in the time of Alexander the Great. Concerning him, Josephus relates this remarkable story: that Alexander having sent to him for provisions for his army while besieging Tyre, he excused himself on the ground that he had taken an oath of fidelity to Darius, king of Persia. The impetuous conqueror was highly provoked, and vowed vengeance against the Jews. Accordingly, as soon as Tyre was subdued, he put his army in motion towards Jerusalem; but before he reached the place, Jaddus and the other priests, clothed in their pontifical robes, and a multitude of the principal people, all dressed in white garments, met him; on which Alexander bowed himself to the ground, and seemed to worship the high-priest, which conduct filled all his followers with amazement. And Parmenio requesting an explanation of this extraordinary behaviour, was informed, that before he left Macedonia, he had seen, in a dream, the appearance of the person now before him, who promised him the empire of the world, and that his adoration was not addressed to the man, but to the deity, whose sacred name he bore on his forehead. Whatever truth there may be in this story, we know that Alexander, instead of inflicting punishment on the Jews, granted them great immunities, especially exemption from taxation on every seventh or sabbatical year, and took many of them into his own service; and when he built the city of Alexandria, in Egypt, he invited multitudes of this nation to settle there, and put them, in regard to privileges, on a level with his own Macedonians. The name of Jaddua is found in Neh. xii. 11.

JAEL. See *Jabin*, *Sisera*.

JAH. See *Jehovah*.

JAHAZ, *Jahazah*, or *Jahzah*; probably the Ziza of Ptolemy; a city near Aroer, between Mededa and Diblathaim, on the north frontiers of Moab, and near to the spot where Moses defeated the army of Sihon. Num. xxi. 23. Josh. xiii. 18.

JAIR; (1.) The son of Segub, the son of Hezron, of the tribe of Judah. (2.) A judge of Israel, who succeeded Tola, *A. M.* 2795 or 2857, and governed 22 years. He was a Gileadite, probably of Manasseh. He had 30 sons, who rode on 30 ass-colts, and were lords of 30 towns, called Havoth-jair, or the towns of Jair, Judg. x. 3—5.

JAIR or *Jairus*, a chief ruler of the synagogue at Capernaum. His daughter falling grievously sick, he begged that Jesus would come, lay his hands on her, and cure her; and he did so, Mat. ix. 18—26. Mark v. 21—43. Luke viii. 41—56.

JAMES the Great, or Elder, and JOHN the Evangelist, sons of Zebedee and Salome, were originally fishers of Bethsaida in Galilee, and left every thing at our Saviour's call, to follow him, Matt. iv. 21. Both were constituted apostles: both were witnesses of Jesus's transfiguration, Matt. x. 2. xvii. 2. Both begged his leave to call down fire from heaven on the Samaritans, who refused to receive him. He checked their furious zeal, and told them that they knew not what unreasonable temper they were of, Luke ix. 54. Our Saviour's singular honour of them, and regard to them, occasioned their mother's begging they might be made chief ministers of state in his temporal kingdom. After they had professed their ability to undergo sufferings along with him, he told them that suffer they must, but his Father had the disposal of eminent places in his kingdom, Mat. xx. 20—24. Mark x. 35—45.

They witnessed his agony in the garden, Mat. xxvi. 37. After our Saviour's resurrection, it seems they, for a while, returned to their business of fishing, John xxi. 2, 3. About *A. D.* 42 or 44, if not 49, James was taken and murdered by Herod, Acts xii. 12.

2. *James the Less*, called the brother of our Lord. He was the son of Cleophas, by Mary, the sister of the blessed Virgin. For the admirable holiness of his life, he was surnamed *the Just*. Our Saviour appeared to him by himself, after his resurrection, 1 Cor. xv. 7. About three years after Paul's conversion he was at Jerusalem, and considered as a pillar or noted supporter of the church there, Gal. i. 19. About 14 years afterwards, he was present at the apostolic council at Jerusalem, where he seems to have presided, as he was the last to give his judgment, in which all the other members of the council acquiesced. He is the author of one of the canonical epistles, which goes under his name; but when, or where written, is unknown. It is reported, that he was thrown by the Jews from the battlements of the temple, and then dispatched with a fuller's club, while on his knees, and in the act of praying for his murderers.

JAMNIA, a populous city of Palestine, not mentioned by this name, if at all, in the Bible. It was situated between Ashdod and Joppa, and had the advantage of a seaport. At this place, Judas Maccabæus, in his place, with the Syrians, burnt a part of their fleet: the remainder being destroyed at Joppa. It is stated as a fact, by Strabo, that this city and vicinity, were able to send out 40,000 armed men: which may serve to confirm the Scripture account, of the ancient populousness of the land of Judea.

In the early ages of Chris-

tianity, Jamnia was an Episcopal see; and here also the Jews, after their expulsion from Jerusalem, had a famous school or university.

JANNES and **JAMBRES**, called by Pliny, *Jamne* and *Jotape*, and by some Jewish writers *Johanne* and *Mamre*, were two principal magicians of Egypt, who withstood Moses in aping some of his miracles, in the change of their rods into serpents, turning waters into blood, and producing frogs, 2 Tim. iii. 8. Exod. vii. 9.

JANOA, *Janohah*, a city of the Ephraimites, on their north border, and about twelve miles eastward from Shechem, Josh. xvi. 6.

JAPHETH, the elder son of Noah, born *A. M.* 1556, Gen. x. 21. v. 32. To reward his kindness, his father blessed him, saying, that God would enlarge and increase him, and make him to dwell in the tents of Shem, and render the offspring of Canaan his servants. His posterity were prodigiously numerous; he had seven sons, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech*, and *Tiras*. Their posterity peopled the north half of Asia, almost all the Mediterranean isles, all Europe, and, I suppose, most of America. How the *Greeks* and *Romans* seized on the original residence of the descendants of Shem in Syria, Palestine, Mesopotamia, Assyria, Persia, &c. how the *Scythians*, *Tartars*, *Turks*, or *Moguls*, the descendants of *Gog* and *Magog*, have made themselves masters of Southern Asia, may be seen under these articles. How the *Dutch*, *English*, *Portuguese*, *Spaniards*, and *Danes*, have seized the islands or other settlements in Southern Asia and its adjacents, is notorious. I know no country of note originally belonging to the offspring of Shem, part of Arabia except

ed, that has not, or is not now claimed or possessed by the offspring of Japheth. God has *persuaded* multitudes of them to become his peculiar people, when the Jewish descendants of Shem are cast off. How the *Canaanites* in Canaan, Phenicia, North Africa, Bæotia, Heraclea, Arcadia, or Italy, have been enslaved by Japheth's Grecian, Roman, Vandal, or Turkish descendants, is marked in that article, Gen. ix. 27. As Japheth or Japetus was the father of the Greeks, no wonder he is so often mentioned in their ancient fables.

JAPHIA, probably the same as Japha, a city belonging to the Zebulunites, surrounded with a double wall, but taken and cruelly ravaged by the Romans, Josh. xix. 12.

JAPHO. See *Joppa*.

JARMUTH or *Jermus*, a city about ten miles south-west of Jerusalem, and as much north-east of Eleutheropolis, once a famed city of Judea, Josh. x. 5.

JASHOBEAM the Hachmonite or Tachmonite, the same as Adino the Eznite. It seems he sat on a kind of throne, at the head of David's mighty men. He in one instance attacked 800, and in another 300, and cut them off to a man: or he routed 800, slew 300 of them, and his followers slew the other 500. He, with Eleazer and Sham-mah, brake through the army of the Philistines, and brought their master water from the well of Bethlehem, 2 Sam. xxiii. 8. 16, 17. 1 Chron. xi. 11. 18, 19.

JASON, a kinsman of Paul's, and his host at Thessalonica, who hazarded his life in a mob to preserve Paul.

JASPER. The Greek and Latin name Iaspis, as well as the English Jasper are of Hebrew derivation, and indicate plainly the meaning of the word. The Jasper is a hard stone of a bright

beautiful green colour, sometimes clouded with white; found in masses, and capable of an elegant polish. It is found in the East Indies, Egypt, Africa, Tartary, and China. There are four columns of it in St. Paulina's Chapel at Rome; and one transparent column in the Vatican library, Ex. xxviii. 20. Ez. xxviii. 13. Rev. iv. 3. xxi. 11—19.

JAVAN, the fourth son of Japhet, and the father of the Ionians and Grecians. The word without the Masoretic points, would be pronounced *Jon*. To him were born four sons, by whom the several parts of Greece were settled: their names were Elisha, Tarshish, Chittim, and Dodanim. The first is reported to have taken up his residence in Peloponnesus, now the Morea; the second in Achaia; the third in Macedonia; and the fourth in Thessaly, by whom Epirus also was peopled. In process of time, Greece was conquered by the Pelasgi, and by colonies from Egypt and Phenicia, who were gradually incorporated with the descendants of Javan.

JAVELIN. See *Dart*.

JAW, the bone of the mouth in which the teeth are fixed, Judg. xv. 15. Job xli. 2.

JAZER, or *Jaazer*, a city about 15 miles from Heshbon, and a little south of Ramoth-gilead, at the foot of the mountains of Gilead, near the brook or lake of Jazer, Josh. xxi. 39.

IBLEAM, or *Bileam*, a city of the western Manassites, on the border of Issachar. It seems to have been given to the Levites for Gath-rimmon, but the Canaanites kept possession of it, Josh. xvii. 11, 12. 1 Chron. vi. 70. Judg. i. 27. Gur, where Ahazia king of Judah was slain, was hard by Ibleam, 2 Kings ix. 27.

IBZAN, of the tribe of Judah

JEB

succeeded Jephthah, about *A. M.* 2823 or 2878, and judged Israel seven years, *Judg.* xii. 8.

ICHABOD, son of Phineas, *1 Sam.* iv. 21.

ICONIUM, now *Cogni*, was formerly the capital of Lycaonia, in Lesser Asia, and stands in a most fertile plain, near the lake Trogilis, which supplies it with fish. About *A. D.* 45, Paul and Barnabas preached the gospel here; and, it is said, the famous Thecla was converted, *Acts* xiii. 51.

Iconium is, at this time, a flourishing town. In the year 1099, the Sultans of the Seljukian Turks, made it their principal residence, by whom the walls were rebuilt, and the city embellished. *A. D.* 1189, they were expelled by Frederick Barbarossa, who took the place by assault; but the Turks soon returned, and reigned in splendour, until the time of Zenghis Khan. It has been included in the dominions of the Grand Seignior, ever since the days of Bajazet. The modern city, called *Cogni*, has an imposing appearance, from the number and size of its mosques, colleges, &c.; but the public buildings are now going rapidly to decay. According to Kinneir, the inhabitants are about 80,000. The circumference of the town is about four miles, and it is fortified by 103 tall towers, at equal distances. None but Turks inhabit the city, but Jews and Christians live in the suburbs. A Greek archbishop has his residence here, *Acts* xiii. 51. xiv. 1—5. xvi. 2.

IDOL, any thing worshipped in room of the true God, and particularly an image or a representation of a true or false god, *1 John* v. 21. *1 Cor.* viii. 1.

IDUMEA, the south part of Judea.

JEBUSITES, a tribe of the Canaanites, that dwelt about Jerusalem, and the mountainous

JEH

country adjacent, *Numb.* xiii 29. Joshua cut off multitudes of them; and soon after Jerusalem was taken from them; but they quickly recovered it, *Judg.* i. 21.

JEBUS, or *Salem*. See *Jerusalem*.

JEDUTHUN. See *Ethan*.

JEHOAHAZ; (1.) The same as *Ahaziah*, grandson of Jehoshaphat. (2.) The son of Jehu: he wickedly followed the pattern of Jeroboam the son of Nebat. To punish his and his people's wickedness, God gave them up to the fury of Hazael the Syrian, who reduced the ten tribes to such a degree, that Jehoahaz had but 10 chariots, 50 horsemen, and 10,000 footmen left him, in his army. (3.) *Jehoahaz*, or *Shallum*, the son of Josiah. He was not the eldest; however, the people judged him fittest to govern in that critical juncture, when Pharaoh-necho had but just killed his father; and it seems, to prevent disputes about his right, they solemnly anointed him, *2 Kings* xxiii. 30. *2 Chron.* xxxvi. 2.

JEHOASH. See *Joash*.

JEHOIACHIN, *Coniah* or *Jehoniah*, the son of Jehoiakim, and grandson of Josiah. It seems, his father installed him when he was but eight years of age; and after his father's death, *A. M.* 3404, he, at 18, succeeded to the sole government, *2 Chron.* xxxvi. 9.

JEHOIADA. See *Joash*.

JEHOIAKIM, the elder son of Josiah. When Pharaoh-necho killed Josiah, he perhaps took Eliakim prisoner: in his return home, he made him king instead of Jehoahaz, and changed his name to Jehoiakim, and laid him under a tribute of 39,693*l.* 15*s.* sterling. This money Jehoiakim exacted of his subjects, according to their ability. At 26 years of age he began his reign, and sat on the

throne 11 years, Jer. xxii. 13. --xxvi. 26. 2 Chron. xxxvi. Jer. xxii. 18. and 24. 2 Kings xxiv. 2. 1 Chron. i. 15.

JEHONADAB. See *Rechabites*.

JEHORAM. See *Joram*.

JEHOSHAPHAT, the son of Asa king of Judah, by Azubah, the daughter of Shilhi. At 35 years of age he succeeded his father, *A. M.* 3090, and reigned 25 years. He was one of the best kings that ever ruled over Judah, and was prosperous in most of his enterprizes; and one very uncommon excellence is attributed to him, 'that the more his riches and honour increased, the more his heart was lifted up in the ways of the Lord.' One part of his administration deserves the strongest commendation, and furnishes the brightest evidence of his wisdom, and expansive benevolence. He sent priests and Levites into all parts of his dominion, to instruct the people in the knowledge of the law of the Lord. This is among the first missionary efforts of which we have any account in history. But he was not without fault, for he joined affinity with Ahab king of Israel, one of the worst of men, by taking in marriage for his son Jehoram, Athaliah the daughter of Ahab, which connection was the occasion of great evils to his own house, and to the kingdom of Judah. At one time Judah was invaded by a mixed multitude of Edomites, Moabites, Ishmaelites, and Philistines; Jehoshaphat moved with fear of God's righteous judgments, which a prophet had already denounced, proclaimed a solemn public fast, to implore the protection of heaven, and a favourable answer to his prayers was returned by the prophet Jahaziel, who promised him a certain and easy victory. On the ensuing day, he boldly marched to meet

the enemy, preceded by a company of singers, who praised the name of the Lord. The vast army of his enemies were panic-struck, and fell into irrecoverable confusion, and instead of facing their adversaries, turned their swords against each other, until they were utterly routed and overthrown, so that Jehoshaphat and his men had no occasion to engage in the conflict. And such abundance of spoil remained in the camp, that the men of Judah were employed three days in collecting it. After the death of Ahab, Jehoshaphat was connected with Abaziah his son, in an important naval enterprise; but this turned out disastrously, as had been predicted by Eliezer, the son of Dodavah: for while the fleet lay at Ezion-geber, it was utterly destroyed by a violent storm.

At another time, Jehoshaphat united with Jehoram, the second son of Ahab, and also with the Edomites, in invasion of the country of Moab; but while they attempted to make their way through the wilderness, their water failed, and the whole army must have perished with thirst, had not a miraculous supply been granted in answer to the prayers of Elisha, who accompanied the army, 1 Kings xxii. 2 Kings iii. 2 Chron. xviii. xx. Psal. lxxxiii.

The *valley of Jehoshaphat* was either the same with the valley of Berachah, or a valley between Jerusalem and the mount of Olives; or perhaps that mentioned by Joel signifies no more than the valley or place where the *Lord shall judge* and punish them, Joel iii. 2. 12.

JEHOVAH, *Jah* and *Ehyeh-asherehyeh*, *I am that I am*; or, *will be what I will be*: are the incommunicable name of God, and signify his absolute independency, self-existence, eterni-

ty, and being the cause of existence to all creatures. This name seems not to have been much used in the primitive ages. It is not compounded with any of their names; nor is it found in the speeches of Job or his friends: yet when God says, that by his name *Jehovah* he was not known to Abraham, Isaac, and Jacob, it means, that they had not seen it efficaciously displayed in his giving a being to, or fulfilling his promises, Exodus vi. 2. This name, often rendered LORD in our Bibles, is printed in capital letters, to distinguish it from *Lord*, signifying a *governor*. It is oft joined in sacred inscriptions with other words, as *Jehovah-jireh*, the Lord will see, or provide; *Jehovah-nisi*, the Lord is my banner; *Jehovah-shalom*, the Lord will perfect, or send peace; and *Jehovah-shammah*, the Lord is there. It is also compounded with other words, in a multitude of names, as in those beginning with *Jcho*, and many of those in *jo*, and in those ending with *iah*. Whenever the name *Jehovah* is given to an angel, it signifies that he is the Angel of the covenant. *i. e.* the Son of God. Nor is it given to the church, in Jer. xxxiii. 16; for the words would be better rendered, He who shall call her, is the Lord our righteousness; or, He shall be called by her, the Lord our righteousness. The modern Jews superstitiously decline pronouncing the name *Jehovah*. *Jevo, Jao, Jahoh, Jaou, Jaod*, and even the *Juha* of the Moors seem to be but different pronunciations of *Jehovah*.

JEHU; (1.) A prophet that rebuked *Baasha* and *Jehoshaphat*, 1 Kings xvi. 1—7. 2 Chr. xix. 1, 2. (2.) The son of *Jehoshaphat*, and grandson of *Nimshi*, captain of the army to *Joram*, king of Israel, 2 Kings ix. x.

He was, by divine appointment, anointed to be king of Israel, that, as he was a man of great violence, he might execute the judgments of God on the wicked house of Ahab, and especially on Jezebel, his cruel and idolatrous wife. After *Jehu* received his commission, he came rapidly and suddenly on *Joram* king of Israel, and *Ahaziah* king of Judah, then on a visit to *Joram*, and slew them both. He then approached the house where Jezebel was, who, from a window above, reproached him with his rebellion: but, upon his ordering those within to cast her down, it was immediately done by some of her attendants, and she was trodden under foot by the horses, and her blood was sprinkled on the wall: and soon afterwards, when *Jehu*, remembering that she was the daughter of a king, sent some persons to bury her, they found nothing remaining but the palms of her hands, for the dogs had devoured her carcase, so exactly were the words of the prophet fulfilled. The zeal of *Jehu* for the Lord of hosts was fiery, and not unmingled with pride and ostentation. Such men, however, are often raised up to be instruments of God's vengeance against his enemies. Ahab having taken many wives and concubines, had, at Samaria, 70 children, who were all slain by order of *Jehu*; and also 42 near relatives of Ahaziah, king of Judah. Under pretence of giving honour to Baal by a solemn festival, he collected together all the priests of Baal that were in Israel; and when they were all assembled in one of the temples of this false god, he gave strict orders that no other persons should be in the house, and that none of the priests should escape, when a general massacre took place. His zeal against idolatry, how-

ever, did not keep him from the worship of the golden calves set up by Jeroboam. Jehu died after a reign of 28 years, 2 Kings ix. x. Hos. i. 4.

JEMUEL, or *Nemuel*, the son of Simeon, Gen. xlv. 10. 1 Chron. iv. 24.

JEPHTHAH, who succeeded Jair in judging the Hebrews. He was the son of one Gilead, (not the son of Machir,) by an harlot, a native of east Mizpeh beyond Jordan. When his father's lawful children expelled him the family, he retired into the land of Tob, and commanded a gang of robbers. The Hebrews on the east of Jordan, having been long oppressed by the Ammonites, and knowing his valour, begged that he would be their captain, and lead them against the enemy. He reproached them with their expulsion of him from his father's house; but on their repeated entreaties, he offered to be their leader, if they would submit to him as their chief after the war should be ended. As he prepared for battle, he rashly vowed, that if the Lord should succeed him, he would devote, or sacrifice, whatever should first meet him from his house. A battle was fought, and Jephthah being conqueror, ravaged the country of Ammon. In his return home, his only daughter, with timbrels and dances, was the first who met him from his house. At the sight of her, Jephthah cried out, that he was ruined. On hearing the matter, his daughter consented that he should do with her according to his vow, Judges xi.

Whether Jephthah actually offered up his daughter for a burnt-offering, is a question of great difficulty, and continues to be much disputed. Those who maintain the negative, allege, that by translating the Hebrew prefix *or*, rendered *and* in our

version, all difficulty will be removed. His vow will then read, 'shall surely be the Lord's, *or*, I will offer a burnt-offering;' and not unfrequently the sense requires that the Hebrew should be thus rendered. Moreover, when Jephthah made this vow, he could not have intended to insult the Lord by promising a sacrifice against which he had expressed the utmost abhorrence, especially as it is recorded, that the spirit of the Lord was upon him, when he uttered his vow. Suppose a dog had come out of the house of Jephthah, can any one suppose that he would have offered this unclean animal as a burnt-offering to the Lord? and why then should we suppose, that he would offer a human sacrifice, which would have been so much more abominable; and, in all such cases, the law allowed the right of redemption for a small sum of money. It is, moreover, argued, that no mention is made of any bloody sacrifice of the young woman. But merely that *he did with her according to his vow which he had vowed*; and she *knew no man*, which last words seem to convey, not obscurely, the idea, that Jephthah devoted his daughter to the Lord, by consecrating her to a life of celibacy. And it should not be forgotten, that in the epistle to the Hebrews, ch. xi. Jephthah is placed among the worthies who were distinguished for their faith. Now can we suppose, that such a man would be guilty of the crime of sacrificing his own daughter?

Those, on the other hand, who receive the common reading of this passage, and follow the obvious meaning, reason in the following manner. That upon every fair principle of construction, it must be admitted, that Jephthah's vow was single, and that he did actually bind him-

self by this solemn bond, to offer as a burnt-offering to the Lord, whatever should first come forth from his house to meet him on his return. That the time in which Jephthah lived was one of gross ignorance and idolatry; that a pious man might have felt himself bound by the obligation of a vow, in making which he had none but a pious intention; that the law of redeeming devoted persons and things for money, did not apply to the case of a vow; that Jephthah's excessive grief on seeing his daughter come forth to meet him, can only be accounted for on the supposition that he considered her devoted to death, and that the mourning for the daughter of Jephthah for four days in the year, can be reconciled only with the opinion, that she was offered up as a burnt-offering. The arguments on each side are so nearly balanced, that the case will be submitted to the reader without any expression of opinion.

The Ephraimites, who had not been invited to take part in the war against the Ammonites, quarrelled with Jephthah, and in a battle with the Gileadites, were defeated; and the latter, seizing the fords of Jordan, slew every Ephraimite who attempted to escape by crossing the river, and the method employed to ascertain whether they belonged to Ephraim was, to cause them to pronounce the word 'shibboleth,' which they pronounced 'sibboleth;' for, it seems, that by this time, a difference in the manner of pronouncing at least one Hebrew letter had arisen between the inhabitants on the different sides of Jordan. On this occasion, 42,000 men of Ephraim were slain, which was a just punishment for commencing a war with so small a provocation, Judges xi. xii.

JEREMIAH, the son of Hil-

kiah, a priest, probably of the race of Ithamar, and a native of Anathoth. As God very early called him to the prophetic work, he begged to be excused, because of his youth; but God promised to be with him, and render him as bold as if he were a brazen wall, in opposition to the wicked princes and people of Judah. He began his work in the thirteenth year of Josiah. The first part of his prophecy chiefly consists of a mixture of invectives against the sins of the Jews, and of alarming threatenings of heavy judgments, and of some calls to repentance, and complaints of his own afflictions. Sometimes the mind of God was represented to him by figurative emblems. By the visionary emblem of an *almond branch*, and *boiling pot*, with its face towards the north, God represented that ruinous calamities should quickly come from Chaldea on the Jewish nation. By the marring of a *girdle* in the bank of the Euphrates, was signified the ruinous condition of the Jews in Chaldea. By the emblem of a *potter* making his vessels, is figured out God's sovereign power to form or destroy the nations at his pleasure. By the *breaking of a vessel on the wheel*, is signified the unprofitable state of the Jewish nation in Chaldea, Jer. i. xiii. xviii. xix. Perhaps a great part of what we find in the first nineteen chapters, was pronounced before Josiah had carried his reformation to perfection; or, during it, there might remain great obstinacy in sinning, and an inward cleaving to their idols. It was also, perhaps, during this period of Josiah's reign, that his fellow-citizens of Anathoth, sought to murder him, and were threatened with ruinous vengeance on account of it. Or rather, a great part of these prophecies relate to the time of Je-

hoahaz and Jehoiakim, chap. i. xix.

Jeremiah continued to prophesy for 40 years; during which time Jerusalem was in a most distracted and deplorable condition, and the prophet was opposed, calumniated, imprisoned in a deep and muddy dungeon, and his life often in danger. But no ill-treatment or threatenings could deter him from denouncing the judgments of God, which were coming upon that nation and that devoted city. His exhortation to the king and rulers, was to submit at once to the arms of Nebuchadnezzar, for by that means they would preserve their lives; but he assured them, as a message received from God, that their continued resistance would have no other effect than to bring certain and dreadful destruction upon Jerusalem, and on themselves. At this time, Jerusalem swarmed with false prophets, who contradicted the words of Jeremiah, and flattered the king and his courtiers, that God would rescue them from the impending danger; and after the city was taken, and part of the people carried away to Babylon, these prophets confidently predicted a speedy return. On the other hand, Jeremiah sent word to the captives, that the time of their captivity would be long, and that their best course was to build houses and plant vineyards in the land to which they were carried, and to pray for the peace of the country in which they resided. Indeed, he expressly foretold, that the captivity would endure for 70 years; which duration, he intimated, was to make up for the Sabbatical years which they had neglected to observe. He also foretold the deliverance of the people, and their return to their own country. Towards the close of his life, he was carried into Egypt against his will,

by the Jews who remained in Judea after the murder of Gedaliah. On this occasion, he was requested by Johanan and his followers, to inquire of the Lord whether they should flee into Egypt; in answer, after accusing them of hypocrisy, he warned them in the most solemn manner, from the Lord, not to go down to Egypt; but they disregarded the commandment of God, and went and took Jeremiah forcibly along with them, where in all probability he died. Besides the book of prophecies which he wrote, he left also a book of lamentations, which, however, was wont to be considered as a part of his prophecy, by the Jews. This is poetry, and is one of the most mournful and pathetic compositions in any language.

JERICHO, a noted city of the Benjamites, near eight miles west from Jordan, and nineteen east from Jerusalem, and a little southward from the lot of Ephraim, Josh. xvi. 1. 7. The ground was lower than at Jerusalem, Luke x. 30. It was extremely fertile, noted for palm-trees, and for the best of balm: nor was there any want of venomous serpents. Jericho was the first city that Joshua spied and took in a miraculous manner: he devoted every person, save Rahab and her friends, to ruin, and all the wealth to the fire or to the Lord; cursed the man who should rebuild it, to lose his eldest son as he laid the foundation, and his youngest as he set up the gates. This prediction was fulfilled about 530 years after it was uttered: when in the days of Ahab, Hiel a Bethelite, rebuilt the city, and laid the foundation thereof, in Abiram his first-born, and set up the gates thereof, in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of

Nun, Josh. iii. 13. 1 Kings xvi. 34.

JEROBOAM, the son of Nebat, and Zeruah of Zereda, in the tribe of Ephraim. Solomon observing him a bold and enterprising youth, appointed him to levy the tax from the tribes of Ephraim and Manasseh. Ahijah the prophet having found him, rent his garment into twelve parts, and gave Jeroboam ten of them, as a token that God would make him king over ten of the Hebrew tribes. He, without waiting for Solomon's death, began to prepare the people for a revolt. Informed hereof, Solomon sought to apprehend him, but he fled into Egypt, whose king, Shishak, was disgusted with Solomon. Provoked with the foolish answer of Rehoboam to their petition for redress of their burdens, ten of the tribes revolted, and set up Jeroboam, who was just returned from Egypt, for their king. This took place *A. M.* 3029. To awe his subjects into proper subjection, he fortified Shechem, where he was made king, and rebuilt Penuel. God had promised to establish the kingdom to him and his seed, on condition they should walk in the ways of king David. Instead of regarding these terms, he, fearing that the frequent attendance of his subjects at Jerusalem in the worship of God, might issue in their re-submission to the family of David, formed two golden calves, placed the one at Bethel, in the south part of his kingdom, and the other at Dan, on the north, and ordered his subjects not to burden themselves with travelling to Jerusalem, but to worship the God who had brought them out of the land of Egypt, as represented by these calves; he built high places, and made priests of the lowest of the people, regardless whether they were Levites or not. He ap-

pointed a solemn feast on the fifteenth day of the eighth month, which was a month after the feast of tabernacles, 1 Kings xi. xii. xv. 2 Chron. x. xiii.

Jeroboam having set up the golden calves at Bethel and Dan, assembled the people at the former place, to engage in the solemn worship of these dumb idols; and to show his zeal for the service, he officiated at the altar himself. But while he was thus occupied, a prophet from the land of Judah appeared in the midst of the assembly, and in the hearing of all the people, uttered a prediction, that a man by the name of Josiah should arise, and destroy that altar, and should burn upon it the bones of the priests. Jeroboam greatly provoked by his bold interference, put forth his hand to seize the prophet; but in a moment it was stiffened, so that he could not draw it in. Intimidated by this miraculous judgment, and convinced that the man was indeed a prophet of the Lord, he begged that he would intercede for him, that his arm might be restored; which was done accordingly. Jeroboam, however, was not reformed by this divine message and double miracle; but continued to cause Israel to sin, in worshipping the calves which he had set up. He reigned in Israel twenty-two years, and was succeeded by his son Nadab. During his life there were almost unceasing wars between him and the house of David; and we read in history of no more destructive wars; for in one conflict, the Israelites lost no less than 500,000 men.

2. **Jeroboam**, the son of Joash, and great-grandson of Jehu, began his reign about *A. M.* 3179, and reigned 41 years. He followed the former Jeroboam in his idolatrous worship. The Lord, however, by him, according to the predictions of the pro-

phet Jonah, restored the kingdom of the ten tribes to its greatest splendour. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos, that idleness, effeminacy, pride, oppression, injustice, idolatry, and luxury, mightily prevailed in his reign. Nor was it long after his death, before the Lord, according to the predictions of Amos, cut off his family with the sword, 2 Kings xiv. xv. Hos. i. 4.

JERUBBAAL, or *Jerubbeseth*, the same as *Gideon*.

JERUSALEM, *Jebus*, or *Salem*, the most noted city of Canaan, about 25 miles westward of Jordan, and 42 east of the Mediterranean Sea. It was built on, and had hills around it. Some have thought it as ancient as the days of Melchizedek, and to have been his capital. It is far more certain that it constituted one of the more powerful kingdoms of Canaan in the days of Joshua: he routed Adonizedek the king of it; but that he reduced the city, is not said. It was partly given to the tribe of Judah, and partly to the Benjamites, Josh. xv. 63. xviii. 28. Not long after Joshua's death, the tribe of Judah took and burnt it, Judg. i. 8. The Jebusites rebuilt and fortified it to such a degree, that they thought their blind and lame sufficient to defend it against all David's forces. David, however, by means of Joab, made himself master of it. He built a new city on the north-west of the former; and a valley run from west to east, between the two hills of Zion on the south, and Acra on the north: and over against the north-east end of Zion the temple was built on mount Moriah. Under David and Solomon this city was exceedingly enlarged. We find ten or eleven gates of it mentioned, which we suppose

situated in the following manner: the *sheep-gate*, near to which was the sheep-market, on the north-east and northward of the temple; the *fish-gate*, at some considerable distance to the westward; the *old-gate*, or gate of Damascus, still farther westward, and which is perhaps the same as the *high-gate of Benjamin*; the *gate of Ephraim*, on the north-west; the *valley-gate*, at the west end; the *dung-gate*, on the south-west; east from it the *fountain-gate*; on the south-east corner, the *water-gate*; and at the east end, south of the temple, the *horse-gate*, and the Miphkad or *prison-gate*. The walls round Jerusalem never seem to have been above four miles and a half, if they were anciently so much. Under Rehoboam, it was taken and pillaged by Shishak, 1 Kings xiv. 26, 27. 2 Chron. xii. 2—9. Under Amaziah, it was taken by Joash, king of Israel, 2 Kings xiv. 2 Chron. xxv. No doubt the Assyrians took it in the time of Manasseh, 2 Chr. xxxiii. 11. Pharaoh-necho entered it; but we do not find that he plundered it when he made Jehoiakim king. Nebuchadnezzar ravaged it oftener than once, and after a siege of about two years, burnt it with fire, in the 11th year of Zedekiah, 2 Kings xxiv. 15. 2 Chr. xxxvi. Jer. lii. After it had lain almost in ruins about 136 years, Nehemiah, together with Eliashib the high-priest, and a great number of others, repaired its walls, and it became populous, as in former times. Long after, Ptolemy took it by stratagem, and carried off vast multitudes of the inhabitants to Egypt. Antiochus Epiphanes ravaged it, and murdered about 40,000 and sold as many more to be slaves. Two years after, Apollonius took it, and murdered multitudes of the inhabitants. Many of the survivors left it to the Heathen

and their idolatries. Judas Macabees retook it, and built a third part on the north side, which was chiefly inhabited by artificers. Pompey the Roman took it about sixty years before our Saviour's birth. About 24 years after, it was taken by Socius the Roman, and Herod. About *A. D.* 70, after a most miserable siege, it was reduced to a heap of ruins by Titus. About fifty or sixty years after, a new city was built on Mount Calvary, where was for some ages a Christian church; but the Jews were not allowed to come near it. About *A. D.* 360, Julian, the apostate emperor, to falsify our Saviour's prediction, encouraged the rebuilding of the city and temple; but fiery earthquakes stopped them. About *A. D.* 614, the Persians took Jerusalem, and 90,000 of the Christian inhabitants were sacrificed to the malice of the Jews; but it was quickly retaken by Heraclius the Roman emperor, and the Jewish malice returned on their heads. In *A. D.* 637, the Arabic Saracens seized on it. In 1079, the Seljukian Turks took it from them. In 1099, Godfrey of Boulogne, with his European crusaders, wrested it from these. In 1187, Saladin the sultan of Egypt took it from the Christian croisades. In 1517, the Ottoman Turks took it from the Egyptians, and remain still masters of it. At present it is a place of about three miles circuit, poor, and thinly inhabited. On the site of the temple there now stands a mosque. No Christian dare enter this inclosure under pain of death; but those of different denominations, Papists, Greeks, Armenians, &c. visit the church of our Lord's sepulchre with much ceremony.

When Jerusalem was rebuilt by Adrian, about 47 years after its destruction by the Romans, it was called *Ælia*, after one of

the emperors' names. This new city is supposed, commonly, not to have stood on the precise site of the old, but to have embraced Calvary, which was before without the walls. But the celebrated traveller, Dr. Clarke, who minutely surveyed the ground, is of opinion, that the place now called Calvary, is not identical with that where our Lord was crucified; and that the evidences of identity exhibited by the monks, are so far from being satisfactory, that they go to confirm the contrary opinion. Dr. Clarke is also of opinion, that the tomb shown as that of Joseph, has been hewn out of the rock for the very purpose of deception; and so also the crack in the rock, and the holes where it is said the crosses were inserted. He is also persuaded, that what is now called mount Zion, is not the hill formerly known by that name, which he thinks lies farther to the south. Dr. Clarke believes, moreover, that he has been able to identify the genuine tomb of Joseph, in which the body of our Lord was deposited. Dr. Richardson coincides with Dr. Clarke, in rejecting the identity of the places now shown as Calvary and the Holy Sepulchre; but he is of opinion, that neither of these places were without the walls of the city, when Christ was crucified. Mr. Buckingham agrees with Dr. Richardson, that Calvary was within the walls of Jerusalem; yet he is of opinion, that the place now called Calvary is really the spot where Christ was crucified. Chateaubriand gives implicit credit to all the legends of the monks, respecting the sacred places in and about Jerusalem. His description of the place is, however, very picturesque. It is remarkable how different the impression is, which this city makes on the minds of travellers, on

the first sight. To Dr. Clarke, who approached it from the north, its appearance was very imposing; but to Mr. Joliff, who visited the place more recently, the impression was very different. His description of the place is gloomy, but at the same time striking. 'Were a person,' says he, 'carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing, perhaps, would exceed his astonishment, on the sudden removal of the bandage. He would see a wild, rugged, mountainous desert; no herds depasturing the summits; no forests clothing the declivities; and no water flowing through the vallies; but one rude scene of savage, melancholy waste, in the midst of which, the ancient glory of Judea bows her head, in widowed desolation. On entering the town, the magic of the name and all his early associations, would suffer a still greater violence; no streets of palaces, and walks of state; no high-raised arches of triumph; no fountains to cool the air, or porticoes to exclude the sun.' Dr. Richardson's account of his first view of Jerusalem, will also be gratifying to the reader. 'Having reached,' says he, 'the summit of the mountain, we came in sight of Jerusalem, from which we were distant about ten minutes' walk of our mules. Those plain, embattled walls, do they include Jerusalem?—That hill on the left, supporting a crop of barley, and crowned with a hoary mansion, is that mount Olivet? Where was the temple of Solomon? And where is mount Zion, the glory of the whole earth? The end of a lofty, contiguous mountain, bounds our view beyond the city, to the south. An insulated rock peaks up on our right; and a broad, flat-topped mountain, furrowed

by the plough, slopes down upon our left. The city is straight before us, but the greater part of it stands in a hollow, that opens to the east, and the walls being built on the higher ground on the north and on the west, prevents the interior from being seen in this direction. The ground sinks on our right into what has been called the Valley of the Son of Hinnom, which at the north-west of the wall becomes a broad, deep ravine, that passes the gate of Yaffer or Bethlehem, and runs along the west side of the city. Arrived at the gate, though guarded by Turks, we passed it without interruption, and turning to the left, came to the Latin convent of St. Salvador.'

Mr. Buckingham's description of Jerusalem is more favourable; and is very clear and lively. 'Reposing,' says he, 'under the shade of an olive-tree on mount Olivet, we enjoyed a prospect of Jerusalem, on the opposite hill. The city occupies an irregular square of about two miles and a half in circumference. Its shortest side is that which faces the east; the south side is extremely irregular; the north-west walls are not visible from this spot, but they are evidently of modern workmanship. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loop-holes near the top. The walls appear to be about fifty feet high, but are surrounded by no ditch. The north wall passes over declining ground: the east along the brow of mount Moriah; the south crosses the summit of the hill, now taken for mount Zion, at the foot of which is the valley of Hinnom. The west wall passes over a more even surface, at the foot of the barren mountains, which environ the city on that side,

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As the city is seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east, this view from the mount of Olives, commands nearly the whole of it at once. On the north it is bounded by a level space covered with olive-trees, particularly near the north-east angle. On the east side, both mount Zion and the valley of Hinnom showed patches of cultivation: but on the west, the prospect is altogether barrenness; and on the east there are again some spots relieved by trees; though in its general appearance forbidding as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment. This is called by the Jews the Valley of Jehoshaphat. Within the walls, to the north, are to be seen crowded dwellings with flat roofs, generally made of stone; on the south are some gardens and vineyards in sight, together with the long red mosque, called, Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end. The mosque of Sion is in the same quarter. On the west is seen a high square tower and castle, near the gate of Bethlehem, called the tower of David. In the centre rise the two cupolas of the church of the Holy Sepulchre, the one blue, the other white. Around in different directions are seen, the minarets of eight or ten mosques, and an assemblage of about 2000 dwellings.

Travellers differ much as to the present population of Jerusalem. Mr. Buckingham will not admit that the permanent inhabitants exceed 8000, but supposes, that with the transient population, they may amount to ten or fifteen thousand; consisting of Turks, Arabs, Greeks, Ar-

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menians, Copts, Syrians, Abyssinians, Maronites, and Jews, Mr. Joliff reckons the number to be twenty-five thousand. Dr. Richardson, twenty thousand, of whom he computes the Jews to be one half. Ali Bey is of opinion, that Jerusalem contains thirty thousand inhabitants.

According to all accounts, the interior of the city is wretched and dirty. *From the daughter of Zion all beauty is departed.*

As to trade and manufactures, there is nothing that deserves the name, except that of crucifixes and relics, which are shipped off every year in large quantities from Jaffa, for Italy, Spain, Portugal, &c.

JESSE, the son of Obed, and grandson of Boaz. His sons were Eliab, Abinadab, Shimea, Nethaneel, Raddai, Ozem, and David. His daughters were Zeruah, the mother of Joab, Abishai, and Asahel; and Abigail, the mother of Amasa, 1 Chron. ii. 13—16. Out of his family did the most and best of the Hebrew kings, and even the Messiah, proceed, 1 Sam. xvi. 1 Chron. iii. Isa. xi. 1.

JESUS. See *Joshua* the son of Nun. *Christ. God.*

JETHRO, either the son of, or the same with Reuel, a descendant of Abraham, and priest of Midian. From his sacrificing when he came to visit Moses at the foot of Sinai, it is probable that the true worship of God remained in his family, Exod. ii. 18.

JEWEL, a precious and costly ornament of gold, silver, &c. Jewels were used on the forehead, nose, ear, and hand, or even in the service of idols, Ezek. xvi. 12, 17. God's people are his *jewels*, or peculiar treasure.

JEWS. See *Hebrews*.

JEZEBEL, the daughter of Ethbaal, king of Zidon, and wife of King Ahab. She used witch

craft. She was so mad on idolatry, that she maintained, at her own expence, 400 priests of the groves sacred to Ashtaroth, while her husband maintained 450 for Baal. She instigated her husband to murder the prophets of God wherever they could be found. In the most unjust and cruel manner, she caused Naboth of Jezreel, to be murdered, to obtain for Ahab the vineyard which lay near to the seat of the king of Israel, 1 Kings xvi. xviii. xix. xxi. In just judgment for her enormous wickedness, according to the prediction of the prophet Elijah, she was thrown out of a window, and trodden under foot by the horses of Jehu, and then devoured by dogs, near the spot where Naboth had been stoned to death, 2 Kings ix. 30—37.

The name *Jezebel* has often been proverbially used to signify any woman excessively cruel, wicked, or given to idolatry.

JEZREEL. (1.) A celebrated city of the western Manassites, situated on the south border of Issachar.

(2.) Also an extensive plain, called sometimes the plain of Esdraelon, which see.

ILLYRICUM, a country on the east of the gulf of Venice, about 480 miles in length, and 120 in breadth. It has Austria and part of Hungary on the north, Mysia or Servia on the east, and part of Macedonia on the south. Here the gospel was preached, and a Christian church planted, by Paul. The Centuriators of Magdeburgh trace their bishops through eight centuries: and to this day there are not a few in it, who have the name of Christians, Rom. xv. 19.

IMAGE, the representation or likeness of a thing, as pictures or statues are of men. Christ is the *image of the invisible God*; as God's Son, he has the same nature as his Father, and resem-

bles him in power; and in his person, God-man, and mediatorial office, he is a bright representation of all the perfections of God, Heb. i. 3. Col. i. 15. Man was made in the *image* of God: he resembled God in the spiritual and immortal nature of his soul, and in his true knowledge, righteousness, and holiness, and in his dominion over the creatures, Gen. i. 26, 27.

IMMUTABILITY, quality of unchangeableness, Heb. vi. 17, 18.

IMPUTE, to account to one, in law-reckoning, what himself, or another in his room, hath done, in order to reward or punish him for it. We have *righteousness without works imputed* to us, when the obedience and sufferings of Jesus Christ in our stead is legally reckoned to the account of us guilty sinners, to render us righteous in law before God as a judge, Rom. iv. 6. 11. Sin is *imputed*, when one is charged with it, in order to his suffering of punishment for it, 2 Sam. xix. 19. Lev. xvii. 4; and the *not imputing* it, imports the free and full forgiveness of it, Rom. v. 13.

INCENSE, that which is ordinarily so called, is a precious and fragrant gum, issuing from the frankincense-tree. The incense used in the Jewish offerings, at least that which was burnt on the altar of *incense* and before the ark, was a precious mixture of sweet spices, made according to the special direction of God for that purpose, Ex. xxx. 34—38. None but priests were to burn it, nor was any, under pain of death, to make any like to it. This incense was burnt twice a day on the golden altar. For a most interesting account of this part of the Jewish service, see Nevin's Biblical Antiquities—American S. S. Union Edit. vol. 2. p. 46, &c.

INCLINE. The ear is *in-*

clined, when it carefully listens to hear, Prov. v. 13. The heart is *inclined*, when it earnestly affects, desires, or studies, Judg. ix. 3.

INDIA, a large country on the south of Asia, extending from north to south, about 2400 miles, and from east to west 1800. It is chiefly watered by the Indus on the west, and the Ganges and Burrampooter in the middle of the country, and the various rivers that run into these three. The soil is very fruitful, in rice, millet, fruits, and spices. This country affords elephants, camels, monkeys, mines of gold and silver, diamonds, rubies, and almost all manner of precious stones. The empire of the Persians and Greeks extended to the north-west parts of it, Esth. i. 1.

INGATHERING; the feast of ingathering, *viz.* after all the product of fields and vineyards was gathered in, was the same with the *feast* of tabernacles, Exod. xxiii. 16.

INIQUITY. See *Sin*.

INN, a place for travellers to lodge or refresh themselves at. In ancient times, hospitality was so common that inns were much less necessary than now: yet it appears there were some, Gen. xlii. 27.

INSCRIPTION, or *super-scription*, a writing on pillars, altars, marble, coins, &c. Acts xvii. 23. Matth. xxii. 20. Anciently the history of nations and the principles of science were often marked in inscriptions, Deut. xxvii. 8.

INSPIRATION, God's conveying of directive and exciting influence to men's souls, Job xxxii. 8. All scripture was given by inspiration. By it the writers were rendered infallible in what they wrote or spoke under its influence. This inspiration is called *plenary*, because it excludes all uncertainty.

INTELLIGENCE, correspondence for information, Dan xi. 30.

INTERCESSION, a pleading in behalf of others. Christ *maketh intercession* for us; he appears before God in our nature, and pleads, that the blessings purchased with his blood may be given us, Isa. liii. 12. Heb. vii. 25. The Holy Ghost *maketh intercession* for us with groanings which cannot be uttered, Rom. viii. 26. We make intercession for men, when we plead with God in their behalf, that his grace, and his gifts may be bestowed on them, 1 Tim. ii. 1.

JOAB, the son of Zeruiah, brother of Abishai and Asahel, the nephew and general of king David, was a faithful and valiant commander; but imperious, cruel, and revengeful. No doubt he attended his uncle in his exile, under Saul.

To revenge the death of his brother Asahel, whom Abner had killed in self-defence, he treacherously assassinated this distinguished general. He brought about a reconciliation between Absalom and his father, after the murder of Amnor; but when Absalom rebelled, Joab cleaved to his master, and under his generalship, the troops of David, though much inferior in number, obtained a complete victory over the army which had been collected by this abandoned and infatuated young man: and, contrary to the express orders of David, he put him to death with his own hand, as he hung suspended from the oak-tree. After this event, David promoted Amasa to be his general-in-chief, by which Joab was deeply offended, and secretly resolved on the death of his rival; and took the first opportunity of assassinating him, as he had done Abner. David was evidently afraid of Joab, and dared not punish him as his crimes deserved: but when

the king was become old, Joab combined with Abiathar the priest, and others, to set Adonijah on the throne, in defiance of the will of David, who had, by divine direction, resolved to make Solomon king. The plot was seasonably defeated, and Solomon was proclaimed king the same day: but Joab was now so odious to David, that he solemnly charged Solomon to punish him for all his enormous crimes, and especially for the murder of two valiant men better than himself, Abner and Amasa. Joab, conscious that his life was forfeited, sought an asylum at the horns of the altar, which position he absolutely refused to relinquish; and Benaiah, now advanced to be the captain of the host, slew him by the altar, agreeably to the command of the young king. He was buried in his own house, in the wilderness, 1 Kings ii. 34.

JOASH, or *Jehoash*, the son of Ahaziah, king of Judah. Jeho-shebah, the wife of Jehoiada the high-priest, his aunt, preserved him from the murderous designs of *Athaliah*, his grandmother, when he was but a year old, and kept him hid six years in a chamber belonging to the temple. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah the son of Jehoram, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, to set up young Joash for their sovereign, and dethrone the wicked *Athaliah*. After preparing matters in the kingdom, and bringing the Levites, and such others as they could trust, to Jerusalem, they crowned him in the court of the temple with great solemnity. Joash behaved himself well while Jehoiada the high-priest lived: but no sooner was this good man removed than

he began to listen to the counsels of his wicked courtiers. The worship of God fell into neglect, and idolatry prevailed. Zechariah the priest, son of Jehoiada, warned him of his sin and danger, but as a reward of his fidelity he was, by order of Joash, stoned to death, between the porch and the altar. When dying, he assured them that God would avenge his death. To which event our Saviour is supposed to refer, Matth. xxiii. 35. Hazael invaded the kingdom, but Joash with a large sum of money redeemed his capital from plunder. After suffering other injuries from the Syrians, and after being loaded with ignominy, he was murdered by his own servants, after a reign of forty-one years, 2 Kings xi. xii. 2 Chron. xxiii. xxiv.

Joash or *Jehoash*, son of Jehoahaz, and grandson of Jehu. After a reign of two years in conjunction with his father, he reigned fourteen more alone over the kingdom of Israel. He copied after the wickedness of *Jeroboam* the son of *Nebat*, and perhaps honoured him with the name of his son. By Joash, God delivered the Israelites from their Syrian oppressors. With no small concern he visited the prophet *Elisha* in his dying moments; and from him had the prediction of a triple victory over the Syrians. Joash had not long routed the Syrians, and recovered the cities which they had taken from Israel, when *Amaziah* king of Judah provoked him to war; but Joash defeated him, pillaged his capital, and returned to Samaria in triumph, and died *A. M.* 3179, 2 Kings xiii. 2 Chron. xxv.

JOB, a noted inhabitant of the land of Uz, eastward of Gilead. An addition to the Septuagint version of his book, as well as Philo, Aristeas, and Polyhistor, and a great many of

the fathers, reckoned him the same as *Jobab*, one of the ancient kings of *Edom*, and third in descent from *Esau*; but it is more probable that he was a descendant of *Nahor*, by *Huz*, his eldest son, as *Elihu* was by *Buz* his second. Dr. Owen thinks *Job* was contemporary with *Abraham*: but how then could *Eliphaz*, a descendant of *Esau*, have been his aged friend? Some place him as late as the times of *Ezekiel*; but how then have we no allusion in his book to the passage of the Hebrews through the Red Sea, or their entrance into Canaan, though there is to the deluge, and to the burning of *Sodom* and *Gomorrah* with fire and brimstone? This renders it probable that his affliction was before the Hebrews' departure from Egypt; though perhaps a great part of his 140 years' life afterwards might be posterior to it. This is confirmed by the consideration of *Eliphaz*, his aged friend, who spoke first, his being a *Temanite*, and consequently at least a great-grandchild of *Esau*. Some have pretended, that the whole book of *Job* is but a dramatic fiction, and that no such person ever existed: but God's mention of him as a righteous man, together with *Noah* and *Daniel*, and *James's* testimony to his patience and happy end, sufficiently refute that imagination, *Ezekiel* xiv. *James* v. 11.

Job was a man who passed through very severe afflictions, for the trial of his faith, and to furnish a striking example of the truth, that the dispensations of Providence towards men in this world, were no proofs of their being the friends or enemies of God. And on this point his three friends were under a grievous mistake. The first stroke on this good man, for he seems to have been prosperous before, was the loss of his nu-

merous flocks and herds; one judgment coming on the back of another in quick succession. Next, he lost his ten children, in one day; and, finally, his own body was subjected to a most distressing and loathsome disease. After much altercation with his friends, and much elevated discussion respecting God and his providence, the Almighty himself spake from the whirlwind, and reproved the ignorance and presumption of mortals. The integrity of *Job* was, however, declared, and the pious man humbled himself with self-abhorrence before God, and received evident tokens of his favour; and forgiveness was granted to the errors of his friends upon his intercession. After these heavy afflictions, he spent a long life in uninterrupted prosperity; having all his losses made up, and more than compensated, by the favour of divine Providence.

JOEL, the son of *Pethuel*, whom some, without ground, take for *Samuel*, was one of the lesser prophets.

JOHANAN, the son of *Kareah*, with his brother *Jonathan* and *Seraiah*, and *Jezaniah*, and some other captains, who had fled off in small bodies, came to *Gedaliah* at western *Mizpah*, and he with an oath undertook for their safety, if they should continue subject to the Chaldeans, *Jer.* xl.

JOHN Baptist, the celebrated forerunner of our Saviour, and the *Elias* of the New Testament. He was the son of *Zacharias* the aged priest, and *Elizabeth*. His birth and work were predicted by the Angel *Gabriel*. He grew up in solitude; and when about 30 years of age, began to preach in the wilderness of *Judea*, and to call men to repentance and reformation. By divine direction, he baptized all who came unto him confessing their sins,

with the baptism of repentance. His manner of life was ascetic, and even austere; for he seems to have shunned the habitations of men, and to have subsisted on locusts and wild honey, while his dress was made of the coarse hair of camels, and a leathern girdle about his loins. John, moreover, announced to the Jews the near approach of the Messiah's kingdom, called the kingdom of heaven. Multitudes flocked to hear John, and to be baptized of him, from every part of the land; and among the rest came Jesus of Nazareth, and applied for baptism. John at first hesitated, on account of the dignity of the person and his own unworthiness; but when Jesus told him, that it was meet for him to fulfil all righteousness, that is, to comply with every duty incumbent on others, John acquiesced, and while this solemn ceremony was in the performance, in Jordan, heaven was opened, and the Holy Ghost descended on him in the form of a dove, and a voice was heard from heaven, saying, *This is my beloved Son in whom I am well pleased.* By this John knew most certainly, that Jesus of Nazareth was the Messiah; and, indeed, before he saw this sign from heaven, he knew that the Lamb of God who taketh away the sin of the world was present, and pointed him out to his own disciples, and announced to the people that he was in their midst. John was a man of profound humility; and, although he foresaw that his fame would be eclipsed by the coming of Christ, as the brightness of the morning star is dimmed by the rising of the sun, yet he rejoiced sincerely in the event, saying, *He must increase, but I must decrease.* The preaching of John seems to have been of a very awakening and alarming kind, and produced a lively impression on the minds of his

hearers, but with most it was but temporary. They rejoiced in his light for a season. Among the hearers of John was Herod, the tetrarch of Galilee. This wicked prince not only heard him, but heard him with delight, and reformed his conduct in many points in consequence of his solemn warnings; but there was one sin which he would not relinquish. He had put away his own wife and had married Herodias, the wife of his brother Philip, also called Herod by Josephus. For this iniquitous and incestuous conduct, John faithfully reproved the tetrarch, on which account he was so much offended, that he would have killed the preacher, had he not feared an insurrection of the people, for all men held John to be a prophet. He went so far, however, as to shut John up in prison. The resentment of Herodias was still stronger and more implacable towards the man who had dared to reprove her sin. She, therefore, watched for some opportunity to wreak her vengeance on this excellent man. And it was not long before an occasion such as she desired offered itself; for on Herod's birth-day, when all the principal men of the country were feasting with him, the daughter of Herodias came in and danced so exquisitely before the company, that Herod was charmed beyond measure, and declared with an oath, that he would give her whatever she asked, even to the half of his kingdom; the damsel immediately went to her mother to get her advice what she should ask, who told her to request the head of John the Baptist, which she accordingly did; and Herod, whose resentment against him seems to have subsided, and his respect to have returned, was exceedingly sorry, but out of regard to his oath, and respect for his company, he

sent to the prison and caused John to be beheaded; and his head was brought in a dish and presented to the young dancer, who immediately gave the bloody but grateful present, to her mother. Thus terminated the life of one, concerning whom our Lord declared, that of those born of women a greater had not appeared. He also declared that he was the Elijah predicted in the Scriptures; that is, a prophet who greatly resembled Elijah, and who came in his power and spirit. John, indeed, in answer to the questions proposed by the deputation from Jerusalem, asserted that he was not Elijah: but this was spoken in relation to the opinion entertained by the Scribes and Pharisees, that Elijah would come in person.

JOHN the *Evangelist* was the brother of James, and the son of Zebedee and Salome, and was brought up to the occupation of a fisherman, on the sea of Galilee; which business also his father followed. He, as well as his brother, seems to have been at first of an impetuous and ambitious temper, as he united in the request, that Christ would cause fire to come down from heaven on the Samaritans, and also in the petition which his mother presented in behalf of himself and his brother, that they should have the most honourable places in his kingdom. But whatever he was by nature, he seems to have become by grace one of the sweetest tempered men in the world. Love appears to have expelled every harsh feeling from his heart. He became, therefore, the bosom friend of our Lord, and was designated among his disciples, as the one whom Jesus loved. He was present at the raising of the ruler's daughter; at the transfiguration, and at the place in the garden where

the agony was undergone by our Lord. He was also present at the trial of his beloved Master; and at his crucifixion stood near enough to the cross to hear him speak; when he received the tender charge to consider the mother of Jesus as his own mother, which charge of his dying Lord, he affectionately obeyed. Early in the morning of the resurrection he visited the sepulchre, in company with Peter, but saw not Jesus until the disciples were all collected in the evening. After Pentecost he was with Peter in the temple, when they healed the cripple; and accompanied him to Samaria, by order of the church at Jerusalem, to confer the gifts of the Holy Ghost on the new converts in that place. John is said ultimately to have taken up his residence in Ephesus, where, according to tradition, he was buried. He is believed to have survived all the apostles many years, and to have lived to the advanced age of 100 years, or thereabouts. His gospel seems to have been written after the destruction of Jerusalem, as it contains no warnings to Christians respecting this judgment as approaching. Doubtless he had seen the other gospels, and only wrote what seemed to be necessary to supply their deficiencies. His principal object, however, seems to have been to teach perspicuously the true deity of our Lord and Saviour Jesus Christ. His epistles are full of love and kindness; but contain also solemn warnings against false teachers, who already began to abound. In the persecution under Domitian, he is said to have been immersed in a cauldron of boiling oil, but was miraculously preserved. Of this we read nothing in the scriptures; but we know from this unerring source, that for the testimony of Jesus, he was banish-

ed to the isle of Patmos; where, on the Lord's day, he was in the spirit, and saw wonderful visions of God, in which, it is believed, that prophecies reaching to the end of the world are contained. This Apocalypse, as its meaning is developed, and its prophecies fulfilled, will become more and more interesting to the Church of Christ.

JOKTAN, the eldest son of Heber.

JONADAB, or *Jehonadab*. See *Kenites*.

JONAH, the son of Amittai, a prophet of Gath-hepher in Galilee. He was directed of the Lord to go and preach at Nineveh; but fearing lest by the repentance of the Ninevites, his denunciations would not be fulfilled, and that he should be viewed as a false prophet, he fled to Joppa, where he took shipping for Tarshish. But the disobedient prophet was soon made sensible that he could not flee from the presence of the Lord, for the ship was overtaken by a violent storm; and when all other methods of coming safely to land failed, Jonah, at his own request, was cast into the sea; for he acknowledged to the heathen mariners, that the storm was on his account; and by the lot which was cast, the same thing was indicated. But God had prepared a great fish to swallow up Jonah. This fish is called a *whale* in the New Testament; but, perhaps, the word should be considered as a general name for all very large fishes; for whales are never seen in the Mediterranean; nor is the throat of a whale large enough to take down a man entire. Bochart is of opinion, that the fish which swallowed Jonah was of the species called *lamia*, which has a throat and belly capacious enough to take in a man. Linnæus agrees with Bochart in this opinion. But the English editor of Cal-

met's Dictionary offers many plausible arguments to prove that no species of fish is here intended, but a fishing boat. After three days, the fish cast the prophet on dry land: when he received a second commission to go and announce to the Ninevites that in 40 days their city would be destroyed. This proclamation he seems to have made from street to street; for when he had spent about one day in traversing the city, the king proclaimed a day of fasting and humiliation; and thus the threatened judgment was averted, for the denunciation was manifestly conditional: otherwise there would have been no reason for sending a prophet to preach to them; which must have been designed to bring them to repentance. Jonah was still, however, dissatisfied, and fretted against the Lord, and expressed a strong desire to die: whereupon God, to protect him from the heat, caused a gourd suddenly to spring up, under the shade of which he found refreshment; but the next day it was killed by a worm at the root, so that it immediately withered away. Jonah now was greatly molested by the hot sun and wind; on which God reasoned with him on the impropriety of his selfish temper in wishing, for the sake of his own reputation, the destruction of a city in which were six score thousand persons that did not know their right hand from the left, or infants, and also much cattle. When Jonah lived cannot be ascertained with precision. He seems, however, to have been one of the earliest of the minor prophets. Of his other prophecies we have no information, except that he predicted the restoration of those cities to the Jews, which the Syrians had taken from them in the reigns of Ahab, Jehoram, Jehu, and Je-

hoahaz, and therefore he must have flourished after the times of these kings, 2 Kings xiv. 25. Jonah's being three days in the belly of the fish, was a type of Christ remaining three days in the earth, Matth. xii. 39.

JONATHAN; (1.) The son of Gershom, and perhaps the grandson of Moses, Judges xviii. 30.

(2.) *Jonathan*, the son of Saul, was a prince, pious, and of distinguished valour. When the Philistines invaded the land, and established a garrison on certain rocks, not far from the army of the Hebrews under Saul, Jonathan and his armour-bearer, by climbing the rocks and slaying suddenly about 20 men, produced such a panic in the garrison and in the whole army of the Philistines, that they fled in the utmost confusion, and Saul and his men seeing the flight pursued after them, and there was a great discomfiture. But Jonathan was that day near losing his life in consequence of a rash vow imposed by his father, that whoever should taste food that day should die, and Jonathan being ignorant of the whole matter, put forth his rod and tasted some honey. His father was about to put him to death according to his oath, but the people rescued him out of his hand. When David slew the giant Goliath the heart of Jonathan became knit to that of David in the bonds of the strongest and tenderest affection; and, indeed, there was a mutual friendship between them which never ceased until death. All the time that Saul sought to kill David, Jonathan stood his friend, and sometimes exposed his own life to imminent hazard by defending David. Jonathan was slain on the same day with his father on the mountain of Gilboah, and was tenderly bewailed by David, who manifest-

ed his friendship for the father, in his kindness to Mephibosheth, the son, 1 Sam. xix. xx. 2 Sam. i. ix.

JOPPA, or *Japho*, a beautiful sea-port on the west of Canaan, about 60 miles north-west of Jerusalem, from which it was seen, as it stood on a hill amidst a delightful plain, Josh. xix. 46. In the days of Solomon, it was a noted sea-port, where the wood brought from Lebanon was unloaded. It was probably so in the time of Jeroboam the Second, when Jonah sailed from it to Tarshish. Before its harbour, the Macca-bees burnt the Syro-Grecian fleet. Here Peter restored Dorcas to life, and received the messages of Cornelius. We read of no bishops here till the fifth and sixth century. It is now called, *Jaffa* or *Yafa*, and is situated on an eminence in a sandy soil. It is surrounded by a stone wall, with towers alternately square and round. When besieged by Buonaparte, this wall rendered it necessary for the French to break ground and erect batteries. After a breach was made, the place was taken by storm. The town has some trade, and is inhabited chiefly by Arabs. Joppa has always, on account of its border situation, been exposed to great injuries from contending nations. It was five times taken and desolated by the Egyptians and Assyrians, in their wars with the Jews: three times by the Romans, and twice by the Saracens, in the wars of the crusade. Here are two convents frequented by pilgrims on their way to Jerusalem. The buildings are in the usual eastern style, and the streets and interior of the town slovenly and dirty. The inhabitants are reckoned by Mr. Wilson at 5000. The vicinity abounds with orange, lemon, and other fruit trees. Dr. Clarke expresses his surprize at

the beauty and variety of the fruit which is exposed for sale in this market. The water-melons of this region are said to be very superior. The port is formed, according to Mr. Buckingham, by a ledge of rocks running parallel to the shore at no great distance; but it is very unsafe when the wind blows from the north or east.

JORAM or *Jehoram*, the son of Jehoshaphat, and son-in-law of king Ahab, 2 Kings ii. iii. v. &c.

Joram or *Jehoram*, the son of Ahab, succeeded his elder brother Ahaziah, *A. M.* 3108. While Jehoram of Judah introduced the worship of Baal into his kingdom; this Jehoram of Israel removed the statues of Baal which his father had erected. Having Jehoshaphat of Judah, and the Edomites for his allies, he marched to reduce Mesha the king of the revolted Moabites. In their march around the south of the Dead Sea, they had almost perished for want of water. After a sharp reproof, and bidding Jehoram go and apply for relief to the prophets of his father and mother, Elisha procured a miraculous supply of water, without either wind or rain. The Moabites mistaking this water, reddened with the beams of the rising sun, for the blood of the allies, furiously hasted to the spot, and were mostly cut off.

JORDAN. Some have derived the name of this river from two streams, by the union of which it was supposed to be formed: the one called *Jor* or *Yar*, and the other *Dan*; but they have failed to make it appear that such streams existed. The most probable derivation of the name is, from *Yar* and *Dan*, the river of Dan. In that country, however, it has different appellations, in different parts of its course.

Near its source, it is called Dan;

below its exit from the sea of Galilee, Ordan; and in the remainder of its progress, Sherya. On the authority of Josephus, it is commonly described as rising in the lake Phiala, about 12 miles from Cæsarea-Philippi, which is on the site of the ancient Dan. Then it is represented as running under ground to the cave Paneion, where it emerges again. According to Burkhardt, who visited the sources of the Jordan, it rises about four miles north-east from Cæsarea-Philippi, now Banias, from two streams, one of which immediately forms a river, 12 or 15 yards across; this is soon joined by the other stream, called the river of Banias, and they fall, after a short course, into the lake of Houle or Samechonitis. From this lake, the Jordan runs a course of about 12 miles, and falls into the lake of Tiberias, now called Tabaria. From this lake, it has a course of about 70 miles through the valley of Ghor, or valley of Jordan, when it is lost in the Dead Sea. The valley of Ghor is from 4 to 10 miles in width. Here the temperature is much hotter than on the hills, on account of the low and confined situation of the place. The contrast between this valley and some of the neighbouring mountains, is great. Burkhardt speaks of Djebel el Sheikh, or mount Hermon, on the north, covered with snow; the plain of Djolan, to the east, clothed in the blossoms of spring; while along the valley, to the south, all vegetation is withered, as if by a vertical sun. Within this valley, there is another still lower, in the midst of which the river flows. This is about three quarters of a mile in breadth, and is overflowed in the winter; and the low grounds adjacent being thickly covered with trees and shrubs, lions and other beasts

were wont to lie concealed in these thickets, and were driven from their coverts by the swelling of the river, Jer. xlix. 19.

The inundations of the Jordan were much more frequent formerly than at present. Concerning the size of the stream, travellers have given different accounts. Maundrell says, 'that it is only 20 yards wide, but so rapid that a man could not swim against the current.' Volney says, it is from 60 to 89 feet wide between the two lakes, and 10 or 12 feet deep; but at its mouth, he makes it 60 paces in width. Chateaubriand reckons its breadth to be 50 paces, and the depth 6 or 7 feet at the brink. Dr. Shaw made it 30 yards wide, and Burkhardt, who crossed it some distance above Jericho, describes it as 30 paces wide in the midst of summer, and 3 feet deep. Mr. Buckingham, who crossed it a little above Jericho, in January, says, that its breadth is about 25 yards, and so shallow as to be fordable by the horses with ease. The same traveller crossed the Jordan within a few miles of its leaving the lake Tiberias, and found its width there 120 feet, but fordable for horses. Mr. Connor estimates it at 20 yards, and Mr. Joliff at 50 feet, but from 2 to 300 feet at its mouth. But although the breadth of this river is very inconsiderable compared with many others, yet, by reason of its depth and rapidity, it rolls an amazing body of water into the Dead Sea.

From what has been said of this river, we learn why a miracle was necessary to enable the Israelites under Joshua to pass over, especially at that season when it overflowed all its banks. We learn also what to understand by 'the fords of Jordan,' which being few, soldiers stationed at them could readily intercept all who might endeavour

to escape by fording the stream. Bridges over rivers were an invention unknown to the ancient Jews. There were ferry-boats however, in the time of David, as, on his return from his flight from Absalom, he crossed the Jordan in one of these. The water of the Jordan is said by travellers to be pure and sweet. All other streams in Judea become dry in summer, but the Jordan continues to flow all the year round, Gen. xiii. 11. Josh. iii. 8. 11. 15. iv. 3. 17. 23. xxii. 25. Judg. iii. 23. vii. 24. xii. 5, 6. 2 Sam. xix 15. 2 Kings ii. 6, 7. 13. v. 10. 14. Job xl. 3. Ps. cxiv. 3. Jer. xii. 5. xlix. 19. Matth. iii. 6. Mark i. 5. 9. 13.

JOSEPH, the son of Jacob and Rachel, was born in Mesopotamia, *A. M.* 2259. Very early God favoured him with a prophetic dream, of the eleven sheaves of his brethren doing obeisance to his sheaf, and of the sun, moon, and eleven stars doing reverence to him. These emblems imported, that all his father's family should be under his rule. On account of his piety, and for the sake of Rachel his mother, Jacob was extremely fond of him, and made him a party-coloured coat, such as young princes then wore. Joseph too informed him of some wickedness his brethren, the sons of Bilha and Zilpah, had been guilty of. On these accounts, his brethren heartily hated him. When he was seventeen years of age, his father, who generally retained him at home, sent him to see where his brethren were feeding their flocks, and how they were in their circumstances. Going to Shechem, and thence to Dothan, he carefully sought them out. At first sight of him, they resolved to murder him, and tell their father that some ravenous beast had devoured him. They took him and stripped him. His most

earnest entreaties and outcries made no impression on the most; but Reuben, who detested the murder, begged they would throw him into a dry pit: from which he intended to convey him secretly, that he might escape to his father. While he was meditating how he should effect this, some Ishmaelitish and Midianitish merchants passed that way, carrying spices and gums from mount Gilead to the land of Egypt; on sight of them, Joseph's nine brethren immediately resolved to sell him for a slave. His price was twenty pieces of silver, probably about seven dollars. His coat of divers colours, they dyed in the blood of a kid, and carried to their father, as what they had found, and desired him to think whether it was Joseph's or not. He knew the coat, and was overwhelmed with grief for the loss of his son, whom he believed to have been devoured by some wild beast, Gen. xxx. xxxvii.

The Arabian merchants sold him to Potiphar, the captain of the royal guards of the Egyptian king.

For the sake of Joseph, God prospered the affairs of Potiphar, and his confidence in his newly acquired Hebrew servant was so great, that he placed him over his whole household. But the wife of Potiphar being a woman destitute of virtue, and having cast her eye on the beauty of Joseph, solicited him to sin, which he constantly repelled; whereupon, mortified and indignant, she falsely accused him to her husband, who, believing his wife rather than Joseph, cast him into the public prison. But here again God was with him, and gave him such favour with the principal keeper, that he made him a kind of deputy, and entrusted all the prisoners to his fidelity. Into this prison, the king of Egypt

sent two servants, his chief butler, and his chief baker. One morning when Joseph came in to attend to these prisoners of state, he found them sad, and perceived that their countenances were fallen; and, upon inquiry, learned that this was produced by a dream which each had had the previous night, and which made a deep impression on their minds. These dreams Joseph interpreted for them, and the event answered precisely to the interpretation: the butler, within three days, was restored to his former place, and the baker was hung upon a tree within the same period. The butler, however, in his prosperity, forgot the friend of his affliction, and made no effort to obtain the release of the young Hebrew. But, in process of time, king Pharaoh himself had an extraordinary dream, which none of his wise men could interpret; and this brought Joseph to the recollection of the butler, who immediately related the circumstance of his own dream, and informed the king of the interpretation of Joseph in the prison, and the exact accordance of the events. The king instantly despatched a messenger for Joseph, who was soon presented to the king, and on hearing the double dream of the seven lean and fat kine, and the seven plump and shrivelled ears of corn, declared, that by these God signified, that there would be seven years of extraordinary plenty, which should be succeeded by seven years of famine, and advised the king to appoint a suitable man to gather up the exuberant fruits of the years of plenty, and store them away against the years of famine. The king was so struck with the wisdom and ingenuity of Joseph, that he immediately selected him to be governor of all Egypt; and that he might be

duly honoured and obeyed, he put a gold chain around his neck, clothed him in royal apparel, and caused him to ride in the second chariot of the kingdom; and all people were commanded, by the proclamation of a herald, who went before him, to bow the knee. Every thing turned out as had been predicted, and Joseph, during seven years, was busily employed in preparing store-houses, and gathering in the fruits of the earth which could be preserved. In their turn, the seven years of famine commenced, and soon the distress of the people began to be great. They cried unto the king for provision, but he devolved the whole care of supplying them on Joseph, who gave them out corn for their money, as long as that lasted; then he sold them corn for their cattle; and, finally, he purchased for the king all the land of Egypt, which was so ordered, that ever after, they were obligated to pay one fifth of the produce of their lands into the royal treasury. This famine was not confined to Egypt, but extended to the neighbouring countries, and among the rest to Canaan, where Jacob and his sons began to suffer for want of provisions for themselves, families, and cattle. An expedition to Egypt was proposed and determined on, and all Jacob's sons who were at home, except Benjamin, went in company, furnished with money, to buy corn. When they arrived they were introduced to the presence of Joseph, who immediately recognised them, while they had no knowledge of him. Determined to bring them to a sense of their enormous guilt in their treatment of him, he spoke to them roughly, and charged them with being spies, come to spy out the nakedness of the land. They, in their own vindication,

mentioned their father and their youngest brother, who had been left behind. He seized on this circumstance as a test of their veracity, and ordered them to bring him with them when they came again, being sure, that from the length of the famine yet to come, they would be under the necessity of returning. And as a further pledge, he bound Simeon in their presence, and put him into close confinement. Probably he had been the most forward in the nefarious plot which they had laid against his life, before Judah persuaded them to sell him to the Ishmaelites. Their sacks were filled with corn, and each man's money placed at the mouth of his sack, and they were assured by the governor, that they should not see his face unless they would bring their younger brother along. As they returned, they discovered the money restored to one of the sacks, and when they arrived at home, they found the same was the fact in regard to them all. This circumstance created no small perplexity. But the aged Jacob would not at first hear of Benjamin's going with them, having already lost Joseph, and these were the only children of his beloved Rachel. But, before long, necessity compelled him to consent, and another expedition was undertaken, with Benjamin in company. As soon as they were introduced, Joseph inquired for the old man of whom they had spoken, and paid much attention to Benjamin. Indeed his feelings must have been very strong when he saw his only full brother, and the only brother who had not injured him, in his presence. Now they were all treated generously, Simeon was brought forth and they were invited to a feast in the governor's house, after which they were dismissed

with their sacks filled with corn; and the steward was ordered to put Joseph's silver cup into Benjamin's sack, privately. Soon after they got on their way, the steward followed them, and charged them with the theft, of which they felt consciously innocent; but when at last the cup was found in Benjamin's sack, they were filled with confusion and grief, and returning to the palace, Judah, who had become surety for the safe return of Benjamin to his father, offered to go into bondage in his place, and made a speech to Joseph on the occasion, which, for simplicity and pathetic tenderness, was never exceeded. Joseph had concealed himself behind the curtain long enough. He could refrain no longer. He commanded all other persons instantly to leave the room, and then he said, I am Joseph, your brother. At this discovery they were filled with consternation, but he removed their apprehensions, embraced them kindly, and assured them that God had overruled their evil deed, so that it had accomplished much good. He now sent carriages and all necessities for his aged father, for as five years of the famine still remained, it was necessary for all of them to come down to Egypt, where he promised to take charge of their wants. Jacob, at first, would not believe their testimony, until he saw the carriages sent to bring him down to Egypt. His other sons must have felt badly on the occasion, as now, for the first time, their venerable father became acquainted with their villainous conduct towards his favourite son. But this was no time for reproaches: after inquiring of God in relation to the course which he should pursue, he left the land of promise, and went down to Egypt, where he

was received in the most affectionate manner by Joseph, and presented to the king, who conversed kindly and familiarly with the venerable patriarch, who did not depart from the royal presence without pronouncing a blessing on him. Joseph made ample provision for all his relatives, and obtained from the king an order for them to inhabit the best part of the country, and, during all his life, he treated his brothers in a friendly manner. When Jacob died, they were alarmed, and seemed to apprehend that he would treat them as they deserved; but he removed their apprehensions, and confirmed their confidence in his friendship. Joseph lived to be 110 years of age, when he died. Before the arrival of his brethren, Pharaoh had given him the daughter of the priest of On, to wife, by whom he had two sons, Manasseh and Ephraim. When about to die, he exacted an oath of the leaders of the people, that when God should bring them up out of this land, they would carry his bones to Canaan. After his death, therefore, his body was embalmed and deposited in a coffin, and was taken along by the Israelites, when God brought them up out of the land of Egypt.

2. *Joseph* the carpenter was probably dead before our Saviour began his public ministry, as we never hear of him at the marriage of Cana or elsewhere; and *Christ*, when dying, recommended his mother to the care of John, Matt. i. ii. &c. See *Christ*.

3. *Joseph* of Arimathea, a private disciple of our Saviour's, and a Jewish senator, who consented not to the deed of the sanhedrim, in condemning and crucifying Christ. He begged his body from Pilate, and he and Nicodemus, now more avowed followers of Jesus than

before, honourably interred it in Joseph's new sepulchre, John xix. 38—41. Matth. xxvii. 57, 61.

4. *Joseph*, or *Joses*, the brother of James the Less, and son of Cleophas, is, perhaps the same with Barsabas, Mark xv. 40. Matth. xiii. 55. xxvii. 56.

JOSHUA, or *Jesus*, Acts vii. 45. Heb. iv. 8., a descendant of Ephraim, born *A. M.* 2460. His first name was Hoshea, but to mark that he would render Israel *safe* and *happy*, he was called *Jehoshua* or *Joshua*. He was a noted servant or agent for Moses. At Moses's direction, he engaged and routed the Amalekites, and was divinely informed of God's perpetual indignation against that people. When Moses was on the mount, Joshua tarried somewhere on the side of it, and came down with him. His residence was near the tabernacle. Zealous for Moses's honour, he was for prohibiting Eldad and Medad to prophesy. He was one of the spies that searched the promised land, Ex. xvii. xxiv. xxxii. xxxiii. 11. Numb. xi. 28, 29. xiii. xiv. A little before Moses's death, Joshua was solemnly installed in the government of the Hebrew nation; and such honour was by Moses put upon him, as tended to make them reverence and obey him, Numb. xxvii. 18. 23. Deut. iii. 21. xxxi. 14—23.

After the death of Moses, Joshua took upon him the chief command, and gave orders to prepare to enter the land of Canaan; and it was soon manifest that God was with him as he had been with Moses, for, as the Red Sea opened when Moses raised his rod, so now Jordan was divided, and the descending waters were, contrary to their natural tendency, held back, and accumulated above, while the whole host of Israel entered into the land of promise. During the whole passage, the

priests, bearing the ark, stood within the brink of the river; and when the people were all safe over, Joshua commanded large stones to be taken up from the bottom of the river where the priests' feet had stood, which he set up as a monument to future ages, of this stupendous miracle. Now commenced the war with the Canaanites, in which Joshua and the people of Israel were merely the instruments of God's righteous judgments on these wicked nations, the cup of whose iniquity was now completely full, and whose impious and abominable deeds loudly cried to heaven for divine vengeance. Jericho, the city nearest to them, and the one first attacked, was subdued without a contest, for after it was encompassed by the Israelites for seven successive days, the walls fell prostrate, while the trumpets were sounded, and the people lifted up their voice in one universal shout. All the inhabitants were devoted to destruction, according to the express command of God, except Rahab and her father's house, who were preserved on account of her fidelity in concealing the spies. It was expressly forbidden to the Israelites to touch the spoil of this city, for it was utterly devoted to destruction, with all its wealth. But Achan coveted and took part of the spoil, and concealed it in his tent. In consequence of this act, the host of Israel were unsuccessful in their first attempt on *Ai*, and great distress and discouragement seized the whole multitude, and even Joshua lay all night upon the ground in mourning and supplication; for now the Israelites being once repulsed with loss, appeared no longer to be invincible. The crime of Achan was brought to light by recourse to the lot, and he and

all his family suffered an exemplary punishment.

The Gibeonites, who lived near, fearing the destruction which was imminent, made use of a stratagem to preserve their lives and their city. They sent messengers to Joshua, who should pretend that they came from a very remote people, and to confirm their story, they showed that their bread was mouldy, their wine bottles of skin old and patched, and their shoes and garments very much worn. On this occasion, Joshua neglected to apply to the Lord for direction; and deceived by the false appearances above mentioned, entered into a solemn league with the Gibeonites, which, although obtained by fraud, he did not think it expedient to break. The other cities of Canaan, with their kings, now entered into a formidable combination utterly to destroy the Gibeonites, because they had made peace with Joshua; and a mighty army, led on by many kings, were actually drawing near to Gibeah, when they, in all haste, sent messengers to Joshua to come instantly to their relief. He did not delay to comply, and marched all night as well as day, and immediately attacked and defeated this mighty army; and the day not being sufficient for the pursuit and destruction of the Canaanites, Joshua commanded the sun and moon to stand still, which they did for the period of one whole day, by which means he was able utterly to destroy those whom God had devoted to death. This was, indeed, a stupendous miracle, but as easy to the Almighty, as to cause those great luminaries to move in their regular orbits.

Joshua was employed about six years in the conquest of Canaan; after which, the men of war belonging to the tribes

of Gad, Reuben, and the half-tribe of Manasseh, were permitted to return to their families, and to the inheritance which Moses had given them on the other side of Jordan, where the land of the Amorites had been, at their own request, assigned to them. Of those who came out of Egypt, in adult age, not one survived to enter Canaan, but Joshua and Caleb, according to the word of the Lord.

When the war was terminated, Joshua lived in retirement and peace, in a possession which the children of Israel assigned him in Timnath-serah, of mount Ephraim. When he found that his end was approaching, he assembled the Israelites, rehearsed to them the history of the providence of God towards them, and finally put it to them to choose that day, whether or not they would serve the Lord, professing his full purpose to continue in the service of God as long as he lived. Joshua died at the age of 110 years; having been a witness of more of the wonderful works of God than any man who ever lived, except his companion Caleb.

Joshua or *Jeshua*, the son of Jozadak or Jesedech, was high-priest of the Jews when they returned from Babylon. He assisted Zerubbabel in rebuilding the temple. Zechariah saw him represented as standing before the Lord in filthy garments, and Satan standing at his right hand to accuse and resist him: but the angel *Jehovah* rebuked the devil, and arrayed Joshua in pure raiment. Not long after, Zechariah was directed to make a golden crown for him.

JOSIAH, the son of Amon, and king of Judah, began his reign in the 8th year of his age, *A. M.* 3363. In the 8th year of his reign, he began to be noted for his piety and zeal. In the 12th, he began to purge Jerusa-

lem and Judah from idols, and burnt the deceased priests' bones on the altars of the false gods which they had served.

Josiah being distinguished for early and eminent piety, though descended from an exceedingly wicked father and grandfather, exerted himself in the suppression of idolatry, and in the reformation of religion; and although his life was cut short, and he was taken away in the vigour of his life, yet he accomplished much good by his pious and unwearied efforts. It seems, however, that until Hilkiyah the priest found the book of the law among the rubbish of the temple, and sent it to him, he was not well instructed in the nature of his duty, nor did he know what the law of God required; but upon hearing the law read, he was greatly affected, upon finding in how many points they had failed in their obedience. He began henceforth to carry on the reformation, in strict conformity with what he found written in the law of the Lord. He caused to be celebrated a passover, such as had not been witnessed for solemnity since the days of Samuel the prophet. And to engage the people to enter with zeal into the service of God, he assembled them together and caused them to renew, in a public and solemn manner, their covenant with God. To Josiah were born four sons, two of whom, and two of his grandsons, reigned after his death; but they were all wicked and worthless men. This pious king seems to have been accessary to his own premature death; for the king of Egypt, who was marching with a great army against the king of Assyria, assured him that he entertained no hostile design against him or his kingdom, and entreated him not to interfere with him, in his

contest with the king of Assyria; and, to influence Josiah, Necho pretended to have received a communication from heaven, by which the king of Judah was expressly forbidden to meddle with him in his expedition. But Josiah thinking it a dangerous precedent, to permit a large army to march through his territories, or more probably being in league with the king of Assyria, he could not consistently comply with the demand of the king of Egypt; and even if he wished to remain entirely neutral in the war, he could not allow one of the belligerents a free passage through his territory, without departing from his neutrality. Whatever might have been the motive, Josiah attempted to oppose the Egyptian army, and a battle was fought at Megiddo, in which he was mortally wounded, and was carried out of the field in his carriage, and brought to Jerusalem, where he died, and was buried in one of the sepulchres of his fathers. No king, perhaps, was ever more deservedly beloved; and certainly we know of none who was more sincerely and tenderly bewailed by his people. Indeed, his death was the end of prosperity to the kingdom of Judah. Jeremiah, the prophet, was greatly affected by the death of this excellent prince, and composed an elegy on the occasion; and all those accustomed to celebrate in song the worth and achievements of men of great eminence, both men and women, spake of Josiah in their lamentations for ages after his death. He was only 39 years of age when he was slain.

JOT, the smallest part. There is an allusion to the letter *Jod*, which, in the Hebrew alphabet, is very small, Matth. v. 18.

JOTHAM, the youngest son of Gideon, who escaped, while

his 70 brethren were slain by Abimelech, their illegitimate brother.

Jotham, or *Joatham*, the son and successor of Uzziah king of Judah. When his father became leprous, Jonathan for some years ruled as his viceroy. In the 25th year of his age, he commenced sole governor, *A.M.* 3246.

JOURNEYINGS of *Israel*.

The habitation of the Hebrews, in Egypt, was in Goshen, which is supposed to have extended from a point above Old Cairo to the Mediterranean, including the land on both sides of the eastern branch, by which the Nile discharged its waters; and bounded on the east by the wilderness, and by the mountains which separate the waters of the Red Sea from those of the Nile. Their first journey was from Rameses to Succoth, which last, as the name signifies booths, was probably nothing more than a convenient encampment. The distance between these two places is estimated at 30 miles. Their course must have been a little north of east, to round the end of a mountain which stood in their way. 'And they took their journey from Succoth and encamped in Etham, in the edge of the wilderness.' This was a long march, the stages being at least 60 miles apart; but they were flying from an enemy, and there was not one sick or feeble among them, and their God bore them as on eagles' wings, so that it is not impossible that they passed over this distance in 24 hours. The distance to the Arabian Gulf may, however, have been 12 or 15 miles less, anciently, than at present, as there are clear indications that the water has receded about that distance. Now they received an order from God to change their course, and instead of going eastward in the wilderness, in a direct line, to

turn southward and coast along the Red Sea, keeping it on their left, and the mountains already mentioned on their right. Pursuing this rout for about 32 miles from Etham, which was formerly on the northern point of the Arabian Gulf, or 20 miles south of Suez, which now occupies the land at the end of this arm of the Red Sea, they arrived at a place where there seems to have been a gap or opening in the mountains towards Egypt, and a creek or estuary which obstructed their further progress to the south. Here at Migdol, over against Baal Zephon, and near Pihahiroth, when enclosed on every side but one, they were overtaken by the chariots and horsemen of Pharaoh, and must have been utterly destroyed, had not God miraculously interposed, and opened them a passage through the sea: and still the Egyptian host would soon have overtaken them, had they not been overwhelmed by the sudden reflux of the waters to their former channel. Niebuhr and some other learned men, have declared in favour of Suez as the place of transit; but to this there are two weighty objections. In the first place, there was nothing here to shut up or entangle them, so as to need a miraculous dividing of the waters: they might have marched round as easily as through this extreme end of the gulf; but, in the next place, the channel here is not wide enough to admit of the supposition, that the whole Egyptian army, marching in file, could have been drowned by the return of the waters. Bryant, Bruce, and Burkhardt have nearly agreed, that the place called Clysma, 20 miles south of Suez, and by the Arabians, *Ras Musa*, the Cape of Moses, must have been the place where this great event occurred. Having crossed the gulf, they went

forward into the wilderness, a journey of three days, and came to *Marah*, whose bitter waters were miraculously rendered sweet, for their use. *Marah* corresponds with the well now called *Hawara*, whose waters are bitter. The next journey was to *Elim*, 'where were 12 wells of water, and three score and ten palm-trees.' This place, as Niebuhr and Burkhardt agree, is now called *Wady Gharendel*, about 3 hours from *Hawara*. There is at this place now, a copious spring, and water may be obtained any where around by digging for it; so that we need not expect to find the precise number of wells which existed in the time of Moses. Hitherto, their march was parallel to the sea, and at no great distance from it; but now the coast changes from south-east to due south, and the straight course to Sinai leaves it far to the right. From *Elim*, they journeyed through *Dophka* and *Alush* to *Rephidim*, where water was first obtained by smiting a rock with the rod of Moses; and here the Israelites were first attacked by their implacable enemies, the *Amalekites*, *Exod. xvii.3—8.1 Sam. xv. 2*. Their next encampment was in the desert of *Sinai*, where they remained 11 months, having spent 3 months in coming from *Egypt* to this place. Here they received the laws and institutions of *Jehovah*; and here the tabernacle was erected and consecrated, and the whole ceremonial service put into operation. On the 20th day of the second month of the second year, the pillar of cloud and fire arose from the tabernacle, where it had rested for some time, and by its course led them into the wilderness of *Paran*, 'called the great and terrible wilderness.' When they came to *Kibroth Hattaavah*, they provoked God

to destroy many of them for their inordinate lusting, and for their unreasonable rebellion. This place is also called *Tabe rah*; both names being derived from the fearful destruction of the people which occurred here. From this place, where they remained long, they marched northward through *Hazeroth*, *Rithma*, *Rimmon*, *Parez*, *Libnah*, and *Kadesh-barnea*, whence the spies were sent to explore the land. On the rebellion of the people, occasioned by the report of the spies, they were ordered to get them 'into the wilderness of the Red Sea,' *Num. xiv.25*. Now their march was retrograde, and they came into the same wilderness of *Paran*, which they had passed some time before, but by a different rout. How much time they spent in the wilderness before they reached *Ezion-geber*, a port on the eastern arm of the Red Sea, is unknown; but 15 stations are distinctly named. Probably they were sometimes stationary for a long period; but in all their marches and restings they were under the direction of the pillar of cloud and fire which went before them, *Num. ix. 22*. For many days they encompassed mount *Seir*, and then turned northward to the desert of *Zin*, and then journeyed to mount *Hor*, where *Aaron* died and was buried. Being disappointed in obtaining a passage through the country of *Edom*, they returned to *Ezion-geber*, and passed round the south side of mount *Seir*. At length they arrived at the brook *Zared*, in the 38th year after the time of their leaving *Kadesh-barnea*, and the 40th from their departure from the land of *Egypt*. This brook rises in the mountains of *Korek*, and falls into the Dead Sea about the middle of the western side. From *Zared* they made one march

across the Arnon, now *Mudjeb*, to Dibon-Gad, the ruins of which place are still visible about four miles from the Arnon. Thence they proceeded by several stages to the mountains of Abarim, on the east of Jordan, which chain of mountains they crossed at Pisgah, from the summit of which Moses was indulged with a view of the land of Canaan, which he was not permitted to enter, and here also terminated his useful and laborious life. Descending from these mountains, they came to Beth-jesimoth and Abel-shittim, where they encamped on the banks of the Jordan, which river they crossed, as they had done the Red Sea, on dry ground. When the Israelites departed from Egypt, the number of males above 20 years of age was 603,550; when they arrived in sight of Canaan, it was 601,730; so that the decrease of their number, during the 40 years' wandering in the wilderness, was 1820: but it is remarkable, that while some of the tribes greatly increased in population, others lost half their original number, which is not very easily accounted for by the facts recorded in the sacred history. As all who were above 20 years of age when they left Egypt, perished in the wilderness, it is evident, that when they entered Canaan, there was not a man in all the host above three score, except Caleb and Joshua; so that all the men were *effective* and fit for military service.

JOY, is either, (1.) *Divine*, which denotes that infinite pleasure which God takes in his people or work, and to do good to, and support the same, Isa. lxii. 5. Zeph. iii. 17. Psal. civ. 31. (2.) *Natural* among creatures, consisting in natural cheerfulness, and arising from some outward pleasure or profit, Prov. xxiii. 24. (3.) *Spiritual*, excit-

ed by the Holy Ghost, and arising from union to, possession of, and hope to enjoy for ever, a God in Christ; and is attended with an agreeable earnestness in acting to his honour, Gal. v. 22. (4.) *Sinful*, when men rejoice in their sin, Prov. xv. 21; and even carnal joy or mirth becomes sinful if it is excessive, or takes place when God calls to mourning and grief, Isa. xxii. 13.

ISAAC, the son of Abraham by Sarah. His mother, though ninety years old, nursed him herself. Abraham was then one hundred years of age. When Isaac was about 25, or perhaps 33 years of age, his father was ordered to offer him for a burnt offering. Isaac himself carried the wood for burning his body. When the knife was about to be plunged into his throat, the execution was divinely stopped, and a ram provided in his stead. When he was about 40, his father, by means of Eliezer, provided him with Rebekah the Syrian to wife. Isaac met her in the field, as she came, and lodged her in his mother's tent, who was now dead. Her two children were *Esau* and *Jacob*; of whom the first was the darling of his father, and the last of his mother, Gen. xxi. xxii. xxiii. xxiv. xxvi.

Isaac had fine crops, and his flocks multiplied exceedingly. He opened the wells which his father had digged, and which the Philistines had stopped. Finding Abimelech wearied of him, Isaac retired eastward to the valley of Gerar. Here his servants digged wells. For two of them the Philistines strove, and pretended that the water was theirs. Isaac called the one *Esek*, *i. e. contention*, and the other *Sitnah*, *i. e. hatred*. For a third they strove not, and he called it *Rehoboth*, as a memorial that the Lord had made *room* for him. Weary of strife, he retired eastward to

Beersheba, where God again renewed his promise and covenant with him: and Abimelech, dreading the increase of his wealth, came to make an alliance with him. When he was about the 100th year of his age, he and Rebekah were mightily grieved with the conduct of Esau, in his marriage of two Canaanitish women, Gen. xxvi.

When he was about 137 years of age, his sight failed him exceedingly. Supposing his death to be at hand, he desired his darling Esau to bring him some savoury venison, that he might eat and give him his tenderest blessing before his decease. Rebekah overhearing, caused Jacob go to the fold, and bring her some flesh, of which she made savoury meat for Isaac. This she caused Jacob, whom she had dressed as like Esau as she could, to carry to his father, and pretend that he was Esau. He complied with her sinful directions how to obtain the promised blessing. His father suspected and felt him; but he constantly asserted that he was Esau. Isaac thereon blessed Jacob with a fruitful land, and dominion over all his brethren. Jacob had scarce gone off, when Esau came with his venison, and demanded his father's blessing. Finding that Jacob had imposed on him, Isaac trembled to think how the providence of God was to work: strongly he inclined to recal the blessing of Jacob, but he could not. At Esau's bitter entreaties, he blessed him in an inferior degree. Finding that Jacob's life was in danger from Esau, whom he had tricked out of his birth-right and blessing, Isaac and Rebekah agreed to send him to Mesopotamia, and charged him to beware of espousing a Canaanitess. About 43 years after, and 10 years before Jacob went down into Egypt, Isaac died, and was ho-

nourably interred, by Jacob and Esau, in the cave of Machpelah. Here too, Rebekah was buried, Gen. xxvii. xxviii. xxxv. 27—29.

ISAIAH, or *Esaias*, the prophet, the son of Amos; and it is said, but without any probable ground, that he was the cousin of King Uzziah, in the latter end of whose reign he began his predictions.

He was a married man, and had a son called Shearjashub. He must have lived to an extreme old age, as he prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; and it is the tradition of the Jews, that he was put to death by Manasseh, by being sawn asunder, Heb. xi. 37. It is not improbable, therefore, that he lived to be fourscore, or a hundred years of age; and he may have been in the prophetic office 60 years. The book of prophecies written by Isaiah, is one of the most remarkable books in the world; and deserves to be studied day and night, by all who love evangelical truth; or who are delighted with sublime descriptions of the triumph and glory of the church in the latter days.

ISHBOSHETH, or *Eshbaal*, the son and successor of king Saul. In the 40th year of his life, Abner made him king in the room of his father, over all the Hebrew tribes, except that of Judah, which clave to David. He reigned two years pretty peaceably; but Abner's forwardness drew on a war between the party of Ishbosheth and the subjects of David.

ISHL. Thou shalt no more call me *Baali*, but thou shalt call me *Ishi*; thou shalt not look on me as a rigid *lord*, but as a kind and affectionate *husband*; and shalt worship me in a manner quite free from the idolatry of Baal, Hos. ii. 16.

ISHMAEL; 1. The son of Abraham by Hagar. When

about 18 years of age, he was observed to mock Isaac, a child of four or five. On this account, he and his mother were expelled the family. After being almost cut off with thirst in his way to Egypt, and miraculously refreshed, he and his mother took up their residence in the wilderness of Paran, and lived by his shooting of venison. He married an Egyptian, at his mother's direction. According to the divine predictions to his father and mother, he had twelve sons, Nebaioth, Kedar, Abdeel, Mibsam, Mishma, Duma, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah; parents and princes of twelve Arabian tribes. He had also a daughter, called Mahalath, or Bathshemath, who was the wife of Esau her cousin. His posterity took up their residence between Havilah and Shur, in Arabia the Stony, and in part of Arabia Deserta, and were called Ishmaelites, Hagarenes, and in the later times Saracens. See *Arabia*. After Ishmael had lived 130 years, he died amidst his friends, the offspring of Keturah, &c. Gen. xvi. xxi. xxv.

2. *Ishmael*, the son of Nathaniah, being one of the royal family of Judah, was sent by Baalis, king of the Ammonites, to murder Gedaliah, the deputy of Nebuchadnezzar over the Jews who were left in Canaan. After he had ungratefully murdered that good man, so averse to suspect his wicked designs, and a number of Jews and Chaldeans along with him, he murdered other 70 whom he met with, all except ten, who begged him to spare them, that they might discover to him their hid treasures. The rest of the Jews present, women and children, he carried captive, and marched towards his country of Ammon, where he had dwelt for some time. But Johanan the son of Kareah, and the other warriors,

returning to Mizpeh, and finding what he had done, pursued him; recovered his captives and spoil: but himself, and eight of his band, escaped safe to the Ammonites, Jer. xl. xli.

ISLE, *island*; properly a spot of earth surrounded with sea. But the Hebrew word translated isles, frequently means maritime places.

ISRAEL. See *Jacob*. *Hebrews*.

ISSACHAR, the fifth son of Jacob by Leah. The name Issachar, signifying *hire*, was given him, because the occasion of his birth was purchased by some mandrakes, which Leah gave to Rachel. He had four sons, Tola, Phuvah or Phua, Job or Jashub, and Shimron. When this tribe came out of Egypt, they amounted to 54,400, under the government of Nathaneel the son of Zuar. Their spy to view the promised land, was Igal the son of Joseph; and their agent to divide it, was Paltiel the son of Azzah: they were stationed before the tabernacle, in the camp of Judah, and increased in the wilderness to 64,300, Gen. xxx. 14—18. xli. 13. Num. i. 8. 29. x. 14, 15. xiii. 7. xxvi. 23—25. xxxiv. 26. They had their lot in one of the most fruitful places of Canaan, between the Zebulunites on the north, and the western Manassites on the south. They were extremely laborious and wealthy, ready, like the obedient ass, to bear the heaviest burden of labour or tribute. Nor did they forget to invite one another to the worship of God, Gen. xlix. 14, 15. Deut. xxxiii. 18, 19. Tola the judge, and Baasha the king of Israel, were the most noted of this tribe. Their princes were very active in the overthrow of Jabin's army by Barak, Judg. v. 15. Two hundred of the principal men, who had the rest at their direction, attended at David's coronation, and

brought much provision with them. Under his reign, Omri, the son of Michael, was their deputy-governor, and their number able to draw sword was 143,600, 1 Chr. xii. 32, 40. xxvii. 18. vii. 1—6. Sundry of this tribe attended at Hezekiah's solemn passover, 2 Chron. xxx. 18.

ISSUE; (1.) Children; posterity, Gen. xlviii. 6. Ezek. xxiii. 20. (2.) A running of blood, &c. Lev. xii. 7. xv. 2.

ITALY, a noted country in the south of Europe, stretched out to the south-east, between the gulf of Venice on the east, and the Tuscan sea on the south-west: it has part of France, Switzerland, and part of Germany, on the north; and is shaped like a boot. It was anciently inhabited by the Umbri, who are perhaps the same with the Gomerians.

ITHAMAR, the fourth son of Aaron. Never but in Eli's family was the high-priesthood vested in his family; but his descendants constituted eight of the orders of the priests, 1 Chr. xxiv. 1—3.

ITUREA, a country on the south-east of Syria, and eastward of Bashan. Probably it was denominated from Jetur the son of Ishmael, and peopled by his posterity.

JUBILEE. See *Feast*.

JUDAH, the fourth son of Jacob by Leah: his name imports, that his mother *praised* the Lord for giving her children. When about fourteen years of age, he contracted a great familiarity with Hira, a Canaanite of Adullam; in consequence whereof he married one Shuah a Canaanitess, by whom he had three sons, Er, Onan, and Shehlah. Judah married Er, when very young, to Tamar a Canaanitess: for some horrid wickedness, the Lord cut him off by an untimely death.

JUDAS ISCARIOT The

name of that disciple of Christ who betrayed him. Almost the only fact related of him by the evangelists, previously to the commission of the dreadful crime into which he fell, was a marked displeasure at Mary for expending upon our Lord so much precious ointment, which might have been sold for much and given to the poor. The truth, however, was, that he cared not for the poor, but he held the purse of the company, and if this money had been deposited with him for the poor, he would have had it in his power to steal it, and apply it to his own use. The reproof which he received from his Master, on this occasion, was probably the immediate cause of his determination to betray him: for none are more ready to take offence than the guilty; and the sacred history represents him as going immediately and agreeing with the chief priests and elders to deliver him into their hands. After this, however, he had the impudence to return again, and was present at the passover with Christ, and his fellow-disciples. Here our Lord announced in the hearing of all, that one of his disciples would betray him; and pointed out Judas as the person; on which he seems to have left the table in displeasure, and abruptly: probably before the Lord's Supper was instituted. Being now fully under the power of the devil, he went and became the leader of a band of soldiers, sent to apprehend Jesus. The impious man knew where his Master would be that evening, and he had the effrontery to intrude upon him in his hours of devotion; and had agreed to make known the proper person to the soldiers, by prostituting, as a signal, the usual sign of friendship and love therefore when he led the band into the sequestered garden of

Gethsemane, he went up to Jesus, and kissed him, saying, 'Hail, Master;' and received from the meek Saviour no other reproof than 'Judas, betrayest thou the Son of Man with a kiss?' His covenanted work was now done, and he had the price of his iniquity in his possession; it is probable, therefore, that he did not accompany the soldiers back to the chief priests and elders. But, alas! how soon did he find that 30 pieces of silver were no cure for a guilty conscience. When his mind had opportunity for reflection, remorse seized upon him; and covetous as he was, he could no longer bear about with him the price of innocent blood. Having learned that his Master was condemned, he returned to the temple, and finding the persons from whom he had received the money, he cast it down, saying, in the agony of black despair, 'I have betrayed innocent blood;' but they felt no compassion for him, nor any disposition to relax in their persecution of Jesus; they said to him with indifference, 'See thou to that.' Immediately, the wretched man, unable to bear the burden of his misery, went and hanged himself. It would seem, that the rope by which the traitor was suspended, broke, and that he fell on some sharp substance; for Luke, in the Acts, informs us, 'that, falling headlong, he burst asunder in the midst, and his bowels gushed out.' Thus did Judas end his wretched life, a fearful warning to all hypocrites, and a striking illustration of the truth, that 'the love of money is the root of all evil.' Better had it been for him if he had never been born; for he went to his own place, and that could be no other than a place of torment.

JUDAS, or *Jude*, the same as *Thaddeus Lebbeus*, the son of

Cleophas, and brother of James the Less, and the cousin and apostle of our Lord, Matth. x. 3.

JUDEA, or *Jewry*. The country of Judah was never so called till after the captivity. It was divided into Perea beyond Jordan; Galilee, Samaria, and Judea, on the west of Jordan. Judea, thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts; the plain country on the west; the hill country southward of Jerusalem; and the south on the north borders of the land of Edom, Matth. iii. 1. Acts ii. 9. Zech. vii. 7. At present the name of Judea is applied to the whole country, once inhabited by the Jews. It is a land beautifully diversified with hills and valleys; those hills are now barren, but were once fruitful by skilful cultivation of the olive and vine. Some of the hills rise to such a height as to deserve the name of mountains; especially towards the north of the Holy Land, around the Dead Sea, and on the east side of Jordan. Formerly the hills and mountains of Judea were clothed with forests, but, according to modern travellers, these are now every where destroyed, except in the country of Bashan. There are several parts of the country which are barren, where the population is sparse; these are called, in scripture, *wildernesses*; some of which are rocky and mountainous, and others level and sandy. There are, however, in this country, beautiful and fertile plains, which are now, and ever have been, in high cultivation. The fertility of the country, making allowance for the want of cultivation, is now as great as represented in the Bible. The climate is different in different parts: in the north, about the sea of Galilee, it is temperate, salubrious, and plea-

sant; while in the valley of Jordan, the heat is excessive: but it often happens here, that when the day is very hot, the air of the night is piercing cold. The rains fall chiefly in the autumn and the spring, and are called *the former* and *the latter rain*, the first serving to make the grain spring up; and the last to ripen it in the ear.

JUDGES, *the Book of*, is one of the canonical books of the Old Testament, which was probably written by Samuel; to which the book of Ruth was an appendix, by the same author. It includes a period of several hundred years.

JUDGMENT; (1.) Wisdom and prudence, whereby one can judge of what is proper or improper, right or wrong, Jer. x. 24. Isa. xxx. 18. Psal. lxxii. 1. (2.) Strict equity, such as should appear in judging, Luke xi. 42. (3.) The power of governing and judging the world; this God hath committed to Christ, John v. 22. xvi. 8.

JULIUS, a centurion of Augustus's band. Into his hands Festus committed Paul, to convey him prisoner to Rome. He showed a great regard for that apostle. See *Paul*. Acts xxvii.

JUNIA, an early convert to the Christian faith, and of note among the apostles. But whether this person to whom Paul sends his salutation was a man, or a woman, and the wife of Andronicus, I cannot determine, Rom. xvi. 7.

JUNIPER, a well-known shrub. The leaves are evergreen, and are plain and simple, not like those of the cypress. Its appearance is very similar to that of the cedar, and some of the Greeks called it by that name.

IVORY, a hard substance, white in colour, and capable of a fine polish. It is the tusks of elephants, which are hollow from

the base to a certain height, and the cavity is filled up with a marrowy substance mingled with glands. These ivory tusks resemble horns, Ezek. xxvii. 15.

JUPITER, the great god of the Heathens. Perhaps the name is derived from Jao, Jeve, or Jehovah, and *pater*, father. It is certain, the Jupiters among the Latins, and Zeus's among the Greeks, were as common as the Baals in the east.

JUST, or *righteous*; what is agreeable to giving every one his due. God is *just* and *righteous*: of his own nature he is infallibly disposed to render to himself, and to every one of his creatures, what is just and equal, agreeable to their nature, or according to their deserts, or the deserts of another in their stead, Deut. xxxii. 4. Psal. xi. 7. Christ is *just* and *righteous*; he is infinitely just and holy as God, perfectly holy and obedient as man, and has fulfilled, in our stead, the whole demands of the broken covenant of works, 1 Pet. iii. 18. 1 John ii. 1. The saints are *just* and *righteous*.

Justice, *righteousness*, or *equity*; the giving of every one his due. God's *justice* or *righteousness*, is that essential perfection of his nature, whereby he is disposed to render to every one his due; gives creatures laws suited to their nature, and which he originally gives them sufficient strength to perform; and renders to them the due reward of that moral good or evil which is justly charged to their account. Ignorance of this righteousness of God, occasions men going about to establish their own righteousness, Rom. x. 3. God's *righteousness* sometimes may signify his mercy, goodness, and faithfulness, Deut. vi. 25. Isa. xlii. 6.

JUSTIFY, to sustain, or declare one righteous. It never signifies to render one *holy*; God

JUS

or Christ cannot be rendered holy. It is represented as sinful to *justify the wicked*, or to *justify* one's self; but it could never be sinful, to render holy the wicked, or one's self. To *justify*, is the opposite of *condemnation*, Prov. xvii. 15. Deut. xxv. 1. Matth. xii. 37. God is *justified*, when the righteousness of his conduct is openly manifested and declared: Da-

JUT

vid's sin *justified* God; God appeared perfectly righteous in threatening of punishing it; and his confession *justified* God, as therein he acknowledged God's holiness and righteousness in all that came upon him for it, Psal. li. 4.

JUTTAH, a city of the portion of Judah; but whether the same as the city Judah, Luke i. 39., I know not, Josh. xv. 55.

KAD

KAB, a measure of about ninety-six solid inches. By some it is supposed to be more than a quart of our measure, 2 Kings vi. 25.

KABZEEL, or *Jekabzeel*, was a city of Judah; it seems, near the west shore of the Dead Sea, Josh. xv. 21; and here Benaiah, the general of Solomon's army, was born, 2 Sam. xxiii. 20.

KADESH, *Kedesh*, or *Kadesh-barnea*, was a place on the south of Canaan, about 24 miles south from Hebron, and on the edge of the wilderness of Paran. It was anciently called *Enmichpat*, because there the Canaanites had judged their people, near to a well, Gen. xiv. 7. Perhaps it was called *Rithmah*, from the junipers, or turpentine-trees, or other shrubs, that grew near to it, Num. xxxiii. 18. xiii. 26. xxxii. 8. Here the Hebrews long sojourned, and from hence Moses sent the spies to view the promised land, Deut. i. 46. Whether this be the Kadesh in the wilderness of Zin, where Miriam died, I dare not affirm. Lightfoot is positive it was; and Wells thinks it was not. There was another *Kedesh* in the lot of Naphtali, which was given to the Gershonites, and made a city of refuge, Josh. xxi. 32. xx. 7. Kishon, of the tribe of Issachar, which was also given to the Gershonites, was also called *Kedesh*, 1 Chr. vi. 72.

KED

KADMONITES, or *Easterlings*, a tribe of the Canaanites who dwelt to the north-east of Canaan, near Mount Hermon.

KANAH; (1.) A river on the south border of the western Manassites; by some thought to be the same as *Cherith*, so called from the reeds of canes growing about it; but perhaps it was a different river, and run westward into the Mediterranean Sea, Josh. xvi. 8. xvii. 9, 10. (2.) *Kanah*, a city of the tribe of Asher, and not far from Zidon, Josh. xix. 28; but whether this, or another place about four miles north of Nazareth, was the *Cana of Galilee*, where our Saviour attended at a marriage, I cannot certainly determine; though, with Maundrel, I rather incline to the latter proposition, as it was much nearer the residence of Christ's mother, John ii.

KARKOR. We suppose it, and Nobah, and Jogbehah, were all cities about the head of the river Arnon, or a little northward from it, Judg. viii. 10.

KEDAR, a son of Ishmael, and father of the Kedarenes, who resided about the south parts of Arabia the Desert, ordinarily in tents, but sometimes in villages, and whose glory and wealth chiefly consisted in their flocks and herds, Song i. 5. Isa. xlii. 11. xxi. 16.

KEDEMAH, the youngest son

KEN

of Ishmael. He could not be the father of the Kadmonites, as they existed before he was born, Gen. xv. 19. xxv. 15.

KEILAH, a city belonging to the tribe of Judah. It stood north-west of Hebron, and about sixteen or twenty miles south-west of Jerusalem, Josh. xv. 44.

KEMUEL, the third son of Nahor, and father of Aram; from him probably sprung the Kamelites, who Strabo says, dwelt east of Syria, and westward of the Euphrates, Gen. xxii. 21.

KENATH, a town of the eastern Manassites. Nobah, one of them, took it from the Canaanites, and called it after himself, Num. xxxii. 42.

KENITES, a people whose origin is not distinctly known, but who are supposed to have been a tribe of Midianites, and to have had their residence near the Amalekites in the south-west part of Arabia-Petrea, where Saul was sent to destroy the Amalekites; the Kenites who had joined them, perhaps by compulsion, were ordered to depart from them, that they might not share in their fate; and the reason assigned was that they "showed kindness to the children of Israel when they came up out of Egypt," 1 Sam. xv. 6. Which, according to the margin of our Bible, is to be understood of the father-in-law of Moses and his family. From the story of Jethro, who is expressly said to be a Midianite, they appear to have retained the worship of the true God among them, for which, and their kindness to the Israelites, they were spared in the general destruction of the nations bordering on Canaan. Of these Kenites were the Rechabites, and others mentioned in 1 Chron. ii. 55. whose chief office was that of Scribes. See *Rechabites*.

The KENIZZITES were a tribe of the ancient Canaanites,

KIN

who seem to have resided in the mountains of Judah, Gen. xv. 19.

KERIOTH-HEZRON, was also called *Hazor*, and was a city of the tribe of Judah, Josh. xv. 25. There was another city called Kiriath, in the country of Moab, and which the Assyrians and Chaldeans terribly wasted, Amos ii. 2. Jer. xlviii. 24. 41.

KETURAH. See *Abraham*.

KID, a young *goat*, very often used in sin-offerings. *Kids* were sometimes given in presents, and their flesh was esteemed a delicious dish, but was never to be boiled in its mother's milk, as that would have been an appearance of cruelty, and an imitation of Heathen superstition. Gen. xxxviii. 17. Judg. xv. 1. 1 Sam. xvi. 20. Judg. vi. 19. xiii. 19. Gen. xxvii. 9. Ex. xxiii. 19. xxxiv. 26.

KIDRON or *Cedron*, a brook which runs south-eastward, along the east side of Jerusalem, through what is called the valley of Jehoshaphat, or valley of the son of Hinnom. It runs along the west side of the mount of Olives, between it and the city, and then runs south-eastward into the Dead Sea. David crossed it in his escape from Absalom, and Jesus in his way to the garden of Gethsemane, 2 Sam. xv. 23. John xviii. 1.

This brook, though it receives all the rivulets about Jerusalem, is small, and in summer commonly dry; but after heavy rains it swells exceedingly, and rushes along with much force. On such occasions it is very useful, as it carries off all the filth of the city emptied into it, from the common sewers.

KING, a chief ruler of a tribe or nation. At first the power of kings was of a very small extent, over but one city or large village. Benhadad had 32 kings subject to him, 1 Kings xx. 1. 16. In Canaan, Adonibezek conquered 70 kings, and made them eat bread under his table. Jo-

shua conquered 31, Judg. i. 7. Josh. xii. Nimrod of Babylon was the first king we read of; but soon after, we find kings in Egypt, Persia, Canaan, Edom, &c. Gen. x. 10. xiii. xiv. xx. xxxvi.

KINGDOM; (1.) The country or countries subject to one king, Deut. iii. 4. (2.) The power of acting as king, or of supreme administration, 1 Sam. xviii. 8. xx. 31. God's universal dominion over all things, is called his *kingdom*; thereby he preserves, protects, gives laws to, and regulates all his creatures, and can dispense favours or judgments as he pleaseth, 1 Chron. xxix. 11. Ps. cxlv. 12. The visible church, especially under the New Testament, is called a *kingdom*; Christ and his Father rule in it, and maintain order, safety, and happiness therein. It is called the *kingdom of heaven*; it is of a heavenly original, has a heavenly governor and laws; and is erected to render multitudes fit for heaven, Matt. iii. 2. v. 19, 20. xiii. 47. xvi. 18. Col. i. 13.

KIR, *Kirheres*, *Kirharesh*, *Kirharesheth*, a principal city of the Moabites, ravaged by the Hebrews under Jehoram, 2 Kings iii. 25, and long after ruined by the Assyrians, and by the Chaldeans, Isa. xv. 1. xvi. 7. 11. Jer. xlviii. 31. (2.) *Kir*, a place in Media, whither the Syrians and part of the Hebrews were carried captive by the Assyrians, and part of the inhabitants of which served in Sennacherib's army against Judah, 2 Kings xvi. 9. Amos i. 5. ix. 7. Isa. xxii. 6.

KIRJATHAIM, or *double city*, a city on the east of Jordan, about 10 miles west of Medeba. It seems to have been built before Chedorlaomer's ravages, Gen. xiv. 5. Probably Sihon took it from the Moabites, and Moses took it from him, and gave it to the Reubenites; but

the Moabites long after retook it.

KIRJATHARIM, *Kirjath-jearim*, *Kirjathbaal*, or *Baalah*; a city of Judah, situated in or near to a wood, about 9 or 10 miles north-west of Jerusalem. It was one of the cities of the Gibeonites. Here the ark of God continued for perhaps about 80 or 90 years after it came back from the land of the Philistines, Josh. ix. 17. xv. 9. 60. 1 Sam. vii. 1. 1 Chron. xiii.

KISHON, a stream whose principal source is in mount Tabor, but it receives streams also from other hills farther to the south. It pursues its course north-westward, through the plain of Esdraelon, and by the foot of mount Carmel, and falls into the Mediterranean at a place called Caipha, in a gulf formed by mount Carmel and the point of Acre. Like most other streams of Judea, the Kishon is, for a considerable part of the year, a stream of no great size; but in the winter it is often swelled into a rapid torrent, by the rains descending from the mountains. Its course is about 30 miles. Near the mouth of this river, a smaller stream empties into the same gulf, formerly called Belus, and celebrated for its sands, which were used in making glass, Judg. v. 21. Ps. lxxxiii. 9.

KISS. In the east, kissing of the feet or ground expresseth vassalage or reverence; kissing the decrees of judges, imports complaisant subjection; kissing of petitions, an humble presenting of them. Equals kiss the head, shoulder, and beard of one another; but they kiss the hand of sacred persons, and kiss their own hand in honour of idols, Ps. lxxii. 8, 9. Isa. xlix. 23. Gen. xli. 40. xxxiii. 4. Job xxxi. 26, 27. At their meeting for religious worship, the primitive Christians seem to have been wont to kiss one another. This

KOR

the Scripture requires to be a *holy kiss*, and a *kiss of charity*, i. e. proceeding from a pure heart, and the most Christian and chaste affection, Rom. xvi. 16. 1 Pet. v. 14.

KITE. See *Vulture*.

KITTIM. See *Chittim*.

KOHATH, the second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel. From him, by Aaron the son of Amram, sprung the Hebrew priests. The rest of his family, at their departure from Egypt, were 8600 males, 2750 of which were fit for service. They, under Elizaphan the son of Uzziel, pitched on the south side of the tabernacle, and they marched after the host of Reuben. Their business was, to carry on their shoulders the ark, and other sacred utensils of the tabernacle: but were not, under pain of death, allowed to look at any of these, except perhaps the brazen laver, Exod. vi. 16—25. Numb. iii. iv. x. 21.

KORAH, *Koreh*, *Core*; the cousin of Moses, son of Izhar, and father of Assir, Elkanah, and Abiasaph. Envyng the authority of Moses and Aaron, Korah, together with Dathan and Abiram, sons of Eliab, and On the son of Peleth, chief men of the Reubenites, with 250 other chiefs of the congregation, formed a party against them. They haughtily upbraided Moses and Aaron, as taking too much upon them, since the whole congregation were sacred to God. Moses replied, that they were too arrogant to find fault with the prescriptions of God, and that to-morrow the Lord would show whom he allowed to offi-

KOR

ciate in the priesthood. He advised Korah, and his 250 accomplices, to appear with their censers full of incense, on that occasion, to stand the trial. They did so, and put sacred fire into their censers. They also convened a great body of the people, to rail on Moses and Aaron, at least to witness God's acceptance of their incense. From a bright cloud hovering over the tabernacle, God ordered Moses and Aaron to separate themselves from the assembly, that he might destroy them in an instant. Moses and Aaron begged that he would not destroy the whole congregation for the sin of a few, who had stirred them up. The Lord granted their request, and directed them to order the congregation to flee as fast as they could from the tents of Korah, Dathan, and Abiram. They had scarce retired, when the earth, according to Moses's prediction, opened her mouth, and swallowed them up alive, and all their tents and families. Meanwhile, a fire from God consumed the 250 men that offered incense along with Korah. It seems, the sons of Korah detested their father's arrogance, and were perhaps miraculously preserved, and continued in their sacred office. Their descendants were Samuel, Heman, and others, sacred musicians in the time of David; and to them were eleven of the Psalms, viz. xlii. xlii. xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii, delivered to be set to music, Exod. vi. 24. Num. xvi. xxvi. 9, 11. 1 Chron. vi. 33—38 xxv. Some of them were porters to the temple, chap. xxvi.

LAB

LABAN, the son of Bethuel, the brother of Rebekah, and father of Leah and Rachel. He appears to have been a very ac-

P

tive man, and to have had a great deal of power in his father's lifetime; but was an idolater, and a person covetous and deceitful.

29

LAB

337

LAN

LACHISH, a city of Judah, about twenty miles south-east of Jerusalem, and seven south-west of Eleutheropolis, Josh. x. 5. 32. xii. 11. xv. 39.

LAKE, a very large pool of standing water, such as the lake of Merom, Gennesaret, Sodom, &c. See *Jordan, Sea*. The lakes of Egypt are for a defence to the country, Isa. xix. 5, 6, 7. Ezek. xxix. 3. Hell is called a *lake burning with fire and brimstone*, Rev. xix. 20. xx. 10—15.

LAMECH, a descendant of Cain by Methusael. He is reckoned the first that ever married more wives than one; his wives were Adah and Zillah. By Adah, Lamech had two sons; Jabal, who first invented dwelling in tents, and roving about with herds of cattle; and Jubal, who was the first inventor of music on harps and organs. By Zillah he had Tubalcain, the first inventor of foundery and smith-work, and is supposed to be the Vulcan, or god of smiths, among the Heathen; and a daughter called Naamah, or the *comely one*, who is perhaps the most ancient Venus of the Pagans, Gen. iv. 18—24.

Lamech, the son of Methuselah, and father of Noah, who lived 777 years, and died five years before the flood, Gen. v. 25—31. 1 Chron. i. 3. Luke iii. 36.

LAMPS. God is likened to a *lamp*; he enlightens, comforts, and honours his people, 2 Sam. xxii. 29. The word of God is a *lamp* and *light*; it discovers manifold mysteries; it directs men's course, and comforts their hearts amidst the darkness of this world, Psal. cxix. 105.

LANCE, a spear; 1 Samuel xvii. 7.

LANCETS, javelins, short spears, 1 Kings xviii. 28.

LAND; (1.) The whole continent of the earth, as distinguished from the sea, Matth.

LAN

xxiii. 15. (2.) A particular country, especially what parts of it are fit to be ploughed, Matth. ix. 26. Gen. xxvi. 12. Acts iv. 37. Matth. xix. 29. (3.) The inhabitants of a country, Isaiah xxxvii. 11. Canaan is called *Immanuel's land*, or the Lord's land.

LANGUAGE, a set of words made use of by the people of any particular country, or countries, to express their thoughts. No doubt God, at the first, inspired men with language. Without supposing this, we see not how they could so early converse with God, or with each other. While men lived so long, and applied only to the more simple methods of life, as before the flood, their ideas were few, and their language was easily preserved without alteration. For some time after the flood, mankind were still of one language and speech, but what it was, is not so readily agreed. Could we, with Shuckford, believe that Noah went almost directly eastward to China, we should readily imagine the Chinese language, which is but simple, and its original words very few, was the first one. But as it is certain Noah did not retire to these eastern regions before the building of Babel, nor evident that he did so afterwards, we cannot adopt this opinion. When we observe the simplicity and emphasis of the Hebrew tongue; when we consider how exactly the Hebrew names of animals suit their natures, and how exactly the names of persons suit to the reason of their imposition, we cannot but declare for the Hebrew. It is absurd for the Chaldaic, Assyrian, Arabic, or Ethiopic, to compete in this claim. Every unbiassed observer will plainly see them but dialects of the Hebrew tongue; and perhaps they, as well as the Phenician, were for many ages

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almost the same with the Hebrew. As the Jews lived in a manner so distinct from other people, they bid fairest to preserve the language uncorrupted. As we have no standard book in the Hebrew besides the Old Testament, the signification of not a few of its words, seldom used, is not altogether certain to us; but by tracing them in similar words of the Arabic, &c. we may arrive at what is very probable.

LAODICEA. There were at least six cities of this name; but the scripture mentions only that of Phrygia, on the river Lycus, near Colosse. It was anciently called Jupiter's city, and then Rhocas; but Seleucus, or perhaps Antiochus, the Syro-Grecian king, rebuilt it, and called it Laodicea after his wife. Though Paul never preached here, yet a Christian church was early planted in this place.

LAVER, a vessel for washing. The Mosaic *laver* was made of the fine brazen looking-glasses, which the Hebrew women brought to him for the service of the tabernacle. This laver held the sacred water for the priests to wash their hands and feet with, by cocks, at which the water run into basins. It stood between the altar and the entrance of the tabernacle, Ex. xxxviii. 8.

A **LAW** properly is the declared will of a superior, obliging his subjects to perform what is pleasing to him, and to avoid what displeases him; but the scripture uses this word to express any thing that communicates instruction to or occasions any obligation on an inferior. It is the same with commandments, precepts, statutes. When God created man at first, he imprinted the knowledge, love, and awe of his law on their minds. Sin has defaced, but not utterly erased this inwrought impres-

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sion, as to the knowledge and awe of the divine law, Rom. ii. 14, 15. Our consciences still suggest to us our obligation to believe in, worship, and serve the Supreme Being; to honour our parents and governors; to promote our own real welfare and happiness, in time and eternity; and to do to others as we reasonably wish they would unto us, &c.: but how to perform these things truly and acceptably, or how to obtain pardon of what we do amiss, they inform us not. In the innocent state, God added the positive laws of observing a Sabbath; of abstinence from the fruit of the tree of knowledge, and of fruitfulness in and government of the earth, Gen. i. ii. After the fall, the law of sacrifices was imposed, Gen. iii. 21. The Jews often mention the seven precepts imposed on Noah and his family; the first whereof, they say, enjoined subjection to governors: the second prohibited blasphemy; the third prohibited idolatry and superstition; the fourth forbade incest, and the like impurities; the fifth prohibited murder; the sixth prohibited all kinds of theft; and the seventh forbade the eating any part of an animal while it was yet living: but we cannot safely depend on their accounts of this seven-fold law, Gen. ix. God imposed the law of circumcision on Abraham and his family, Gen. xvii. To Moses and the Hebrews in the desert, God gave a threefold system of laws; a *moral* system, which binds all persons of mankind, in every nation and age; a *ceremonial*, which prescribed the rites of their worship and sacred things, and thereby pointed out Jesus Christ in his person and work, and the blessings of his New Testament church and heavenly kingdom; and which were obligatory only till Jesus had finished his pur-

chasing work, and began to erect his gospel-church, Heb. x. 1. vii. 9—11. Eph. ii. 15, 16. Col. ii. 14. Gal. v. 2, 3; and a *judicial* or *political* system, which directed the policy of the Jewish nation, as under the peculiar dominion of God as their Supreme Magistrate, and never, except in things relative to moral equity, was binding on any but the Hebrew nation, especially while they enjoyed the possession of the promised land.

The ceremonial law regulated the office and conduct of *priests*, *Levites*, *Nethinims*, *Nazarites*, and of *circumcision*, *feasts*, *offerings*, *tabernacle*, *temple*, and utensils thereof, *vows*, *purifications*, &c. In respect of observance, this law was a heavy yoke and partition-wall; but in respect of the signification of its ceremonies, it was an obscure gospel, Gal. v. 1. Eph. ii. 14. Col. ii. 17. The judicial law regulated the affairs of their kings, judges, fields, marriages, punishments, &c. Some laws relative to redeemers, murders, adultery, cities of refuge, hanged malefactors, strangers, &c. seem to have been partly ceremonial and partly judicial. Great care was taken to keep up the knowledge of the divine law. Besides the tables of the ten commandments repositied in the ark, a copy of the books of Moses was laid up somewhere in the side of the ark. The Jews say that every tribe had a copy of it. From this other copies were taken. Every king was obliged to transcribe one for himself. The whole law was to be publicly read over at the feast of tabernacles in the year of release, besides the reading of it on other public occasions. Nay, they were required to have it written on their hearts, and to teach it diligently unto their children, Deut. xvi. xxxi. 9—19. vi. x. To this day, the Jews have the utmost

regard for their law, reading, in the ancient manner, so much of it every Sabbath in their synagogues. The book of it publicly used, is written with the greatest exactness, and is carefully preserved from every thing tending to defile it.

Lawgiver. God or Christ is a *Lawgiver*; his sovereign will is the infallible rule of our conduct; and he hath prescribed laws to us in his word, Isa. xxxiii. 21. James iv. 12; and he is the only Lord of our conscience, whose mere will binds it to obedience, and whose laws are subject to no examination, being absolutely supreme and infallible. Moses was a *lawgiver*; by him God gave his system of laws to the Hebrews: the law is called his, and he is said to give its commandments, Num. xxi. 18. Deut. xxxiii. 21.

Lawyer, an explainer of the Jewish laws.

LAZARUS, together with his sisters Martha and Mary, dwelt at Bethany. Jesus sometimes lodged in their house. Not many months before our Saviour's crucifixion, Lazarus fell dangerously sick: his sisters sent to Jesus, who was then beyond Jordan, to come with all expedition to cure him: but he remained where he was until Lazarus was actually dead. On the fourth day after his interment, Jesus came to Bethany, and after much interesting conversation with Martha and Mary, in which he manifested a deep and tender sympathy with their affliction, even to groans and tears, he went to the grave, accompanied by the two sisters and by all the Jews who were present at the house; some of whom, observing that Jesus wept, said, 'Behold, how he loved him;' and they inquired one of another, 'whether he who had opened the eyes of the blind could not have prevented

the death of this man.' Jesus now gave orders that the stone which served as a covering to the cave, should be removed: to this Martha objected, on account of the length of time that the corpse had been buried. Jesus admonished her to believe, and she should quickly see a display of the glorious power of God. He then gave thanks to his heavenly Father, and called to Lazarus to come forth. The command was no sooner given than obeyed, for instantly Lazarus came forth enveloped in his 'grave clothes,' which Jesus ordered to be removed, and restored him alive to his weeping sisters. The enemies of Christ at Jerusalem, in the vicinity of which city this stupendous miracle was wrought, were so incensed by the report of it, that they not only determined to put him to death, but Lazarus also, because, by means of him, many Jews were induced to believe in Jesus.

The house of these three friends, seems to have been the home of Jesus when he was at Jerusalem, for we never read of his lodging in the city; but when he had laboured there all day, it is said, that he went out to Bethany in the evening. Accordingly, six days before his crucifixion, we find him again here, when Lazarus sat at the table with him, John xi. xii. 1—2. Matt. xxvi. 6—13. Mark xiv. 3—9.

Lazarus, the name of the poor man in Christ's parable.

LEAH. See *Jacob*.

LEASING, falsehood, lies, Psal. iv. 2. v. 6.

LEAVEN, a substance used to mix with dough, to make it light by fermenting. Such bread as was made of dough unsoured and unfermented, was called *unleavened*; and what was made of fermented dough, was called *leavened*, Exodus xii. 15.

LEBANON, a famed mountain in the south of Syria, and north of Canaan. When taken at large, it is about 300 miles in circumference, and consists of two large mountains, Lebanon or Libanus, and Antilibanus. According to the ancients, these mountains lay east and west; but the moderns say, that they lie south and north, Lebanon on the west side, and Antilibanus on the east, with Hollow Syria, or the pleasant valley of Lebanon, between them, Josh. xi. 17. According to Calmet, Mount Lebanon is shaped like a horse-shoe, with its opening towards the north.

This mountain is often mentioned and much celebrated in scripture, on account of its large and valuable cedars, its choice wines, its snow, and its pure water. But, of the noble cedars which once adorned the summits of this mountain, few now remain, and these much decayed. Burkhardt, who crossed it A. D. 1810, counted 36 large cedars, 50 of middling size, and 300 young ones; but there might have been more on other parts of the mountain not visited by him. The wine, especially that of the convent of Canobin, still preserves its ancient character, and is reported by travellers to be of the most exquisite flavour. The springs and streams of Lebanon are very numerous. Its snow seems to have been formerly conveyed to a distance, for the purpose of cooling wine and other liquors. Some of Isaiah's most elegant imagery is derived from this mountain and its appurtenances. Moses mentions, in his earnest prayer to God, recorded Deut. iii. 25—27., as a reason for wishing to go over, his desire to see 'this goodly mountain Lebanon.' The height of this mountain has not been ascertained in any other way than by the per-

petuity of snow observed on some parts of its summit, particularly on the north-east part. Now, the region of perpetual congelation in that warm climate, must be as high as 10,000 feet: it is probable, therefore, that the highest ridge of Libanus is not less than 11,000 feet in altitude. The name Lebanon or Libanus, is derived from the whiteness of its summits, in consequence of the snow which covers them. This chain of mountains extends from Cilicia to Phenicia, even to mount Tabor, where it bounds the beautiful plain of Esdraelon. Its whole length, therefore, may be computed at 40 or 50 leagues. The soil, in general, is rich and productive. These mountains are at present inhabited by Greeks, Maronites, Druses, and Mahomedans. Many rivers or streams take their rise in mount Libanus, the largest of which is the Orontes, which runs almost due north, a course of 30 leagues: then turning to the west by Antioch and Seleucia, falls into the Mediterranean sea, about 20 miles below the last mentioned city. Its whole course measures nearly 330 miles. La Roque describes these mountains as much infested with wild beasts. Undoubtedly Lebanon is the most elevated ground in all Syria. Soon after leaving the island of Cyprus, the mariner beholds the snow-capped mountains of Libanus, and few prospects in the world are more grand and extensive than from their summit, Jer. xviii. 14. Hos. xiv. 5. Josh. xi. 17. Hab. ii. 17. Isa. xxxiii. 9. xl. 16. Cant. vii. 4. 1 Kings vii. 2. Jer. xxii. 23. Isa. xxix. 17. xxxvii. 24. x. 34. xxxv. 2. lx. 13. Ezek. xxxi. 3. 15, 16. Zech. xi. 1.

LEDGE, a roll of short brazen staves, with a plate of brass along their heads, 1 Kings vii. 28. 35. 37.

LEEK, A plant much like the onion, Num. xi. 5.

LEES, the dregs of wine settled to the bottom; and so, wines *on the lees*, are wines strong and purified, by the lees settling to the bottom, Isa. xv. 6.

LEGION, a band of soldiers in the Roman army, consisting of from 6 to 7,000 men: the original number was 6,200 foot and 730 horse.

LENTILES, a kind of grain, like vetches or pease, of which was made a coarse kind of food, used by mourners, Gen. xxv. 34.

LEOPARD. Its upper part is beautifully spotted, and the lower is streaked. It is smaller than the tiger; but surprisingly swift, strong, and active, and no less voracious and fierce, and incapable of being tamed. He attacks all sorts of animals, nor is man an exception. His eyes are lively, and continually in motion; his aspect is cruel, and indicative of ferocity. His ears are short, round, and always erect. His neck is thick, his feet large, and armed with strong pointed claws, which he closes as the fingers in the hand, with which, as well as with his teeth, he tears the prey. These animals were probably numerous in Palestine in ancient times, as many places seem to have received their names from it. Thus we read of 'the mountains of leopards;' and 'the waters of Nimrah,' (leopards,) Cant. iv. 8. Is. xi. 6. Jer. v. 6. xiii. 23. Hos. xiii. 7. Hab. i. 8. Dan. vii. 6. Rev. xiii. 2.

LEPER, one affected with the *leprosy*. Lepers were excluded from the society of other people, and hence sometimes formed one of their own. We find four of them in one, in the days of Elisha, and ten of them in another, in the days of our Saviour, 2 Kings vii. 8. Luke xvii. 12. The leprosy is twofold in kind or degree. That of

the Jews was probably much the same with the elephantiasis, or leprosy of the Arabs, Egyptians, &c. and which came into, and raged in Italy about sixty years before the birth of our Saviour. It chiefly rages in warmer climates. It begins within the body, and throws out a moisture, that corrupts the outside of it, covering it with a kind of white scales, attended with a most tormenting itch.

LETTER; (1.) A mark used in writing. The Egyptian method of writing, by a kind of pictures of the things themselves, was perhaps the most ancient in the world. The Chinese method of using a distinct character for every word, somewhat like our short hand, is also very ancient, but it is very incommodious, as it would take a man's life to learn the half of their 80,000 letters, unless these letters, as some say, be formed from simple ones, by stated rules. The invention of letters, that may be combined in so many thousand different forms, is so marvellous and useful, that I am almost disposed to believe God himself the author of it, perhaps in the tables of the law. No letters were known in Europe, till Cadmus, about the time of David, brought sixteen of the Phenician characters hither. From these, the Greek, Roman, Coptic, Gothic, and Slavonic characters were formed, one after another. From the Hebrew or Assyrian characters, the Phenician, Syrian, Samaritan, Ethiopic, and Arabic characters, seem to have been formed, though with considerable alterations. (2.) A missive or epistle, sent by one person to another, 2 Sam. xi. 14. Sanballat insulted Nehemiah in sending him his letter open, and not rolled up in the Asiatic form, Neh. vi. 5.

LEVI, the third son of Jacob, by Leab, born about *A. M.*

2254. He assisted Simeon in murdering the Shechemites, and for that reason had his father's dying denunciation, that his family should be scattered among the Hebrew tribes in Canaan, Gen. xxxiv. 25—30. xlix. 5—7. He had three sons, Gershon, Kohath, and Merari, and a daughter, called Jochebed. Himself died, aged 137 years; but his three sons produced three different families. At their return from Egypt, the tribe of Levi was by far the least of all the Hebrews, consisting of but 22,273 males above a month old. The Levites faithfully cut off their idolatrous friends, for their worshipping of the golden calf. God rewarded their zeal, constituting them his sacred ministers.—Aaron and his male descendants were chosen to be priests. The rest of the tribe were made a kind of inferior agents in holy things. See *Matthew*.

LEVIATHAN, a monstrous animal; but whether it be the crocodile, the toothed whale, or the huge land-dragon, is not agreed; and indeed all the three might be known to Job.

The ancient expositors seem to have been unanimously of opinion, that the whale was signified by this name in scripture. Beza was probably the first who expressed the opinion that the crocodile was intended; which opinion has been since supported by Bochart, with so great a force of argument, that most succeeding commentators have adopted this opinion. If, however, our information respecting the sea-serpent were more exact and satisfactory, it would seem to come nearer to the description in Job than any other animal, Job xli. 1. Psalm lxxiv. 14. civ. 26. Isa. xxvii. 1.

LEVITES. The tribe of Levi was set apart by God to attend on the peculiar services of the temple. They were taken

in room of the first-born, Num. iii. 5—13. For a very full description of the manner of separation, the nature and duties of the office, &c. see Biblical Antiquities, published by the American Sunday School Union, vol. 2. p. 93--107.

LEVITICUS, the third book of Moses, so called, because it chiefly consists of laws relative to the Levitical priesthood.

LEVY, to raise, by taking a part from among the rest, as a tribute is raised from the rest of the incomes of the nation; or an army, or number of workmen raised in a nation, 1 Kings ix. 21. v. 13, 14.

LIBERTINES, such Jews as were free citizens or burghers of Rome; they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen, Acts vi. 9.

LIBNAH; (1.) A place in the Arabian desert, where the wandering Hebrews encamped, Num. xxxiii. 20. (2.) A city of Judah, given to the priests, and which I suppose stood about 12 or 16 miles south-west of Jerusalem, Josh. xxi. 13.

LIBYA, a large country west of Egypt. A number of the inhabitants lived anciently in a vagabond manner, roving from place to place. They were, we suppose, the descendants of Lehabim, the son of Mizraim, and are called Lubim. The eastern part of Libya was generally subject to Egypt.

LICE, mentioned Exod. viii. 16, 17, 18. and Ps. cv. 31. The Jewish commentators and most of the Christian, render the original word by this term; and Bochart and Bryant have exhausted stores of learning to prove that this is the correct interpretation. The Septuagint translators, however, were in favour of *gnats*, as the animal designated by Moses among the plagues

of Egypt, and Jerome follows them in both passages where the word is used; and, in things of this kind, the ancients are much more worthy of confidence than the moderns. The learned men above named, offer several weighty, if not conclusive objections to this rendering, as, 1. These insects originated, not from the water as do gnats or mosquitoes, but from the dust. 2. They were on both men and cattle, but gnats do not take up their residence on any animal. 3. The Hebrew word signifies to be *fixed* or *firm*, which does not agree to gnats, which are ever on the wing. 4. And, finally, the plague of flies came afterwards, in which gnats would be included. Dr. Adam Clarke, however, dissents from both these opinions, and, though singular, declares in favour of 'ticks,' as the animal here signified, which stick their claws into man and beast, so fast, that it never lets go its grasp but by leaving them in the flesh. In some parts of the United States of America there is a species of tick so small as to be almost invisible, and so numerous that millions are often grouped on a single spire of grass. If Dr. Clarke had been acquainted with this insect, it would probably have confirmed him in his opinion.

LIEUTENANTS, the deputy-governors of the Persian king, Ezra viii. 36. Esth. iii. 12.

LIGHT, the medium through which objects are discerned. Its motion is extremely quick, and is said to move about ten millions of miles in a minute. It renders other bodies visible and agreeable, Eccl. xi. 7.

Whether light really emanates from the sun, or whether it is a fluid universally diffused through the universe, which the sun causes to radiate, or gives it a vibratory motion, is not agreed

among philosophers. Light is capable of being divided into seven distinct species, each of which, when entering our eyes, gives us the idea of a specific colour. This division of light is made by means of a triangular glass body, called a prism. The colours of the rainbow are produced in the same way, by rays of light meeting with drops of falling rain. Light was created on the first day, although the celestial luminaries did not appear until the fourth. It seems, therefore, to be capable of existing independently of the sun. Light is an emblem much used in the language of scripture. Christ is often called a light, and God is said to dwell in light, which no man can approach; yea, 'God is light, and in him is no darkness at all.' It is constantly used as the emblem of knowledge and of joy. The holy lives of Christians are also represented by light. Matt. iv. 16. v. 16. Ephes. v. 8. Col. i. 12. 1 John i. 5. Prov. iv. 18. Psal. iv. 6. Isa. ii. 5. Hos. vi. 5. Eccl. xi. 7. Isa. x. 17. Ps. xxvii. 1.

LIGHTNING, is the electric fluid, which, when suddenly discharged from one body to another, emits a vivid flash, which, when it proceeds from the clouds, is called *lightning*; and by its rapid passage through the atmosphere, produces the awful sound called thunder. The identity of lightning and the electric fluid, has been clearly ascertained by numerous experiments. This subtle fluid moves with astonishing rapidity, and strikes with such force when it meets with an opposing obstacle, that the stoutest oaks are rent, and the strongest buildings torn to pieces by it. To rescue houses from its destructive effects, long metallic rods, reaching above the highest part of the building, have, for some time, been much in use, and are sup-

posed to convey off the accumulating electricity of the clouds by degrees, or, when it is suddenly discharged, conduct it to the earth without injury to the edifice; for the metals being the most perfect conductors of this fluid, it has often been observed, that, when it enters a building, it runs along any metallic substance, and even leaps from its direct course to reach such a substance. When the electricity of the atmosphere is equally diffused, it remains quiescent; but when this equilibrium is disturbed by excessive heat or any other cause, or when there is not an equilibrium between the clouds and the parts of the earth over which they pass, it makes a violent effort to restore it, which occasions a rapid discharge from the body which has a surcharge, to one within reach which has less. The facts observed, have led many philosophers to adopt the theory of a *positive* and a *negative* state of electricity; but others prefer the opinion that there are two kinds of electricity, one of which they call *vitreous*, the other *resinous*.

As some bodies are found to collect and retain this fluid much more readily than others, and as it freely passes through such as do not retain it, bodies are divided into *electrics* and *conductors*; but the degree in which the above qualities of bodies is manifested, is very different in different substances, and the same body in a different temperature, or state of dryness or dampness, may be both an electric and a conductor. Glass is the most perfect of the first class, and the metals of the second. When a glass globe or cylinder is rubbed with the hand or a warm woollen cloth, or hairy skin, it accumulates the electric fluid in such quantities, that sparks are emitted

whenever the finger is presented. When any body is filled with electricity, and all conducting substances are removed from contact with it, it is said to be *insulated*. Moreover, as it has been found that the opposite sides of the same body may be placed in opposite states of electricity, so, if a communication be formed between them, a sudden discharge to restore the equilibrium will take place. The knowledge of this fact, led to the invention of electric jars and batteries, which are glass bottles coated with a metallic substance within and without, except a small portion of the bottle or jar, near its open mouth; when one side of such a jar is charged with one kind of electricity, the other will always be found in the opposite state, and if a connection be formed by wires, or other conducting substances, between the two sides of the jar, a discharge from the one to the other will instantly take place, and, by wires, the circuit around which it is made to pass may be of any extent; and if human bodies are made to form a part of this circuit, a shock will be felt by each individual in the connection. When a number of jars are thus charged and connected with each other, it is called a *battery*, and the stroke will be in proportion to the surface of the coated jars, and may be made strong enough to take away animal life. Another fluid has been discovered possessed of wonderful powers, which has received the name of the *galvanic fluid*, between which and electricity, there is an affinity and striking analogy. In the Bible, the terrors of the divine wrath are often represented by thunder and lightning; and thunder, on account of its awful impression on the minds of mortals, is often spoken of in scrip-

ture as the voice of the Lord, Job xxviii. 26. xxxviii. 25. xxxvii. 4, 5. xl. 9. Psalm xviii. 4. 13. xlvi. 6. cxliv. 6. Ezek. i. 13, 14. Exod. xix. 16. Dan. x. 6. Zech. ix. 4. Nah. ii. 4. Matt. xxviii. 3. 1 Sam. vii. 10. Rev. vi. 1. xiv. 2. iv. 5. viii. 5. xi. 19. xvi. 18.

To *lighten*; (1.) To make light by unloading, Acts xxvii. 18. (2.) To make to see or shine; or to fill with comfort, Psal. lxxvii. 18. xxxiv. 5.

LIGURE, a precious stone, of a deep red colour, with a considerable tinge of yellow. It resembles the carbuncle. It was the first in the third row of the high priest's breast-plate, and had the name of Gad inscribed on it, Exod. xxviii. 19.

LILY, a graceful and fragrant flower, of a bell-form, and generally of the purest white. The flower is inclosed in strong thick leaves, which gradually expand and suffer the flower to unfold itself. It is well selected to illustrate the glory of the field. The lily is said to have medicinal qualities. The "lily of the valley," Cant. ii. 2. is not that found in our valleys, but that which adorns our gardens, and grows wild in the valleys of Palestine. Tournefort mentions 46 kinds of lilies, and besides, there is the *lily of the valley*, which has but one leaf, formed in the manner of a bell; and of which there are seven kinds. Lilies were so plentiful in Canaan, that, it seems, they heated their ovens with withered ones, Matt. vi. 28. 30. 1 Kings vii. 19. 26. Hosea xiv. 5. Cant. ii. 2. iv. 5. vi. 2, 3. vii. 2. Lilies are commonly white; some are red, to which reference may be had, Cant. v. 13. Matt. vi. 28—30.

LINEN, a cloth made of flax. It was much valued and used in ancient as it is in modern times. Fine white linen is, in

scripture, the emblem of innocence, or moral purity, Rev. xv. 6.

The best linen was anciently made in Egypt, as their country afforded the finest flax; but, it is said, the most of their linen was coarse; and Solomon, it seems, bought linen-yarn in Egypt, and established a factory for weaving it in Judea, Prov. vii. 16. 1 Kings x. 28. It seems that linen was anciently used for writing on, and the letters formed with a pencil.

LION, the noblest and strongest of animals. It is found in Africa and the hottest parts of Asia, and seems to delight in the most torrid regions of the globe. Its rage is tremendous, and its courage undaunted. Happily, however, the species is not prolific; but lions seem to have been much more numerous in former days than at present. They seem to have abounded in Judea, where now none are to be found. Mr. Shaw remarks, that in one year the Romans brought more lions from Libya, than could now be found in all that region. The generosity of the lion has often been celebrated; it has been known not only to spare a feeble animal when in its power, but to treat it with marked kindness.

The appearance of the lion is majestic and terrible, and his roar, when hungry, will cause the stoutest heart to tremble. The length of the body of the largest, is about eight or nine feet, and its height about four feet and a half.

The lion generally attacks by surprise, unless when impelled by hunger. To take his prey, he crouches on his belly in some thicket, where he waits till his prey approaches, and then, with a spring of 15 or 20 feet, he seizes the helpless animal. His lurking places are generally near a river or spring, where other

animals come to quench their thirst. Lions have been known to live above three-score years, and one in the tower of London lived above 70 years. The fierceness of the lioness is frequently spoken of in scripture, and it is known, that in defence of their young, they are more ferocious than the male. Few things are more frequently referred to in the scripture, by way of comparison, than the lion; but for this animal there are several names, each of which has a distinct and appropriate meaning, as—*A lion's whelp*, Deut. xxxiii. 22. Jer. li. 38. Ezek. xix. 2. Nah. ii. 13.

A young lion weaned from the lioness. 'The lioness hath brought up one of her whelps: it became a young lion, (che-phir;) it learned to catch the prey,' Ezek. xix. 2.

A grown and vigorous lion, (ari.) This is the name more commonly used, 2 Sam. xvii. 10. Num. xxiii. 24.

An old, or black lion. Job iv. 10. x. 16. Ps. xci. 13. Prov. xxvi. 13. Hos. v. 14. xiii. 7.

A fierce or enraged lion, Job iv. 11. Prov. xxx. 30. Is. xxxv. 9.

LIVER, an inward part of an animal; and which was one of the entrails of beasts, inspected by the Chaldeans, and other heathens, in their *divination*, Ezek. xxi. 21.

LIZARD, Lev. xi. 30. An animal resembling a serpent, and having legs attached to it. It is supposed to have been eaten, as it is prohibited by the Levitical law.

LO-AMMI, i. e. *not my people*. See *Hosea*.

LOCK, an instrument for shutting a door. In the east, they are often of wood and wire, and may be easily opened with a stick, or one's finger.

LOCUSTS, flying insects, most destructive to the fruits of the ground, particularly vines, and the corn after it is in the

ear; they are of divers kinds; are very fruitful, and go forth by bands. The great green locusts, with a sword-formed tail, are near two inches long, and about the thickness of a man's finger. The common great brown locust, is about three inches in length; has two *antennæ*, or feelers, about an inch in length; the head and horns are brown, the mouth and inside of the legs bluish; the upper part of the body and outer wings brown; the back has a sort of shield of a greenish hue; the under wings are nearly transparent, but are slightly tintured with light brown and green. The general form and aspect of the animal is like the grasshopper. Locusts were one of the dreadful plagues inflicted on Egypt, when Pharaoh refused to dismiss the Israelites from his service; and throughout the Scriptures are mentioned as instruments of God's judgments against Israel for their sins. When their armies go forth, they always follow a leader, whose motions they carefully observe. They frequently migrate in incredible multitudes from one country to another; and wherever they approach the air is darkened by them, and the noise of their wings is like distant thunder. These flights occur usually in the end of March, or first of April. Wherever they alight, every green thing is consumed. Of locusts there were various species, for which the Hebrews had distinct appellations; some of which were allowed, by the Levitical law, to be eaten; and it is a fact that locusts are still eaten, and counted a delicacy, in several parts of Arabia and Persia. John the Baptist also lived on locusts and wild honey while he remained in the wilderness, Lev. xi. 20. 22. Matth. iii. 4. Locusts have often been the cause of pestilence, when after

being drowned in the seas, they have been cast on the land; for, in such cases, the whole air is filled with their stench. Many facts have been related by travellers and historians of veracity, to show the immensity of the numbers of locusts which have been observed to pass over some countries. In 873, in Germany, clouds of locusts came from the east and continued to darken the air for two months; and in one hour would consume every green thing on a hundred acres of land; and when driven back into the sea by the wind, they occasioned a dreadful pestilence. Even the heathen viewed the locusts as a dreadful judgment from heaven. Pliny says, 'This plague is considered a manifestation of the wrath of the gods; by their number they darken the sun, and the nations view them with anxious surprise; their strength is unfailing, so that they cross oceans and pervade immense tracts of land. They cover the harvest with a dreadful cloud; their very touch destroying the fruits of the earth, and their bite utterly consuming every thing.' The celebrated traveller Volney undesignedly illustrates the sacred scriptures in relation to this plague, as he does respecting many other things: 'Syria, as Egypt and Persia,' says he, 'and almost all the south of Asia, is subject to a calamity not less dreadful than that of volcanoes and earthquakes, I have mentioned; I mean those clouds of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers. The whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees may be heard at a great distance. The Tartars themselves are less destructive than these little animals. One

would imagine, that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears: trees and plants stripped of their leaves give the appearance of winter to the spring. When clouds of them take their flight, the heavens are literally obscured by them.' Judg. vi. 5. Lev. xi. 22. Jer. xlvi. 23. Ex. x. 14—19. Joel i. 4. Rev. ix. 3. 11. Psal. cv. 34, 78, 46. Nah. iii. 15. Isa. xxxiii. 4. 5.

LOG, a measure for things liquid, containing about twenty-four solid inches and a quarter, which is near a wine pint English, (6 egg-shells full,) Lev. xiv. 10.

LOINS, the lower parts of the back, Exod. xxviii. 42. 1 Kings viii. 19; and sometimes they are put for the whole man, Psalm lxvi. 11.

LORD, one that has rule and authority; such as a husband, Gen. xviii. 12; a master, John xv. 15; a prophet, 1 Kings xviii. 7; a prince, or noted person, Gen. xxiv. 18. And the wives or daughters of such great men are called *ladies*, Judg. v. 29. When, in the Old Testament, *Lord* is printed in capitals, it is ordinarily the translation of *Jehovah*. In lesser characters, it is the translation of *Adonai*, which signifies a connecting and supporting ruler. God, Father, Son, and Holy Ghost, is often called *Lord*, to denote his self-existence, his giving being to, and his supporting and ruling every creature, Psal. cx. 1. 2 Thess. iii. 5. He is called *Lord of Hosts*, or Lord of Sabaoth; as he made, owns, supports, and rules all the armies of angels, men, and other creatures, Psal. xxiv. 10. James v. 4. When *Lord*, in the New Testament, is the translation of *kurios*, it very often signifies Christ, Rev. xiv. 13; but *Lord*, the translation of *despotes*, or master, is perhaps never ascribed to Christ, but to God essentially.

See Acts iv. 24. Luke ii. 29. Jude 4. Rev. vi. 10. 2 Pet. ii. 1. Jesus Christ is called *Lord of lords*, and *Lord of all*; he supports and governs all kings, masters, and other rulers, nay, all persons and things in heaven and earth, Rev. xix. 16. Acts x. 36.

LO-RUHAMAH, *not obtaining mercy*: as Ruhamah signifies, *having obtained mercy*, Hosea. i. 6.

LOT, the son of *Haran*, and nephew of Abraham, and, as we suppose, brother of Sarah. After the death of his father, he lived and travelled with Abraham.

Lot, any thing cast or drawn in order to determine a point in debate. It is a solemn appeal to God, for an immediate interposal of his directive power, for determining the affair; and, on that account, ought to be used in nothing but what is important, and cannot otherwise be peacefully determined in; and it is to be used with reverence and prayer, Prov. xvi. 33. xviii. 18. Acts i. 24, 25, 26. 1 Sam. xiv. 41.

LOVE, *charity*; (1.) A natural affection of rational creatures, inclining them to show kindness to, or desire fellowship with, or close possession of some person or things, on account of some excellency apprehended therein. (2.) A gracious habit, principle, or disposition, wrought in our soul by the Spirit of God.

LUBIM. See *Libya*.

LUCIFER, Isa. xiv. 12. A term applied to the king of Babylon, denoting his glory, as of the morning star.

LUD, the son of Shem.

Lud, the son of Mizraim, and father of the Ludim in Africa. These we suppose the same as the Nubians, on the south or west of Egypt, Isa. xv. 5.

LUHITH, a town in the land of Moab, between Ar and Zoar.

LUKE, or *Lucas*, the evan-

LUZ

gelist; a native of Antioch in Syria, and a physician in his business. Whether he was a Jew or Gentile, or whether he was the same as Lucius the kinsman of Paul, Rom. xvi. 21. we know not.

LUKEWARM, neither cold nor hot; the professed Christians of Laodicea are so called, because they neither wholly disregarded Christ and his cause, nor were they zealous in loving him and promoting his honour; and so were loathsome to him, Rev. iii. 16.

LUNATIC, originally meant a person affected with a disease which the *moon* influenced, but is now applied to a particular species of mental derangement, Matth. xvii. 15. Mark ix. 17—24. Luke ix. 38—42. That it was not possession, see Matt. iv. 24.

LUZ. The most ancient Luz was called *Bethel*; but a Canaanitish inhabitant of it, being saved alive for discovering to the Hebrews a secret entrance into the city, he and his family retired into the land of the Hittites, and built another city, called *Luz*. Judg. 1. 23.

LYS

LYBIA. See *Libya*.

LYCAONIA, a province of Lesser Asia, having Cappadocia on the east, Galatia on the north, Phrygia on the west, and Pisidia on the south, Acts 14. 6.

LYCIA, a province of Lesser Asia, having Caria on the west, the Mediterranean Sea northward of Syria on the south, and Pamphylia on the north-east.

LYDDA, or *Lod*, was built by Shamed the son of Elpaal, and stood about fourteen miles north-east from Joppa, and thirty-two westward from Jerusalem, Acts 9. 32.

LYDIA; (1.) A woman who had been born in Thyatira, but was a seller of purple-dye or purple-silks in Philippi. (2.) A country in Asia, and another in Africa. Acts 16. 14.

LYSTRA was a city of Lycaonia; but some think it rather pertained to Isauria. Here Timothy was born; here Paul and Barnabas healed a man who had been lame from his birth, and were taken for Mercury and Jupiter; here Paul some years after confirmed the Christians, Acts xiv. 6. 18. xvi. 1.

MAA

MAACHAH, the son of Nahor, by his concubine Remamah, Gen. xxii. 24.

Maachah. Also a city and kingdom so called, but of small extent, situated under mount Libanus, near the source of the Jordan. It was given to the half tribe of Manasseh, who were settled on the east of the river, Josh. xiii. 2 Sam. iii. 3.

MAALEH ACRABBIM, *i. e.* the ascent of Acrabbim; so called, from the multitude of *serpents* and *scorpions* that frequented that place, Num. xxxiv. 4. Josh. xv. 3.

MACCABEES. (Derivation uncertain) It was given to certain persons who suffered from

MAC

persecution under Antiochus Epiphanes, and the apocryphal books of the Maccabees contain a history of their sufferings. See Josephus, vol. i. p. 409.

MACEDONIA, a large country, on the north-east of Greece, anciently called *Æmathia*, from one of its kings. It had the mountains Scodrus and Hæmus on the north and north-east, the *Ægean* Sea or Archipelago, with part of Thrace, on the east, Thessaly on the south, Epirus on the south-west, and Albania on the west. It was peopled by a vast number of tribes, which, we think, were mostly descended from Chittim, the son of Javan. This country has a conspicuous place in the

MAC

prophecies of Daniel. In Nebuchadnezzar's dream, Alexander and his Macedonians are represented by a leopard with four wings: but the same monarch with his people were prefigured to Daniel himself, under the type of 'a he-goat, who came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.' The interpretation of this part of the vision by the Angel Gabriel is, 'the rough goat is the king of Greece, and the great horn that is between his eyes, is the first king.' He means the first king who should reign with an extended dominion; or rather, who should extend his conquests into Asia, Dan. vii. 6. viii. 5. The kingdom of Macedonia continued about 646 years, when it fell into the hands of the Romans. At the division of the Roman empire, Macedonia fell into the eastern division; and after continuing under the dominion of the Romans for nearly 1600 years, it was conquered by the Ottoman Turks, and now forms a part of the empire of the Grand Seignior; but if the independence of Greece should be established, sooner or later Macedonia will again be reckoned as a part of that country. The gospel was preached here by Paul, and several flourishing churches established; to two of which epistles were addressed by this apostle, which now make a part of the canon. Some remains of Christianity are still found in this country, but in a very degraded state, Acts xvi. 9-40. xvii. 1-14. 2 Cor. viii. 1-5. xi. 8, 9.

MACHIR, the son of Manasseh, grandson of Joseph, and chief of the family of the Machirites.

MACHPELAH, where Abraham and sundry of his family were buried in a cave, was near

MAL

Hebron, Gen. xxiii. xxv. 9. xlix. 31. 1. 13.

MADAI, the third son of Japheth, Gen. x. 2.

MADMANNAH, a city of Judah, near their west border, and not far from Ziklag, and inhabited by the posterity of Shaaph, Josh. xv. 31. 1 Chron. ii. 49. Isa. x. 31.

MAGDALA. See *Dalmanutha*.

MAGISTRATES, civil Rulers, particularly such as rule over particular cities, Judg. xviii. 7. Ezra vii. 25.

MAGOG. See *Gog*.

MAHANAIM, a city on the east of Jordan, given by the tribe of Gad to the Levites of Merari's family, Josh. xxi. 38.

MAHANE-DAN, *i. e.* the camp of Dan, a place near Kirjath-jearim, where the 600 Danites encamped in their way to Laish, Judg. xviii. 12.

MAKKEDAH, a city of the tribe of Judah, about two miles east from Libnah, and ten or fourteen west of Jerusalem.

MAKTESH, a street in Jerusalem; but whether that of the valley of Shiloah, which almost surrounded the temple, and was shaped somewhat like a mortar or that of the cheesemongers between the hills of Acra and Zion, or any other street of the city, where they used mortars for bruising the spice which they sold, I cannot determine.

MALACHI, the 12th of the lesser prophets. In vain it has been pretended, that he was Zerubbabel, Ezra, Mordecai, or Nehemiah: none of these are ever called prophets; nor had they any cause to change their name: nor is it a whit more certain, that he was of the tribe of Zebulun, and a native of the city of Sephoris, and died young. It is plain, that he prophesied after the building of the second temple; and, we suppose, about *A. M.* 3607, about six

teen years after the death of Nehemiah.

MALLOWS, a kind of plant, whose flower consists of one leaf, and is very open at the top, and divided into several segments. From the bottom of the flower there arises a tube, shaped like a pyramid; and from the cup arises a pistil, which is fixed like a nail to the lower part of the flower; this ripens into a flat roundish fruit, which contains the seed, which is usually formed as a kidney. It is difficult to tell what plant is referred to in Job xxx. 4. Many saline plants are found in the deserts of Arabia, of all which, some are of opinion, this is a general name. Many interpret it of the *halimus*, a kind of bramble, the leaves of which are boiled and eaten by the poor; which grows in dry and desert places. Serapion says, that at Bagdad quantities of this vegetable are hawked about, while those who carry it, cry, *Molachia, Molachia*, which differs little from the Hebrew word. Biddulph says, 'We saw many poor people collecting mallows, and three-leaved grass, which, they said, they boiled and eat for food; then we took pity on them and gave them some bread.' This passage in Biddulph's Travels probably led our translators to render the word '*Mallows*.' Mr. Good thinks the real plant is a species of *salt-wort*, to which opinion the Greek version of the word gives some countenance.

MAMMON, a Syriac word, signifying *multitude*, or *worldly riches*. No man can serve God and mammon; none can, at the same time, love and serve God with his heart, while his great aim and desire is to heap up, enjoy, and retain worldly wealth, Matth. vi. 24.

MAMRE, the brother of Aner and Eshcol: these Amorites assisted Abraham against Chedor-

laomer, Gen. xiv. Mamre communicated his name to a plain near Hebron, where he lived. Some think, that instead of the plain of Mamre, we should read *the oak of Mamre*.

MAN. *Man* was, in his original state, a very noble and exalted creature; being placed as the head and lord of this world, having all the creatures in subjection to him. The powers and operations of his mind were extensive, capacious, and perfect; capable of meditating upon the works of God with pleasure and delight, and of performing his will without the least deviation. But by sinning against his Creator his mind is vitiated, corrupted, and debased; and he is in a ruined, lost, miserable, and wretched state: Hence it is asked, *What is man?* Ps. viii. 4. The Hebrew word for *man* is *Enosh*; that is, sorry, wretched, and incurably sick, to denote his condition in his apostacy from God.

Man is put for (1.) The body, 2 Cor. iv. 16. (2.) The sins and corruptions of human nature, Eph. iv. 22. (3.) Strong, valiant, 1 Cor. xvi. 13. (4.) A magistrate, Gen. ix. 6. (5.) Frail, weak, Ps. ix. 20. (6.) The church, Eph. ii. 15. (7.) A strong believer, Eph. iv. 13. (8.) An angel, Acts i. 10. (9.) The Lord Jesus, Gen. xxxii. 24. Mark xv. 39. (10.) God the Father, Exod. xv. 3. Luke xv. 11.

The inward man, Rom. vii. 22. The new man, the regenerate part within me, or the principle of grace in the heart.

The natural man, 1 Cor. ii. 14. The unrenewed person, one that has no principle of grace in the heart, though he be endued with the most exquisite natural accomplishments, and has improved his reason to the highest degree.

MANASSEH, the eldest son of Joseph; but, according as Jacob his grandfather had predicted, his tribe was less numerous and honoured than that of Eph-

raim, his younger brother, Gen. xli. 50, 51. xlviii. Manasseh seems to have had but two sons, Ashriel and Machir. When the Manassites came out of Egypt, their fighting men amounted to but 32,200, under the command of Gamaliel the son of Pedahzur; but in the wilderness they increased to 52,700, 1 Chron. vii. 14. Num. i. 30, 31. 35. xxvi. 28—34. They pitched in the camp of Ephraim, and marched next after that tribe, Numbers ii. x. Their spy to search the promised land, was Gaddi the son of Susi; and their prince to divide it, was Hanniel the son of Ephod, Num. xiii. 11. xxxiv. 23. The one half of this tribe received their inheritance on the east and north-east of the sea of Tiberias; the other half received their inheritance on the west of Jordan, on the north of the tribe of Ephraim, Num. xxxii. 33—42. Josh. xvii. 5—11. xvi. xvii.

2. *Manasseh*, the son of Hezekiah, by his wife Hephzibah. At the age of 12 years he succeeded his father in the kingdom of Judah, and reigned 55 years. He was impious to an uncommon degree. He rebuilt the high places which his father had destroyed: he re-established the worship of Baal, and planted groves in honour of his idols: he worshipped the sun, moon, and stars, and reared to them altars in the court of the temple; one of his idols he set up in the temple itself: he burnt one of his sons in a sacrifice to Moloch. He had familiar intercourse with devils, and practised sorcery and witchcraft. By causing his subjects to follow these impious courses, he rendered them more wicked than ever the Canaanites had been. By murdering such as refused compliance, or warned him of his danger, he made the streets of Jerusalem run with innocent blood: and it is said he sawed the prophet

Isaiah asunder with a wooden saw. About the 22d year of his reign, Esarhaddon, king of Assyria and Babylon, invaded his kingdom, routed his troops, caught himself hid among thorns, and carried him prisoner to Babylon. In his affliction, God gave him grace to repent of his wickedness. He was restored to his throne, perhaps by Saosduchin, the successor of Esarhaddon. After his repentance and restoration to his kingdom, he removed the idols which he had set up to Baal in Jerusalem: but the high places were not taken away. He fortified the city, and enlarged it considerably on the west side. Manasseh died after a reign of 55 years, and was buried in his own garden.

MANDRAKES. What plant or fruit is intended by this word, commentators are as far from being agreed, as respecting any word in the Bible. The word occurs only twice; in Gen. xxx. 14, 15, 16. and Cant. vii. 13. By some, it has been translated 'violets,' by others, 'lilies,' 'jessamine,' 'truffles,' &c. Some think that 'flowers' is the proper interpretation. Bochart, Calmet, and Sir Thomas Browne, are in favour of the 'citron;' Celsius, of the 'lote-tree;' Hiller of 'cherries,' and Ludolf is of opinion that an India fruit called 'mauz,' is the species here intended; but the greatest number of commentators have declared in favour of the 'melon;' and this has the support of the Septuagint version and both Targums on Genesis xxx. 14. Whatever it might be, it was in perfection about wheat harvest, which is about May. It is evident from Canticles that they have an agreeable scent. Hasselquist, who travelled in the Holy Land, thinks, that the plant commonly called 'mandrake,' is meant; and says, that he found a great number growing in a

vale near Nazareth. It was in the time of wheat harvest, and he found the fruit hanging ripe on the stem. The plant is thus described by the Abbe Mariti, 'It grows like lettuce, to which it has a great resemblance, except that its leaves have a dark green colour. The flowers are purple, and the root is for the most part forked. The fruit when ripe, in the beginning of May, is of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour.' This plant is found at a village in the mountains, about six miles from Jerusalem, and it grows also in many parts of Tuscany. See Tharitti's Travels, vol. 2. p. 195.

MANEH, the 50th part of a talent. To constitute a Maneh, it took a piece of 15 shekels, another of 20, and a third of 25, which are in all 60; but though it required 60 shekels to constitute a maneh in weight, it is said that it required but 50 to constitute one in reckoning of money, Ezek. xlv. 12. The maneh of 60 shekels weighed 1*lb.* 1*oz.* 7*dr.* 8*grs.*; but Parkhurst thinks that the maneh was 100 shekels in weight, and 60 shekels in money. Compare 1 Kings x. 17. and 2 Chron. ix. 16.

MANNA, the food which Jehovah gave the children of Israel, during their continuance in the deserts of Arabia. Moses describes it as white like hoar frost, round, and of the bigness of a corianderseed. It fell on six days of every week, not on the seventh. It fell in such prodigious quantities around the Hebrew camp, as to sustain almost three millions of men, women, and children. According to Scheuchzer, they consumed 94,466 bushels in a day, and 1,379,203,600 in 40 years. It fell in double quantities on the sixth day, that there might be

enough for the seventh. It fell round about their tents. It remained fresh all the seventh day, but at any other time bred worms and stunk if kept over night. It constantly continued for 40 years, and ceased as soon as the Hebrews had access to eat of the old corn of Canaan. Since these circumstances must be allowed to be miraculous, how foolish must it be to dispute the supernatural origin of the whole? To commemorate their living on Manna, the Israelites were directed to lay up a pot full of it in or by the ark; where it was preserved free from putrefaction for many generations. Our version is evidently faulty, where the children of Israel are represented as saying one to another, '*It is manna, for they knew not what it was,*' which is almost a contradiction. Now, in the Septuagint, and many other versions, it is rendered, '*What is it? for they knew not what it was;*' and the probability is, that it took its name from this simple question. In Psalm lxxviii. 24, 25, it is called 'angels' food;' but some learned men have observed, that the original word here rendered 'angels,' is no where else in the whole Bible so rendered, and that it more properly signifies 'oxen;' and that the sense is, he gave them oxen for food: others conjecture, that the word has been changed by accident. Some again would render it 'winged food,' in reference to the quails with which they were abundantly supplied. The manna sold at drug shops is brought from Arabia, but is a very different substance from that spoken of in scripture, though probably it has derived its name from some resemblance to the ancient manna, Exod. xvi. Num. xi. 6, 7. 9. Deut. viii. 3. Josh. v. 12. Neh. ix. 20. Ps. lxxviii. 24. John vi. 31. 49. 58. Heb. ix. 4. Rev. ii. 17

MAR

MARAH, or bitterness; a place on the east side of the western gulf of the Red Sea, where the Hebrews, after three days' thirst, found the water so *bitter*, that they could not drink it; but by casting a tree into it, which was divinely pointed out, Moses rendered it sweet.

MARANATHA; i. e. *our Lord cometh*. See *Accursed*.

MARBLE, a hard stone which takes a fine polish. It is dug out of quarries in large masses, and is much used in fine buildings, ornamental pillars, &c. 1 Chr. xxix. 2.

MARESHAH, a city of Judah, about 18 miles west from Jerusalem. Near to this place Asa routed the Ethiopians, 2 Chr. xiv. 9. The location is doubtful.

John MARK, or *Marcus*, the son of one Mary, in whose house Peter found the Christians praying together for his deliverance from prison, Acts xii. 12; and the cousin of Barnabas. Mark attended Paul and Barnabas as far as Perga in Lesser Asia; but finding they intended to carry the gospel into Pamphylia and places adjacent, he deserted them, and returned to Jerusalem.

When Paul and Barnabas had agreed to go over the countries again which they had before traversed in company, and to visit the churches which in their former mission they had planted, Barnabas was desirous of taking again his relative Mark, to be their minister. But to this Paul objected, because, in their former tour, he had forsaken them, and had returned home. The controversy between these devoted men became so sharp, that they separated from each other; Barnabas taking with him his kinsman Mark, and Paul taking Silas, one of the brethren who had been sent on a special message from the church at Jerusalem, to that of Antioch. How long Mark con-

MAR

tinued with Barnabas, we know not; but all accounts agree in giving him, after some time, as a constant companion to Peter, under whose supervision, the ancients inform us, he wrote the gospel which goes by his name. It appears, moreover, that Paul became reconciled to Mark, for in his epistle to Philemon, he reckons Marcus among his fellow labourers, and in his second epistle to Timothy, ch. iv. 11. he says, 'Take Mark and bring him with thee, for he is profitable to me for the ministry.'

MARRIAGE, a solemn contract, whereby a man and woman engage to live together in a kind and affectionate manner.

Polygamy, or a state of marriage of different women at the same time, is evidently contrary to the law of God.

Anciently the Hebrews wore crowns on their marriage-day; and it seems, the bridegroom's was put on by his mother, Song iii. 11. The ceremonies of marriage continued three days for a widow, and seven for a virgin, Gen. xxix. 27. Judg. xiv. 17, 18. During this time, the young men and young women attended the bridegroom and bride in different apartments, and the former puzzled one another with riddles, Song v. 1. Psal. xlv. 9. 14, 15. Judg. xiv. A friend of the bridegroom's governed the feast, that no drunkenness or disorder might be committed, John ii. 9. iii. 29. At the end of the feast, the parties were, with lighted lamps, conducted to the bridegroom's house. The bridegroom leaving his apartment, called forth the bride and her attendants, who, it seems, were generally about ten, Matth. xxv. 1—10. See *Biblical Antiquities*, vol. 1. p. 145.

MARS-HILL. See *Areopagus*.

MART, a place of great trade to the nations around, Isa. xxiii. 3.

MARTYR. See *Witness*.

MARY, the mother of our Lord. She was the daughter of Eli, or Joachim, of the royal, but then obscure family of David. She lived at Nazareth, and was betrothed to one Joseph of the same place and family.

2. *Mary*, the wife of Cleophas, and mother of James, Jude, Joseph, Simeon, and Salome their sister, is supposed to have been the sister of the virgin; and so her children are represented as the brothers of our Lord, John xix. 25. Matth. xxvii. 56. Mark xv. 40. Luke xxiv. 10. Mark vi. 3. Matth. xiii. 55. She early believed on our Saviour, attended his preaching, and ministered to him for his support. At a distance she with grief witnessed his crucifixion, Mark xv. 40, 41. She was present at his burial, and prepared spices for embalming his dead body, Luke xxiii. 56.

MARY MAGDALENE. She seems to have been an inhabitant of Magdala. Before her acquaintance with our Lord she had been grievously afflicted with a demoniacal possession, for out of her were cast seven devils, or demons. On account of this great deliverance, and the still greater salvation from the guilt and power of her sins, her love to Christ was exceedingly strong; and she seems to have followed him all the way from Galilee to Jerusalem, when he paid his last visit to that place. The common opinion is, that before her conversion, she lived a very licentious life, and was no better than a common prostitute; but, to say the least, there is no scriptural evidence that this was her character. It is founded on the supposition that she was the woman who came to Christ in the Pharisee's house, and anointed his feet with precious ointment, and

wiped them with the hairs of her head. This woman, who loved much because she had much forgiven, is called 'a sinner;' but her name is not given, and there is not a circumstance which can identify her with Mary Magdalene. Some suppose that this penitent woman was Mary, the sister of Martha, and that this anointing related by Luke, ch. vii. is the same as that which occurred in Bethany shortly before Christ's crucifixion; and to fix the stigma of an impure life on Mary Magdalene, they pretend that she and the sister of Lazarus were the same, a thing altogether incredible; for the former was of Galilee, and the latter had her residence in Bethany. It is commonly thought, that her being possessed with seven devils is a sure evidence of her great wickedness; but this is a mistake. Children were vexed with demons, and this affliction stands on the same ground as insanity, or bodily sickness.

Mary Magdalene was present at the crucifixion, and followed the dead body of her Lord to the sepulchre, and took particular notice of the manner in which it was deposited, and went and bought sweet spices to embalm it; but the Sabbath day coming on, she deferred her friendly offices until the first day of the week. On that day, she was the first who visited the sepulchre, and the first to whom Christ appeared after his resurrection. On this occasion, she was standing weeping at the sepulchre after the other women were gone, and Jesus coming up, said, 'Why weepest thou?' She, supposing it had been the gardener, asked, 'Where have you laid him?' Jesus then said, 'Mary,' we may be sure, in his accustomed tone, and she instantly recognized him, and would have embraced him, but

he would not suffer her to delay, but commanded her to go quickly, and tell his disciples, especially Peter, of his resurrection. Mary Magdalene came and told the disciples that she had seen the Lord, and the things which he said unto her; and this is the last account which we have of this devoted woman.

MARY. See *Lazarus*; *Peter*.

MASH, or *Meshech*, the fourth son of Aram, and grandson of Shem.

MASONS. From the history of the temple, and the ruins of Baalbeck, Tadmor, Persepolis, and other places, it appears that their art was in as great perfection long ago as at present. Those of Tyre were among the first noted; and David hired them to build his palace, 2 Sam. v. 11.

MATTHEW, or Levi one of the evangelists, and the first that published a gospel. Christ found him at his office at the receipt of custom; where, as a publican, he received the taxes due to the Roman government, and simply said, 'Follow me,' when immediately he arose, left all, and followed him, and was afterwards selected to be one of the twelve apostles. Where he laboured in his apostolic office, after he left Judea, is not certainly known.

Whether the gospel of Matthew was originally written in Hebrew or Greek, is a question which has divided the learned nearly equally. The ancient fathers, with one consent, assert, that Matthew wrote his gospel in Hebrew; that is, in the vernacular tongue of Judea, which, in the New Testament, is called Hebrew. Against this overwhelming weight of testimony from men on whom we depend for all our information respecting the sacred canon, it is objected, that no one of the fathers

professes to have been acquainted with a pure copy of Matthew's gospel in Hebrew; no one gives the least information respecting the early origin of the Greek copy, which can be traced up to the apostolic age; and there are in it no internal marks of its being a version, but the contrary. To all which, it is added, as deserving great weight, that if Matthew wrote his gospel in Hebrew, then one at least of the inspired books of the New Testament is lost, and that which we possess is an uninspired translation. To avoid the difficulties of each theory, and to reconcile them together, it has been conjectured, that this evangelist probably prepared two originals, the one in Hebrew for the inhabitants of Judea, and another in Greek for those who did not understand the Hebrew language; and that the Jewish converts, having many of them become heretical in doctrine, after a while corrupted the Hebrew copy, until it fell into general discredit, which seems to have been the fact in the time of Origen.

The precise period which elapsed between the ascension of our Lord, and the writing of Matthew's gospel, cannot be ascertained. Among the ancients, none make it less than eight years, while others extend it to 15 and more; but among the moderns, some learned men have declared in favour of a period much shorter than any before mentioned, and are of opinion that this evangelist published his gospel within three or four years after the ascension, while others would bring it down as low as *A. D.* 64; to which last opinion a vague expression in Irenæus probably led, who refers it to the time when Peter and Paul were preaching at Rome.

MATTHIAS, a disciple of

MEA

Jesus Christ, perhaps one of the seventy. After our Saviour's ascension, Peter proposed, that one who had been a constant witness of his marvellous sufferings and conduct, should be chosen to fill the room of Judas, who, after betraying his Lord, had hanged himself. The disciples chose Barsabas and Matthias for the candidates. As the office was extraordinary, and perhaps the votes equal, the final determination, which of the two should be the apostle, was

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left to the decision of God by the lot. After prayer, the lots were cast, and it fell upon Matthias: he was therefore numbered with the eleven apostles, Acts ii. 15—26. It is probable, he preached the gospel somewhere in the east; but whether he died a violent or natural death, we know not.

MEASURE; That whereby the quantity, length, or breadth of any thing is adjusted. Tables of measure follow.

Scripture-measures of Length reduced to English measure.

		Eng. feet. in dec.	
Digit	- - - - -	0	0.912
4 Palm	- - - - -	0	3.648
12 3 Span	- - - - -	0	10.944
24 6 3 Cubit	- - - - -	1	9.888
96 24 6 2 Fathom	- - - - -	7	3.552
144 36 12 6 1½ Ezekiel's reed	- - - - -	10	11.328
192 48 16 8 2 1⅓ Arabian pole	- - - - -	14	7.104
1920 480 160 80 20 13⅓ 10 Schœnus', or mea. line	- - - - -	145	11.04

The longer Scripture-measures.

		English miles, paces, ft. dec.		
Cubit	- - - - -	0	0	1.824
400 Stadium, or furlong	- - - - -	0	145	4.6
2000 5 Sabbath day's journey	- - - - -	0	729	3.0
4200 10 2 Eastern mile	- - - - -	1	403	1.0
12000 30 6 3 Parasang	- - - - -	4	153	3.0
96000 240 48 24 8 A day's journey,	- - - - -	33	172	4.0

Scripture-measures of Capacity for Liquids, reduced to English Wine-measure.

		Gal. pints. sol. inch		
Caph	- - - - -	0	0	0.177
1 Log	- - - - -	0	0	0.211
5 4 Cab	- - - - -	0	3	0.844
16 12 3 Hin	- - - - -	1	2	2.533
32 24 6 2 Seah	- - - - -	2	4	5.067
96 72 18 6 3 Bath, or Epha	- - - - -	7	4	15.2
960 720 180 50 20 10 Coron, Chomer	- - - - -	75	5	7.625

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Scripture-measures of Capacity for things Dry, reduced to English Corn-measure.

Pecks, gal. pts. sol. in. dec.

Gachal	-	-	-	-	-	-	-	-	0	0	0	0.031
20 Cab	-	-	-	-	-	-	-	-	0	0	2	0.073
36 1 Gomor, or omer	-	-	-	-	-	-	-	-	0	0	5	1.211
120 6 3½ Seah	-	-	-	-	-	-	-	-	1	0	1	4.036
360 18 10 3 Ephah	-	-	-	-	-	-	-	-	3	0	3	12.107
1800 90 50 15 5 Letech	-	-	-	-	-	-	-	-	16	0	0	26.500
3600 180 100 30 10 2 Chomer	Coron	-	-	-	-	-	-	-	32	0	1	18.969

N. B. A Scotch pint contains three English of Corn-measure, and almost four of Wine-measure.

A measure, in 2 Kings vii. 1. signifies a *seah*, or *satum*; but in Rev. vi. 6. it signifies but a *chenix*, which contained almost 50 solid inches, which is not quite the half of our pint; and this being sold for a penny, or 7½ pence sterling, imports, that the famine would be so severe, that a man would scarce be able to work for enough to keep him in life. (2.) The length, breadth, or quantity to be measured, Ezek. xl. 10. (3.) *Measure* signifies the determined length, boundary, or degree of any thing, as of life, Psal. xxxix. 4; of sin, Jer. li. 13; or of grace, Eph. iv. 11. The *measure of the apostles*, was the extent of their power and office, 2 Cor. x. 13—15. The Jews *filled up the measure of their fathers*, by adding to their sin, and so hastening on the judgments of God, Matth. xxiii. 32. *In measure*, is moderately, sparingly, Isa. xxvii. 8. Jer. xxx. 11. Ezek. iv. 11. 15. *Without measure*, is very largely, Isa. v. 14. John iii. 34.

To *measure*, or *mete*; (1.) To take the dimensions or quantity of things, Num. xxxv. 5. Ruth iii. 15. (2.) To take possession of, especially in order to build, Zech. ii. 2. (3.) To repay, reward, Isa. lxxv. 7. God's *measuring* the dust or waters in the

hollow of his hand, imports his full knowledge of, his absolute power over, and easy management thereof, Job xxviii. 25. Isa. xl. 12.

MEAT. The food of the Hebrews was regulated by the appointment of God. What animals they might eat, and what they ought not, was particularly marked, Lev. xi. Deut. xiv. The import of this English word seems to have undergone a considerable change, since our version of the Bible was made; for, in this, it means food in general; or, when confined to one species, always signifies meal, flour, or grain, but never flesh, which is now the usual acceptation of the word. A *meat-offering* in the Scriptures is always a vegetable and never an animal offering; and it should now be rendered a *bread-offering*, or a *meal-offering*, instead of a *meat-offering*.

MEDEBA, a city, a considerable way eastward of Jordan, and not far from Heshbon.

MEDIA, a kingdom to the east of Assyria, having Elam or Persia on the south, and the Caspian Sea on the north. It seems to have been, originally, a province of the Assyrian empire; until, in the reign of Sennacherib, the Medes seem to have thrown off the yoke of subjec

tion, and declared themselves independent. From this time they carried on wars with the Assyrians with various success, until the reign of Cyaxares, the grandfather of Mandana the mother of Cyrus, by whom the Assyrians were defeated and driven within the walls of Nineveh. This prince then uniting his forces with those of Nabopolassar the king of Babylon, they besieged and took the city. The son of this Cyaxares was Astyages, the father of Mandana, who also had a son named Cyaxares, who was associated with Cyrus in all his military expeditions until the taking of Babylon. This is the person, who, in Daniel, is called, Darius the Mede. As the war was carried on in the name of the Medes, to whom the Persians were merely auxiliary, and as Cyaxares was the older man, he first ascended the throne of Babylon; but his reign was of short duration, and after his death, he was succeeded by Cyrus the Persian.

MEDIATOR, one that intervenes between two parties. Jesus Christ is the *one, only* mediator between God and man. 1 Tim. ii. 5. Praying in the name or through the name of any one else, has no countenance in the scriptures. Christ is a suitable, willing, and ever provident mediator. Hebrews viii. 6. ix. 15. xii. 24. Galatians iii. 19, 20.

MEDITERRANEAN, See *Great Sea*.

MEGIDDO, or *Megiddon*, a city of the western Manassites, said to have been 44 miles north of Jerusalem; but I suppose it was more. The Canaanites retained it; and near to it Jabin's army was routed by Deborah and Barak, Judg. i. 27. v. 19.

MELCHIZEDEK, king of Salem, and priest of the Most High God. Who he was hath afforded much dispute; some will

have him to be Christ, or the Holy Ghost; but Paul distinguishes between him and our Saviour, and says, he was but *made like unto the Son of God*. Both Moses and Paul represent him as a mere man, who reigned at Salem in Canaan. But what man he was, is as little agreed. The Jews and Samaritans will have him to be Shem, their ancestor. The Arabians will have him the grandson of Shem by the father's side, and the great-grandson of Japheth by his mother's; and pretend to give us the names of his ancestors. Jurien will have him to be Ham. Dr. Owen would have him to be a descendant of Japheth, and a pledge of the offspring of Japheth's becoming the principal church of God. But how a descendant of Japheth came to be king of the Canaanites, we know not. Why may we not rather, with Suidas, suppose him a descendant of Ham, sprung of a cursed family, and ruling over subjects cursed in their progenitor? Would he be thereby one whit more dissimilar to Jesus Christ? But why all this inquiry after a genealogy which God hath concealed; and to render him a distinguished type of our Saviour, hath brought him before us, as if dropt from heaven, and after his work returning thereto? His blessing of Abraham, the great heir of promise, and receiving tithes from him, marks him superior to Levi and Aaron, who were then unborn. When Abraham returned from the rout of Chedorlaomer, and his allies, Melchizedek met him in the valley of Shaveh, afterwards called the King's Dale, and tendered him a present of bread and wine, for the refreshment of himself and his wearied troops. He also blessed Abraham, and thanked God for giving him the victory. Abraham acknowledged him priest of the

Most High God, and gave him a tenth part of the spoil, Gen. xiv. 17—20. Heb. vii. 1—11. Jesus is a priest after the order of Melchizedek; as God, he was without beginning: as man, his origin was miraculous: he was installed in his office only by God, and is therein superior to all the Aaronic and ransomed priests. He communicates all blessings to them, and ought to receive from them proper glory and honour. He, with his flesh that is meat indeed, and his blood that is drink indeed, refreshes his people, when like to faint in their spiritual warfare; he has no successor, but is possessed of an unchangeable priesthood, Psal. cx. 4. Heb. vii. 1—11. vi. 20. v. 10.

MELITA, or *Malta*, is a small island of the Mediterranean Sea, about 54 miles south of Sicily, and 130 north of Africa. It is about 18 miles long, and 12 broad, and 60 in circumference. About *A. D.* 63, Paul and his companions were shipwrecked on this island, and kindly entertained by the natives. They imagined Paul a god, because he shook a viper off his hand, without receiving any hurt from it. Publius the governor's father was cured of his bloody flux; and others, informed hereof, brought their sick to Paul, and they were healed. When Paul and his companions departed for Italy, the Maltese cheerfully furnished them with necessary provisions, Acts xxviii. 1—11. It is said, that no venomous beast can since live in that country; and that earth is carried from it to expel venomous animals, and to cure the bites of serpents. It is more certain, that ever since there has been some remains of Christianity in this place; though for many ages past little more than the name. About *A. D.* 828, the Mahomedan Saracens seized on it. About 1090, Roger of Sicily took it from them.

About 1530, Charles V. emperor of Germany and king of Spain, gave it to the military knights, whom the Turks had about seven years before, with terrible bloodshed, driven from Rhodes. When they came there, the inhabitants were about 12,000, wretched enough, and soil exceeding barren. It is now quite the reverse: the soil bears excellent fruit, melons, cotton, &c. The inhabitants are between 40 and 50,000, and the natives still retain a great deal of the ancient Phenician or Carthaginian language. When the knights were masters of it, they were in a kind of perpetual war with the Turks, using their ships in much the same manner the Algerines do those of Italy and Spain; and have on various occasions performed wonders of bravery, defending the island against huge armies of infidels. The French during their revolution seized on it, and it was taken from them by the British. Some have doubted whether Malta was, indeed, the island on which the apostle Paul was shipwrecked, because Luke represents the vessel as having been tossed by this storm in the Adriatic Sea, which is on the east of Italy, and have fixed upon a very small island in that sea, the name of which is the same, or resembles that mentioned in the Acts. But for this opinion there is no good foundation. We know not how far the name *Adria* was extended; perhaps to the whole of that part of the Mediterranean: and if it had been confined to as narrow limits as at present, in a storm of so many days, a vessel might soon be driven as far as Malta. But that which determines the point is the uninterrupted tradition among the inhabitants of Malta and others, that that was indeed the place of Paul's shipwreck, whereas, until lately, nothing was ever thought of the

small island in the Adriatic, referred to above.

Malta at present is the seat of important missionary operations both of the Church Missionary Society of England, and of the American Board of Foreign Missions. Printing presses are established at this central position, by both the important societies just named. From these presses multitudes of religious tracts are issued by the missionaries for the Levant, in the Romaic, or modern Greek, in Armeno-Turkish, and in Arabic, which are extensively circulated. It is also an important depot for Bibles in various languages; and moreover serves, at this time, as an asylum for the missionaries of the American Board, who have, by persecution, been forced to flee from Syria.

MELON. This is a luscious, cooling fruit, too well known in the United States to need description. There are many varieties, but the kind referred to in Num. xi. 5. the only place in the Bible where it is mentioned, is doubtless the *water-melon*, which greatly abounds in Egypt on the banks of the Nile, where it is eaten by all sorts of people, but, according to Hasselquist, serves for meat, drink, and physic to the poorer classes. Nothing can be more refreshing in those sultry climates than the delicious juice of the melon; which will account for the regret expressed by the Israelites for the loss of this fruit. This fruit is also cultivated abundantly and brought to great perfection in the vicinity of mount Carmel in Palestine.

MEMPHIS, or *Noph*, a famous city of Egypt, supposed to have been built by Mizraim or Menes. In early times it seems to have been the capital of the country. The Pharaohs resided sometimes here, and sometimes at Zoan or Tanis. Memphis, according to the best authori-

ties, was situated about 15 miles above the site of old Cairo; Dr. Shaw, however, thinks, that its situation was exactly opposite, on the other side of the river. In the time of Strabo, there were many splendid remains of this ancient city; among which, he describes a temple of Vulcan, of great magnificence; another of Venus; and a third of Osiris, where the Apis or sacred ox was worshipped. He also mentions a large circus; but he remarks, that many of the palaces were in ruins; and describes an immense colossus which lay prostrate in the front of the city; and among a number of sphinxes, some were buried in sand up to the middle of the body; while of others, only the heads were visible above the sand. Some remains of this city were visible 600 years after the time of Strabo's visit, when the Saracens had possession of this country: but at present there is scarcely a vestige of its former grandeur to be found. This has led some to conjecture that its site was overflowed by the Nile; but it is much more probable that it has been covered by the continual encroachment of the sands, which, we see, were advancing in the time of Strabo. And it cannot be doubted, but that a large part of ancient Egypt has already been completely inundated by the sands from the wilderness.

MENAHAM, the son of Gadi, seems to have been general to Zachariah, the son of Jeroboam the 2d. No sooner he heard that his master was murdered by Shallum the son of Jabesh, in Samaria, than he marched from Tirzah, and cut off Shallum, and seized the crown for himself.

MEPHIBOSHETH; (1.) A son of king Saul by *Rizpah*, 2 Sam. xxi. 8, 9. (2.) *Mephibosheth*, the son of Jonathan, and grandchild of Saul.

MER

MERARI, the third son of Levi and father of Mahli and Mushi. When the Hebrews came out of Egypt, the Merarite males, from a month old and upward, were 6200; and those fit for service, between 30 and 50 years of age, were 3200. To them it pertained, to bear in their waggons, and to fix the pillars, bars, and boards of the tabernacle. They went first of all the Levites in their march through the wilderness, that the pillars might be set up, and boards fastened before the hangings came forward to be laid on; as these last were spread ere the sacred furniture came up, Num. iii. 33—37. iv. 29—45. Some of his posterity were sacred porters, 1 Chron. xxvi. 19. Their cities were Jokneam, Kartah, Dimnah, Nahalal, Bezer, Kedemoth, Jahazah, Mephaath, Ramoth-gilead, Mahanaim, Heshbon, Jazar, Josh. xxi. 34—40. 1 Chr. vi. 63. 77—81.

MERATHAIM, a province of Chaldea, on both sides of the Tigris.

MERCHANTS. Those of Midian, and other parts of Arabia, were the most ancient, Gen. xxxvii. 28. Those of Nineveh and Tyre were numerous and wealthy, Nah. iii. 16. Ezek. xvii. 4.

MERCY; (1.) Affectionate pity to such as are in misery and distress, and readiness to do them good, Tit. iii. 5. Phil. ii. 1. Col. iii. 12. (2.) Kind acts proceeding from inward compassion, and desire to relieve such as are in misery and want, 1 Tim. i. 13. 16. Psal. cxlv. 9. All God's *paths are mercy and truth* to such as keep his covenant: all his dealings with them, are the effects of mercy and kindness to them, and are the accomplishment of his promises to them, Psal. xxv. 10.

MERCY-SEAT. See *Ark*.

MERODACH, or *Berodach-*

MES

baladan, or *Mardokempad*, was the son of Baladan king of Babylon.

MEROM. The waters of Merom are generally supposed to be the Samachon, or upper lake of Jordan. This lake at present is called *Houle*, and is situated in a hollow or valley about twelve miles wide; and from it the river Jordan flows.

MEROZ, a city in the neighbourhood of the river Kishon, the inhabitants of which refused to assist Barak against the army of Jabin.

MESHA, a place where the posterity of Joktan had their west border, Gen. x. 30.

Mesha, the king of Moab. After the death of Ahab, he revolted from the yoke of the ten tribes, and denied his yearly tribute of 100,000 lambs, and as many rams, with the wool.

MESHECH, the sixth son of Japheth. We suppose him the father of the Moscheni, who inhabited the Moschic mountains on the north-east of Cappadocia; and that the Muscovites are partly his descendants.

MESOPOTAMIA, a famous province, between the rivers Tigris and Euphrates. The Hebrews called it Padan-aram, or *the field of Aram*; and the north-west of it, if not the whole of it, was called Aramnaharaim, or *Syria of the two rivers*. Taking this country at large, it was the first residence of mankind, both before and after the flood. Here were Eden, Shinar, Babylon. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Acts vii. 2. Gen. xi. 31. xxix. xxx. Neh. ix. 7.

This name, in its widest acceptance, applies to all the country situated between the Euphrates and Tigris; extending from 31° to 40° of north latitude: yet in the Bible, the word designates only the southern part of this

region. For Stephen says, (Acts vii. 2—4.) 'The God of glory appeared to our father Abraham when he dwelt in Mesopotamia, before he dwelt in Charran,' &c. But in the largest sense of this word, Charran was included in Mesopotamia, for it was between the two great rivers.

MESSIAH. See *Christ. Jews.*

METHEG-AMMAH, was either Gath, or some other city near it, by which, as a *bridle of bondage*, the Philistines were enabled to keep the Hebrews of the country adjacent, in slavery. David took it from the Philistines, 2 Sam. viii. 1.

MICAH, an Ephraimite of Mount Ephraim, near Shiloh, the son of a rich, but superstitious widow.

2. *Micah*, the Morasthite, or inhabitant of Moresheth near Gath, one of the lesser prophets, was contemporary with Isaiah, has a somewhat similar style, and even sundry of his expressions, Isa. i. 1. ii. 1—4. xli. 15. Mic. i. 1. iv. 1—4. 13. He continued prophesying about fifty years, in the reigns of Jotham, Ahaz, and Hezekiah, and seems to have had a plentiful share of contempt and affliction, Mic. i. 1. vii. 1—10.

MICAHIAH, the son of Imlah, an Ephraimite, a faithful prophet, who used to reprove Ahab very freely for his wickedness. Whether it was he who foretold to Ahab his repeated victories over the Syrians, we know not; but we suppose it was he who in disguise met Ahab as he returned from Aphek to Samaria. He had just before, in the name of the Lord, desired his neighbour to smite him: his neighbour declined it; and, as the prophet declared, a lion soon after met him and killed him.

MICHAEL, the archangel, supposed by many theologians to be no other than the Son of God, the Prince of the Angels:

but to this opinion, plausible as it is, there are many weighty objections. One thing, however, is certain, that we never read in Scripture, of more than one archangel, Rev. xii. 7.

MICHAL, the daughter of Saul. Her father, after his deceitful disposal of Merab, her eldest sister, to Adriel the Meholathite, when she ought to have been given to David, being informed, that Michal had a strong affection to David, promised her to him in marriage: and she was accordingly given to him in marriage. And when her father's jealousy of David rose so high as to induce him to seek to slay him, Michal preserved his life by letting him down from a window in the night, and placed in his bed an image with a bolster, and pretended it was David lying sick; but when search was made, the trick was discovered, and Michal to appease her father's displeasure asserted, that David had threatened to kill her if she did not aid him to make his escape, 1 Sam. xix. 11—17. When David was in exile, Saul very unjustly gave Michal to Phalti the son of Laish, 1 Sam. xxv. 44. Eight or nine years afterwards, when David negotiated with Abner about the kingdom of Saul, he required as one of the conditions, that his wife Michal should be restored; she was accordingly restored, and her second but unlawful husband, followed her weeping. She seems not to have possessed any thing of the spirit of piety, for when David rejoiced before the ark, she despised him in her heart and reproached him as having degraded himself, 2 Sam. iii. 12—16. vi. 16—23. xxi. 8, 9.

MICHMASH, a city of the Benjamites, about nine miles north-east of Jerusalem, and perhaps four south-east of Bethel. Here the huge host of the Philis-

tines encamped, 1 Sam. xiii. 5. 23. xiv. 1—16. Isa. x. 28. Neh. xi. 31.

MIDIAN, the fourth son of Abraham by Keturah, and father of the Midianites, who inhabited the land of Midian, Gen. xxv. 2. In Scripture, two different places are represented as the land of Midian, the one about the north-east point of the Red Sea, where Abulfeda places the city of Midian or Madian, and where Jethro dwelt. These western or southern Midianites were also called Cushites, because they dwelt in the country originally pertaining to Cush. They retained the true religion, when it seems to have been lost by the eastern or northern Midianites, Exod. ii. Numb. xii. 1. The northern Midianites dwelt on the east of the Dead Sea, and were neighbours to the Moabites. The Midianites consisted of five principal tribes, descended from Ephah, Ephher, Hanoah, Abidah, and Eldaah, each of which seem to have had their own kings.

The Midianites united with the Moabites in sending for Balaam to curse Israel; but God turned the intended curse upon their own heads, and Balaam contrary to his inclination and worldly interest, was constrained to pronounce blessings on the chosen people of God. In the conflict which ensued, the Moabites and Midianites were entirely defeated, Num. xxii—xxv. Two hundred years after this, a numerous army of Midianites was defeated by Gideon, accompanied by only 300 men, Judg. vi—viii.

MIGDOL, or *Magdolum*, a place near the north-west point of the Red Sea, and not far from Sin.

MILCOLM. See *Molech*.

MILETUS, or *Miletum*, a sea-port city of Caria, in Lesser Asia, and the capital city of both Caria and Ionia. It is

said to have been built by Miletus, the son of the idol god Apollo. Here were four harbours sufficient to hold all the Persian fleet. Here was a magnificent temple of Apollo. Here Thales and Anaximenes, the famed philosophers, were born. and Timotheus the famous musician. The Milesians had anciently kings of their own. The Persians ruined their city, and transplanted the inhabitants. They returned and rebuilt it; but were quickly made slaves by the Persians. When they fell under the power of the Greeks and the Romans, they were kindly used. They anciently sent out colonies to Spain, and other places, some think, even to Ireland. It lay about 36 miles south-west of Ephesus; and here Paul sent for, and gave solemn charges to the elders of that church, Acts xx. 15—38. For about 300 years after Christ, we find no marks of a church at Miletus; but in the 5th, 6th, 7th, and 8th centuries of the Christian æra, there were bishops in this place. Since the Saracens ravaged these parts, it has gone to ruin, so that nothing is to be seen but rubbish, and a few cottages for shepherds.

There was another place of this name in the island of Crete, where Paul left Trophimus sick, 2 Tim. iv. 20.

MILLET, a coarse kind of grain, which was given to beasts, and little used by men, except in times of great scarcity; but whether what was appointed of God for Ezekiel, as part of his provision, was millet, we dare not determine.

This word, in the original *dochan*, occurs in Ezek. iv. 9. The English word is derived from the multitude of seeds which the plant bears, as also the Latin 'millium,' as if one stalk produced a thousand seeds. Niebuhr informs us, that there is a

kind of millet used in the east, called 'durra,' which, made into bread with camels' milk, butter, or grease, is almost the only food eaten by the common people in Arabia Felix; but he says he found it so unpalatable, that he would have preferred plain barley bread, which furnishes the reason of its being appointed as a part of the hard fare of Ezekiel. Durra is also produced in Palestine and Lydia, and yields much more than any other kind of grain.

MILLO, a noted person, or a place near Shechem, whose family, or inhabitants, assisted the Shechemites in making Abimelech king; and were ruined by him at last, Judg. ix. 6. 20. (2.) A place in Jerusalem, adjacent to the city of David; but whether it was a citadel between the city of David and old Jebus, or if it was the *filling up* of the valley between the two, we know not. David began to build about Millo, and gave the command of the place to Joab, 2 Sam. v. 9. 1 Chron. xi. 8. At great expense, Solomon carried on the buildings of Millo; and perhaps here was erected the palace for Pharaoh's daughter. This building occasioned some disgust to Jeroboam the son of Nebat, 1 Kings ix. 15. 24. xi. 27. King Joash was murdered in the house of Millo, in the going down to the Silla, or causey, that led to the palace, 2 Kings xii. 20.

MINISTRY; (1.) The office of a minister in the church, Acts i. 17. (2.) The discharge of such an office, Hos. xii. 10.

MINISTRATION; (1.) Service in the work of any minister, Luke i. 23. (2.) Distribution of alms, Acts vi. 1. 2 Cor. ix. 13. The law of Moses was the *ministration of death and condemnation*. It convinces men of their being guilty of death spiritual, and condemns them to

death eternal; and for many of the breaches of it did God require men to be cut off by a temporal and violent death. The gospel is the *ministration of the Spirit that giveth life*; it proceeds from the Holy Ghost; is confirmed and applied by him; and by means of it, he conveys life, and all spiritual graces and benefits, to the souls of men, 2 Cor. iii. 7, 8.

MINNI, an ancient kingdom, whose king and troops assisted the Medes and Persians to destroy Babylon. Probably it was the same with Minias, Jer. li. 27.

MINNITH, a city about four miles from Heshbon, on the road to Rabbah.

MINSTREL, a musician or piper. Perhaps the minstrel which Elisha called for, to allay his ruffled spirit with a tune, might be one of the singers of the temple, who played to him one of David's Psalms, 2 Kings iii. 15. It seems, from the example of Jairus, to have been customary in the time of our Saviour, to employ minstrels at funerals; for when Christ came into the house to raise his daughter, 'he saw the minstrels and the people making a noise,' Matth. ix. 23.

MIRACLE, a wonderful effect, superior, or contrary to the laws of nature. To pretend that there can be no miracles, as the laws of nature are fixed by the divine will, and so *very good*, is stupidly and blasphemously to chain down the Almighty to the order of second causes. To pretend that no miracles ought to be credited, because they are contrary to the common observation of mankind, is stupid in a superlative degree. If miracles were not contrary to the common observation of mankind, they could be no miracles at all, nor have any effect as such. The negative testimony of millions unnumbered, as to an event

which they are allowed to be absent from the place of at the time of its happening, is of no force at all. Miracles are never a whit more real discoveries of the power of God, than the common preservation and government of things; but are an exertion of his power in an uncommon manner, to alarm the world, and answer some important end. As we are not able to understand how far the power of second causes may go, or the power of evil angels may extend, God has not allowed us to rest the proof of a revelation upon miracles alone, but to examine also the doctrine confirmed thereby, whether it be worthy of God. Nor are the miracles, whereby he has confirmed the mission of the principal publishers of his revelation, a few, or any way doubtful, but multitudes, all of the uncontrolled kind, neither wrought to confirm any thing trifling or base, nor contradicted by a superior power; and most of them in the openest manner, before friends and foes. Many of them were often repeated: they concurred to establish a system of religion, honourable to God, and unspeakably useful to men, calculated to render them happy in this, and in a future estate. Nor did the workers thereof make any proud boasting of these wondrous exploits. The miracles pretended to have been wrought by Apollonius and Vespasian, were neither evidently superior to the power of second causes, nor have we any proper evidence of the facts, but the mere report of zealous partizans, or flatterers. The miracles pretended by the Papists, either relate to trifles, unworthy of the divine interposal, or they have been wrought before persons drowned in gross ignorance, and incapable to try them; or before persons resolved at any rate to

believe them. Nothing of the delusive kind ever exceeded the exploits of the Egyptian magicians, but the miracles of Moses controlled them; his rod, when turned into a serpent, swallowed up their rods, which were transformed in like manner. He produced many miraculous plagues, which they could not. Our Saviour's miracles were so transcendant in their nature, so benevolent in their tendency, so divine in the manner, by a touch or a word, so full in their evidence, before thousands of friends and foes, and so correspondent to the ancient prophecies concerning the Messiah, and so directed to confirm the most exalted and benevolent system of doctrines and laws, and the history thereof so plain and simple, and exposed to the trial of his worst enemies, that nothing but want of capacity to examine and perceive them, or hearty hatred of him and his way, can hinder us to believe them, and the gospel confirmed thereby. When the form of true religion is once established in the world, there is no need of the continuance of miracles for its confirmation; as men have been already sufficiently alarmed to consider it, and the mission of its publishers sufficiently attested; and the prevalence of the true religion in opposition to the inclinations and endeavours of men, with fulfilment of prophecies, succeed in their room. The miracles of Moses were similar to his fiery law, mostly ruinous and destructive; the miracles of Jesus, like his gospel, were almost wholly of the benevolent kind.

MIRIAM, the sister of Moses, who, at the desire of Pharaoh's daughter, called his own mother to nurse him. It is said, she was married to Hur.

After the passage of the Red Sea, she led forth the daughters of Israel with timbrels and dan-

ces, in celebration of the wonderful deliverance which God had vouchsafed to his people. On one occasion, she united with Aaron her brother, in opposing Moses, and was smitten with leprosy as a punishment of her rashness, but was restored in answer to the prayer of Moses. Miriam died and was buried at Kadesh, Exod. ii. xv. 21, 22. Num. xx. 1. xii.

MISREPHOTH-MAIM, or the *burnings of waters*, was either hot baths, or a glass-work, near Zidon, or rather hot baths in the north of Gilead.

MITRE. See *Bonnet*.

MITYLENE, the capital city of the island of Lesbos, in the east end of the Mediterranean Sea, and about seven or eight miles from the continent of Lesser Asia.

Here Paul touched in his journey from Corinth to Judea, Acts xx. 14. This place is also remarkable as the birth-place of Alcæus the poet, Sappho the poetess, Pittacus one of the wise men of Greece, Theophrastus the historian, and Diophantes the rhetorician. It is now an insignificant place, called Metelin, in the possession of the Turks.

MIZPAH, or *Mizpeh*; (1.) A city of Judah, about 18 miles west of Jerusalem, in the large plain, Josh. xv. 38: but it seems to have been given to the Benjamites, Josh. xviii. 26; or perhaps that of Benjamin was a different place. Here the Hebrews held their meeting about the affair of the Levite's concubine, who was basely murdered by the men of Gibeah, Judg. xx. 1. Here Samuel dwelt, and the Hebrews under his direction observed a solemn fast, to obtain deliverance from the Philistines, 1 Sam. vii. 5, 6. Here Saul was anointed to be king, 1 Sam. x. 17. The name of Mizpah was given to many places on ac-

count of the erection of a pillar, as a memorial of some extraordinary deliverance or manifestation of favour, for the word signifies 'a pillar.'

MIZRAIM, or *Mezer*, the son of Ham, and father of Ludim, Anamim, Lehabim, Naphthim, Pathrusim, and Caslunim, from which last sprung the Philistines and Caphtorim.

MOAB, the son of Lot, by his eldest daughter, was born about the same time as Isaac in *A. M.* 2108. He and his posterity dwelt in the land called by his name, eastward of the Dead Sea, and about the river Arnon, with the Ammonites on the north-east, and the Midianites on the south-west of them.

MOABITES, the descendants of Moab, the eldest son of Lot. When the children of Israel journeyed through the wilderness, they were commanded not to disturb the Moabites, nor invade their territory. But they were no way grateful for this forbearance, but joined with the Midianites in distressing and obstructing the progress of the children of Israel. For these acts of hostility, a curse was denounced upon them from Jehovah, even unto the tenth generation, Deut. xxiii. 3—6.

After the children of Israel were settled in Canaan, they were sold for their sins into the hands of the Moabites, for 18 years, when they were delivered by Ehud, the son of Gera, who slew Eglon the king of Moab, in his own chamber, and then fleeing, summoned the oppressed Israelites to rise against their enemies; then, seizing the fords of Jordan, slew of the Moabites about 10,000 men, Judges iii. 12—30.

After the accession of David to the throne, the Moabites were entirely subdued, two thirds of them being destroyed, and the rest made tributary 2 Sam. viii.

2. After the separation of the ten tribes from Judah, the Moabites continued in subjection to the kings of Israel, for 150 years, until the death of Ahab; but in the reign of his son, Mesha, the king of Moab rebelled, and refused any longer to pay the tribute of 100,000 lambs and 100,000 rams, which had been customary. Jehoram, the king of Israel, therefore planned an expedition against Moab, and taking with him Jehoshaphat the king of Judah, and the Edomites his tributaries, he marched round the southern border of the Dead Sea to invade the country; but in the wilderness through which they had to pass, they must have all perished for want of water, had not a seasonable supply been granted in answer to the prayer of Elisha, who was present. The Moabites were now defeated, and their cities destroyed, 2 Kings iii. When the Reubenites were carried into captivity, the Moabites seized their lands, and we hear very little more of them except in prophecy, where heavy judgments are repeatedly denounced against them, Is. xv. xvi. Jer. xlviii. Ez. xxv. Amos ii. Zeph. ii. Their country seems to have been exceedingly fertile in ancient times; but now it is a barren desert, traversed only by wandering Arabs, according to that prediction of the prophet, 'Moab shall be a perpetual desolation.'

MODIN, is the town where resided Mattathias and his sons, so famous in the first book of Maccabees. This place was also celebrated for the splendid monument erected in it by Simon, one of the sons of Mattathias. This contained sepulchres for his father, mother, and brother, and also a repository for his own ashes, when it should be needed. Also he erected seven pyramids, on

which were sculptured various devices, 1 Macc. xiii. 27—30. Josephus informs us, that the workmanship was of white and polished stone, and that the pillars were constructed each of a single block, Antiq. lib. lxiii. c. 6

From Mr. Joliff, who has recently visited this place, we learn, that very little of the original structure now remains; but the extent and figure of the edifice may be easily traced. It appears that it was an octagon, that the walls were exceedingly massive, and that some of the marble blocks which stood at the gate-ways, are of such size and solidity as to defy mutilation. The commanding eminence on which this monument stood, made it visible to a great distance; so that it served as a kind of light-house to ships at sea. No monument comparable to it, as far as we learn, was ever erected in Palestine.

MOLE, a small four-footed animal, which ferrets in the earth, hath its feet formed for digging; its eyes very small, and hence believed by the vulgar to be blind.

Bochart is of opinion, that the word in Lev. xi. 30. which our translators render 'mole,' is properly the 'chameleon;' but he thinks, that the word translated 'weazel,' in the preceding verse, is the 'mole;' and in the east, at this day, the 'mole' is called *khuld*, which is evidently the same as the Hebrew word *choled*, here used. This learned author is, moreover, of opinion, that the words rendered 'moles and bats,' Isa. ii. 20. should be read as one word, and that no animal is meant, but a *deep sink*, or *subterranean vault*; and Michaelis concurs in the opinion, but thinks that *sepulchres* are intended.

MOLECH, *Moloch*, *Milcom*, *Malcham*; the principal idol of the Ammonites; he had the face

of an ox; his hands were stretched out, as if ready to receive presents. He was hollow within, and there the fire was placed to heat the image, that it might burn the offerings. There were seven different apartments for receiving the different oblations of meal, turtles, ewes, rams, calves, oxen, and children. It is said the unhappy parent who offered his child to Molech, put him into the burning arms of the idol, where he expired amidst terrible pain, and while drums were beat to drown his cries. Whatever some talk of causing children to pass between two fires, in honour of this idol, it is pretty plain that the actual burning of them in sacrifice is intended, Psal. cvi. 37. Ezek. xvi. 20. xxiii. 37. 39. The sacrificed child was burnt in order to obtain a blessing on the rest of the family. That Molech was derived from the Egyptians, and is the same as Rephan, Remphan, Chiun, or Serapis, and worshipped under the form of a bull, and with the Anammelech and Adrammelech, to which the inhabitants of Sepharvaim burnt their children, we believe; but whether he was the same with Saturn, to whom human sacrifices were offered, or with Mercury, or Mars, or Venus, or Mithra, or the Sun, we shall not now determine. It is certain, Molech was very easily worshipped among the Ammonites: and perhaps it was the crown of Molech, not of the Ammonitish king, that David took at Rabbah, and which weighed a talent, 2 Sam. xii. 30. God very early prohibited the worship of Molech to his people, Lev. xviii. 21. xx. 2, 3, 4. They, however, were often guilty of it; they carried the tabernacle of their Molech, in the worship of the golden calf, which was a kind of representation of the Egyp-

tan Serapis, Acts vii. 43. Solomon built a temple to Molech on the Mount of Olives, 1 Kings xi. 7. Ahaz, Manasseh, and other Jews, burnt their children in honour to this idol, particularly in *Tophet*, 2 Kings xvi. 3. xxi. 6. Jer. xix. 5, 6.

MONEY. The most ancient method of trade was by barter, exchanging one thing for another: in after times, the more precious metals were used as the price in merchandise. The gold and silver, however, were long weighed, not coined. Abraham *weighed* the 400 shekels which he gave for his burying-place, Gen. xxiii. 15, 16. Joseph was sold for 20 shekels *weight* of silver; and his brethren carried back to Egypt the same *weight* of money that had been returned in their sacks, Gen. xxxvii. 28. xliii. 21. Jeremiah *weighed* the 17 shekels of silver which he gave for his cousin's field, Jer. xxxii. 10. Shekels and talents whereby money was estimated, were weights, not coins, 2 Sam. xii. 30. xiv. 26. We are not certain of any coined money in the world till about *A. M.* 3460, when Cræsus king of Lydia coined his Cræsi, and Darius the Mede, his Darics or Darkmons. Nor do we know of the Jews coining any till about 400 years after, when Antiochus Sidetus gave Simon the Maccabee a privilege for that purpose. The Romans began to coin silver about *A. M.* 3735, and gold in *A. M.* 3797. The ancient Britains used rings or plates of iron for money. The Lacedemonians used bars of iron. Anciently, and in straitening circumstances, leather, wood, pasteboard, &c. have been coined for money. To this day the Chinese do not coin, but cut and weigh their gold and silver for trade: and in some nations they trade with shells and fruits instead of money

MOO

MOR

In the East, money is sometimes *rank*; and is paid by bags seal given in presents to persons of *ed up*, Job xiv. 17.

Jewish Money reduced to the English Standard.

Silver Money.				l.	s.	d.	q
Gerah	-	-	-	0	0	1	
10 Bekah	-	-	-	0	1	1	
20 2 Shekel	-	-	-	0	2	3 $\frac{1}{2}$	
1200 120 50 Maneh, Mina	Hebraica	-	-	5	14	0 $\frac{1}{4}$	
60000 6000 3000 60 Talent	-	-	-	342	3	9	

Gold Money.

	l.	s.	d.
Solidus Aureus or Sextula, worth	0	12	0 $\frac{1}{2}$
A Shekel of gold, worth	1	16	6
A Talent of gold, worth	5475	0	0

MONEY-CHANGERS, were such, as, at a certain rate of profit, gave smaller pieces of money for larger, or larger for smaller, to accommodate such as came to the solemn feasts, or other worship at Jerusalem. These Jesus twice drove from the stations which they had taken in the courts of the temple, John ii. 14, 15. Mat. xxi. 12.

MOON, a secondary planet, always attendant on our earth. Many astronomers draw her face, as if diversified with hills, valleys, continents, and seas; but we doubt of all this, and if she has so much as an atmosphere to produce clouds, rain, snow, or other like meteors. The diameter of the moon is reckoned 2175 miles; her surface 14,000,000 of square miles, and her distance from the earth 240,000 miles. She performs her revolution, from a fixed star to the same again, in 27 days, 7 hours, 40 minutes; but as the sun is still advancing in the ecliptic circle, the time from one conjunction with the sun to another, is 29 days, 12 hours, 44 minutes, and 3 seconds. She moves about her own axis in the same time that she moves about the earth, and hence shows

always the same face to us. The moon is of herself a dark body, but reflects the light of the sun to us; and our earth serves as a moon to the moon, but appears about 13 times as large as she does to us. When, at her change, she comes directly between us and the sun, the sun is eclipsed to us; when, at her full, the earth is directly between her and the sun, she is eclipsed to us. The moon was formed to give light in, and rule the night, and to distinguish times and seasons, Gen. i. 14. She has a mighty influence on the ebbing and flowing of the sea; and was the great marker of the time of the Jewish feasts. The Heathens have generally worshipped the moon, under the names of Queen of heaven, Venus-Urania, Succoth-benoth, Ashtaroth, Diana, Hecate, or perhaps Meni, &c. Job xxxi. 26, 27. Deut. iv. 19. xvii. 3. The orientals regulate their journies by the moon, and set off soon after her change.

MORDECAI, the son of Jair, grandson of Kish, and descendant of the family of Saul, was carried to Babylon along with Jehoiachin, king of Judah, when he was very young. He was the cousin of Esther, a beautiful

Jewess, who was chosen by king Ahasuerus in preference to all the virgins presented to him, as his queen, after the divorce of Vashti. A great hatred was entertained against this man by Haman the king's favourite and prime minister, because he had neglected to bow down to him as he passed through the gate: and with the advice of his wife and friends, who partook of his feelings of enmity, he laid a plot, not only for the destruction of this unprotected Jew, but also of his whole nation. Having obtained liberty to make use of the king's signet, he sent off letters to all parts of the empire, directing that the Jews should, on a certain day, be put to death: but God defeated this cruel policy, and turned the destruction meditated on the heads of their enemies, and especially on Haman, the malicious contriver of the whole plot. The king being unable to sleep, called for the royal archives to be read in his presence to afford him amusement, and here it was recorded, that on a certain occasion, Mordecai had saved his life, by detecting a conspiracy of two of his servants. And upon inquiry, he found that no reward had ever been given to him; whereupon the next day, when Haman came to obtain his permission to hang Mordecai, on a gallows fifty cubits high, which he had prepared, as soon as he entered, the king accosted him, and asked him, what should be done to the man whom the king delighted to honour; Haman not doubting that the king meant himself, immediately prescribed, 'Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown-royal which is set upon his head; and let the apparel and the horse be delivered to the hand of one of the king's noble princes, that they

may array the man whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.' Then the king ordered Haman to do according to this prescription to Mordecai the Jew, with which, to his sore mortification, he was obliged to comply. Moreover, by the intercession of queen Esther, the Jews in all the provinces were permitted to defend themselves against their enemies; and Haman and his ten sons were hung on the gallows prepared for Mordecai. Book of Esther.

MORIAH. This hill was situated at the north-east of Jerusalem, and was originally separated from Acra by a valley; which, according to Josephus, was filled up by the Asmoneans; and thus the two hills became one. In the time of David, mount Moriah was not included within the limits of the city, but formed a part of the cultivated ground of Araunah the Jebusite, from whom David bought it, 2 Sam. xxiv. 15—25. On the same spot Solomon built the temple, 2 Chr. iii. 1. On this mountain also, it is thought, that Abraham was directed to offer up his son Isaac, for a burnt-offering, Gen. xxii. 1, 2.

MORNING; (1.) That part of the day before or about the rising of the sun, Mark xvi. 2. (2.) The light, which by its spread forms the morning, Joel ii. 2. The morning is represented as having *eye-lids*, to represent the first appearance of the rising light in the reddish sky, Job xli. 18; as having *wings*, to denote the quick spread of light, Psal. cxxxix. 9. *Every morning*, is daily; often, Psal. lxxiii. 14. *In the morning*, is early, seasonably, earnestly, suddenly, Psal. v. 3. xxx. 5. To execute judgment

in the morning, is to do it readily, and as seasonably and speedily as possible, Jer. xxi. 12. Psal. ci. 8. *To eat in the morning*, denotes unseasonable and intemperate eating and drinking; luxury, Eccl. x. 16. Jer. v. 8.

MOSES, the brother of Aaron and Miriam, and younger than either, was born A. M. 2+33. Before his birth, Pharaoh king of Egypt had issued forth orders to murder every male infant of the Hebrews. His parents however perceiving some things about him which they reckoned presages of his future greatness, they hid him three months. When they could hide him no longer, his mother Jochebed made an ark of bulrushes, and having pitched it, that it might draw no water, she put Moses therein, and laid it near the banks of the Nile, where the princes, and other noble Egyptians, used to walk. He had not lain long in this condition, when Pharaoh's daughter, Thermutis, coming to bathe, observed the ark, and caused one of her maids to fetch it, and opening it, found the child. Moved with the beauty and weeping of the babe, she, knowing it to be one of the Hebrew children, resolved to bring it up for herself, as a child of her own. Miriam his sister, a girl of perhaps 10 or 12 years of age, who waited hard by, asked leave to call a nurse: being allowed, she called Jochebed his mother. Pharaoh's daughter called him Mosheh, because she *drew him out* of the water. She took care to have him instructed in all the sciences then known in Egypt. In his earliest years, Jochebed and Amram, no doubt, took care to instruct him in the Hebrew language, and in the principles of the true religion, and in the knowledge of the promises that God had made concerning Israel. Affected with these, and endowed with the

grace of God, he, when grown up, refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God, than enjoy the short-lived pleasures of sin. Trusting the invisible God, and encouraged by the hopes of an everlasting reward, he feared not the wrath of the Egyptian king, nor whatever ridicule, threatening, or persecution, he had to endure. It is certain, that being 40 years of age, he was divinely instructed that he was to be the deliverer of Israel.

In consequence of having slain one of the Egyptians, in defence of an Israelite, whom he had unjustly assaulted, his life was in jeopardy from the displeasure of the king; and he fled into the land of Midian, where he resided with Jethro, a priest and prince of Midian, who gave him in marriage Zipporah, one of his daughters, by whom he had two sons, Gershom and Eliezer, Exod. ii. In this country he remained, taking care of the flocks of his father-in law forty years, when Jehovah appeared unto him on mount Sinai in a burning bush, and commissioned him to go back to Egypt and demand of the king then reigning, to send the people away, that they might come and serve him in that mountain. At first Moses was very reluctant to undertake this arduous work; but at length, armed with the power of working miracles, and assisted by his brother Aaron, who excelled in eloquence, in which gift he was deficient, he came before Pharaoh and delivered his message from the Great I AM, which, as he had been prepared to expect, was treated by the proud monarch with scorn; until by ten successive plagues, the country was desolated; and by the last, the first-born of every family of the Egyptians was slain in one night. The king and his people

were then so alarmed that they thrust them out, and loaded them with presents of such things as they needed. These they did not *borrow* as our version has it, but *ask* or *demand*; and the Lord disposed the Egyptians to give freely vessels of silver and gold, and raiment. The passover was instituted as a memorial to future generations, of the deliverance of the first-born of the Israelites from the destroying sword of the angel; and as a type of a more glorious redemption. The whole nation of Israel left Egypt, in that very night, under the conduct of Moses and Aaron; and when they were pursued by the king with his army, Moses, with his wonder-working rod divided the sea, and conducted the people safely over, while Pharaoh and his chariots and horsemen, were overwhelmed in the mighty waters. For forty years, Moses guided and governed this people, who proved themselves to be stiff-necked and perverse in a remarkable degree; but he never lost his solicitude for their welfare, nor sought to relinquish his arduous charge; and on no occasion, but one, was he provoked to speak unadvisedly, or act improperly; and for that offence he was debarred from entering the land of promise, although he was permitted to see it with his eyes. On mount Sinai he spent twice forty days and nights in the immediate presence of God; where he received all those laws and institutions which are recorded in the book of the law. The tabernacle with all its sacred furniture was erected agreeably to a pattern showed to him in the mount; Aaron and his sons were consecrated to be priests; and sacrifices and offerings began to be presented, at stated times, on the altar, according to the ordinance of the Lord. After wandering 40 years

in the wilderness, until all the first generation of men were wasted away, Moses brought the people to the banks of Jordan, where he repeated a principal part of the laws which had been given, with some additions; and then having ordained Joshua to be his successor, he went up to mount Nebo, and there died, and the Lord buried him, but no man knows the place of his sepulchre unto this day. Before the death of Moses, however, Og king of Bashan, and Sihon king of the Amorites were subdued, their people extirpated, and their land given to the tribes of Reuben, Gad, and the one half of Manasseh; for as they had many cattle and saw that the land was favourable for their occupation, they preferred a request to Moses, that they might have it for their inheritance; which request was granted, on condition that their armed forces should not withdraw from the contest until the land of Canaan was subdued; to which they readily consented.

What is said respecting the burial of Moses; what Jude says of the Archangel disputing with the devil about his body; and his appearing with Elijah on the mount of transfiguration, have led some to conjecture, that he was immediately raised from the dead, and translated to heaven; but where the Scriptures are silent, it is our wisdom to be so also, and not attempt to be wise above what is written. Moses was, in many respects, the most distinguished mere man that ever lived,—‘a servant faithful in all God’s house,’—and performed a service more arduous than any which ever has been known to fall to the lot of any mortal. But *by grace* he was what he was, and performed what he did.

MOTH is properly a winged insect, flying by night, with the

appearance of a butterfly ; but is distinguished by its *antennæ*, which are acute and not tufted. The eggs of the moth are deposited by the butterfly in woollen clothes, &c. which soon become worms, and feed on the nap of the cloth, until they are changed into a *chrysalis* state, and thence are transformed into moths. It is said, that it remains in one place on a garment, until it has devoured every thing near its habitation, when it removes its house, or more properly *tent*, to a new place, where it is again fastened by a slender cord.— There is frequent reference to this weak, but destructive insect, in the sacred Scriptures. In Job iv. 19. man is said to be ‘crushed before the moth,’ where this animal is the emblem of man’s weakness and defenceless condition. In Job xiii. 28. the wasting, decaying life of man, is compared to a moth-eaten garment; and in Isaiah li. 6. the earth is said to wax old as a garment, that is a moth-eaten garment, as the original imports. In Job xxvii. 18. the man who rises by injustice, is compared to the moth, which by eating into the garment where it dwells, after a while, destroys its own habitation. In Psal. vi. 7. the word rendered, in our version, ‘consumed,’ properly means ‘moth-eaten.’ The devastations of this insect are particularly referred to in Isaiah, i. 9. ‘All of them shall wax old as a garment. the moth shall consume them.’ It has been remarked by naturalists, that in the caterpillar state and the *papilio* state, the moth is as different from itself as it well can be; in the former state, it is a crawling worm, confined to a narrow space; in the latter, full of agility, and flying every where. As much of the treasure of the ancients consisted in costly garments, we may readily understand why the moth was con-

sidered so noxious an insect; and this will teach us the true import of our Saviour’s words, ‘Lay not up for yourselves treasures on earth, where moth and rust do corrupt,’ Matt. vi. 19, 20. Luke xii. 33. It was common in Asia, to lay up stores of precious garments, which descended as an inheritance to children; for their modes of dress never changed: but the moth was a formidable enemy to such treasures, so as to render it useless to take much pains to lay them up; but the celestial garments are never moth-eaten, and never grow old.

MOURNING, *lamentation, weeping, wailing*, denotes, (1.) *Grief*, and the expression thereof, whether godly, Matth. v. 4. Isa. lxvi. 10; professedly religious and solemn, Ezra x. 6; or natural, Gen. xxiii. 2. l. 3; or desperate, as in hell, Matt. xxii. 13. xxiv. 30. (2.) Judgments and afflictions that cause grief and sorrow, Ezek. ii. 10. *Lamentation* also signifies an oration, wherein is bewailed some misery or loss, 2 Chr. xxxv. 25. At the death of their friends, the Hebrews gave all possible demonstration of grief; they sometimes mourned several weeks; as 30 days for Aaron, and as much for Moses: but the ordinary term of mourning was seven days; so long the inhabitants of Jabesh-gilead mourned for Saul, Num. xx. 29. Deut. xxxiv. 8. 1 Sam. xxxi. 13. During this time of mourning, they rent their clothes, smote their breasts, fasted, and lay on the ground, and went barefoot; they did eat on the ground, and whatever food they took was reckoned unclean, and polluted every partaker, Hos. ix. 4. They neither dressed themselves, nor shaved themselves, nor pared their nails, nor saluted any body; their faces and heads were covered: they had mourners for the purpose, both men and

women, that made a trade of it, and could raise the most doleful outcries and howling; and were used to curse the days whereon some eminent disaster had happened, Amos v. 16. Jer. ix. 17. Job iii. 8. They mourned excessively for an only son, and for a first-born, as his death cut off the remembrance, or at least the honour of their family, Zech. xii. 10. The priests mourned only for near relations, and the high-priest for none, Lev. xxi. 1—12. After the death of such as had no friends left to bewail them, some persons of character of the place acted the part of mourning friends, and were in like manner comforted. It was reckoned a very pious work to comfort mourners; and when they came to the mourners, they stood around them, ten in a row, and approaching towards them, one by one, wished them comfort from heaven. If they sat, it was on the ground, and the mourner had the chief seat. The friends came not to comfort them, till after the interment, and not many, till the third or fourth day after the decease, John xi. 19. 39. They sometimes went to the graves to lament their dead, and so the Turkish women do to this day. The Jews had a kind of prayer, or rather benediction of God, as the raiser of the dead, which they repeated, as they mourned, or even passed the graves of their dead. The Jews in Chaldea did *not mourn and weep*, but *mourned one towards another*; durst not openly bewail their misery, but did it secretly, Ezek. xxiv. 23.

MOUSE, a well known animal, small but mischievous. Herodotus attributes the destruction of Sennacherib's army to mice, which gnawed the leather of their bucklers, and the strings of their bows, so that they could make no resistance. When the ark of God was carried captive

by the Philistines, their country seems to have been overrun with mice, 1 Sam. vi. 4, 5. In the 12th century, a famine was brought on in Palestine, by locusts and mice, Lev. xi. 29.

MUFFLERS, women's veils or masks, which covered the whole face, except the eyes; such pieces of apparel were common among the Arabs and Jews, Isa. iii. 19.

MULBERRY-TREES, *baca*. This word occurs 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. Psalm lxxxiv. 7. Some tree is evidently intended, but what, is not clearly ascertained; probably, the large shrub which is still called 'Bac-a,' by the Arabs, and which gave name to a certain valley. Some expositors think, that in 2 Sam. v. 24, the words rendered 'tops of the mulberry-trees,' should be taken for a proper name.

MULE, a mongrel animal, produced by a horse and an ass, or by a mare and he-ass, 2 Sam. xiii. 29.

MURDER; (1.) the unlawful taking away of a person's life, Mark xv. 7. (2.) Hatred of, and cruelty to, our neighbour, in thought, word, or deed, Matth. xix. 18. 1 John iii. 15. The voluntary killing of any person, except in lawful war, execution of public justice, or necessary self-defence, hath been peculiarly marked out by the vengeance of God. Cain the first murderer, was preserved as a monument of the divine indignation, Gen. iv. 15; but in ordinary cases, God requires that murderers be put to death by the magistrate. No sacrifice was accepted for this sin: no money was to ransom the life of the guilty. Suppose he fled to God's altar for protection, he was to be dragged thence and executed, Gen. ix. 6. 1 Kgs. ii. 23, 32. Num. xxxv. 27—31.

MURRAIN, a kind of pestilence that killed a great many of

the Egyptian cattle, Exod. ix. 3. Psal. lxxviii. 50.

MUSIC is of a very ancient origin. Tubal, a descendant of Cain, long before the flood, taught men to play on the harp and organ. Laban complained, that Jacob deprived him of an opportunity of sending off his daughters with music, Gen. iv. 21. xxxi. 27. The ancient Hebrews had a very great taste for music: when they had passed the Red Sea, both men and women sung their respective hymns to the praise of God, their miraculous deliverer, Exod. xv. Silver trumpets were divinely ordered to be made for sounding over their sacrifices, especially at solemn feasts, Num. x. With music Jephthah's daughter welcomed him home from his victory, Judg. xi. 34; and with music the Hebrew women welcomed David back from the slaughter of Goliath, 1 Sam. xviii. 6. David himself was an excellent musician, and it seems had plenty of singing men and singing women in his court, 1 Sam. xvi. 2 Sam. vi. xix. 21. Solomon had them perhaps in far greater number, Eccl. ii. 8. In the time of Jeroboam the son of Joash, the Israelites valued themselves upon inventing new musical instruments, Amos vi. 5. At his idolatrous festival, Nebuchadnezzar had a large concert of music; and music was the ordinary recreation of the Midian king, Dan. iii. vi. 15. The temple-music makes the chief figure in scripture. David in his own time composed a variety of psalms, and caused his skilful players to set them to music, as appears by their inscriptions to Jeduthun, Asaph, or the sons of Korah, 1 Chron. xv. xvi. As now the Levites were eased of a great part of the burdensome work of their charge, by the tabernacle and ark being fixed in a place, David, before his death, distributed the

4000 sacred singers into 24 classes, who should serve at the temple in their turns. The three chief musicians were Asaph, Heman, and Jeduthun. The four sons of Asaph, six of Jeduthun, and 14 of Heman, were constituted the chiefs of the 24 classes. It is probable, that they all, or most of them, attended at the solemn festivals. They were thus arranged; the Gershonites on the south of the brazen altar, the Merarites on the north, and the Kohathites between them, possibly on the east and west of it, 1 Chron. xxv. The Jews, or their singers, were mocked with their sacred songs at Babylon, Psal. cxxxvii. 2. Two hundred singing men and singing women returned from the Chaldean captivity along with Zerubbabel, Ezra ii. 65.

MUSTARD, a well known garden herb, which grows to a large size in the east, though the seed is very small. To this Christ compares his kingdom, Matth. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6.

MYRA, a city of Lycia, where Paul embarked in an Alexandrian ship, bound for Rome, Acts xxvii. 5.

MYRRH, a kind of gum issuing from the trunk and larger branches of the myrrh-tree, which is common in Arabia, Egypt, and Abyssinia. Sometimes it issues spontaneously; but chiefly flows out by means of incision. The incisions are made twice a year, and the gum or rosin is received on rush mats spread below. It comes to Europe in loose grains, from the size of a pepper-corn to that of a walnut; but mostly about the size of pease or horse beans, and but seldom roundish, Exod. xxx. 23. Esth. ii. 12. Psal. xlv. 8. Prov. vii. 17. Cant. i. 13. iii. 6. iv. 6. v. 1. 5. 13. Matth. ii. 11. John xix. 39. Mark xv. 23.

MYRTLE, a comely and fra-

MYS

grant tree, ever green, and which grows best in low and well watered vallies, Neh. viii. 15. Isa. xli. 19. lv. 13. Zech. i. 8, 9.

MYSIA. There was a Mysia in Europe, on the east of Dalmatia and north of Macedonia;

MYS

but the Mysia mentioned in scripture is that in Lesser Asia, which had the Hellespont Sea on the north-west, Bithynia on the north-east, and Phrygia on the south.

NAM

NAAMAN, the general of Benhadad the Syrian's army. He was highly esteemed by his master, because he had saved Syria from ruin, probably in the battle where Ahab gave Benhadad his last defeat, or at the siege of Ramoth-gilead, when Ahab was slain.

NABAL, a rich, but very churlish man, of the tribe of Judah, and race of Caleb; he had numerous flocks, which had their pasture about south Carmel, near Maon.

NABOTH, an Israelite of the city of Jezreel.

NADAB. See *Aaron; Jeroboam*.

NAHASH. See *Ammonites; Jabesh*.

NAHOR, the son of Terah, grandson of another Nahor, and brother of Abraham. He fixed his residence at Haran in Mesopotamia, which was sometimes called by his name. He married Milcah, the daughter of his brother Haran, who was already dead.

NAHUM, a prophet of the city of Elkosh, or Elkoshai, in Galilee.

NAIN, or *Naim*, a city where our Saviour restored the son of a widow to life, as they were carrying him out to his burial.

NAIOTH. See *Ramah*.

NAME, when ascribed to God or Christ, comprehends whatever he makes himself known by. The name of God signifies, (1.) Himself, Psalm xxix. 2. xxxiv. 3. lxi. 5. (2.) His titles, Exod. iii. 13, 14. vi. 3. (3.) His attributes or properties, Ex.

NAO

xxxiii. 19. xxxiv. 6, 7. (4.) His word, Psal. v. 11. Acts ix. 15. (5.) His worship and service, 1 Kings v. 5. Mal. i. 6. (6.) His will and purpose concerning our salvation, and his grace and mercy therein displayed, Psalm xxii. 22. John xvii. 6. 26. (7.) His power, help, and favourable assistance, 1 Samuel xvii. 45. Psal. xx. 1. 7. xxix. 2.

NAOMI, and her husband Elimelech, retired to the country of Moab on account of a famine that happened in Canaan. There their two sons Mahlon and Chilion married two Moabitish girls, Orpah and Ruth. They had been about ten years in the country of Moab, when Elimelech and his sons died, without leaving any children. Naomi resolving to return to her country, her daughters-in-law were intent on attending her. She remonstrated to them, what difficulties they might expect in so doing; and begged they would return home; and added, that she was grieved on account of their affliction. At last Orpah was prevailed with to return; but Ruth continued resolute to go with her, and to embrace the Jewish religion. When they arrived at Bethlehem, the place of Naomi's former abode, the people crowded about them, and some in pity, and others perhaps in contempt, asked if this was Naomi? She begged they would not call her Naomi, *my pleasant one*; but Marah, because the Lord had dealt *bitterly* with her, in so much, that having gone off with

a husband, children, and some wealth, she had returned a poor destitute widow, Book of Ruth.

NAPHTALI, the sixth son of Jacob, and by Bilhah the handmaid of Rachel. His sons were Jahzeel, Guni, Jezer, and Shillem, all of them parents of a numerous progeny.

NAPHTUHIM, the fourth son of Mizraim. Calmet thinks he peopled that part of African Ethiopia between Syene and Meroe, and of which Nepata was the capital: but we rather think, with Bochart, that his posterity peopled Marmarica, west of Egypt, and on the south shore of the Mediterranean sea, Gen. x. 13.

NATHAN, a famed prophet, and a confidant of King David. Not long after David's advancement to the throne of Israel, he intended to build a temple for the Lord. Nathan, without waiting the divine direction, encouraged him to do it; but soon after, was directed of God to forbid him, and tell him, that that work was divinely allotted to his son and successor, 2 Sam. vii. xii. 1 Kings i.

NATHANIEL. See *Bartholomew*.

NATURE; (1.) The ordinary course of things which God hath settled in the world, Rom. i. 26, 27. (2.) The light of reason naturally implanted in our mind, Rom. ii. 14. (3.) Common sense, or the general consent of nations, 1 Cor. xi. 14. (4.) The substance or essential parts and properties, Heb. ii. 16. (5.) Birth, or natural descent, Gal. ii. 15.

Natural, is, (1.) What proceeds from birth and natural causes, 1 Cor. xv. 44. (2.) What is agreeable to natural design, form, or inclination, Rom. i. 26, 27.

NAZARETH, a small city of the Zebulunites in Galilee, about 70 or 75 miles north of Jerusalem, to the west of Mount

Tabor and east of Ptolemais. It was built on a hill, and noted for the wickedness of its inhabitants, Mark i. 9. Luke iv. 29. John i. 46. Here our Saviour laboured the most part of the thirty years of his private life; but their contempt of his ministry, and early attempt to murder him, by casting him from the brow of the hill whereon their city was built, occasioned his residing little afterwards, and working few miracles among them, Luke iv. 16—29. Matth. xiii. 57. It was a place of some note for about 1200 years after Christ; but is at present of small consequence.

Dr. Clarke describes Nazareth as situated on the side of a hill which is barren and rocky, facing the east, and commanding a long valley. The town was in the most wretched state of indigence, and every thing adapted to justify the ancient reproach, 'Can any good thing come out of Nazareth?' Without the town is shown the precipice over which the enraged inhabitants would have cast our blessed Saviour, had he not miraculously escaped out of their hands. A careful examination convinced Dr. Clarke, that the town occupies precisely the same site as formerly. In the valley, there is a fountain, where caravans and travellers stop to obtain a supply of water. This fountain was formerly denominated *the fountain of Mary*, and no doubt the blessed virgin often visited this spot; for fountains are not liable to change their place; and to this day the women of Nazareth resort to this fountain to draw water. Dr. Richardson gives a very picturesque description of Nazareth. 'The vale,' says he, 'resembles a circular basin, encompassed by mountains. Fifteen mountains appear to meet to form an enclosure for this beau-

tiful spot, around which they rise like the edge of a shell, to guard it against intrusion. It is a rich and beautiful field in the midst of barren mountains. Nazareth abounds in fig-trees and prickly pears, and its dense rich grass affords abundance of pasture. The village stands on an elevated situation, on the west side of the valley, and contains 6 or 700 inhabitants.' The difference between the impressions of these two intelligent travellers, can only be accounted for, by supposing that they saw the place at different seasons of the year, which was the fact; something, however, may be attributed to the imagination and the power of association.

Mr. Buckingham also visited Nazareth, and speaks of the streets as narrow and steep, the houses, which are flat-roofed, about 250 in number, and the inhabitants he estimates at 2,000. The public buildings are a mosque and a Greek church, also, a Maronite church.

Mr. Joliff computes the inhabitants of Nazareth to be from 12 to 15,000, and describes the place as very dreary; but thinks that under a good government, it might still flourish.

Mr. Connor makes the inhabitants of Nazareth to be about 3,000, of whom 500 are Turks, the remainder Christians.

NAZARITES, were persons devoted to the peculiar service of God for a week, a month, a year, or for life. Some of them devoted themselves; and some, as Samson and John Baptist, were expressly claimed by God. During their vow, they were never to cut their hair, or drink any wine or strong drink; and it was extremely wicked to offer them any, Amos ii. 12. Nor were they to attend a funeral, or enter a house defiled by the dead. If they accidentally contracted any defilement, or any-

wise broke their vow, they had the time and duty of Nazarite-ship to begin again. They shaved off all their hair on the seventh day, and offered unto the Lord two turtle-doves, or pigeons, the one for a sin-offering, and the other for a burnt-offering, and a lamb for a trespass-offering. When their vow was finished, Nazarites presented themselves at the door of the tabernacle or temple, with an he-lamb for a burnt-offering, a she-lamb for a sin-offering, and a ram for a peace-offering, with their respective meat-offerings and drink-offerings, and a basket full of cakes of unleavened bread, and wafers anointed with oil. After these were offered, the Nazarite shaved his hair at the door of the sanctuary, and burnt it under the pot in which the flesh of his peace-offering was boiled. The priests then put into his hand the roasted shoulder of the ram of peace-offering, with a cake and wafer of unleavened bread. These he returned to the priest, who waved them to and fro, dedicating them to the all-present God of every end of the earth; and so the vow was finished. As the oblations at the breach of the vow atoned for the same, the offerings at the finishing of it were designed to expiate the unknown breaches of it, and to render God thanks for enabling to fulfil it so much, Numb. vi. Such as, like Samuel, Samson, and John Baptist, were dedicated for life, had no occasion for these offerings. Such as lived out of Canaan, cut their hair in the places where the days of their vow were finished; but deferred the offerings till they got to the sanctuary: so Paul shaved off his hair at Cenchrea, but deferred his oblation till he came to Jerusalem, Acts xviii. 18. xxi. 23, 24. Some who had not opportunity to perform the

duties of the Nazarite themselves, contributed to bear the expenses of such as had taken the vow.

NEAPOLIS, now called Christopolis; a city on the east of Macedonia. Since ever Paul was here, it seems, there has been less or more of Christianity in it; and in the 6th and 7th centuries of the Christian æra, we find bishops here, Acts xvi. 11.

NEBALOTH, the eldest son of Ishmael, the father of the Nabatheans, who appear to have been one of the most civilized tribes of the Arabians, and the most friendly to the Jews, and part of whom were converted to Christ, Gen. xxv. 13. Isa. lx. 7.

NEBO, or *Anambo*, an idol of the Chaldeans; perhaps they borrowed him from the Moabites, who had a hill called Nebo, and a city near it of the same name, about eight miles south of Heshbon, and which was taken both by the Assyrians and Chaldeans, Isa. xlv. 1. Deut. xxxiv. 4. Num. xxxii. 38. Isa. xv. 2. Jer. xlviii. 22.

NEBUCHADNEZZAR, *Nebuchadrezzar* or *Nabopolassar*, the most famed king of Babylon. When Pharaoh-necho had taken Carchemish, a city on the Euphrates, the Phenicians, and part of the Syrians, revolted from the Chaldeans, who it seems had just before reduced them. Nabopolassar, being then stricken in years, sent Nebuchadnezzar his son with an army to recover them. He gained a complete victory over the Egyptians at Carchemish, retook the place, and put the garrison to the sword. He then, with an army of 180,000 foot, 120,000 horse, and 10,000 chariots, according to Eupolemus, ravaged Phenicia and Canaan, took Jerusalem, and bound Jehoiakim, the tributary of the Egyptians, in chains, to carry him to Babylon; but afterwards allowed him to retain his king-

dom, as a vassal of the Chaldeans. He carried to Babylon, Daniel, Hananiah, Mishael, and Azariah, and others of the princes of Judah. To the above four young men he gave new names, importing connection with his idol-gods, called them Belteshazzar, Shadrach, Meshach and Abednego. These, and other young captives, he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court, 2 Kings xxiv. Dan. i.

About *A. M.* 3399, his father died and he was sole king of Babylon. In the second year of his reign, he had a surprising dream, but entirely forgot it. He assembled his diviners, and charged them to tell him his dream, and the interpretation thereof. They told him, that though they could interpret dreams, yet none but the gods could tell a man what he had dreamed; and that never a king had demanded any such thing from his diviners. Being outrageously provoked, he ordered Arioch the captain of his guard to put every wise man of Babylon to death. *Daniel*, however obtained leave to tell the king his dream, and the interpretation thereof. He was so satisfied with the account and interpretation, that he fell on his face before Daniel, as if an inferior deity, and ordered an oblation of spices to be presented to him, and acknowledged his God, the God of gods, and Lord of kings. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abednego, subordinate governors in the same place, Dan. ii.

Nebuchadnezzar again invaded Judea, on what provocation we know not, and Jehoiakim the young king was induced to surrender himself into his hands, who carried him and his family

to Babylon. At the same time, a multitude of captives were carried away, and a part of the sacred vessels from the temple. In the reign of Zedekiah, Nebuzhadnezzar, for the third time, invaded Judea; and having taken the king of Judah while attempting to make his escape, he slew his children in his presence, and then put out his eyes at Riblah, after which he was carried to Babylon. This monarch not only conquered Judea, but all the countries round about, as the Egyptians, Assyrians, Tyrians, Moabites, Ammonites, &c. In the plains of Dura, he set up an image 60 cubits high, and commanded all persons on the severest penalty, to fall down and worship it; which Shadrach, Meshech, and Abednego refusing to do, were cast into a fiery furnace; but were miraculously preserved, which led the king to entertain a high idea of the power of their God. But his pride was not yet humbled; for, walking in his palace one day, and looking over the city, he exclaimed, 'Is not this great Babylon which I have built by the might of my power, and for the honour of my majesty.' Upon which a voice fell from heaven, denouncing to him, that he should be driven from among men to take up his abode with the beasts of the field; which was immediately executed, for his reason left him, and the habits of a beast took its place. In this deplorable condition, he continued as Daniel had predicted, in the interpretation of his dream, for seven years; after which he recovered his reason, and was again restored to his kingdom; and seems to have become a true penitent, and worshipped the one only living and true God, 2 Kings xxiv. xxv. 2 Chr. xxxvi. Ezra v. 12, 14. Jer. xxv. xxvii. xliii. xlv. xlix. Isa. xxiii. Ezek. xxvi—xxix.

NECHO. See *Pharaoh*.

NEHEMIAH, the son of Hachaliah, was perhaps of the royal family of David. Perhaps his being the royal cup-bearer in the Persian court, and his succeeding Zerubbabel in the government of the Jews, tends to confirm this opinion. About *A. M.* 3558 or 3560, ninety years after their return from Chaldea, he was informed by Hanani, that Jerusalem still remained in rubbish, and was a reproach or object of derision to all the nations around. Deeply affected with this narrative, Nehemiah fasted and prayed, that the Lord would prosper his intention to ask the king's permission to go and rebuild it. He indeed attended to the bearing of the royal cup, but his countenance marked him sad and dejected. King Artaxerxes observing it, asked him the cause, probably suspecting he had some bad design in hand. Nehemiah was afraid, but lifting up his heart to God, he represented his grief to the king, as the queen, some say Esther, sat by him. Upon his request, Artaxerxes, in the 20th year of his reign, empowered him to go and rebuild the walls of Jerusalem. He gave him letters of safe conveyance to the governors on the west of the Euphrates, and one to Asaph the keeper of the forest of Lebanon, ordering him to furnish Nehemiah with timber, and every other thing necessary for the repairs of Jerusalem, and for Nehemiah's own house. After encountering many hindrances from the hostility of the surrounding nations, especially the Samaritans, he completed the work of rebuilding the walls, and having brought the city of Jerusalem to a state of peace, order, and prosperity, he returned again to Babylon, after an absence of 12 years. But it was not long before he paid a second visit to Judea, where he proba-

bly remained until his death ; but of his end we have no particular account.

NEIGHBOUR ; (1.) One that dwells near us, Exod. iii. 22. (2.) A fellow labourer, Acts vii. 27. (3.) One that stands in need of our help, and to whom we have an opportunity of doing good, Prov. iii. 23. Matth. xxii. 39. (4.) One that pities and relieves us in distress, Luke x. 36. Job xvi. 21.

NERO, an infamous emperor of Rome, who ruled from *A. D.* 54, to 67 or 68. In the first part of his reign he behaved with some decency and justice, pretending to copy after Augustus. In the end of it he turned one of the most tyrannical wretches that ever breathed. He murdered his mother, and almost all his friends, and principal subjects.

NETOPHAH, or *Netophathi*, a city of Judah between Bethlehem and Anathoth, and peopled by the posterity of Salma, the father of Bethlehem.

NIBHAZ, *the seeing barker*, the idol-god of the Avites, who, it is said, was worshipped in the likeness of a dog.

NICODEMUS, a follower of Jesus Christ. He was a Jewish Pharisee, and a ruler among his people. At first, though he conceived some esteem for our Saviour, yet he was ashamed to profess it, and so came to him by night for instruction. When he had complimented our Saviour with some honorary titles, as an excellent teacher, and hinted his desire to learn somewhat, Jesus told him, he could not become a true member of his church, except he was born again, and his nature wholly renewed. Grossly ignorant of regeneration, of the Old Testament oracles relative thereto, Nicodemus asked, How one could be born again? Jesus asked, if he was a teacher in

Israel, and knew not these things? and told him that the new birth he spoke of was effected by spiritual influence; and that, if he could not believe what was so often experienced on earth, how would he believe information concerning heavenly and eternal things, known only to the Son of Man, presently in heaven as to his divine nature, while his human was upon earth? He informed him, that as the brazen serpent was lifted up in the wilderness, for the general means of cure to the serpent-bitten Hebrews, so himself should be quickly lifted up on the cross, and in the gospel, for the salvation of all the ends of the earth:—that God, in infinite kindness, had given him to be the Saviour of the world:—that whosoever believed on him, should not perish, but have everlasting life: and whoever believed not, should be damned:—and added, that the reason why so many believed not his instructions, was because their deeds were evil, and ready to be discovered by means thereof, John iii. 1—21. After this conference, we hope Nicodemus was a real disciple of Jesus Christ, and attended his ministrations as he had opportunity.

NICOLAS, one of the first seven deacons; he was a native of Antioch, a proselyte to the Jewish religion, and lastly, a convert to the Christian faith. He was much distinguished for holiness and zeal, Acts vi. Revelations ii.

NICOPOLIS, a city where Paul informs Titus he determined to winter; but whether it was Nicopolis in Epirus, on the Ambracian gulf, or if it was Nicopolis in Thracia, on the east of Macedonia, and near the river Nessus, we cannot positively determine, though we chiefly incline to the latter, Tit. iii. 12.

NIGHT; (1.) The time when the sun is below our horizon, Exodus xii. 30. (2.) The time of heathenish ignorance and profaneness, in which, what spiritual darkness, danger, sloth, and stumbling into sin abound! Rom. xiii. 12. (3.) Adversity, which, as night, is perplexing, comfortless, and disagreeable; or the season of it, Isa. xxi. 12. Song v. 2. (4.) Death, wherein we are laid asleep, and are quite unactive, John ix. 4. (5.) The season in which any thing comes suddenly and unexpectedly upon us, 1 Thess. v. 2. Isa. xv. 1. Luke xii. 20. (6.) The whole time of our life on earth, during which, dark ignorance, danger, and sinful stumbling, much prevail, Song i. 13. Rom. xiii. 12.

NILE, the noted river of Egypt. It has its source in Upper Ethiopia. Father Pars says, it springs from two wells about 20 paces distant, the one about 25, and the other about 16 palms or handbreadths deep; but Thevenot says it springs from one. About three days' journey from its source, this river is pretty wide, and sufficient to bear boats. After receiving a river called Jama, it pursues its course westward about 90 miles: it then winds to the east, and falls into the large lake of Zaire or Dambea; from hence it winds about to the south-east, and then to the north-west, till it comes within about twenty miles of its source. It then runs northward; not without several windings, till at last it falls into Egypt. Perhaps, about Sennar, a long way south of Egypt, it is parted into two branches, the one of which runs westward through Africa, and is called the Niger, Nigir, or Senega river, and the other runs northward through Egypt, and is called the Nile, i. e. *Nahal*, or *Neel river*, and called the Sihor, or Shihor for its blackness, by reason of the

black mud which it carries along with it; and the *river of Egypt*, as there is none else in that country that deserves the name. It hath seven remarkable falls, or cataracts. At one of them the water falls as a white sheet from a rock 200 feet high, and with such violence, that it makes an arch, leaving a broad way for travellers to pass below at the bottom of the rock, without being wet, and with a noise louder than thunder, which is heard at the distance of nine or ten miles. Though it runs about 1500 miles, and receives a great many rivers, especially before it enters Egypt, its stream on ordinary occasions, is not so great as might be expected. Villamont, indeed, says, its width at Cairo is about three miles: but others, of no less credit, make it much less. About 60 or 80 miles before it falls into the Mediterranean Sea, it divides into two streams, which leave the Delta between them; and these two currents divide into others. It appears from the scripture and ancient writers, that it then had seven streams, Isa. xi. 15. How many there are at present, is not agreed; some have reckoned nine, others eleven, others fourteen; but it seems there are but four, or rather three, of any account, viz. the Pelusiac, on the east, the Canopic on the west, and the Pathmetic in the middle. In the end of June, July, and August, the excessive rains in Abyssinia cause an annual swell of this river till it overflows the country. In August, twenty miles on either side are covered with water, and nothing seen except the houses and trees; but travellers do not agree in the height of its rise. It is certain, that, as the soil is now much higher, by the yearly increase of the mud, perhaps at the rate of a foot in 100 years, according to Shaw, it requires a much higher rise to fer-

tilize the country than it did of old. Some travellers will have the rise of 29 feet perpendicular to be best; but others will have one about 36 or 40 feet to be best, which last, I suppose, comes nearest the truth. If the rise of the water be too small, the country is not duly fattened with the mud. If its rise be too great, it deluges the country, and it goes off too late for the sowing of the seed. The overflow is less remarkable in Lower Egypt, than in the southern part of that kingdom, perhaps on account of the multitude of ditches and canals, and partly because there is less need of it, on account of the frequent rains. In Upper Egypt, where they have almost no rain, they retain the water in large cisterns or canals, that they may therewith laboriously water their fields at pleasure. To prevent excessive inundations of the country, they digged the immense lake of Mæris; and from it they water the country on proper occasions; and other lakes are formed of the waters of the Nile, for the defence of the country from the Arabs, and other ravagers or enemies. They too employ about 200,000 oxen in drawing water out of deep pits and wells, to water their fields and gardens. After the waters of the Nile are withdrawn, the Egyptians, in October and November, sow their seed among the mud, which being trampled down by the swine, which they allow to range among it, or covered by other like careless methods, brings forth a plentiful crop. The water of the wells digged in Egypt is very unpleasant and unwholesome; but that of the Nile, though thick and muddy, is, when purified by filtration, the most delicious in the world, and is so salutary, as never to hurt the drinker, though taken in great quantities. In the month of June, when the river

begins to overflow, the water turns reddish or green, and is very unwholesome, and violently purgative; and therefore the Egyptians, for about 20, 30, or 40 days, drink of that which they had preserved in cisterns under their houses and mosques. Mr. Bruce explored one branch of this river, and found its source in the mountains of Abyssinia; yet there is another and larger branch, the source of which is still buried in obscurity. This is the *Abiad*, which comes from the west. The opinion has prevailed both in ancient and modern times, that the Nile and Niger are connected, to which opinion the information gathered by travellers from the natives, is favourable. But there are some strong objections to this theory, as that there is too little fall from the Niger to the Nile; but especially, that the rise of the Nile does not correspond with the idea of its waters coming from a distance of not less than 4000 miles; for, allowing the water to flow 50 miles a day, the waters could not reach Egypt before November. But this long perplexed and agitated question will, we presume, be shortly decided by observation.

NIMRAH, or *Beth-nimrah*, a city of the Gadites, somewhere about the head of the river Arnon, Num xxxii. 3. 36.

NIMROD, the son of Cush. He was a mighty hunter before the Lord; and either rendering himself useful by the killing of wild beasts, or by violent oppressing of his neighbours, he procured himself a kingdom. He first set up for king at Babylon, and then extended his dominion to Erech, Accad, and Calneh, in the land of Shinar.

NINEVEH, the capital of Assyria, and built by Ashur the son of Shem, Gen. x. 11. Without doubt Nineveh was built on the bank of the river Tigris; but

hether on the western or eastern is not agreed. We suppose it stood on the eastern, almost opposite to the present Mosul.

It was one of the largest cities in the world. In Jonah's time it was a city of three days' journey about, or would require him three days to go through it, proclaiming its overthrow. It is commonly believed by judicious critics, that Nineveh was built by Nimrod, agreeably to the marginal reading of Gen. x. 11. in our Bibles. This city was in size and populousness, second to Babylon only. It took Jonah three days to traverse its principal streets; and Diodorus gives it a circumference of 60 miles. During 1450 years, Nineveh was the mistress of the east, to which at first Babylon itself was tributary. But when Cyaxares and Nebuchadnezzar besieged and took Nineveh, it declined rapidly, and Babylon became the seat of empire. According to the predictions of the prophets, Nineveh went fast to utter destruction; and at this time, it is not certainly known where it stood, Zeph. ii. Nah. i. Benjamin of Tudela, Thevenot, and Tavernier, are of opinion, that the ruins of Nineveh are over against Mosul, on the east bank of the Tigris: but Mr. Kinneir, who carefully examined those ruins A. D. 1810, is of opinion, that they must have belonged to a much smaller town. Mr. Rich, who visited this place recently, supposes, that he has discovered the walls and ruins of this once great and populous city: but it remains extremely uncertain which of these travellers is right in his conjectures.

NISROCH, an idol of the Assyrians.

NO, a populous city of Egypt: but where, is not agreed. It could not be Alexandria, as that was not built when No was ruined. Calmet will have it to be

Diospolis, in the Delta, which had Busiris on the south, and Mendesium on the north. But we can see no reason why this should be called *populous* in an eminent degree. Vitrtinga inclines to think it Noph or Memphis; but we rather think it was Thebes or Diospolis, which is much the same as No-ammon, the *habitation of Jupiter-ammon*, as that idol had a famous temple here. It was the capital of Upper Egypt, and was built chiefly on the east of the Nile.

NOAH, *Noe*, the son of that Lamech that was descended of Seth. He was the ninth in descent from Adam. Noah was a preacher of righteousness before the deluge, and for more than a hundred years, while the ark was building, warned that wicked generation of God's approaching judgments; but without effect. He himself, however, moved with fear, prepared an ark, agreeably to God's command, to preserve his own family alive, and also a pair of the various species of animals to propagate their kind. The ark was a vessel of great dimensions, and was divided into stores and compartments: in this Noah remained for a whole year, while the waters were upon the earth. The ark, after floating on the face of the deep for a long time, at length rested on mount Ararat, in Armenia. When he left the ark he offered a sacrifice of all clean animals, and found favour with God; who entered into a solemn covenant or oath, that the world should never again be desolated by a deluge of waters; and as a token, placed his bow in the clouds; which still remains a pleasing memorial of the faithfulness of Jehovah in the fulfilment of his gracious promises. After the deluge, Noah pursued agriculture; and having, on a certain occasion, drank too freely of the juice of

NOA

the grape, he lay exposed in his tent, which Ham observing, made it a subject of profane ridicule and observation without; but Shem and Japhet reverently covered the shame of their father; whereupon Noah, when he awoke from sleep, pronounced a curse on the posterity of Ham, especially Canaan, who probably had some share in the crime, and pronounced rich and lasting blessings on his other sons, which are now descending upon them; while the curse of slavery and degradation still rests on the descendants of Ham. Noah lived 350 years after the flood, but where he resided we are not informed, and conjecture would be vain. It is highly pro-

NOR

bable that he had no concern in the building of Babel; but that he either remained in the north, where the ark rested, or migrated towards the east.

NOB, a small city not far from Jerusalem. Here the tabernacle for some time continued.

NOPH. See *Memphis*.

NORTH and South in the Scriptures are used relatively to the situation of countries in regard to Judea. Thus Syria is north; Egypt south; Babylon and Assyria lay to the north-east; but the Assyrian army always invaded Palestine from the north. Media was still farther to the north, Dan. xi. 1—43. Jer. iii. 12. vi. 1. 3.

OAT

AN OATH, is a solemn act, wherein we swear by God, or call him to witness the truth of what we assert or promise; and to avenge us in time and eternity, if we swear what is false or unknown to us, or if we do not perform what we engage. An oath must never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship, Josh. xxiii. 7. James v. 12. Deut. vi. 13. Matt. v. 34, 35. Jer. v. 7; nor irreverently, without godly fear and awe of the Most High; and he is represented as a wicked man who is not deeply impressed with an oath, Eccl. ix. 2; nor rashly, without caution, Lev. v. 4. Matt. xiv. 7. Gen. xxiv. 5. 8; nor falsely, nor deceitfully, affirming what is false, or without a sincere intention to perform, Lev. vi. 3. xix. 12. Jer. xlii. 5. But every oath ought to be sworn, *in truth*, and *with judgment*, having respect to the nature of an oath, and of the thing sworn; and with fear of God, by whom we swear; and only in

OAT

things that are good, and for a good end, Jer. iv. 2. 1 Cor. x. 31. Heb. vi. 18. The phrases expressive of an oath are, *as the Lord liveth*, Judg. viii. 19. *God is my witness or record*, Rom. i. 9. 2 Cor. 1. 23. Phil. i. 8. *God knoweth*, 2 Cor. xi. 11. 31. *Before God I lie not*, Rom. ix. 1. *I say the truth in Christ and lie not*, 1 Tim. ii. 7. *As the truth of Christ is in me*, 2 Cor. xi. 10. Various solemn acts as well as words accompanied an oath; the most solemn and most common of which was, lifting up the hand to heaven, Gen. xiv. 22. Dan. xii. 7. Rev. x. 5, 6. The danger of swearing falsely, lightly, rashly, or profanely, is, that *God will not hold him guiltless, that taketh his name in vain*, Exod. xx. 7. Swearing lightly in common conversation, is a transgression which insults the Sovereign of the universe, but affords no gratification to the sinner, and is a very disgraceful practice; and is exceedingly injurious to the community, as it takes away all reverence for an oath, and thus opens a wide

door for perjury. But oaths may be sinful, even when prescribed by the law of the land: they may contain things in themselves unlawful, which no human laws can render consistent with right; or they may be enjoined without necessity, and multiplied beyond reason; or administered in a manner so manifestly irreverent, that they are rather an insult to Jehovah, than a solemn act of worship. God himself is often introduced, as swearing, in the sacred Scriptures; sometimes, *by his holiness, his life, his soul, by his great name, by his excellency, by his right hand, by himself,* &c. Heb. vi. 13. Jer. li. 14. Isa. xlv. 23. Jer. xlv. 25. Amos viii. 7. Psal. lxxxix. 35. Isa. lxii. 8.

It cannot be doubted, that an oath was lawful and commanded, under the Old Testament, and therefore it cannot be in itself evil; for the morality of acts is always the same. And when we contemplate the nature of an oath, we can discover nothing in it but what is pious and good, if it be properly taken. And if solemn swearing on just and necessary occasions were sinful, would God be so frequently represented as swearing? But many scruple an oath, because Christ has said, 'swear not at all;' but Christ did not intend to destroy the law and the prophets, but to explain their true sense, and rescue them from the false glosses of the Scribes and Pharisees. His meaning, therefore, is, 'swear not at all by heaven or earth, or your head, or the temple, or the altar, or by any other creature;' or, 'swear not at all,' in your common communications, where nothing more is necessary than, yea, yea, nay, nay;' for, to resort to an oath, on every trifling occasion, or to confirm every assertion we make, is sinful. And, that this is the true inter-

pretation of our Lord's words, is apparent from the fact, that he himself answered the high-priest, on oath, when standing on his trial before the Sanhedrim. For the high-priest said, *I adjure thee*, which is the same as to say, 'I put you on your solemn oath.' And if all oaths had been forbidden, Paul would not so frequently have bound his soul by this solemn bond, nor would he have spoken of the practice with approbation, as he does, Heb. vi. 16. 'And an oath for confirmation is to them an end to all strife.'

No man can free himself from the obligation of an oath, nor can any human power relax their obligation. But unlawful oaths, though exceedingly sinful, are not binding: no man can create a moral obligation to break the law of God. An oath to do an impossible thing is void; and in certain cases oaths obtained by threats or fraud are not binding. See *Vows*.

OBADIAH; a godly man, who was one of the governors in the family of wicked Ahab. When Jezebel sought out the Lord's prophets to have them all murdered, Obadiah hid 100 of them in two caves, and notwithstanding the then famishing dearth, fed them with bread and water, 1 Kings xviii.

Obadiah, one of the minor prophets, whose predictions are directed principally against the Edomites.

OBED-EDOM, the son of Jeduthun, not the sacred musician, and father of Shemaiah, Jozabad, Joah, Sacar, Nathaniel, Ammiel, Uzza, and Peulthai. When Uzza the driver was struck dead for touching the ark of the Lord on the cart, David was so terrified that he was glad to defer bringing it to Jerusalem. As Obed-edom's house was hard by, they carried it thither.

OBLATION. See *Offering*.

ODED, a prophet, who remonstrated to the Israelites, who under Pekah had slain 120,000 of the Jews, and made 200,000 prisoners.

OFFERING, *oblation*, chiefly denotes what is given to God. Offerings were in general of two kinds, viz. *gifts*, where no life was destroyed; and *sacrifices*, wherein the life of the thing offered was taken away, Heb. v. 1.

1. The *burnt-offering* consisted of a bullock, a he-lamb, or kid; or, if the offerer was poor, a turtle or pigeon. The animal destined for sacrifice was led to the east end of the tabernacle or temple: the offerer laid his hands on its head, confessing his guilt, and transferring his desert of death on the animal. The priest then slew it on the north side of the brazen altar, and sprinkled its blood round about the altar. The skin was then taken off, and the priest had it for his share. The inwards and legs were washed, and the whole flesh salted, and burnt on the altar with sacred fire. If the offering was a turtle or pigeon, the priest pinched off its head with his nails: the blood was wrung out at the side of the altar, and the body was freed from the garbage and feathers; and being almost, but not wholly cleft, was burnt on the altar. The priest arrayed himself in common apparel, and carried the ashes and excrements of the bullock, sheep, or goat, and the ashes, feathers, and garbage of the fowl, into a clean place without the camp. Every burnt-offering, except that of the turtle and pigeon, was attended with a meat-offering and drink-offering. The burnt-offering was the chief of all the oblations. And besides what was voluntary, the law required burnt-offerings on nine stated occasions, viz. at all the daily, weekly, monthly, or annual *feasts*; and in the different occasional cases of con-

secration of priests, defilement of a Nazarite, or expiration of his vow; and in purification from leprosy, &c. Lev. i. ii. 13. vi. 8—13. vii. 8. xxii. 19—24. Numb. xv. 1—16. Exod. xxviii. xxix. Numb. xxviii. xxix. Lev. xii. xiv. 15.

2. By the *peace-offering*, the offerer thanked God for mercies received, paid vows, or sought to obtain favours. At the consecration of a priest, we reckon this a peace-offering; the expiration of a Nazarite's vow, was to be a ram. At Pentecost too, perhaps the two lambs were to be males; but in other cases the offered animals might be either male or female: only here, as in every other oblation, they behoved to be unblemished, and their number might be few or many, as the offerer pleased. Perhaps it was common for almost every Hebrew who was the head of a family, to offer peace-offerings at the three solemn feasts. After the offerer had laid his hand on this victim, it was killed at the north side of the altar, and its blood sprinkled round about the altar; the fat that covered the rump, and the inwards and kidneys, and the caul above the liver, was salted, and burnt on the brazen altar above the burnt-offering; the right breast and shoulder, with the cheeks and the maw, being heaved and waved, together with a portion of the attendant meat-offering, were given to the priests, that they, and their sons and daughters, might feed thereon, in any clean place. The rest of the flesh, and the rest of the meat-offering, was returned to the offerer, that he and his friends might feast on it. If it was a thank-offering, the flesh was to be eaten that very day; if it was a vow or voluntary offering, it was to be eaten that day, and the next; and if aught remained after the ap

pointed time, it was to be burnt with fire, Levit. iii. vii. 11—34. xix. 5—8. xxiii. 19, 20. Deut. xviii. 3.

3. The *sin-offering* was diversified in its matter, to point out the different degrees of the crime, or to answer the ability of the offerer. For the sin of a priest, or the occasional sin of the whole congregation, or for the Levites at their consecration, it was a bullock, Exod. xxix. 10—14. Levit. iv. 3—21. xvi. 6. Numb. viii. 12. A male kid was the stated sin-offering for the whole nation at their solemn feasts, and for the occasional sins of a ruler, Numb. xv. 24. xxviii. 22. vii. Lev. iv. 22—26. A female kid, or lamb, for the occasional sins of a private person; or if a man was so poor that he could not afford a female kid, he gave two turtle-doves or two young pigeons, the one for a sin-offering, and the other for a burnt-offering; or if he could not afford these, he gave an omer of fine flour, without either oil or frankincense, Lev. iv. 23—35. v. 9, 10, 11. An ewe-lamb was the sin-offering for a Nazarite at the expiration of his vow; and for a woman's purification after child-birth; or for a leper, and for the breach of a Nazarite's vow: or in case of inability to offer a ewe-lamb, in the former cases, it was a pair of turtle-doves, or two young pigeons, Numb. vi. Levit. xii. xiv. 22. xv. 14, 15. 29, 30. The animal sin-offering was brought to the brazen altar: the offender transferred his guilt thereon, by laying his hand on its head. Except the blood of the priest's bullock and of the people's goat, which was carried into the sanctuary, the blood of sin-offerings was poured out at the side or at the bottom of the brazen altar; and the fat being salted, was burnt on the altar to the

Lord; and the rest of the oblations was the priest's: on the flesh thereof, he and his sons feasted in the holy place. The very pots in which the flesh was boiled were rendered unclean; and, if of earth, were broken to pieces; but, if of metal, were to be rinsed in water. When the blood was carried into the sanctuary, the flesh and skin were carried into the place assigned for the ashes of the burnt-offerings, and there burnt; so the priests had no share at all of their own sin-offerings, and he who burnt the flesh and skin was rendered unclean. As the sin-offering of fowls had no fat, two were necessary, that the one might be used instead of the fat, in form of a burnt-offering; and the other, after its blood was poured at the altar, might, as the sin-offering, be given to the priest. No blood of a sin-offering was to be carried out of the sacred courts, so much as in a spot on the priest's garment, but was to be washed out before he went forth. If the sin-offering was of meal, a handful of it was burnt on the altar instead of the fat, and the residue belonged to the priest, Lev. iv. v. vi.

4. That the *trespass-offering* was really different from the *sin-offering*, is evident in the case of the leper, where both were conjoined, Lev. xiv. 10—20; but it is not easy to state the difference between them. Some think sin-offerings respected sins of omission; trespass-offerings, sins of commission; others think the former atoned for sins committed through ignorance of the law, and the latter for sins which one committed through inattention to his conduct. Neither of these agree with Moses's laws. Perhaps Dr. Owen is right in thinking, that the trespass-offerings related only to some particular cases

not comprised in the general rules for sin-offerings. If one, when called, did not declare the truth against a perjured person, or profane swearer; if he inadvertently defiled himself by touching unclean bodies; if he swore rashly, a she-lamb or kid was to be his trespass-offering; or a pair of turtles or pigeons, if he was poor; or an omer of fine flour, if he was very poor; but if the trespass was sacrilege, or other dishonesty, he was first to make restitution to the value of what he had unjustly taken, and a fifth part more; and then to offer a ram for his trespass-offering. The leper's trespass-offering was a he-lamb. Except in the case of the leper, the trespass-offering was ordered precisely in the manner of the sin-offering, Lev. v.

5. The *meat-offerings*, and such as follow, were not sacrifices, but gifts. Meat-offerings were always to attend burnt-offerings and peace-offerings, and the sin-offering and trespass-offering of the leper; but whether they attended other sin-offerings and trespass-offerings, we can hardly determine. In cases wherein the meat-offering was stated, three omers or tenth deals of fine flour attended the sacrifice of a bullock; two that of a ram; and one, that of a lamb or kid. Half a hin of oil attended the three omers, to fry it with; and one-third of a hin attended the two omers; and a fourth part attended the one omer. Frankincense was also an ingredient in this offering, and salt was added to it. When meat-offerings were presented by themselves, and voluntary, the quantity was not stated. Sometimes the materials were baked into unleavened cakes, and sometimes were offered unbaken. In thank-offerings, some cakes of leavened bread were to be offered along with

it; and to this the two leavened loaves offered at Pentecost may be reduced: but no leaven was laid on the altar. When a meat-offering was presented, the priest took part of the meal, or of the bread crumbled down; and having poured oil, salt, wine, and frankincense on it, burnt it on the altar, and the priest had the residue for himself and his sons, to be eaten in the sacred court: but a meat-offering for the priests was wholly burnt. The offering of the sheaf, or omer of barley at the passover, and of the loaves at Pentecost, and of the first-fruits of oil, barley, or flour, was akin to the meat-offering; but the suspected wife's offering of an omer of barley, was akin to the meal sin-offering.

6. *Drink-offerings* were never, that I know of, offered by themselves, but were an attendant of the meat-offering. The proportion of wine was to be the same with that of oil. Part of the wine was poured on the meat-offering, and that was burnt, and the rest was the priest's; and if the whole meat-offering was burnt, no doubt the wine went along with it.

7. The half shekel of money, which every Jew come to manhood was to give, it seems, yearly, for the *ransom* of his soul, to the service of the tabernacle or temple. No man, however rich, was to give more, or however poor, was to give less.

Tithes, first-born, firstlings, first-fruits, consecrated things, and the sacred oil, and incense, also pertained to the offered gifts. See under these articles.

Sometimes the offerings were complex, as at the *feasts, fast* of expiation, and purification of *lepers*, consecration of *priests*, dedication of *tabernacle* or *temple*. See also *bull*. The *heave* and *wave-offerings* were not

different in their matter from what have been already mentioned, but were so called, because they were heaved or lifted up towards heaven, and waved towards the four parts of the world, as a token they belonged to him, whose throne is in heaven, and is Creator and Governor of all the ends of the earth. The Levites, at their consecration, were such an offering, being lifted up or chosen from among the congregation, and perhaps walking to and fro, towards every part. The fat, kidneys, caul, breast, and right shoulder of the priest's consecration-offering, together with a loaf and wafer of unleavened bread, and a cake of oiled bread, was heaved and waved, and all burnt on the altar, except the breast, Lev. viii. 11—19. Exod. xxix. 22—26. The breast, right shoulder, and perhaps the fat of all peace-offerings, and leavened cake of the thank-offerings, Lev. vii. 13, 14. 30. x. 15; the leper's trespass-offering, with its log of oil, Lev. xiv. 12. 14; the jealousy-offering, Numb. v. 20; the sheaf or omer of ripe ears, Lev. xxiii. 11; the two lambs of Pentecost, with their attendant peace-offering, Lev. xxiii. 19, 20; the oblation of dough, Numb. xv. 19. 21; the tithes of the Levites and priests, Numb. xviii. 24. 28. 30; the Lord's tribute of the spoil of Midian, Numb. xxxi. 29. 41. were waved, and, I suppose, also heaved.

God never required these oblations as good in themselves, nor as the effectual means of the real atonement or purgation of sin; he never required them, as equally necessary with moral duties; nor did he regard them at all, when offered in a wicked manner; and after the death of our Saviour, he detested them, Psal. xl. 6. li. 16. Jer. vii. 22. 1 Sam. xv. 15. 22. Hos. vi. 6. Psal. lxxix. 30, 31. l. 9—14. Isa.

i. 11, 12, 13. lxvi. 3. *Sacrifices of righteousness*, are either such as are justly gotten, or spiritual sacrifices of one's self, prayers, and holy services, Psalm iv. 5. li. 19. The *oblation sacrifice*, and pure offering of righteousness offered by the Egyptians and others, under the New-Testament, is their dedication of themselves, and their broken hearts, prayers, praises, and holy services, and alms, presented to God through Jesus as their altar, for the advancement of his honour and glory, Mal. i. 11. Psalm li. 17. Rom. xii. 1 xv. 16. Heb. xiii. 16.

OG, the king of Bashan, was one of the *giants*. His bedstead was of iron, and was nine cubits long and four broad, which, according to our reckoning, is sixteen feet and near five inches long, and seven feet and more than three inches broad; but Calmet makes it only fifteen feet and four inches long, and six feet and ten inches broad.

OIL; *ointment*. The most ancient kind of oil, is that extracted from olives. Oil was exceedingly plenteous in the country of Job; hence we read of *rivers* of it, Job xxix. 6. It was no less plentiful in Canaan, particularly in the lot of Asher: they *sucked oil out of the flinty rock*, obtained it from olives planted on rocks; and, as it were, dipt their feet in the plenty of it, Deut. xxxii. 13. xxxiii. 24. An infusion of some flowers makes it very fragrant for anointing, Matth. xxvi. 8. Gen. xxvii. 27. Psal. xcii. 10. The Hebrews used common oil in their meat-offerings, in their sacred lamps, and in their common use; but there was an ointment very precious and sacred, compounded of olive-oil, sweet cinnamon, calamus, cassia, and pure myrrh. There was twice as much of the cassia and myrrh, as there was of

the cinnamon and calamus. This was used in the anointing of the priests, and the tabernacle and furniture. None of it was to be applied to any other use: nor was any for common use to be made like it.

OIL TREE, Is. xli. 19, though supposed by many to be the *Olive* tree, 1 Kings vi. 23. 31. 33, and Neh. viii. 15, is a different and probably a luxuriant and handsome tree. There is an oil obtained from the kernel of a kind of olive produced by the *Argan tree*, of which whole forests are found in Morocco. A pint of this oil is said to burn as long as a quart of olive oil.

OLIVE TREE. Matt. xxi. 1, James iii. 12. The *wild olive*, Rom. xi. 17. 24.

The cultivated olive has a smooth bark of an ash colour—the wood is hard and yellow—the leaves shaped like those of a willow, and of somewhat similar colour. It blooms in June, and bears white flowers—the fruit, which is a common article of merchandise in this country, is first green, then pale, and when ripe, black. It encloses a hard stone, which contains the seeds. The *wild olives* differed from the cultivated only in their smaller size.

Olives abounded in the land of Canaan, Deut. vi. 11. viii. 8. xxviii. 40, and *olive yards* were common, 1 Chron. xxvii. 23. 1 Sam. viii. 14. Neh. v. 11.

OLIVET, or *mount of Olives*, about 625 paces east of Jerusalem, and separated from it by the valley of Jehoshaphat and brook Kedron. It had three tops; the most northern was the highest, and, as it were, hung over the city. The southern top, which was called the *mount of Corruption*, because of Solomon's idolatrous temple built thereon, was the lowest; and it is said our Saviour ascended to heaven from the mid-

dle top, Luke xix. 40—44. Matt. xxiv. 3. Acts i. 12. From the mount of Olives, the Hebrews were furnished with olive-branches at the feast of tabernacles, Neh. viii. 15.

This mountain is about a mile in length, stretching from north to south, and overlooks the city: almost every street and every house may be seen from its summit. Between the foot of this mountain and the brook Kedron, lies the garden of Gethsemane, an even piece of ground, about 57 yards square, according to Maundrell, and thickly planted with olive-trees. Dr. Clarke found here a grove of olive-trees of immense size. The monks pretend to designate the very spot where our blessed Lord sweat blood, where he was met and kissed by Judas, &c.

OMNIPOTENT. See *Almighty*.

OMER, the tenth part of an ephah, or a little more than five pints.

OMRI was general of the forces to Elah king of Israel.

ON, or *Aven*, one of the oldest cities in the world, was situated in Egypt, in the land of Goshen, on the east of the Nile, about five miles above modern Cairo. It was called Heliopolis (the City of the Sun) by the Greeks; and Beth-shemesh (House of the Sun) by the Hebrews, Jer. xliii. 13. Eighteen centuries ago, this city was in ruins, when visited by Strabo. At present, almost the only monument of its former grandeur, is a column of granite, 70 feet high, and covered with hieroglyphics; of which pillar, Dr. Clarke has given a good description. According to Josephus, this city was given to the family of Jacob, when they first came to sojourn in Egypt; and, we know, that it was a daughter of the priest of the temple situated here, who was given in

marriage to Joseph. Here, also, in the time of Ptolemy Philadelphus, Onias, a Jew, obtained leave to erect a temple, similar to the one at Jerusalem, which was for a long time frequented by the Hellenist Jews. There is an apparent reference to it by several of the prophets, Jer. xliii. 13. Ezek. xxx. 17.

ONAN, a son of Judah.

ONESIMUS. See *Philemon*.

ONESIPHORUS, a native of Asia, perhaps of Ephesus. There he was extremely kind to the apostle Paul.

ONO, a city of Benjamin, 5 miles from Lod or Lydda, 1 Chron. viii. 12. Ezra ii. 33.

ONYX. This word is used in two senses in Scripture—1st An odoriferous substance, Exod. xxx. 34. supposed to be a shell, said to be found in the Red Sea. 2d, A precious stone, Exod. xxviii. 20. where it is mentioned as the eleventh in the high priest's breast-plate, Exod. xxviii. 9. It is thought to be a kind of agate; but Calmet supposes the emerald, a beautiful green mineral, is the one intended.

OPHEL, a wall and tower of Jerusalem, which seems to have been near the temple, and is rendered strong-hold, Mic. iv. 8.

OPHIR, the son of Joctan. Whether he gave name to the country famous for gold, or where that country was, we can hardly determine. It is certain that its gold was renowned in the time of Job, Job xxii. 24. xxviii. 16; and that from the time of David to the time of Jehoshaphat the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almag-trees, 1

Kings ix. 28. x. 11. xxii. 48. 2 Chron. iii. 9. viii. 18. ix. 10.

The articles imported from this place, the port from which the ships sailed engaged in the trade, and the time required for the performance of the voyage, all go to prove that Ophir could not be any where in the west of Asia, or on the continent of Europe; and some of these facts are also sufficient to render it entirely improbable, that this place, so famous for gold, was any where on the coast of Arabia; or even any where on the east of Africa, where Mr. Bruce has laboured hard to prove that the Ophir of Scripture was situated; and by several learned men the very name has been considered the same as *Africa*, with a slight variation. It seems far more probable, that this place was situated some where in the East Indies; but the precise spot, or even district, cannot now be ascertained. Bochart has brought forward an amazing array of learned arguments in favour of the island of Ceylon; others have selected other places in that region; but none seem to render it even probable, that they have fixed on the very spot, formerly so abundant in the precious metals.

OPHNI, a city of Benjamin, Josh. xviii. 24. probably the same as Gophni—Vespasian and Titus, both passed this place in subduing the country.

OREB, (*Raven*) a prince of Midian, Judg. vii. 25. A village of the same name, is supposed to be the rock Oreb.

ORPAH, a Moabitish woman, wife of Chilion. Her husband being dead, she lived with Naomi, her mother-in-law, who being desirous to return to her own country, Orpah was prevailed upon to remain in Moab; but Ruth followed Naomi to Bethlehem, Ruth i. 4. See *Naomi*.

ORACLE; (1.) A divine declaration of God's will; and so the whole of his inspired revelations are called, 2 Sam. xvi. 23. 1 Pet. iv. 11. (2.) The Holy of holies, from whence God uttered his ceremonial laws to the Hebrew nation in the time of Moses, and declared his mind on other occasions, Exod. xxv. 22. 1 Kings vi. 16. viii. 6. Ps. xxviii. 2. God uttered his oracles in various manners, (1.) Sometimes by forming a voice, and conversing with the person informed: thus he spake to Moses and to Samuel as a man to his friend. (2.) By predictory dreams, as of Joseph, Pharaoh, Nebuchadnezzar, &c. (3.) By visions, wherein his declaration of his mind was attended with some apparition, as to Abraham, Jacob, Solomon. (4.) By the Urim and Thummim, by means whereof the high-priest was qualified infallibly to declare the will of God. This was a common method from the death of Moses till after the building of Solomon's temple.

ORDAIN, the same as *appoint*. *Ordinances* of God are, (1.) His fixed purposes and appointments concerning the state and motions of irrational creatures, whether the luminaries of heaven, &c. Psal. cxix. 91. Job xxxviii. 33. Jer. xxxi. 33. (2.) His commandments in general, Lev. xviii. 4. (3.) His rules and directions relative to his worship, Heb. ix. 10. 1 Cor. xi. 2.

ORION, a constellation just before the sign Taurus. It consists of about 80 stars; appears about the middle of November; and its rise is often accompanied with storms, and its bands are the cold and frost, which only God can remove, Job xxxviii. 31. ix. 9.

ORNAN. See *Araunah*.

OSPREY and *Ossifrage*. See *Eagle*.

OSTRICH, the tallest of all the fowl kind, being 7 or 8 feet

high when it stands erect. The plumage is generally black and white, though it is said to be sometimes grey. The largest feathers, which are commonly at the extremity of the wings and tail, are usually white. Under the wings and on the sides of the thighs, the ostrich is bare. Almost all the feathers of an ostrich are as soft as down, and are no how adapted to flight or to defence; consequently, this huge bird is incapable of rising from the ground, by means of its wings, which serve as sails and oars to aid and balance it in its running on the ground. The head and upper part of the neck are covered with a very fine, white, shining hair; and the wings are furnished with spurs of a horny substance, about an inch long; there are two of these on each wing. The bill is short, and shaped something like that of a duck. The eyes resemble those of the human species. The inside toe is the largest, being more than half a foot in length, and nearly the same in breadth. Ostriches are inhabitants of the deserts of Arabia, where they live mostly on vegetables. Their eggs measure about five inches in diameter, and weigh from 12 to 15 pounds, of which they lay forty or fifty in one nest. It is exceedingly voracious, devouring almost every thing which it can swallow.

The ostrich is particularly described in the book of Job, xxxix. 13—18. The feathers have always been prized to ornament the dress of the warrior, or the lady of fashion. Pliny says, 'that they were used in helmets,' in his time. A large part of the eggs in the ostrich's nest, are intended for the food of the female during incubation. The ostrich is among the stupidest of animals, but it is endowed with a swiftness of foot which

readily leaves most enemies far behind. Often they forsake their nests and abandon their young, before they are able to provide for themselves, which makes them the proper emblem of the want of natural affection. The noise which they make is a lamentable screech, which in the desert is doleful and hideous beyond conception, Lam. iv. 3. Isa. xiii. 21.

OTHNIEL, the son of Kenaz, of the tribe of Israel.

OUCHES, bezils or sockets for fastening the precious stones in the shoulder-pieces of the high-priest's ephod. These ouches, with their stones, served for buttons to fasten the golden chains whereby the breast-plate was hung, Exodus xxviii. 11. 25.

OVEN. The orientals had

them of different constructions; some of them moveable ones of metal or stone. They sometimes heated them with the withered stalks of flowers, Matt. vi. 30. In some of them whole sheep as well as lambs were roasted. Nebuchadnezzar's fiery furnace, into which he cast Shadrach, Meshach, and Abednego, seems to have been of this form, Dan iii. 21—26.

OWL, an unclean bird, Lev. xi. 17. It was considered a bird of ill-omen and distress, Is. xxxiv. 11. Ps. cii. 6.

OX, an animal well known among us, and highly esteemed among the Jews, Deut. xxv. 4. See *Nev. Bib. Antiq. vol. 1. p. 47.* 1 Cor. ix. 9. 1 Tim. v. 18. Job i. 14. Gen. xxiv. 35. 1 Kings xix. 19. As to the importance of Oxen, see Prov. xiv. 4.

PACE, a measure of five feet in length; but perhaps it signifies no more than a step, in 2 Sam. vi. 13.

PADAN-ARAM. See *Mesopotamia*; but perhaps Padan-aram was but the north-west part of Mesopotamia.

PAHATH-MOAB, I suppose, was a city built near to the place where Ehud routed the Moabites.—Jeshua and Joab were two of its ancient princes; 2812 belonging to Pahath-moab returned from Babylon with Zerubbabel; and 200 more with Ezra, Ezra ii. 6. viii. 4. Some would have Pahath-moab to be the name of a man; and it is certain, one of that name sealed Nehemiah's covenant of reformation, Neh. x. 14.

PALESTINE. See *Philistia*.

The PALM-TREE is found in a variety of the warm countries in the north of Africa, and in the south of Asia, &c. Many palms grew on the banks of Jordan; but the best were those

about Jericho and Engedi; which last is, for that reason, called Hozazon-tamar, *the cutting of the palm-tree*.

The palm-tree is also called the date-tree, as it produces the fruit denominated, 'dates.' It rises to a great height; the stem is very straight but knotty, and the centre is filled with pith. The leaves are six or eight feet long, and broad in proportion, when spread out. The dates grow beneath the leaves. On the top of the palm, there is a tuft which remains always green. The value of this tree in the east, and the variety of uses to which the several parts of it may be applied, are almost incredible to those who have not travelled in those regions. Mr. Gibbon mentions, that in the exaggeration to which they are accustomed in Persia, they have ascribed 360 distinct uses to the palm-tree. Dr. Clarke says, that a considerable part of the inhabitants of Egypt, Arabia, and

Persia, sunsist on its fruit; they boast also of its medical virtues; their camels feed upon the stones of the fruit; and from the leaves are made couches, baskets, bags, mats, and brushes. From the branches, cages and fences; and from their fibres, ropes, thread, and rigging for ships. From the sap is prepared a spirituous liquor and honey; while the body of the tree supplies fuel, and timber for other uses. In Solomon's temple, there were pilasters modelled after the palm, 1 Kings vi. 29. The righteous in their flourishing condition are compared to this tree, Psal. xcii. 12, 13, 14.

Palm-trees come to perfection in 30 years after being planted. A branch of palm was a signal of victory, and was carried before conquerors at triumphs, Rev. vii. 9. The palm-tree was formerly much cultivated and valued, in some parts of Judea. Jericho was called 'the city of palms,' Deut. xxxiv. 3. 2 Chron. xxviii. 15. Upon a medal, struck by Vespasian, to commemorate the capture of Judea, on one side is an inscription, *Judea Capta*, and on the other, a captive woman sitting under a palm-tree; but at present there are few in that country.

PALSY embraces; (1.) *Apoplexy*, which affects the whole body. (2.) *Hemiplegy*, which affects only one side, Matt. ix. 2. (3.) *Paraplegy*, which affects all the system below the neck. (4.) *Catalepsy*; which contracts the muscles of a limb, or of the whole body, 1 Kings xiii. 4—6. Zech. xi. 17. Matt. xii. 10. John v. 3—5. (5.) *Cramp*; a fearful and fatal disease depriving the limbs of the power of motion, and causing great torture, Matt. viii. 6. (See Horne's Int. vol. iii. 472.)

PAMPHYLIA, a province of Lesser Asia, having the Mediterranean sea on the south, Ly-

cia on the west, Pisidia on the north, and Cilicia on the east. Attalia and Perga were the principal cities of it. A number of the Jewish inhabitants of this place heard Peter's sermon at Pentecost; and, perhaps, first carried the gospel thither.

PANNAG. In wheat of Pannag, the Jews traded with the Tyrians, Ezek. xxvii. 17.

PAPER-REEDS, *papyrus*, a kind of bulrushes that grow in Egypt, along the banks of the Nile, Isa. xix. 7. Of these the Egyptians made baskets, shoes, clothes, and small boats, for sailing on the Nile, Exod. ii. 3. Isa. xviii. 2. To make paper of this bulrush, they peeled off the different skins or films thereof, one after another; these they stretched on a table, to the intended length or breadth of the paper, and overlaid them with a kind of thin paste, or the muddy water of the Nile a little warmed; above which they spread a cross layer of other films or leaves, and then dried it in the sun. The films nearest the heart of the plant made the finest paper.

PAPHOS. There were two cities of this name, about seven miles distant the one from the other, on the west end of the isle of Cyprus; in both of which Venus, the goddess, had a temple, Acts xiii. 6.

PARABLE, a similitude taken from natural things to instruct us in spiritual, and sometimes to give a stronger impression of truth, 2 Sam. xii. 2, 3. Judg. ix. 7, 8. Matt. xiii. 10, 13.

PARACLETE, an advocate, or comforter; generally applied to the third person in the Trinity, John xv. 26. (Buck's Theol. Dict.)

PARADISE, or *Garden of Eden*, has been placed by one or another, in almost every region of the world. Their opinion, who place it in Syria, near the head of the Jordan, or ra-

ther further south; and their's that place it in Armenia, whence run the rivers of Euphrates and Hiddekel, which run south, and of Araxes, which runs east, hath no proof on its side. The first of these hath no marks of the Mosaic Paradise at all: no four rivers; no river parted into four heads. Nor indeed is that in Armenia much better founded; the springs of Euphrates, Tigris, and Araxes, are too distant to be said to proceed out of the same garden; and the Phasis, which they call Pison, has its head much more distant in the mountain Caucasus. We suppose, that Paradise stood in Eden in Chaldea, at the conflux of the Tigris, or Hiddekel, and the Euphrates, or a little below it. Here we find two of Moses' rivers by name; and below, we find the stream was parted into two large divisions, the eastern one of which may have been the Gihon, and the western the Pison. It may be proper to observe, that when some of these rivers are said to compass such lands, the word may be rendered *runs along*, i. e. along the side; and Hiddekel went not to the east of Assyria, but ran from Assyria *eastward*, or run *before Assyria*; that is, between Moses and Assyria, Gen. ii. 11—14. It is probable the Heathens derived their fancy of fortunate islands and Elysian fields, and drew their taste for gardens of perfumes, from the ancient Paradise. Heaven is called a *Paradise*, because of the complete happiness, manifold delights, and intimate fellowship with God, that are there enjoyed, Luke xxiii. 44. 2 Cor. xii. 4. Rev. ii. 7.

PARAN, or *El-paran*, a tract in Arabia the Stony, between the south of Canaan and the eastern gulf of the Red Sea, or rather it extended, when taken at large, as far as Sinai, Deut. xxxiii. 2. Hab. iii. 3.

PARCHMENT made of skin.

PARTHIA, had Media on the west, Hircania on the north, Aria or Ariana on the east, and the desert of Caramania, now Kerman, on the south.

PARTRIDGE. The Arabs sometimes hunt and take partridges by following them so continually as to weary them out, 1 Sam. xxvi. 20.

The partridge often broods over eggs, but fails to hatch. The position of her nest exposes the eggs to be spoiled by the wet, or crushed; and she is often driven from it from the same cause, Jer. xvii. 11.

PASHUR. See *Jeremiah*.

PASSOVER. See *Feast*. For a full and interesting account of this feast, the reader is referred to *Nevin's Bib. Antiq.* published by the American Sunday School Union, vol. 2, p. 186—197. Also, *Horne's Introduction to the Critical Study of the Scriptures*, third American Ed. vol. 3. p. 299—310.

The appointment of this festival, is minutely recorded in the twelfth chapter of Exodus, and the various traditional observances, which were added in after times to the Mosaic precepts, and to which there are manifest allusions in the New Testament, will be found very satisfactorily described and explained in the work to which we last referred, under these three divisions, I. the time when it was to be kept; II. the ceremonies with which it was to be celebrated; III. the mystical signification of these rites. It is only by the *blood of sprinkling* that the sinner is protected and saved from the wrath of God, whose holy law he has violated—and it is only by faith in the *lamb of God* that he is delivered from the bondage of sin, 1 Pet. i. 2. Heb. xii. 24, ix. 12. Rom. viii. 21.

PASTOR. See *Shepherd*.

PATARA, a sea-port of Ly-

cia. Here was a famous temple of Apollo, where oracles, equal in repute to those of Delphos, were given for six months of the year. Paul touched here in his way from Macedonia to Jerusalem: but we hear nothing of Christianity settled till the 4th century. and it continued till the 9th, when the Saracens wasted the country, Acts xxi. 1.

PATHROS, a city or canton of Egypt. Some will have it to be the Phaturis of Ptolemy and Pliny. Wells makes it a city in Upper Egypt, on the west of the Nile. Some will have it the Thebais in Upper Egypt. It no doubt had its name from Pathrusim, the fifth son of Mizraim, who built or peopled it, Gen. x. 14.

PATIENCE, or *long-suffering*. God's *patience*, is his bearing long with offenders without punishing them, Rom. ii. 4. Matt. xviii. 26. 29.

PATMOS, an island of the Egean Sea, not far from Melitus, and about 40 miles westward of Ephesus. It is about 25 or 30 miles in circumference, and is of a barren soil, and is now called Patmo, Patmol, or Palmosa. Hither John the apostle was banished, and here he had his revelations, Rev. i. 9.

PATRIARCH, one of the principal fathers of mankind, particularly of the Jews: so Abraham, Jacob, and his sons, and David, are called, Heb. vii. 4. Acts vii. 8, 9. ii. 29.

PAVILION, a tent; chiefly one for a king, general, or prince, 1 Kings xx. 12. Jeremiah xliii. 10.

PAUL, was of the tribe of Benjamin, and both his parents were Hebrews. He was born at Tarsus in Cilicia, and so was by birth a free citizen of Rome. He was at first called *Saul*, and never Paul till the conversion of Sergius Paulus. Perhaps Saul was his Hebrew name, and Paul

his Roman one, which he used among the Gentiles: or perhaps Sergius honoured him with his surname. His parents sent him early to Jerusalem, to study the Jewish law, under the direction of Gamaliel, the most famed doctor of that age; where he made great proficiency in Jewish learning, and was of a blameless life, conforming strictly to the rules of the Pharisees, to which sect he belonged. He was exceedingly zealous against the followers of Christ at the first; and when Stephen was condemned and stoned, he gave his vote against him, and held the clothes of the men who put him to death. He also persecuted all that he could find of this way, whether men or women; endeavouring to constrain them to blaspheme the name of Jesus, and when they refused committed them to prison. As by this persecution many were scattered abroad, and those in Judea kept close, Paul formed the purpose of pursuing the unoffending Christians, even to strange cities: whereupon, obtaining a commission and authority from the high-priest, he set off to Damascus, accompanied with a sufficient number of men to execute his purpose, which was to bring bound to Jerusalem, all whom he could find, who professed themselves the disciples of the despised Nazarene. By this time his mind had become exceedingly inflamed; so that he breathed out threatenings against the disciples: but when he had nearly reached Damascus, he himself was arrested by a mandate from heaven. A light, above the light of the sun, shone around him, and a voice said, 'Saul, Saul, why persecutest thou me?' Saul fell to the earth confounded, and entirely blinded, so that the men who were with him were obliged to lead him into the city. Here he was visited by a disciple,

named Ananias, who explained to him the gospel of Jesus, and then baptized him. A great and marvellous change now appeared in the character of this furious persecutor: he began to preach that very Christ whom he had forced the people to blaspheme, and that gospel which he had laboured to destroy. Paul now spent three years in Arabia, how employed does not appear, but doubtless in preaching to the people of those regions. He was afterwards associated with Barnabas, in propagating the gospel in Asia Minor, and in Greece, Macedonia, and the Grecian Islands. Paul was indefatigable in his labours, and more successful than any other preacher of the gospel. He was also exposed to frequent and severe persecutions, especially from his own nation; and on one occasion, when he came to Jerusalem, the bearer of alms to the poor of that place, he was assaulted by a mob, while in the temple, and would have been torn to pieces, had he not been rescued by the captain of the temple: who, on being informed of a conspiracy to assassinate him, sent him off under a strong guard, to Cesarea, where he remained in confinement for two years, and was constrained to appeal to the tribunal of Cæsar at Rome, to avoid being sent back to Jerusalem, where his enemies were determined on his destruction. For two whole years, Paul lived a prisoner at Rome; but was permitted, in the custody of a soldier, to occupy his own hired house, where he instructed all that came to him. On his trial he was acquitted and released; but was again brought to Rome on some new ground of accusation: probably, because he avowed himself a Christian. According to the uncontradicted voice of ancient tradition, he suffered mar-

tyrdom by decapitation under Nero.

PEACOCKS are of various kinds. They have their head ornamented with a crest of feathers. The male peacock of the common kind, is perhaps the gaudiest fowl in nature. His tail, in its various colours, and the forms into which he spreads it, is sufficiently known and admired. He is extremely proud; but hath a disagreeable voice, ugly feet, and soft pace. Peacocks are numerous in the East Indies. There Alexander prohibited his army to kill them. Our translation of Job mentions *peacocks*; but probably it ought to be rendered *ostriches*, as the feathers of their wings are more valuable than those of the wings of peacocks. Nor do we know whether the *Touchim*, which Solomon's fleet brought from Ophir, be *peacocks* or *parrots*, Job xxxix. 13. 1 Kings x. 22. 2 Chron. ix. 21.

PEARL, a hard white shining body, found in some shell-fishes. The oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. This word is only found in Job xxviii. 18. in our version of the Old Testament, and it is extremely doubtful, whether the original word, which properly signifies 'hail,' is properly rendered 'pearls,' in this place. Bochart has shown, however, that in several other passages, pearls are intended, although in our version the word is translated 'rubies,' as Prov. iii. 15. viii. 11. xx. 15. xxxi. 10. Lam. iv. 7. In the New Testament the kingdom of heaven is compared to 'a pearl of great price,' Matth. xiii. 46.

PECOD. See *Merothaim*.

PEKAH, the son of Remaliah, was general of Pekahiah king of Israel's army.

PELATIAH. See *Zedekiah*.

PELEG, or *Phalec*, the son 400

of Eber, and brother of Joktan. He had this name given him, because in his days the language of men was confounded, and they were *divided*.

PÉLICAN, an aquatic bird of a large size, and of a colour approaching to white; except on the middle of the back, where the feathers are blackish, and on the neck where they are yellowish. The bill is long, and hooked at the end, and has beneath it a loose membrane, reaching to the throat, which is very capacious. As the female feeds her young from this sack, it has the appearance of feeding them with her own blood; a vulgar opinion, which has been long in existence. The voice of this bird is harsh and unpleasant; therefore David compares his complaining to the voice of the pelican, Psal. cii. 6. Lev. xi. 18. Deut. xiv. 17. Isaiah xxxiv. 11. Zeph. ii. 14.

PEN, an instrument for writing with. It is probable that the ancient Jews and others used a kind of pencil, of reed, wood, or the like, for writing on linen, Judg. v. 14.

PENIEL, or *Penuel*, a place on the east of Jordan, near the brook Jabbok; so called, because here Jacob, in his wrestling, saw *the face of God*, or enjoyed familiar fellowship with him, Gen. xxxii. 24—28.

PENINAH. See *Hannah*.

PENTECOST. See *Feast*.

PENNY, a Roman coin, equal in value, to about twelve and a half cents of our money.

PERFECTION, is, (1.) The full ripeness of fruit, Luke viii. 14. (2.) The most excellent things on earth, as honour, wealth, pleasure, learning; and to *see an end of this*, is to see how insufficient it, or any thing but God himself, is, to satisfy an immortal soul, Psal. cxix. 96. (3.) The more mysterious principles of the Christian faith,

Heb. vi. 1. (4.) The full measure and degree of excellence, holiness, or happiness, 2 Cor. xiii. 9.

PERFUME, what gives an agreeable smell. In the East, perfumes were used to testify great respect, Dan. ii. 46; and at visits, perfuming of the guests is the token of bidding them adieu. The Hebrews had two sacred perfumes, one of *incense*, and the other an *oil*, Exod. xxx. 23—38. They dealt much in perfuming dead bodies, clothes, beds, &c. Gen. xxvii. 27. Song iii. 6. Prov. vii. 17. Psal. xlv. 8. See *Embalming*. *Spices*.

PERGA, an inland city of Pamphylia, on the river Caystrus, near to which on an eminence, stood a temple of Diana. It was famed for the birth of Apollonius, the renowned geometrician. Here Paul and Barnabas preached, Acts xiii. 14. xiv. 25; and to the end of the eighth century we find a Christian church here, sometimes not a little eminent. It is at present of little or no importance. There was another Perga in Epirus.

PERGAMOS, a city of proconsular Asia, on the river Caius, about 40 miles north-west of Thyatira, and 64 northward of Smyrna, and in a country very fertile of corn. The place was famed for a temple to Esculapius, the god of physic; and more so for the famed library of 200,000 volumes, collected by Attalus, one of its kings.

PERRIZITES, a tribe of the ancient Canaanites; so called, perhaps, because they dwelt in unvalled *villages*. They seem to have been dispersed among the other tribes, as near Bethel, Genesis xiii. 7; and in mount Ephraim, Josh. xvii. 15. Judg. iii. 5.

PERSIA, or *Elam*, an ancient kingdom in Middle Asia, on the south of Media, and south-east

of Assyria and Chaldea. The Persians were anciently called Elamites, and sprung from Elam, the eldest son of Shem, and their original residence was called Elymais. Chedorlaomer, one of their first kings, was a noted conqueror, Gen. xiv. Even in the time of Cyrus, Persia seems to have been a country of no great extent, and of little wealth; but possessed a temperate, hardy, well-disciplined set of inhabitants, who were brought up with a strict regard to the principles of justice, if we may credit the account which Xenophon has given us in his *Cyropædia*. But after Cyrus and his successors, who were Persians, ascended the throne of Babylon, the whole empire, by degrees, received the name 'Persian;' and reached from Egypt to the Ganges; and included, in the reign of Ahasuerus, 120 provinces. Upon the invasion of Alexander the Great, the Persian empire was overthrown. For a long time, Persia was united to Parthia, and constituted a principal part of that formidable empire. This connexion lasted from the year *B. C.* 250, until *A. D.* 220. In the year of our Lord 622, Heraclius invaded Persia and drove Chosroes from his throne and his kingdom; after which there was a period of unusual trouble and confusion in that region; when Persia fell under the dominion of the Saracens, *A. D.* 641, under Omar, and remained subject to the Caliphs of Bagdad, for 615 years, when it was conquered by Zenghis Kan, and 130 years afterwards by Timour or Tamerlane. For some time, the Persians have been governed by their own kings; but no country has ever been the theatre of more cruelty and confusion; but still it has, as a country, retained its name and integrity; and Mr. Morier is of opinion, that

the manners described in the Bible, are no where upon earth so perfectly retained as in Persia, of which he gives many illustrations.

PESTILENCE. See *Plague*.

PETER, the son of Jonas, and brother of Andrew, was a native of Bethsaida; his original name was *Simon*; but Jesus called him *Cephas* or *Peter*, i. e. a *stone* or *rock*, to mark his need of steadiness in his faith and practice. He married a woman of Capernaum; and had his mother-in-law cured of a fever by our Saviour, Mark i. 31. Invited by Andrew his brother, he went and saw Jesus, and staid with him a night. About a year after, Jesus found them washing their nets, as they left off fishing on the sea of Galilee. He desired the use of their boat to sit in, and teach the people. After he had done so, to reward their kindness, and manifest his own power, he ordered them to cast their net into the sea for a draught. They had fished the whole night before, and caught nothing; but being obedient to our Saviour, they now caught such a multitude of fishes as loaded their own boat, and also that of James and John. Astonished at the draught, Peter desired our Saviour to depart, as he was too holy and great to stay in the company of one so sinful. Instead of fulfilling his stupid request, Jesus called Peter and Andrew, James and John, to be his disciples, John i. 40, 41, 42. Luke v. 1—11. Matth. iv. Peter was of a forward disposition, and more ready to speak than any of Christ's disciples; this might have been owing to his being the oldest among them, as we know that he was a married man before he became an apostle. When Christ came to his disciples in the night, walking on the sea, Peter requested to be permitted to come to him on

the water; but his faith was not equal to his presumption, for he soon began to sink, and was constrained to cry for help. When many of Christ's followers withdrew, offended at his doctrines, and he said to his disciples, 'Will ye also go away?' Peter replied with promptitude and propriety, in the name of his brethren, 'Lord, to whom shall we go? thou hast the words of eternal life.' But the confession which he made, when his Master asked the question, 'But whom say ye that I am?' was indicative of strong faith. 'Thou art,' said Peter, 'the Christ, the Son of the living God.' On which occasion our Lord, in allusion to the import of his name, said, 'Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it.' Peter was always one of those selected by our Lord to accompany him, when he wished for the presence of only a few witnesses, as at the miracle of restoring to life the daughter of Jairus; on the mount of transfiguration; and in the place of our Lord's agony in Gethsemane. Peter at first refused to suffer his Master to wash his feet; but when told, that unless he would submit he could have no part in him, he wished to have not only his feet, but his head and his hands washed also. His conduct in taking upon himself to rebuke the Saviour, when he predicted his ignominious sufferings, betrayed a mind yet under the influence of the notions of an earthly kingdom, and was an officious arrogance, which deserved the severity of the reproof which it drew forth from the lips of Jesus. His self-confidence and vain boasting, when our Lord predicted, that they all would forsake him, was altogether incompatible with true humility, or with due respect for the character of his Lord. His

shameful conduct in thrice denying his Master in the presence of his enemies, and confirming his falsehood with oaths and imprecations is an instructive lesson of the weakness of man, and the feebleness of our own strongest resolutions, if left to our own strength. But his speedy and bitter repentance shows, that the root of the matter was still in him, and that in accordance with the intercession of Jesus, his faith had not utterly failed. Christ remembered him specially on the morning of the resurrection, and sent to him a message by name; and appeared to him in the course of the day. At the sea of Tiberias, Peter was gently admonished of his woful and repeated sin, by having the question three times put to him, 'Lovest thou me?' We never read that he was reproached for his shameful conduct in any other way. On this occasion, also, he received an intimation from his Master, that he should have the honour of glorifying his name and showing his love, by dying as a martyr. When the disciples consulted about a successor to Judas, Peter advised with wisdom, and was enabled to give a just representation, supported by scripture, of what was proper to be done. On the memorable day of Pentecost, Peter was again the prolocutor of his brethren, whom he defended from the foul suspicions cast on them, as being drunken men. And now, filled with the Holy Ghost, which had come down upon them all with mighty power, he delivered a discourse which was rendered sharper in the consciences of his hearers than any two-edged sword. Peter was now bold as a lion, and by him numerous miracles were wrought among the people. He and John, going into the temple, healed a cripple who sat at the gate beg-

ging; and when the people wondered, he directed them to ascribe all the praise to the true author of the miracle, which was no other than Jesus Christ, in whose name they performed it. When arraigned before the rulers and priests, he and John boldly avowed the principle, that it was right to obey God, whatever man might command. Peter was the first who was selected to preach the gospel to the Gentiles. By a vision he was prepared for this new door of usefulness. But in general, he exercised his ministry among them of the circumcision. When James the brother of John was slain by Herod's order, to gratify the Jews still more, he put Peter also in prison, intending to have him executed after the feast; but the angel of the Lord rescued him. Peter and Paul had more than one interview. When Paul first came to Jerusalem after his conversion, he conferred with Peter, and informed him of the nature of that gospel which he preached among the Gentiles: but in the dispute at Antioch about the Mosaic rites, Peter was led astray by the fear of offending the Jewish converts who came down from Jerusalem; on which occasion Paul reproved him. He wrote two epistles; and is said to have superintended the writing of Mark's gospel. Of the latter part of his life we have no record: the Romanists say, that he was first bishop of Antioch, then of Rome; but the apostles were not bishops of any particular church: their charge was Catholic. The common tradition is, that Peter was crucified at Rome, with his head downwards.

PETHOR, or *Pethora*, the native place of Balaam, situated in Mesopotamia, about the east bank of the Euphrates, and not far from Thapsacus, Numbers xxii. 5.

PHARAOH, was long a common name of the kings of Egypt, and is often added to other names. Josephus says, that in the old Egyptian language it signified *king*. It is certain, that in the Arabic language, it signifies one that excels all the rest, and in the Hebrew, signifies one that is *free*, or is a *revenger*. It is said, the Egyptians had sixty kings of the name of Pharaoh, from Mizraim or Menes, to the ruin of their kingdom by Cambyzes or Alexander. In scripture we have mentioned, (1.) That Pharaoh, who had his family smitten with plagues, for taking Sarah the wife of *Abraham* into it, Gen. xii. (2.) Pharaoh, who had the dream portending the noted plenty and famine of Egypt; who exalted *Joseph*, and kindly settled *Jacob's* family in Goshen, Gen. xli.—xlvii. (3.) Pharaoh, who began to oppress the Hebrews with hard labour; and finding that ineffectual to stop their increase of number, ordered the midwives to kill every male child of theirs at the birth; and finding that they disobeyed him, ordered all his subjects to destroy the Hebrew male infants wherever they could find them. His daughter saved and educated *Moses*, the Hebrew deliverer. Whether it was this Pharaoh, or his son, who sought to slay Moses after he had slain the Egyptian, we know not, Exod. i. ii. (4.) Pharaoh, from whom Moses demanded for the Hebrews their liberty to go and serve their God; and who, after ten plagues on his kingdom, and frequent changes in his resolution, was obliged to let them go; and afterwards following them, was drowned with his host in the Red Sea, Exod. v.—xiv. (5.) Pharaoh, who protected, and gave his wife's sister in marriage to Hadad, the fugitive Edomite. Whether he was

the father-in-law of Solomon, who took Gezer from the Canaanites, and gave it as a portion with his daughter, we know not, 1 Kings xi. iii. 1. ix. 16. (6.) Pharaoh-necho, the son of Psammiticus, who fitted out great fleets in the Mediterranean Sea, marched a prodigious army to the Euphrates; took Carchemish; defeated Josiah in his way thither, and made Jehoahaz his prisoner, and set up Jehoia-kim for king of Judea in his return home. In about four years after, his army at Carchemish were entirely routed, the city taken, and the garrison put to the sword, and the fugitives pursued to the border of Egypt, by the Chaldeans, 2 Kings xxiii. xxiv. 2 Chron. xxxv. Jer. xlvi. (7.) Pharaoh-hophra, the grandson of the former, reigned 25 years, and was for awhile reckoned one of the happiest of princes. He invaded Cyprus, and made himself master of almost all Phœnicia. Depending on his assistance, Zedekiah rebelled against the king of Babylon. Pharaoh sent an army to assist him against the Chaldeans, who were besieging his capital: but when the Chaldeans marched to attack them, the Egyptians retreated home with precipitation. About sixteen years after, the Chaldeans furiously invaded his country, murdered the inhabitants, and carried off their wealth. Just before, Pharaoh had invaded Cyrene both by sea and land, and lost the bulk of his army in that attempt. His subjects, enraged with his ill success, took arms against him, alleging that he had ruined his army in order that he might rule in a tyrannical manner. He sent Amasis, one of his generals, to crush this rebellion. Whenever Amasis began to expostulate with the rebels, they clapped a helmet for a crown upon his head, and pro-

claimed him their king. Amasis then headed the rebels, and after various battles, took king Pharaoh prisoner. He would have treated him with kindness, but the people forced him out of his hands, and strangled him, Jer. xliii. 9—13. xlv. 30.

PHARISEES, a famous sect which arose among the Jews after their return from their long captivity in Babylon, and derives its name from a Hebrew word which signifies 'to separate;' but the history of their origin is buried in obscurity. In the times of Jannæus and Hyrcanus, they were numerous and powerful; and often afterwards became very troublesome to the rulers of the commonwealth. Pride and hypocrisy were their prominent characteristics. They affected uncommon sanctity, and abounded in rites of purification, which they received on the authority of tradition; but in many cases they made void the law of God by their superstitious observance of the commandments of men. They were reprov'd by our Saviour for many faults, particularly for ostentation in their prayers and alms; for pride in dress, salutations, titles, broad phylacteries, and taking the highest seats at feasts and in the synagogues. They are also charged with laying heavy burdens on the people, which they would not touch with one of their fingers; and with shutting up the kingdom of heaven against men, neither entering themselves, nor suffering others to enter. They are denounced for making a cloak of their religion, under cover of which they devoured widows' houses; for being extremely punctilious about trivial matters, while they utterly neglected the weightier matters of the law. Or account of the detection of their hypocrisy, and the open denunciation

of their crimes, they became almost universally the bitter enemies of Christ, whom they often encountered in disputation, and attempted to ensnare by insidious questions. At length they determined on taking away his life, which, by the determinate council and foreknowledge of God, and with wicked hands and malignant hearts, they accomplished. Their theological opinions were far more orthodox than those of the Sadducees; as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits. With these they held some errors, as the transmigration of souls, &c.

The Pharisees observed the Sabbath with a rigour which was not required by the law of God, and which was inconsistent with the gracious intention of its appointment. On this ground their most frequent accusations of our Saviour were raised. But, in regard to this thing, he vindicated his own conduct, and proved that they were inconsistent and hypocritical, Matt. v. 20. xv. xxiii. ix. 14. 34. xvi. 6. Luke v. 30. vi. 7. vii. 30. xi. 39. xvi. 14. xv. 2. xviii. 11, 12. John i. 24. vii. 32. 43. xi. 47. 57.

PHENICE, a harbour south-west of the isle of Crete.

PHCENICIA, a country on the shore of the Mediterranean Sea, on the north-west of Canaan and south-west of Syria, whose principal cities were Tripoli, Botrys, Byblus, Bervtus, Ecdippa, Ptolemais, Dora, Tyre, and Zidon. This country was anciently stocked with inhabitants descended from Canaan. The Zidonians, Arvadites, Arkites, and perhaps the Zemarites and Sinites dwelt here. No doubt, in the time of Joshua and Barak, others of their Canaanitish brethren poured in upon

them. The overstocking of their country made them apply to navigation and trade. They, especially the Tyrians and Zidonians, had almost all the trade of the then known world. There was scarce a shore or isle of the Mediterranean Sea, where they did not plant colonies. The most noted of which was that of the Carthaginians, who once long contended with Rome. It is thought the Phœnicians pushed their trade as far as Britain. It appears that they had settlements on the Red Sea and Persian Gulf. Sir Isaac Newton thinks vast numbers of Edomites fled hither in the days of David, and carried their arts along with them.

PHILADELPHIA, a city of Mysia, or Lydia, at the north foot of mount Timolus; was so called, either from Attalus Philadelphus, who at least mightily adorned, if he did not build it; or because there the Asian Greeks held their kind and brotherly feast. It stood about 24 miles east of Sardis, and 72 from Smyrna. Here was a Christian church very early planted, to which John was directed to write a consolatory and directive epistle, Rev. iii. 7—13. This was the last city in these quarters that submitted to the Turks, after a terrible siege of six years. We can trace the history of Christianity in this country for about 800 years; nay, at present, there are in it about 1 or 2000 Christians. The present name of Philadelphia is Alasher, *the beautiful city*.

PHILEMON, a rich citizen of Colosse. He and his wife were very early converted to the Christian faith, by Paul or Epaphras; and the Christians held their meetings in his house.

PHILIP, the apostle, was a native of Bethsaida. Having been by his brother introduced

to Jesus, and invited by Jesus to his lodging, he afterwards brought Nathaniel to him, John i. 43—51. To try him, Jesus asked him how they could procure bread for the 5000 men, besides women and children? Philip replied, that 200 pennyworth, or 6*l.* 9*s.* sterling worth of bread, would not give each a scanty morsel, John vi. 5, 6, 7. He and his brother introduced the Greeks to Jesus, John xii. 21, 22.

Philip, the second of the seven deacons, Acts vi. 5. He seems to have resided at Cæsarea, on the west of Canaan. Endowed with the Holy Ghost for preaching the gospel, he, after the death of Stephen, went and preached in the country of Samaria, where he wrought miracles, and baptized not a few.

Philip. See *Herod*.

PHILIPPI, a city of Macedonia, anciently called *Datos*; but being repaired by Philip, the father of Alexander the Great, it received its name from him. It stood to the north-west of Neapolis, about 70 miles north-east of Thessalonica, and about 190 west of Constantinople. It was rendered famous by the defeat of Brutus and Cassius, two noble Roman strugglers for liberty, in the neighbourhood. Here there was a Roman colony. Here Paul preached about *A. D.* 52; and Lydia and many others were converted. In the Acts of the Apostles, it is said, 'we came to Philippi, which is the chief city of that part of Macedonia,' Acts xvi. 11, 12. Now, as it is known, that Thessalonica was the chief city of Macedonia, which was far off, this passage has perplexed commentators not a little; but Mr. H. Horne proposes, that the passage should be rendered 'a city of the first part of Macedonia,' or *Macedonia prima*; for by means of medals, it has been discovered that Macedonia

was, under the Romans, divided into four parts; and Philippi, probably belonged to the first of these divisions. 'And a colony.' These words have also created difficulty; for in no history extant, do we read that Philippi ever was a Roman colony; but in the event, this phrase furnishes remarkable evidence of the accuracy of Luke, in matters of history; for by an ancient medal it has been discovered, that Julius Cæsar bestowed the dignity and privileges of 'a colony,' on this very city of Philippi. Paul probably visited this place first, about the year 50, and afterwards about *A. D.* 57. Of all the churches planted by this apostle, none manifested towards him such a spirit of gratitude, liberality, and kindness, as the church of the Philippians. One of his canonical epistles was addressed to the bishops, deacons, and members of this church, Phil. i. 1, 2. iv. Acts xvi. xx. 6.

PHILISTIA, or *Palestine*, is, with some writers, a name of the whole of Canaan; but in scripture it means only a narrow strip of land along the sea-coast, in the south-west of Canaan, about 40 miles long, and except at the south part, scarce ever above 15 miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines, and the Caphthorim, descended from Casluhim, the son of Mizraim, who peopled Egypt; and their country is perhaps called the isle or country of Caphtor, Jeremiah xlvii. 4. When they returned from Egypt, and settled in Canaan, we know not. It is certain their kingdom of Gerar was erected and governed by the *Abimelechs*, in the days of *Abraham* and *Isaac*. Their territory was divided to the Hebrews; but they neglecting to take possession of it, the Philistines were made a severe

and lasting scourge to them, Josh. xiii. 2, 3. xv. 45, 46, 47. Judg. iii. 1, 2, 3. In the days of Shamgar, they ravaged the adjacent territories; but he mauled them, and killed 600 of them at once with an ox-goad, Judg. iii. 31. In the days of Jephthah they also ravaged the Hebrew territories; but perhaps the terror of his arms made them desist, Judg. xi. 6. In the days of Samson and Eli, they, under their five lords or kings, for 40 years terribly tyrannized over the Hebrews. Samson fearfully mauled them; but by fraud they got him made their prisoner, though not so much to their profit at last. At the time of Eli's death, by defeating the Hebrews in sundry battles, and taking captive the ark, they had reduced them to the very brink of ruin. The maiming of their idol Dagon, and a plague of emerods, if not also of mice, attended the captive ark, and obliged them to send it back, with a present of the images of the emerods and mice in gold. Some time after, Samuel defeated them at Ebenezer, the Lord assisting the Hebrews with thunder, 1 Sam. iv—vii. Not long after the coronation of Saul, the Philistines, with a terrible host of perhaps 300,000 footmen and 6000 horsemen, and 30,000 chariots for war or baggage, invaded the country of Israel. Newton thinks this host was so exceedingly swelled, especially in carriages, by the return of the Phenician shepherds from Egypt at that time. This huge army quite terrified the Hebrews, and at the same time they carried off all the smiths from the land of Israel, that no arms might be forged; but by Jonathan, and his armour-bearer, was the rout of this mighty host begun: and the Hebrews pursued them to the very borders of their country. Not long after, the Philistines, along with

Goliath, invaded the Hebrew territories; but he being slain, the rest fled home with the utmost precipitation, 1 Sam. xiii. xiv. xvii. As they continued the enemies of Saul, and made repeated inroads into his kingdom, David, after giving them several checks, for some time sheltered himself among them, 1 Sam. xviii. xxiii. xxvii. xxix. About the end of Saul's reign they invaded the Hebrew territories, to the very heart of the country, killed Saul and his sons, and spread such terror among the Hebrews on the west of Jordan, that many of them left their dwellings, and took up their residence in Gilead, 1 Sam. xxix. xxxi. David having taught his subjects the use of the bow, attacked the Philistines, and in sundry battles cut off their giants, and rendered them his tributaries, 2 Sam. v. viii. 1. 12. xxi. xxiii. 10. 12. 16. For about 150 years they continued subject to the Jews. Nadab the son of Jeroboam, and some of his successors, carried on a war with the Philistines for the city of Gibbethon, 1 Kings xv. xvi. They formed a party in the combination against Jehoshaphat, Psal. lxxxiii. 7. In the reign of Jehoram they formally revolted; nor, though harassed by the Syrians under Hazael, were they reduced by the Jews till the reign of Uzziah, 2 Kings xii. 17. 2 Chron. xxi. xxvi. In the days of Ahaz they again revolted; invaded the low or west country of Judah, and took Bethshemesh, Ajalon, Gedereth, Shochoh, and Gimzo, and sold the Jews to the Tyrians for slaves, 2 Chron. xxviii. 18. Isa. ix. 12. Joel iii. 6. Hezekiah reduced them to the lowest ebb; and took all their country to Gaza; and by sword and famine vast multitudes of them were ruined, 2 Kings xviii. 8. Isa. xiv. 29, 30. Their country was seized by the

Assyrians, and was on that account invaded by Psammiticus king of Egypt, Isa. xx. It was afterwards seized by the Chaldeans, the Persians, and Greeks, in their turn. Tryphon, the Greek usurper of Syria, gave it to Jonathan the Maccabee.—Alexander Janneus reduced it entirely, and obliged the inhabitants to submit to the Jewish religion; and about 140 years after, many of them became Christians, Amos i. 6, 7, 8. Isa. xiv. 27—31. Jer. xxv. 20. 27. xlvii. Ezek. xxv. 15, 16, 17. Zeph. ii. 1—7. Zech. ix. 5, 6, 7. Obad. 19. Isa. xi. 14. Psal. lxxxvii. 4. Mr. Faber has rendered it extremely probable, that the Philistines derived their origin from the Egyptians.

PHILOSOPHY is the knowledge of things founded on reason and experience.

PHINEHAS, the son of Eleazer, and third high-priest of the Jews.

Phinehas. See *Eli*.

PHRYGIA, a country of Lesser Asia, having the Mediterranean Sea and Hellespont on the north-west, Galatia on the east, and Lydia on the south. It was divided into two parts, the Lesser Phrygia on the west, and the Greater on the east. The principal cities of the western were, Troas, Cyzicus, Lampsacus, Abydos, Antandros, &c. Those of the Greater were Hierapolis, Colosse, Gordium, Lysias. Some Greek authors would have the Phrygians to have sprung from the Bryges, a tribe of Macedonians; but it is more probable they were the descendants of *Gomer*, by his son *Askenaz*, or *Togarmah*. The Phrygians had anciently sovereigns of their own. Those of Troy are not a little famous in the ancient fables. For about 2500 years past, they have been subject to the Lydians, Persians, Greeks, Romans, and Turks, in their turn.

The gospel was very early preached in Phrygia, and a church settled, which for many ages made a considerable appearance, Acts xvi. 6. xviii. 23. Nor is Christianity yet quite abolished.

PHUT, the third son of Ham. Calmet will have his posterity to have settled in the canton of Ptemphis in Lower Egypt, or in Phthenotis, whose capital was Buthus; but if they did so, we are persuaded, they, in after times, removed westward to Mauritania, where we find the region Phute; and probably the Pythian Apollo is no other than *Phut* deified by his posterity.

PHYGELLUS and **HERMOGENES**, were professed Christians of Asia. It is said, they were originally magicians; but it is more certain that they forsook Paul in the time of his distress and imprisonment, 2 Tim. i. 15.

PHYLACTERIES, *preservatives*, they consisted of small pieces of parchment or skin, in which certain texts were written out of the law, and were fastened to the forehead by a string. The practice of using them was founded on a literal interpretation of that passage, where God commanded the Hebrews to have the law as a sign on their foreheads, and as frontlets between their eyes, Exod. xiii. 16. It is probable that the use of phylacteries came in late with other superstitions; but it should be remembered, that our Lord does not censure the Pharisees for wearing them, but for making them broad, out of ostentation; and it is still uncertain, whether the words referred to, ought not to be taken literally. A phylactery was composed of four pieces of parchment; on the first of which was written Exod. xiii. 2—10; the second Exod. xiii. 11—21; on the third Deut. vi. 4—9; and on the fourth

Deut. xi. 18—21. These pieces of parchment, thus inscribed, they inclosed in a piece of tough skin, and bound them round their foreheads with a thong or ribband, when they went to the synagogue. Some wore them evening and morning; and others only at the morning prayer.

PHYSICIAN; (1.) One who practises the art of medicine, Mark v. 26. (2.) An embalmer of dead bodies, Gen. i. 2. (3.) Such as comfort and relieve from distress by their advice and counsel, Job xiii. 4.

PIHAHIROTH, the pass through which the Hebrews marched to the west bank of the Red Sea.

PILATE PONTIUS, was probably an Italian, and was the successor of Gratus, in the government of Judea, *A. D.* 26 or 27. He was a most obstinate, passionate, covetous, cruel, and bloody wretch, tormenting even the innocent, and putting people to death without so much as a form of trial. Taking offence at some Galileans, he murdered them in the court of the temple as they offered their sacrifices. This, as our Saviour hinted, was a prelude of the Jews being shut up in their city, and murdered, when they assembled to eat the passover, Luke xiii. 1, 2. Wicked as he was, his conviction of our Saviour's innocence caused him to try several methods to preserve his life. His wife too sent him word to have nothing to do in condemning him, as she had a terrible dream about him. He was the more intent to preserve him. When the Jews accused our Saviour of calling himself the Son of God, Pilate was the more afraid, as he suspected he might be so. They then cried out, he would be a traitor to Cæsar if he dismissed Jesus. Dreading a charge of this nature, he washed his hands, and protested, that he

was innocent of Jesus's death, and then condemned him to be crucified. Guided by Providence, he, instead of an abstract of the causes of condemnation, caused to be written on our Saviour's cross, *This is Jesus of Nazareth, the King of the Jews*, which at once declared his innocence, royalty, and Messiahship; nor could all the entreaties of the Jews cause him in the least to alter the inscription. He readily allowed Joseph the dead body to give it a decent interment. He as readily allowed the Jews to seal and guard the sacred tomb; and so our Saviour's resurrection became the more notorious. About three years after, Pilate, for his cruelty and oppression, was deposed, by Vitellus governor of Syria, and sent to Rome, to give an account of his conduct. Caligula the emperor, soon after banished him to Vienne in Gaul, where extreme poverty and distress influenced him to put a wretched end to his own life.

PILLAR; (1.) A prop to support a house or building, Judg. xvi. 25, 26. 29. (2.) A monument raised to commemorate a person or deed, Gen. xxxv. 20. 2 Sam. xviii. 18. The *pillars of the earth*, are the foundations or rocks which support and strengthen it, Job ix. 6. The *pillars of heaven*, are the mountains, on whose tops the skies seem to rest, Job xxvi. 11.

The PINNACLE of the temple can hardly be supposed to have been a spire on the top of it, as the top was set thick with golden pikes, that no birds might light thereon, and defile it; but rather some battlement, that surrounded part, if not the whole of the roof, especially that towards the east, the height of which was dreadful, Matt. iv. 5. The word translated 'pinnacle,' signifies not a 'summit,' but a 'wing;' and the part of the tem-

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ple to which our Lord was taken by Satan, was probably the elevation over the roof of Solomon's porch, which overlooked the valley on the east, and had beneath a perpendicular depth of several hundred feet; for at this part of the valley a wall had been carried up to a level with the ground on which the temple stood.

PINE-TREE, is somewhat akin to the fir. It yields a rosin and pitch, and the heart of it, when fully lighted, will burn as a torch. It thrives best in mountains and sandy places; and if its under branches are cut, it grows the higher. The Hebrews used branches of it to form their booths at the feast of tabernacles, Neh. viii. 15. Isa. xli. 19. and lx. 13.

PISGAH, the highest top of that chain of mountains called *abarim*, and a part of mount Nebo; and so Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, Deut. iii. 27. xxxiv. There were fine *springs* of water at its bottom, called Ashdoth-pisgah, Deut. iv. 49.

PISIDIA, a province of Lesser Asia, at the west end of mount Taurus, and on the south-west of Lycaonia, north of Pamphylia, and east of Caria and Ionia. It was anciently a populous country.

PISON, the name of the first branch of the river of Eden. This Calmet and Reland will have to be the Phasis, which they say runs northward through Colchis, (with them *Havilah*,) from near the head of the Euphrates, till at last it falls into the Euxine Sea; but these great men are egregiously mistaken; for Phasis, instead of taking its rise near the head of the Euphrates, and running north-west, has its spring head about 300 or 400 miles north of the head of the Euphrates, and runs south

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west into the Euxine Sea. We, with Bochart and many others, take Pison to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia, Gen. ii. 11, 12.

PIT; (1.) A natural or artificial hole in the ground of some considerable extent. The Asiatic nations used to shut up their captives in pits all night; and the Africans serve their slaves so still, Is. xxiv. 22. (2.) The grave, which is digged like a pit, Psal. xxx. 3. (3.) Hell, where the damned for ever sink into despair, perplexity, and ruin, Rev. xx. 1. (4.) Great distress and misery, spiritual, temporal, or eternal, Isa. xxxviii. 17. Matth. xii. 11.

PITCH, a kind of rosin for plastering ships, and securing them against drawing water. That with which Noah overlaid his ark, was perhaps the same as *slime*, or bitumen, Exod. ii. 3, Isa. xxxiv. 9.

PITHOM and **RAMESES**, were the two cities, for the building of which the Hebrews made brick. Whether they were erected for treasure cities, or for frontier-cities, for securing against the departure of the Hebrews, and against the inroads of the Amalekites and Philistines, is not agreed. Nor is it agreed where these cities stood. Some would have Pithom to be Pelusium; but it is more probable it was Pathumos, which stood almost straight west of the north end of the Red Sea; and Dr. Shaw thinks, Rameses stood where Cairo is now built. Gen. xlvii. 11. Exod. i. 11.

PLAGUE; any great distress or calamity, Psal. xci. 10. But the *plague* of the heart, is the inward corruptions thereof, 1 Kings viii. 38. The *seven last plagues*, are those that shall come on the Anti-christians, for their ruin, Rev. xxi. 9.

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Pestilences were, and still are, very common in Asia and Africa. By a kind of pestilence were the first-born of Egypt cut off, Psal. lxxviii. 50.

A *pestilent* fellow, is one sufficient to corrupt and ruin a multitude, Acts xxiv. 5.

PLANETS. See *Star*.

PLEDGE, a pawn which a lender takes from a borrower, to secure the payment of his money. No millstone was ever to be taken in pledge: the widow's ox, or a person's clothing for body or bed, was not at all to be taken, or at least to be restored that very night. No Hebrew was to take a *pledge* from a poor man of their own nation, nor to go into the borrower's house to take a pledge for himself; but the borrower was to bring out to him what could be best spared, Exod. xxii. 26. Deut. xxiv. 10—17. Ezek. xviii. 7—12. 16.

PLEIADES, that cluster of stars, which we call *the seven stars*, in the neck of the constellation Taurus. They appear about the end of March.

PLOUGH, a well-known instrument for tilling of ground. Those of the east are so light, that two cows or two asses, and often one, may draw them. To *put one's hand to the plough and look back*, signifies to engage in Christ's service, particularly that of the ministry, and afterwards turn away to a worldly or wicked course, Luke ix. 62. The *ploughshare*, is that part of it which cuts and turns up the tilled ground, Is. ii. 4. To *plough*, (1.) To till the ground. (2.) To labour in a calling or work, 1 Cor. ix. 10. Prov. xx. 4.

PLUMB-LINE, that on which the plummet of masons and carpenters hangs, for discovering the exactness of their work. The Lord *sets a plumb-line* in the midst of his people, and lays *judgment to the line*, and *righteousness to the plummet*, when

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he manifests how disagreeable their conduct is to the rule of his word, and executes just judgment upon them, Amos vii. 7, 8. Isa. xxviii. 17.

POETS, such as compose songs or verses in metre, Acts xvii. 28.

A POLL, a *head*, Num. i. 2.

POMEGRANATE-TREE, is of the apple kind. Its breadth is greater than its height. Its wood is hard and knotty; its bark is reddish; its leaves are greenish, inclining to red, and somewhat like those of myrrh. Its blossoms are large, comely, and reddish; and the cup formed by them is of the form of a bell. When the flowers are double, no fruit follows. Wild pomegranate-trees are more prickly than the cultivated kind. The pomegranate-apple is extremely beautiful, reddish both within and without. Its juice is like wine, mixed with little kernels; nay, wine is frequently made of it, or mixed with it, Song viii. 2. It appears to have been anciently used to give a flavour to meats and liquors, till the juice of lemons and oranges has almost superseded it. Deut. viii. 7, 8. Num. xx. 5. xiii. 23. 1 Sam. xiv. 2.

The pomegranate is as large as our common apples, is round, and replete with a refreshing liquor, which is excellent for quenching thirst. The value set on this fruit may be learned from the fact, that it was among the productions of Canaan brought to the camp of Israel by the spies, Num. xiii. 23. xx. 5. It was also one of the things the privation of which, produced strong regret in the people when in the wilderness. It is classed by Moses, with wheat and barley, the vine, and fig, oil-olive, and honey, Deut. viii. 8; and finally, was honoured with a place at the bottom of the high-priest's robe, Exod. xxviii. 33. The pomegranate comes to great

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perfection in the southern part of the United States.

PONTUS, a province in Asia Minor, bounded on the north with the Euxine, and on the south with Cappadocia.

POOR. Men are poor, (1.) In outward condition, having scarcely whereupon to live. As these are ready to be overlooked, despised, and injured by men, God claims the peculiar inspection of them, Prov. xiv. 31. Under the Jewish dispensation, he accommodated almost every kind of *offering* to the case of the poor; he charged to take special notice of them; he appointed the gleanings of fields and vineyards, and the increase of the seventh year, and part of the third tithe, to be their's, Lev. xxv. 25—47. xix. 10. Christians are also charged to provide for them; and a blessing is promised on such as wisely consider their case and help them, Gal. ii. 10. Psal. xli. 1, 2, 3. Prov. xix. 7. Judges are charged to do them justice, but not unjustly to favour them for their poverty, Ps. lxxxii. 4. Exod. xxiii. 3. Lev. xix. 15.

POPLAR; this name is twice found in our version, Gen. xxx. 37. Hos. iv. 13; but it is not easy to determine what species of tree is intended. The Hebrew word signifies, 'white,' and therefore, the poplar has been fixed on, the leaves of which are white.

PORCH, an entrance to a lodging, Judg. iii. 23. The orientals receive visits in them both in summer and winter, and dispatch business; and great men admit few any farther, except on extraordinary occasions, Ezek. xxxiii. 30. Esther iv. 11.

PORTERS, such as keep the gates of a city or house, and shut or open the same when it is proper. David appointed 4000 of the Levites to be porters in the temple, each in their respec-

POT

tive places, 1 Chr. xxiii. 5. xxvi. They resided at Jerusalem and its environs, and were a kind of military guards to the temple, Neh. vii. 73.

POST; (1.) A pillar, such as those which support the upper lintels of doors or gates, Exod. xii. 7. Judg. xvi. 3. The Jews set up their *posts by God's post*, when they valued and observed their idolatries and traditions on a level with his statutes and worship, Ezek. xliii. 8. (2.) A courier or swift messenger, for riding or running with letters, or other intelligence. Some foot-posts in Barbary are said to run 150 miles in 24 hours. In many countries in Asia and Africa no posts like ours are established; but for a small price a messenger may be got to run express with a letter. To convey intelligence quickly, the Persian kings had centinels placed at proper distances, who, by crying one to another, gave notice of public occurrences. This method, however, was quite improper for secrets. Cyrus therefore settled posts that rode night and day, in the manner of ours, Esth. iii. 13. The Asiatics and others had also pigeons which carried letters, especially from besieged cities. They had *posts* in Babylon, that run from one part of the city to another, Jer. li. 31. Man's life is swifter than a *post*, continually hurries on to an end. Job ix. 25.

POT. The Orientals put their earthen pots into holes in their houses or tents, about a foot and a half deep; by which means, a few thorns, a little dried dung, straw, &c. make them quickly boil, Eccl. vii. 6. Psal. lviii. 9. Job xli. 31. Micah iii. 3. Zech. xiv. 21. To *lie among the pots*, is to be exceedingly defiled, enslaved, and distressed, Ps. lxxviii. 13.

A **POTSHERD**, is a piece of a broken earthen vessel, Job ii. 8.

A *potter*, is one that makes pots, or earthenware, Jer. xviii.3.

POTENTATE, a powerful ruler. God is the *only Potentate*, King of kings, and Lord of lords; he is the sole Supreme ruler of all persons and things, 1 Tim. vi. 15.

POTIPHAR, an officer of Pharaoh, the second in our list. Some will have him to be his general, or captain of his guard; others will have him the chief of his cooks or butchers. He bought Joseph from the Midianites, and finding every thing prosper in his hand, he conceived an affection for him, and committed to his care the whole management of his household affairs.

Whether *Potipherah*, priest or prince of On, and father-in-law of Joseph, was the same as the above Potiphar, is controverted. We think him a different person. On was about 45 miles distant from Zoan, where Pharaoh and Potiphar dwelt. Potipherah appears to have been one of the greatest men in Egypt, which Potiphar does not.

POTTAGE, in the east, is made by boiling a little flesh cut into small pieces, along with rice, flour, parsley, &c. 2 Kings iv. 39. Prov. xv. 17. Notwithstanding their large flocks and herds, the Orientals eat but little flesh, Prov. xxiii. 20.

POUND, the same as the *Maneh*. See *Talent*.

PREACH. See *Gospel*. To *preach*, is loudly to proclaim the will of God, as his appointed heralds, Eph. iii. 8.

PRESBYTERY, a court of ecclesiastic elders, for ordaining officers and governing the church, 1 Tim. iv. 14.

PRESIDENTS, chief rulers who govern and direct subordinate rulers, Dan. vi. 2.

PRIEST. The word *Cohen*, signifies one that intercedes, or deals familiarly with a sovereign.

When it relates to civil things, it denotes such as are chief and intimate rulers under a king, 1 Chr. xvii. 18. When it relates to religion, *Cohen* signifies a priest, or one who, by virtue of a divine appointment, offers sacrifices, and intercedes for guilty men. Before the consecration of Aaron, fathers, elder brothers, princes, or every man for himself, offered his sacrifice, as is clear in the case of Abel, Cain, Noah, Abraham, Isaac, Jacob, Job. When God at Sinai ratified his covenant with the Hebrews, young men, perhaps the eldest sons of their princes, officiated as priests, Exod. xxiv. 5, 6. The whole Hebrew nation are called *priests*, because they were devoted to God, and much employed in his service, Exod. xix. 6. In the consecration of Aaron and of the tabernacle, Moses acted as priest, Exod. xl. Lev. viii. After which, the priesthood, in ordinary cases, pertained solely to the family of Aaron; and *Korah*, *Uzza*, and king *Azariah*, were severely punished for interfering with their work: but some extraordinary persons, as Gideon, Samuel, and Elijah, in extraordinary cases, offered sacrifice, Judg. vi. 1 Sam. vii. ix. xvi. 1 Kings xviii.

Priesthood; (1.) The office of a priest, Numb. xvi. 10. The anointing of Aaron and his sons, was an *everlasting priesthood*; it secured to them and their seed the office of priests for many generations, Exod. xl. 15. Num. xxv. 13. Christ's *priesthood* is *unchangeable*, as it never passeth from him to another, Heb. vii. 24. (2.) The execution of this office: and the *iniquity of the priesthood*, is what was committed in performing the work of that office, Num. xviii. 1. (3.) A class of priests: so the saints are a *holy* and *royal priesthood*; a company of spiritual priests, washed in Jesus's

blood, sanctified by his word and Spirit, and all of them kings and priests to God, 1 Peter ii. 5. 9.

PRINCE, one who, whether as the son of a king or otherwise, is possessed of high rule and authority. When the Hebrews came out of Egypt, they had twelve princes to govern their twelve tribes. These princes, on twelve several days, offered their oblations for the dedication of the tabernacle. The offering of each was one silver charger of 130 shekels weight, one silver bowl of 70 shekels, both of them full of fine flour mingled with oil, for a meat-offering; one golden spoon of ten shekels, full of incense; one bullock, one ram, and one lamb for a meat-offering; one kid for a sin-offering; and two oxen, five rams, five he-goats, and as many lambs, for a peace-offering, Num. i. 5—16. vii. 12—89. Ten princes of the congregation, along with Joshua and Eleazar, were appointed to divide the land of Canaan westward of Jordan, Numb. xxxiv. 17, 18, 19. David had twelve princes, who commanded the standing militia in their respective months; and Solomon had twelve princes, who provided for his family. David's princes contributed largely towards the expenses of building the temple. Jehoshaphat's were active in reforming the country; and those of Joash active in corrupting it with idolatry. Hezekiah's princes were active in his reformation, and gave to the people for offerings at the solemn passover, 1000 bullocks and 10,000 sheep. Josiah's princes did much the same, 1 Chr. xxix. 6, 7, 8. 2 Chr. xvii. xx. xxiv. 17, 18. xxx. xxxv. xxxv.

PRISON, a place for confining mad people, or evil doers, Luke xxiii. 19.

PROFANE, not holy, but al-

lowed for common use, Ezek. xlii. 20. xlviii. 15.

PROFESSION is either, (1.) The truths of God, which we openly avow our belief of, and adherence to; or, (2.) Our act of boldly avowing these truths, Heb. iii. 1. iv. 14. x. 23.

PROMISE; (1.) An engagement to bestow some benefit, 2 Pet. ii. 19. So God's promise is his declaration of his readiness to bestow his favours on men, 1 Kings viii. 56. (2.) The good thing promised: so the Holy Ghost, in his saving and miraculous operations, is the promise of the Father, Acts i. 4. Eternal life in heaven is called *the promises*: it is the thing promised in many of them, Heb. vi. 12. The promise to the Jews and their seed, and every one called by the gospel, is God's offer and engagement to be their God, and to render them his people, Acts ii. 39.

Some promises relate to outward things, as of health, strength, food, raiment, peace, comfort, success to men and to their kindred, Prov. iii. 7, 8. Ps. ciii. 5. xxxvii. 3. 11. Deut. x. 18. Job v. 24. Psal. xci. 10. cxxi. 8. Job xi. 18, 19. Prov. iii. 24. Psal. cxxviii. 2, 3. Deut. xxviii. 4, 5. 12. Ps. i. 3. ciii. 17. cii. 28. xlv. 16. xxxiv. 15, 16. Isa. lvii. 1. Prov. x. 7. 22. Ps. xxiii. 5, 6. Job xxii. 24, 25, 26. Deut. viii. 10. Joel ii. 26. Gen. xii. 2. Deut. xxvi. 11. Some promises relate to God's preventing, moderating, and shortening men's affliction, supporting them under and delivering them from afflictions, and bringing good out of them, Ps. cxxi. 7. Job v. 19. Isa. xxvii. 8. Jer. xlv. 28. Ps. xxv. 3. Mark xiii. 19, 20. Gen. xv. 1. Ezek. xi. 16. Psal. xxxvii. 24. 1 Cor. xii. 9. Isa. xliii. 2. Psal. xli. 3. Deut. vii. 15. Exod. xxiii. 25. Matt. xix. 29. x. 39. v. 11, 12. 1 Pet. iv. 19. Psal. xii. 5. lxviii. 5. Jer. xxxiii. 3. Isa. xxvii. 9

Psal. cvii. 11. Zech. xiii. 9. But the principal promises relate to the spiritual good things: as of union to Christ, Hos. ii. 19, 20. Isa. liv. 5; of the Spirit, Ezek. xxxvii. 27. Prov. i. 23; justification, Isa. i. 18. xliii. 25. xlv. 22. xlv. 24, 25; adoption, Jer. iii. 19. 2 Cor. vi. 18; sanctification, change of nature and life, Ezek. xi. 19, 20. xxxvi. 26, 27; of spiritual knowledge, Prov. ii. 3—6. James i. 5; of faith, John vi. 37. Eph. ii. 8; of repentance, Rom. xi. 26. Ezek. xvi. 62, 63. xx. 43; of love to God, 2 Thess. iii. 5. Deut. xxx. 6; of filial fear of God, Hos. iii. 5. Jer. xxxii. 39, 40; of new obedience, Deut. xxx. 8; of hope, 2 Thess. ii. 16. Rom. xv. 4; of peace and joy, Isa. lvii. 18, 19. xxvi. 3. Psal. lxiv. 10. xcvi. 11, 12; and of unfailing perseverance in a state of grace, Jer. xxxii. 39, 40. John iv. 14. xvi. 24. x. 27, 28; of a happy death, Rev. xiv. 13; and of eternal happiness, Isa. xxxv. 10. 2 Tim. iv. 8. Some promises are permanent, fulfilling in every age: and others are periodical, fulfilled in certain particular periods; and so are *prophecies*, as they foretel what is future; but *promises*, as they ascertain the bestowal of good.

PROPHECY, (1.) A declaration of future things, Neh. vi. 12. (2.) A declaration of hidden, obscure, and important things, Prov. xxx. 1. (3.) The preaching of the gospel, 1 Tim. iv. 14. Rom. xii. 6. (4.) The gift of explaining obscure passages of Scripture, or of foretelling things to come, 1 Cor. xii. 10. xiii. 8.

A *Prophet* is, (1.) One who foretels future events, Amos iii. 7. (2.) One who explains obscure mysteries or passages of Scripture, under a peculiar direction of the Holy Ghost, 1 Cor. xvi. 26. (3.) One who is under special influence of the Spirit, 1 Sam. xix. 20. (4.) A false pretender to speak under inspiration, Jer.

xxix. 21; and so the Heathen poets are called *prophets*, because they were supposed to speak under divine influence, Tit. i. 12. (5.) One who declares the mind of another to the people, so Aaron was the *prophet* of Moses, Exod. vii. 1. (6.) The inspired books of the Old Testament are called the *prophets*, besides the books of Moses, or besides these and the Psalms, Luke xvi. 31. xxiv. 27. 44. Anciently prophets were called *seers*, because they had more knowledge than others, 1 Sam. ix. 9. Sometimes God revealed his mind to his prophets by dreams, voices, visions: or sometimes he did it by an efficacious impression of his will on their understanding, and an excitement of their will to declare it to others. Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Samuel, Gad, Nathan, David, Solomon, Iddo, Ahijah, Shemaiah, the man of God from Judah, Azariah, Hanani, Jehu, Elijah, Micaiah, Eleazer, Elisha, Jonah, Amos, Hosea, Joel, Isaiah, Micah, Obed, Nahum, Habakkuk, Zephaniah, Jeremiah, Urijah, Ezekiel, Obadiah, Daniel, Haggai, Zechariah, Malachi, Zacharias, Simeon, John Baptist, and Agabus, are marked as true and pious *prophets*.—A *prophetess*, signified not only the wife of a prophet, as Isa. viii. 3; but also a woman that foretold future things. Among these we may reckon Miriam, Deborah, Hannah, Huldah, Elisabeth, the Virgin Mary, Anna, and the four daughters of Philip the deacon. Among wicked prophets, real or pretended, we may reckon Balaam, and the old prophet of Bethel, who, pretending a revelation, decoyed the man of God from Judah to return and eat bread with him, and then foretold his death by a lion, for disobeying the contrary orders

from God, 1 Kings xiii. Zedekiah the son of Chenaanah, Hananiah, Shemiah, the Nehelamite, Ahab the son of Kolaiah, Zedekiah the son of Maaseiah, Caiaphas, &c. Noadiah, and Jezebel of Thyatira, were two pretended prophetesses. When the priests about the time of Samuel, neglected the instruction of the people, *schools of prophets* were formed, wherein young men were piously educated, to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Najoth, Jericho, and Jerusalem, &c. which were inspected by Samuel, Elijah, Elisha; &c.; but it does not appear that all these young men were ever inspired, 1 Sam. x. xi. xix. 2 Kings ii. Whether the most of the noted prophets were anointed at their entrance on their office, we know not. It is certain they generally lived in a very low and temperate manner. The presents given them were such as oil, bread, fruits, honey, 2 Kings iv. 42. 1 Sam. ix. 7, 8. x. 3. Elijah had nothing but simple provision provided him, at the brook Cherith, and in the widow's house, or in the wilderness of Judah. The 100 prophets whom Obadiah maintained in two caves, had no more but bread and water. The Shunamite provided nothing but mere necessities for Elisha. As there were multitudes of true prophets, so there were no fewer false ones. Ahab and his wife had 850 of them all at once; and it appears from the prophecies of Hosea, Micah, Jeremiah, and Ezekiel, that the country of Israel and Judah then swarmed with them. The Hebrews were therefore required to try pretenders to prophecy in the most accurate manner. None were to be held for true prophets, except their prophecies were fulfilled, and also their doctrines and lives

tended to promote the honour and service of God, Deut. xiii. Jer. xxviii. xxix. Moses was superior to the rest of the prophets. He appears to have been habitually disposed to receive the revelations of God; and to him, God, in a more familiar manner, uttered his mind, and revealed a complete system of rules for his worship, and which was but explained and inculcated by a great deal of what was said by the rest, Deut. xxxiv. 10. John Baptist was *more than a prophet*, as he pointed out Jesus Christ as already incarnate, Matt. xi. 9. Paul, Peter, and John, may be called *prophets*, as there are in their writings a variety of predictions, 2 Thess. i. ii. 1 Tim. iv. 2 Tim. iii. iv. 1 Pet. iv. 2 Pet. ii. iii. 1 John ii. Rev. iv.—xxii. But Jesus Christ is called *that Prophet*, he was infinitely superior to all the rest in dignity of person, in extent of knowledge, in high authority, and efficacious instruction, John vi. 14. He was a *Prophet like unto Moses*. How noted his meekness, his intimacy with God, and his faithful discharge of his work! By him God revealed a whole system of gospel-worship; and at what infinite hazard do men despise him! Deut. xviii. 15—19. Acts iii. 22.

PROPITIATION, that which atones for and covers our guilt, as the mercy-seat did the tables of the law. Jesus Christ is called the *propitiation* or *atonement*, as his complete righteousness appeases his Father, and satisfies his law and justice for all our transgressions, Rom. iii. 25. 1 John ii. 2.

PROSELYTE, one that turned from Heathenism to the Jewish religion, Acts ii. 10. According to most authors, some were only *proselytes of the gate*, who, though they renounced the Heathen idolatries, observed what the rabbins call the *se* a

precepts of Noah, and attended the Jewish instructions, yet were not circumcised, nor partook of the passover. To these the Jews admitted hopes of eternal life, and they allowed them to dwell in Canaan; and to them they reckoned themselves allowed to sell the flesh of animals strangled or dying of themselves. Of this kind of proselytes we suppose Naaman, Cornelius, the Ethiopian eunuch, and Solomon's 153,600 servants. Others were *proselytes of righteousness*, or of the covenant; obliged to fulfil the whole law of Moses. At their admission, their motives influencing them to change their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised, and then baptized with water, by plunging them into a cistern, and then presented their oblation to the Lord. Their females were baptized, and then they offered their offering before God. No boys under 12 years of age, or girls under 13, were admitted, without the consent of their parents, or, if these refused, without the consent of the judges of the place. After admission, children or slaves were accounted free from the authority of their parents or master. Some think, no Edomites or Egyptians could be admitted *proselytes* till the third generation, and the Ammonites or Moabites not till the tenth. But we suppose this exclusion only debared them from places of civil government, Deut. xxiii. 1—8.

PROVENDER, grain for beasts to eat. The Hebrews' *provender* seems to have been a mixture of chopped straw and barley, or of oats, beans, and peas, Gen. xxiv. 25. Isaiah xxx. 24.

PROVERB; (1.) A short sentence, containing much sense in it, Eccl. xii. 9. (2.) A short

taunting speech, Is. xiv. 4. Persons or things become a *proverb* or *by-word*, when often mentioned in a way of contempt and ridicule, 1 Kings ix. 7. 2 Chron. vii. 20. *Proverbs* were anciently very much in use, and were ordinarily a kind of short parables, Numb. xxi. 27. Solomon spoke 3000 *proverbs*; but many of these never being intended for a standard to the church, are now lost. Such as remain, are in the Hebrew called *mishle* parables, *well pressed* or *ruling* sentences. In the book of *Proverbs*, we have rules for every period and station of life; for kings, courtiers, tradesmen, masters, servants, parents, children, &c.

PROVIDENCE. God's *providence*, is his holy, wise, and powerful management of his creatures, supporting them in their being and form, and governing them in all their actions, natural, civil, virtuous, or sinful, to the glory of his name, and the good of his people, Rom. xi. 36. Dan. iv. 24, 25. Providence extends to every creature, but is chiefly versant about rational creatures, in giving them laws, in enabling them to obey, and remitting of sin, and in rewarding or punishing in time and eternity, as is meet; and Christ and his church are the most peculiar objects thereof, Psal. cvii. Isa. l. lii. liii.

PSALM, a poetic composition adapted to music, vocal or instrumental, but especially the latter. When *psalms*, *hymns*, and *spiritual songs*, are mentioned together, *psalms* may denote such as were sung on instruments; *hymns*, such as contain only matter of praise; and *spiritual songs*, such as contain doctrines, history, and prophecy for men's instruction, Eph. v. 19. The book of *Psalms* is one of the most extensive and useful in Scripture, suiting every case

of the saints; and indeed, like their condition, which is at first much mixed with complaints and sorrows, and at last issues in high and endless praise. That David composed the most of the Psalms, is beyond doubt. Heman composed the 88th; Ethan the 89th; Moses the 90th. Whether those under the name of Asaph were penned by one of that name, or whether they were only assigned to be sung by him, as others were to the sons of Korah, we cannot positively determine. Some, as the 74th, 79th, and 137th, appear to have been composed after the first captivity of Babylon. The rest, including these two marked with the name of Solomon, might be composed by David, who, on that account, is called the sweet *psalmist* of Israel, 2 Sam. xxiii. 1.

PSALTERY, a musical instrument much used by the Hebrews. It was made of wood, with strings fixed thereto. It is said to have been of a triangular form, with a hollow belly, and with strings from top to bottom, which being touched with the finger or bow, gave a very agreeable sound, and to have differed little from the harp, only it was played on below, and the harp above. In Josephus's time, the psaltery or nablion had 12 strings. Our modern psaltery is a flat instrument of a triangular form, strung from side to side with iron or brass wire, and played on with a kind of bow.

PTOLEMAIS. See *Accho*.

PUBLICAN, an inferior collector of the Roman tribute. The principal farmers of this revenue were men of great credit and influence; but the under-farmers or publicans were accounted as oppressive thieves and pickpockets. As they were at once cruel oppressors, the Jews detested them to the last

degree. If either farmers or publicans were convicted of oppression, the Roman law ordered them to restore fourfold, Luke xix. 8. Our Saviour showed a compassionate regard to the publicans, and told the Pharisees, who were enraged on account of it, that publicans and harlots, being more ready to receive conviction, stood fairer to enter into the kingdom of God than themselves. Matthew, Zaccheus, and perhaps other publicans, became his disciples, Luke xv. 2. Matthew xxi. 31. Luke xviii. 10—14. xix. 1—10.

PUBLIUS. See *Melita*.

PUL: (1.) The first king of *Assyria*, who invaded Canaan, and by a present of 1000 talents of silver, was prevailed on by Menahem to withdraw his troops, and recognise the title of that wicked usurper, 2 Kings xv. 19.

PULSE, coarse grain, as peas, beans, and the like, Dan. i. 12. Grains or seeds which grow in pods are so called, Levit. xxiii. 14. Ruth. ii. 14. 1 Sam. xvii. 17. 2 Sam. xvii. 28.

PUNISHMENT, denotes whatever disagreeable is inflicted upon one for his faults, whether in a way of proper wrath, or of kind correction, Lam. iii. 39; but properly taken, it denotes the infliction of deserved wrath, Matth. xxv. 46. It also denotes church-censure, for correcting and reforming offenders, 2 Cor. ii. 6. In scripture, we find a variety of civil punishments, as, (1.) *Retaliation*, according to which, the offender was served as he had injured his neighbour, *stripe for stripe*, an *eye for an eye*, and a *tooth for a tooth*, &c.; but this might be changed into some other satisfaction, as of money, &c. Exod. xxi. 23, 24, 25. Deut. xix. 21. (2.) *Fining*, in a certain value or sum of money. To this may be reduced whatever part of res-

titution was above the value of the principal, Exod. xxii. Lev. xxvii.; and *confiscation* of goods to the king's use, Ezra vii. 26. (3.) *Scourging*. But among the Jews one was never to receive above forty stripes at once, Deut. xxv. 1, 2, 3. 2 Cor. xi. 24. (4.) *Imprisonment*: sometimes indeed this was not a proper punishment, but used as a means to retain persons; so Joseph imprisoned all his ten brethren three days, and Simeon much longer, Gen. xliii. 16, 19. The blasphemer and the gatherer of sticks on the Sabbath-day were imprisoned till the Lord should declare their punishment, Lev. xxiv. 12. Numb. xv. 34. Sometimes it was proper punishment, especially when attended with severities of another kind. Joseph was imprisoned and put in chains by Potiphar, Gen. xxxix. 20. Psal. cv. 18. Samson was imprisoned by the Philistines, and meanwhile had his eyes put out, and was obliged to grind at their mill. Hoshea, Manasseh, Jehoahaz, Jehoiachin, and Zedekiah, were all shut up in prison by their conquerors; and the last had his eyes put out, 2 Kings xvii. 4. 2 Chron. xxxiii. 11. 2 Kings xxiv. 12. xxv. 7—27. The prophet who rebuked *Asa*, Micaiah, Jeremiah, Peter, John, Paul, &c. were all put in prison for their faithfulness. Sometimes there was an imprisonment at large, as when Paul had leave to dwell at his own hired house, with a soldier that kept him. Bonds, fetters, stocks, hard fare, &c. ordinarily attended imprisonment. (5.) *Plucking out of the eyes*. This happened in the case of Samson and Zedekiah, and was intended for the inhabitants of Jabesh-gilead, Exod. xxi. 24. Judg. xvi. 21. 2 Kings xxv. 7. 1 Sam. xi. 2. (6.) *Cutting off particular members of the body*, as of the toes or thumbs: so Adonibezek

served 70 of his fellow kings of Canaan, and at last was so used by the Hebrews himself, Judges i. 5, 6, 7. Baanah and Rechab who murdered Ishbosheth, had first their hands and feet cut off, and then were hanged, 2 Sam. iv. 12.

PUNON, where the Hebrews encamped in the desert, is probably the same as the Phanos or Phenos, which Eusebius places four miles from Dedan, between Petra and Zoar, and whose bishops we find among the subscribers in the ancient councils. Whether it was here, or at Zalmonah, that the brazen serpent was erected, we can hardly tell; but near to this place there were mines, so dangerous to work, that the condemned malefactors lived in them but a few days, Numbers xxxiii. 42, 43.

PUR. See *Feast*.

PURPLE-DYE, especially that of Tyre, was much esteemed, and was much worn by kings and emperors. It was dyed with the blood of a shell-fish; plenty of which were found in the sea on the north-west of Canaan, and are still found about the Carribee-islands, and other parts of America, and even on the west of England. *Purple* was used in the curtains of the tabernacle and robes of the priests; if what we render purple and scarlet ought not rather to be rendered scarlet and crimson, Exodus xxv.—xxviii. xxxv.—xxxix. The Chaldeans clothed their idols with habits of purple and azure colour. The husband of the virtuous woman, and the rich glutton, are represented as clothed in *purple*, Prov. xxxi. 22. Luke xvi. 19. To reward Daniel for explaining Belshazzar's dream, he was clothed in *purple* or *scarlet*, and had a chain of gold put about his neck, Dan. v. 7. 29. Mordecai, when made chief minister

PUT

of state in Persia, was clothed *in purple* and fine linen, Esth. viii. 15. *Purple* was much used in Phœnicia, Ezek. xxvii. 7. 16; and the Popish cardinals wear clothes of it, Rev. xvii. 4. To ridicule our Saviour's royalty, his enemies arrayed him *in purple*, Mark xv. 17. See *Chariot*.

PUTEOLI, a city in Campania in Italy; so called from the stink of its hot waters, or the multitude of its wells. It stood about eight miles from Naples, and 100 south of Rome. From hence a considerable trade was carried on with Alexandria in Egypt: and here Paul halted

PYG

seven days, as he went prisoner to Rome, Acts xxviii. 13. We find several of its bishops in the primitive councils of the Christian church.

PYGARG, is a name sometimes given to the eagle with a white tail; but with Moses, it signifies a four-footed beast. Its Hebrew name *Dishon*, hints it to be ash-coloured; and so it is like to be the tragelaphus, or goat-deer, whose back and sides are partly ash-coloured. It was a clean beast; but whether the same with the pygarg of Herodotus, Pliny, and Elian, we cannot say, Deut. xiv. 5.

QUI

QUAILS, a kind of birds of a middle size, between sparrows and pigeons. They are exceedingly numerous in warm countries.

The children of Israel received an abundant supply of flesh in the desert from vast flocks of this bird, which alighted around the camp. This prodigious flight of quails occurred twice while they sojourned in the wilderness, Exod. xvi. 3—13. Num. xi. 32. Psal. cv. 40. Quails are migratory, and pass, in large multitudes, in the spring, from Asia to Europe. Ludolf and Patrick will have the word rendered quails, to mean 'locusts;' but all the ancient interpreters are against them.

QUATERNION, four in company, Acts xii. 4.

QUICK-SANDS, or *syrtes*, two sands on the north of Af-

QUI

rica, almost over against Sicily, which, either by the slime, or the attractive quality of the sand, draw ships to them, or hold them fast, Acts xxvii. 17.

QUIVER, a case for holding arrows. When children are likened to *arrows*, the house is the *quiver*, Psalm cxxvii. 5. When God's judgments are likened to *arrows*, his purpose and providence are the *quiver*, Lam. iii. 13. When Christ, or Isaiah, are likened to an *arrow*, God's protection, wherein they are hid and preserved, is the *quiver*, Isaiah xlix. 2. Sometimes *quiver* is put for arrows in it. Thus the quiver, *i. e.* the arrows from it, rattle against the horse in battle, Job xxxix. 23; and the *quiver* of the Chaldeans was an open sepulchre: their *arrows* killed multitudes, Jer. v. 16.

RAA

RAAMAH, the fourth son of Cush, and who peopled a country in Arabia the Happy, I suppose at the entrance of the Persian gulf. The posterity of Raamah carried on trade with

RAB

the Tyrians, in spices, precious stones, and gold, Genesis x. 7. Ezek. xxvii. 22.

RABBAH, or *Rabbath*, the capital city of the Ammonites, stood near the source of the river

Arnon. It seems to have been a considerable city in the time of Moses; and to it the iron bedstead of Og was transported, Deut. iii. 11. After Joab had besieged it a long time, and Uriah had been slain before it, David went thither with a reinforcement, and quickly after took it, and used the principal inhabitants, if not others, in a terrible manner. Some time after, Shobi, the conquered king's brother, and David's deputy in it, brought him beds for his soldiers at Mahanaim, 2Sam. xi. xii. xvii. The city was, long after, pillaged by the Assyrians and Chaldeans, Amos i. 14. Jer. xlix. 2, 3. Ezek. xxi. 20. xxv. 5.

RABBI, *rab, rabban, rabbon*; a title signifying *master*.

RABSHAKEH. See *Sennacherib*.

RACE, to run.

RACA, an *empty, despicable fop*, that is ashamed of nothing base, robbery, or murder; a scoundrel, Matth. v. 22. Judg. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11.

RACHEL. See *Jacob*.

RAGS, to be *clothed* with them, denotes deep poverty, Prov. xxiii. 21. Our self-righteousness is likened to *filthy rags*; it can no more adorn our soul, or render it accepted before God, as our Judge, than filthy rags; but, with its vileness, provokes his detestation, Isa. lxiv. 6.

RAHAB; (1.) A name given to Egypt, to denote the pride and strength of that kingdom, Psalm lxxxvii. 3. lxxxix. 10. Isa. li. 9. (2.) A Canaanitish harlot, or inn-keeper of Jericho.

RAIN, the moist vapours exhaled by the heat of the sun, which being collected into clouds, fall upon the earth in drops; and when it freezes in, or before its fall, it is called *hail* or *snow*. When it falls down, as in water-spouts, the *windows* or flood-gates of heaven are said

to be *opened*. In the time of drought, the earth is represented as crying to the heavens, and the heavens or clouds crying to God, for his allowance to pour their moist treasures in rain and dew upon the earth, Hos. ii. 21. In Upper Egypt it seldom rains. In some parts of the Persian empire it rains little for eight months. In Syria and Barbary there is scarce any rain during the summer. In Canaan they ordinarily had a plentiful rain twice a-year. The former rain happened about September, and the latter about the beginning of March, just before their harvest, Joel ii. 23. Zech. x. 1. In the winter months it often rains very violently and ordinarily in the night, and is preceded by a squall of wind, 2 Kings iii. 16, 17. Rain, when seasonable, is *showers of blessing*, Ezek. xxxiv. 26.

The *Rainbow* is never seen but when the sun shines, and in direct opposition to him; and is formed by the refraction of his rays on a watery cloud; nor can the sun form such a refraction if he is above 42 degrees higher than the horizon, as then his refraction is lower than the earth. The bright rainbow is often invested with a fainter one, at some distance, and of greater extent. There are also a kind of rainbows formed by the reflection of the moon-light, or of the raging sea; but these last have their arms inverted upwards. One may form a kind of artificial rainbow, by hanging a black cloth opposite to the sun, and, turning his back to the sun, and face to the cloth, cause water to fall like a shower of rain between him and it: thus a rainbow will be formed in these drops. Whether the common rainbow, proceeding from natural causes, appeared before the flood is not agreed. Perhaps it did not; and then it behoved to be the more striking a token, and

the more effectual to confirm Noah's faith in the divine promise, that the flood should never return to overflow the earth. It is certain every disposition of a rainy cloud is not proper to produce a rainbow; and who knows, but before the flood, the clouds might be always so disposed as not to form any? Its appearance, though now ordinary, continues still a divine token, that the earth shall no more be drowned with an universal flood, Genesis ix. 8—17.

RAISINS, a well known kind of dried grapes. The largest are those of Damascus, a bunch of which will sometimes weigh 25 pounds; but their taste is faintish, and not very agreeable. The Spanish raisins of the sun are also noted. The spirit of raisins is very useful to distillers in rectifying their liquors.

RAM-SKINS, RED, are mentioned Exod. xxv. 5. Dr. Adam Clarke thinks, that these were the skins of rams whose natural colour was red: the existence of which, he informs us, is attested by many respectable travellers, and are mentioned by Homer, Aristotle, and Pliny: but it is much more probable, that our version is correct, and that these skins were dyed red.

RAMAH, or *Ramathaim*, a city of Benjamin, about six miles northward from Jerusalem, Josh. xviii. 25; not far distant from Geba and Gibeah, Isaiah x. 29. Hosea v. 8. Near to it Deborah dwelt, Judg. iv. 5. Elkanah and Samuel resided in it, 1 Sam. i. 1. 19. vii. 17. viii. 4. xxv. 1; and at Najoth, or the meadows of Ramah, was a college of young prophets, 1 Sam. xix. As it stood in a pass between the kingdom of Israel and Judah, *Baasha* king of Israel seized it, and began to fortify it, that none of his subjects might pass that way into the kingdom of Judah, 1 Kings xv. 17. 21. The inhabitants were

terribly affrighted when Sennacherib marched this way against Hezekiah, Hos. v. 8. Isa. x. 29. Here Nebuzaradan, the Chaldean general, disposed of his Jewish prisoners after their capital was taken, which occasioned a dreadful mourning to the daughters of Rachel, Jer. xl. 1, 2, 3. xxxi. 15. Ramah was afterwards rebuilt by its inhabitants who returned from Babylon, Neh. vii. 30. xi. 33. There was another Ramah on the west border of Naphtali, Josh. xix. 36; and a Ramath or Ramoth, which we suppose the same as Baalath-beer, in the lot of Simeon, Josh. xix. 8. 1 Sam. xxx. 27. See *Gilead*; and a Ramoth, Remeth, or Jarmuth, in the lot of Issachar, Josh. xix. 21.

RAMESES. See *Pithom*.

RAMPART, a fence to a city. The Mediterranean sea, or rather the river Nile, was a *rampart*, that defended the city of No, Nah. iii. 8.

RANGE, to go up and down at pleasure, Prov. xxviii. 15. *Range of the mountains*, is any place on or about them, Job xxxix. 8.

Ranges, ranks of men, who were as protecting rails about the king, 2 Kings xi. 8.

RANK; (1.) Order, station, 1 Chron. xii. 33. (2.) High-grown and fruitful, Gen. xli. 5.

RANSOM; (1.) The price paid for the pardon of an offence, or the redemption of a slave or captive, Prov. vi. 35. Exod. xxi. 30. (2.) A bribe, 1 Sam. xii. 3. To prevent the plague, and make ceremonial atonement for their souls, every male Hebrew come to age, paid half a shekel yearly, as a ransom, Exod. xxx. 12. The obedience and death of Christ are the only proper *ransom* and price of our deliverance from sin and misery, Matth. xx. 23. Job xxxiii. 24.

RAVEN, a bird of prey, ceremonially unclean, Lev. xi. 15.

Whether the raven sent out of the ark by Noah ever returned to him, is not agreed: according to the literal reading of the Hebrew, also of the Samaritan text, and the Chaldee, he did; but a different opinion is supported by the LXX. the Syriac, the Latin, and most of the fathers, Gen. viii. 7. There is also some differences of opinion respecting the ravens by which Elijah was fed at the brook Cherith. An ingenious writer has discovered that in that region there was a village called *Ærobi*, and a brook called *Corith*, and he conjectures that the *Ærobites* supplied the prophet with food: but if they supplied him with food, why not with water, when the brook failed; and why, in that case, could not Ahab find him? 1 Kings xvii. 4. 6. Lev. xi. 15. Job xxxviii. 41. Psalm cxlvii. 9. Prov. xxx. 17. Cant. vii. 11. Isa. xxxiv. 11. n

REBEKAH, *Rebecca*, daughter of Bethuel, sister of Laban, and wife of Isaac, Gen. xxiv—xxviii. xlix. 31.

RECHAB. See *Baanah*, and *Kenites*.

RECHABITES, a tribe of Kenites or Midianites, descended from Jonadab, the son of Rechab, from which last, they derived their name. Jonadab appears to have been zealous for the pure worship of God, and was associated with Jehu in the destruction of the idolatrous house of Ahab. He established a rule for his posterity, that they should possess neither land nor houses, but should live in tents; and should drink no wine or strong drink. In obedience to this rule, the Rechabites continued a separate but peaceable people, living in tents, and removing from place to place, as circumstances required. When Judea was first invaded by Nebuchadnezzar they fled to Jerusalem

for safety, where it pleased God by the prophet Jeremiah, to exhibit them to the wicked inhabitants of Jerusalem, as an example of constancy in their obedience to the mandates of an earthly father, 2 Kings x. 15. Jer. xxxv. 2. Judg. i. 16.

Some highly interesting facts are known respecting the present condition of the *Rechabites*. The reader will do well to acquaint himself with their history—see Judg. i. 16. iv. 11. 1 Sam. xv. 6. 1 Chron. ii. 55. 2 Kings x. 15. Jer. xxxv.

They still dwell in the mountainous tropical country, to the north-east of Medina. They are called *Beni Khaibr*, sons of *Heber*; and their land is called *Khaibr*. They have no intercourse with their brethren, the Jews, who are dispersed over Asia; and are esteemed as *false brethren*, because they observe not the law. These persons cannot accompany a caravan, because their religion permits them not to travel on the sabbath, yet their country is so surrounded by deserts, that unless in a caravan, it can neither be entered or left safely. (*Niebhur's Travels* vol. 2, p. 43.)

Mr. Wolfe inquired of a Jew about them, and whether they ever came to Jerusalem; and the Jew proved that they came to that city in the time of Jeremiah, by reading chapter xxxv. This Jew stated that these persons, who were unquestionably the descendants of the *Rechabites*, are now known to drink no wine; to have neither vineyards, field, nor seed; and to be wandering nomades, dwelling like Arabs in tents, and they have "never wanted a man to stand before the Lord," but have maintained strictly, and constantly the worship of the true God.—(*Wolf's Journal*, p. 234.)

RECONCILE; (1.) To make peace between parties at va

riance; to secure favour, Matt. v. 24. (2.) To atone for; consecrate, Lev. vi. 30. Ez. xlv. 20.

RECORD; (1.) To bear witness; and so a record is a solemn testimony and declaration, Acts xx. 23. John i. 19. 1 John v. 7. 10, 11; and to *call God for a record upon one's soul*, is to make a solemn appeal to him, 2 Cor. i. 23. (2.) To declare; make mention of, 1 Chron. vi. 14. Exod. xx. 24. (3.) To mark in a register, Neh. vii. 5, 64; and so an historical register is called a *record*, Ezra vi. 2: and a *recorder* was an officer that noted things in a register or book of account, and put the king in mind of what ought to be considered, 2 Sam. viii. 16.

REDEEM; (1.) To buy back persons or things formerly sold, by paying a due price for them, Lev. xxv. 25. (2.) To deliver from distress and bondage, by the exertion of great power and love, Deut. vii. 5. xxxii. 6. (3.) To deliver men from the broken law, sin, Satan, an evil world, death, and hell, by the price of Jesus' obedience, and suffering, and by means of the enlightening and sanctifying power of his Spirit, Gal. iv. 4, 5. Tit. ii. 14. Luke i. 68. 1 Pet. i. 18.

REDEEMER. The Hebrew *goel*, or *kinsman-redeemer*, who was also the nearest of kin, was to exert himself in favour of his destitute kinsman. If he had, through poverty, mortgaged his inheritance, the *goel* was to buy it back. If he had sold himself into slavery, the *goel* was to pay his ransom. If he was murdered, the *goel* was to avenge his blood. If he died childless, the *goel* might espouse his widow; but it does not appear that he was obliged to this, except he was an unmarried brother, Num. v. 8. xxvii. 11. xxxv. Deut. xxv. 1—8. Ruth iv. 4.

REDOUND, to tend towards, 2 Cor. iv. 15.

REEDS grow in fenny and watery places, and are of many different kinds. The common reeds in our country are of no great use, except for thatching of houses: the paper reeds of Egypt, the sugar reeds or canes, and the Spanish reeds, of which walking staves and weavers' reeds are formed, are of much more account. (2.) A staff made of reed; such a one, by way of derision, was put into our Saviour's hand, instead of a sceptre; and with this they held up to him on the cross the sponge full of gall and vinegar, Matth. xxvii. 29, 30. 48. (3.) A measure of six cubits, or 11 feet 2.323 inches, Ezek. xl. 3. Christ will not break the *bruised reed*, nor *quench the smoking flax*; he will not utterly destroy, but kindly help, care for, and comfort the weak saints, and their weak graces, that are upon the point of losing all their grace, and comfort, Isaiah xlii. 3.

REFINE; to purge, as founders do metal from dross, or as vintners do wine from dregs, 1 Chron. xxviii. 18. Isaiah xxv. 6. Christ is a *refiner* and *purifier*; by his word, his Spirit, and by sanctified troubles, he purges out the dross of error, corruption, and scandalous persons from the church, and the dross of sinful defilement from the heart and life of his people, Mal. iii. 2, 3. Isaiah xlviii. 10. Zech. xiii. 9.

REFORM, to bring into a new shape or course. The Hebrews were reformed, when they left their idolatries, and other evil courses and turned to the Lord, Lev. xxvi. 23. The gospel dispensation is called the *reformation*; the ceremonial ordinances being fulfilled in Christ, were laid aside for more clear, easy, and spiritual ones; and multitudes of Jews and Gentiles were turned from their legal, superstitious, idolatrous, and other wicked courses, to the profes-

sion, faith, and obedience of a God in Christ, Heb. ix. 10.

REFUGE, *shelter*; a place of safety in time of storms or danger, Job xxiv. 8. God and Christ are a *refuge* or *shelter*; by them the saints are graciously protected against every storm of wrath, against every danger, and against the assaults of every foe, Psalm xiv. 6. xlv. 1. lxi. 3. *Refuges of lies*, are vain imaginations, and ill-grounded hopes of safety: or persons we trusted disappointing us, as the Assyrians, who, instead of helping Ahaz, distressed him, Isa. xxviii. 15. 17. To inspire the Hebrews with a horror of bloodshed, and mercifully provide for the relief of involuntary man-slayers, God appointed six of their cities, Bezer, Golan, and Ramoth-gilead, on the east of Jordan; Kedesh-naphtali, Shechem, and Hebron, on the west of it, all of them belonging to the priests or Levites, to be cities of refuge; and they were commanded to add to these when their territories should be enlarged: but we find no account of any such addition. These cities were of easy access, situated in mountains or large plains. That nothing might retard the manslayer in his flight to them, the roads, to the width of 53 feet 4 inches, were kept in good repair, and the rivers of note had bridges thrown over them; where any other way crossed or parted from them, posts, marked with *refuge*, directed to the city of refuge. On the 15th day of the 12th month, at the end of the winter, the roads were inspected by the magistrates, and repairs were ordered. These cities were plentifully stored with necessary provisions; but no weapons of war were made or sold therein.—When a Hebrew, or a stranger among them, unintentionally killed his neighbour, he fled with all possible expedition to the ci-

ty of refuge that was next to him; for if any of the friends of the killed person could overtake him before he got thither, they were warranted to slay him. Whenever the manslayer entered the city, he used to send some prudent and moderate persons to meet the pursuing avenger of blood, to soften his rage. When he came up, he presented an accusation to the judges of the place, upon the footing of which the manslayer was cited to their bar. If, upon trial, it appeared he had slain his neighbour accidentally, he was received as a lodger into the city. Only, it is said, that the cause was again tried in the manslayer's own city; and if he was again found to have done it accidentally, he was safely conducted back to the city of refuge, and abode there till the death of the high-priest; but he was obliged to apply himself to some business, that he might not be chargeable to the inhabitants. The altar of burnt-offering was also a *refuge* for petty criminals; and such as fled to it, if found to have done it undesignedly, were conducted to a city of refuge, Numbers xxxv. Deut. xix. 11, 12. Joshua xx.

REGARD; (1.) To think of, seriously consider, lay to heart, Isa. v. 12. 1 Sam. xxv. 25. (2.) To look upon one with pity and concern, Deut. xxviii. 50. (3.) To have or shew a distinguished love to, esteem of, or care for, 2 Kings iii. 14. Romans xiv. 6.

REGENERATION, a *being born again*. This word is found only twice in the New Testament, Matth. xix. 28. Tit. iii. 5; in the first passage, the meaning of the word will depend on the punctuation of the passage, and will either refer to the *new-birth* which the followers of Christ had undergone, or to the renovation or consummation of all things at Christ's second advent, when there shall be 'new hea-

vens and a new earth.' By 'the washing of regeneration' in the latter passage, many understand 'baptism;' and it is probable, that there is a reference to that ordinance; but this will afford no proof that baptism is denominated regeneration by Paul, as it afterwards was, by many of the fathers; for, in that case, the fair interpretation would be, 'that washing which is the sign of regeneration.' But although this word is not oftener read in the New Testament, other words conveying precisely the same idea are of frequent occurrence. Our Saviour says to Nicodemus, 'except a man be born again he cannot see the kingdom of God,' John iii. 3. Christians are described as 'born of God,' John i. 13. 1 John ii. 29. v. 1. 4. 1 John iii. 9. They are also represented as 'begotten of God, or by the word of God,' 1 Peter 1. 3. 23. James i. 18. And the same thing, in substance, is held forth in the scriptures, in almost every page, under the idea of 'a new creation,' 'a renewing of the spirit of our minds,' 'a renewing of the Holy Ghost,' 'a resurrection from the dead,' 'a being quickened,' &c. The doctrine of regeneration may be thus described: 'It is the communication of spiritual life to a soul previously dead in trespasses and sins, by the almighty energy of the Holy Spirit, making use of the word of truth as the instrument: in consequence of which divine operation the soul begins to apprehend spiritual things in a new light, to believe them in a new manner; to love them with an affection not before felt; and to act henceforth from new motives and to new ends. The effects of regeneration cannot but be very perceptible, in the humble penitence and contrition for sin, which is produced; in the ardent breathings after the knowledge of God, after conformity

to his holiness, and communion with him through Christ Jesus; and in the kind and fraternal feelings which spontaneously flow from the regenerated soul towards all men, and especially to the household of faith: for to the brethren of Christ the soul born of God, cannot but entertain an affection of peculiar strength and tenderness; both because they belong to Christ, and because they possess and manifest something of the lovely image of him that hath begotten them anew.'

REGISTER, a public record for marking genealogies, and events worthy of remembrance, Ezra ii. 62.

REHEARSE, to tell over, Exod xvii. 14. 1 Sam. xvii. 31.

REHOB, a city of the tribe of Asher, given to the Levites. It seems to have stood on the north border of Canaan, and to have been a very different place from the Rooba of Jerome, which, he says, was but four miles from Bethshan, Numb. xiii. 21. Josh. xix. 28. xxi. 31.

REHOBAM, the son and successor of Solomon, born by one Naamah, an Ammonitess, about the end of David's reign. It appears, from the book of Proverbs, that his father was at no small pains to teach him wisdom; but these instructions were not blessed of God to him, nor were they duly exemplified in his father's life. When he began to reign, *A. M.* 3030, he, being about 41 years of age, repaired to Shechem, whither the Hebrews had assembled to make him king. Instigated by Jeroboam, who had begun to raise sedition a little before Solomon's death, they offered Rehoboam the sovereignty, provided he would ease them of the hard service and expensive taxes which his father had laid upon them as he carried on his build-ings. He took three days to de-

liberate on the proposal. His aged counsellors, who had served with his father in that station, advised him to give the people an obliging answer, and he would soon fix them in his interest. Unwilling to do so, he consulted with his young counsellors, who had been brought up with him. They advised him to tell the people, that he intended to load them with far more grievous burdens, and to punish them far more severely than ever his father had done. This advice suiting his haughty and foolish disposition, he followed it. The ten tribes of Reuben, Simeon, Ephraim, Manasseh, Dan, Zebulun, Issachar, Naphtali, Gad, and Asher, provoked herewith, cried out, that they were under no obligation to, and had no interest in the family of David, and so would go home, and let Rehoboam and the family of David care for themselves. Upon their withdrawalment in a body, Rehoboam sent Hadoram his treasurer after them, to persuade them to return. Perhaps supposing him the author of their late hardships, they stoned him to death. Rehoboam seeing this, posted off to Jerusalem in his chariot, where the tribes of Judah and Benjamin acknowledged him king.

REHOBOTH; (1.) A city near Nineveh, perhaps the same as the Oroba of Pliny; but some translate it, to signify the streets of the city Nineveh, Gen. x. 11. (2.) A city of Edom, where Saul, king of that country, was born; for it is absurd to imagine he could be of the other Rehoboth on the Tigris, Gen. xxxvi. 37. (3.) A well digged by Isaac, eastward of Gerar, so called, because there the Lord had made *room* for him, Genesis xxvi. 22.

REHUM. See *Samaritans*.

REINS; (1.) The kidneys, or inward parts of an animal,

Lev. xv. 2. Job xix. 27. Psalm cxxxix. 13. (2.) Man's soul, with its disposition and thoughts, Lam. iii. 13. Rev. ii. 23. God is *far from men's reins*, when they have no true knowledge, fear, love, desire of, or delight in him, and perform no true obedience to him, Jer. xii. 2.

RELIGION; (1.) The true religion, which consists in an inward and spiritual knowledge and belief of divine truth, faith in, and love to Christ, and to God in him, manifested in a regular acknowledgement, and worship of, and obedience to him, and in showing proper deference to men, chiefly such as are in distress and want, Jam. i. 27. (2.) The external and ceremonial worship of the Jews, Acts xxvi. 5. (3.) A superstitious worshipping of angels, Col. ii. 18. *Religious or devout*, are such as are much given to a religious course or profession, Acts xiii. 43.

REMEDY, a cure for preventing or removing evil, 2 Chr. xxxvi. 16.

REMEMBER; (1.) To call to mind what is past, Deut. xv. 15. (2.) To keep in mind somewhat future and important, that we may prepare for it, or take notice of it when it comes, Ex. xx. 8. (3.) To think of and consider, Psalm lxiii. 6. Matth. xvi. 9. (4.) To esteem, reward, Eccl. ix. 15. (5.) To mention in the way of praise and commendation, 1 Chron. xvi. 12.

REMIT, to forgive, declare forgiven, absolve from censure, John xx. 23.

REMPHAN, an idol. Some think him to have been Remphis, a king of Egypt, worshipped after his death. Perhaps he is the same as Moloch, Chiun, and the Egyptian Serapis, and Osiris. To commemorate the dream of the kine, whereby Egypt was saved, a deity was there worshipped in the form of a bull;

and the Hebrews carried the portrait of Remphan, in the wilderness, when they had their golden calf among them, Amos v. 26. Acts vii. 43. Others think Remphan to be the same as Ham, Chronus, or Saturn, the father of the Rephaim, or giants.

REND; (1.) To *tear* asunder, pull in pieces, Psal. vii. 2. (2.) To reproach, Psal. xxxv. 15. *Rending of garments*, imported one's being overwhelmed with grief, or shocked with something terrible, 2 Chron. xxxiv. 27. Gen. xxxvii. 29. 34. As the priests were not allowed to rend their garments, Caiaphas rending his garments, was a token the priesthood was departing, Matth. xxvi. 65. *Rending of the heart*, imports great and bitter sorrow for sin, Joel ii. 13. God *rends the heavens*, and *comes down*, when, in a majestic manner, he powerfully delivers his people, Isa. lxiv. 1.

RENDER; (1.) To give, Num. xviii. 9. (2.) To return in thanksgiving, Psal. cxvi. 12. (3.) To return like for like, to recompense, Psalm xciv. 2.

RENEW; (1.) To make over again, Rom. xii. 2. (2.) To repair and purge, 2 Chron. xv. 8. (3.) To confirm, establish, 1 Sam. xi. 14. God *renews the earth*, when he returns the spring, and gives a new succession of creatures to replenish the earth, Psalm civ. 30. He *renews his people's days*, when he brings them out of captivity, and restores them to a flourishing estate, Lam. v. 21.

RENEWING, *regeneration*; (1.) That work of the Holy Spirit, whereby through the imputation of Jesus's righteousness, his grace is implanted in us, and we are born again, and spiritually changed in our whole man. Our mind is made new; being endowed with spiritual light, it apprehends, judges, esteems, devises, searches, reasons,

thinks, and deliberates on new matters, and after a new manner

REPENT, is, with grief, to change one's mind to what is thought more proper, Matth. xxi. 29. Men's repentance is, (1.) A change of mind, earnestly wishing something undone that is done. Isaac found no place *for repentance*; though Esau with tears, begged it, and himself earnestly desired it, yet he could not possibly recal the blessing of Jacob, and transfer it to Esau, Heb. xii. 17. Or a change of opinion concerning the Messiah, or sinful acts, &c. Matth. iii. 2. iv. 17. (2.) A legal repentance, wherein one is grieved for, and turns from his sin, to outward appearances of religion, merely on account of the hurt it hath done, or is like to do to him: so a malefactor, who still loves his sin, repents of doing it, because it brings him to punishment; so Judas *repented* of his betraying his Master, because he saw it would bring him to everlasting shame and torment, Matthew xxvii. 3. (3.) Gospel repentance, which is a saving grace wrought in the heart of a sinful person by the word and Spirit of God, whereby, from a sight and sense of his sin, as offensive to God, murderous to Christ, and defiling to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God, as his Saviour, Portion, and Lord, with full purpose of, and endeavour after, new obedience. This is called *repentance towards God*, as therein we turn from sin to him; and *repentance unto life*, as it proceeds from, and manifests our spiritual life, and daily increaseth it, and issues in, and prepares for eternal life, Matth. iii. 2. Acts iii. 19. xx. 21. xi. 18. In every case a correspondent faith must pre-

cede repentance; the faith of the law must precede legal repentance, Rom. iii. 19; and the faith of the gospel must precede a true evangelic repentance: we must first by faith *look* on Jesus, and then *mourn*: *he that cometh to God must believe*, and come by Christ, as the way; and *whatsoever is not of faith is sin*, Zech. xii. 10. Heb. xi. 6. John xiv. 6. Rom. xiv. 23. But repentance is sometimes mentioned first, perhaps, because repentance is the end, and faith is the means, Acts xx. 21; or, in that expression, *Repent, and believe the gospel*, the sense may be, Change your carnal notions of the Messiah, and his kingdom, and believe the truths and offers of the gospel, Mark i. 15. Repentance is an absolutely necessary fruit of pardon of sin in justification, Ezekiel xvi. 62, 63. xxxvi. 25—31; part of begun salvation, and preparative for the complete degrees of salvation, Luke xiii. 3. 5. See *Forgive*.

The vain REPETITIONS of the Pharisees, were the saying the same things over and over in their prayers, as if the more they spake, they would be the better heard, Matth. vi. 7.

REPLENISH, to fill with inhabitants or wealth, Ezek. xxvi. 2. God *replenishes* sorrowful souls, when he fills them with joy and comfort, Jer. xxxi. 25.

REPHAIM, a valley on the south or west of Jerusalem, very fruitful in corn, Isa. xvii. 5. It seems to have had its name from the *giants* that anciently inhabited it; and here the host of the Philistines encamped frequently, 1 Chron. xi. 15. xiv. 9.

REPHIDIM, a place on the east side of the western gulf of the Red Sea, where the Hebrews tempted God, and quarrelled with Moses, for want of water; and so it was called *Mirebah*, *contention*, and *Massah*,

temptation. Here Moses brought them water from a *rock*; and here they, under the direction of Joshua, routed the Amalekites.

To REPLY against God, is to quarrel with his purpose or providence, Rom. ix. 20.

REPROBATE, not approved. Among metallists, it signifies what cannot abide the trial, without showing itself drossy, or of a coarse alloy. Thus wicked men are *reprobate silver*; they are not purged nor refined, nor will pass current according to the standard of God's law, Jer. vi. 30. When used concerning wrestling-games and races, it signifies him who miscarries, and loses the prize. Lest I should be a *reprobate* or *cast-away*; lest I should be found an hypocritical counterfeit, one void of true grace, one whom God will never reward as a runner of the Christian race, or as a victorious fighter of the *good fight of faith*, 1 Cor. ix. 27. A *reprobate mind*, is one hardened in wickedness, and which cannot discern between good and evil, Rom. i. 28. Men are *reprobate concerning the faith*, when they apostatize from the doctrines of Christ, and abandon themselves to the most horrible errors, 2 Tim. iii. 8. They are *reprobate to every good work*, when quite incapable, and averse to perform them, and to others performing of them, Tit. i. 16.

REREWARD, the last body or hindmost part of the troops in a marching army, who, as it were, guard the back of the army, Josh. vi. 13. The Lord, or his glory, is the *rereward* of his people, when he affords them full protection, even from unseen enemies: so he was to the Jews in their return from Babylon, Isa. lii. 12. lviii. 8.

RESCUE; (1.) To recover back from captivity, 1 Samuel xxx. 18. (2.) To save from

RES

imminent danger, Acts xxiii. 27.

RESEMBLE, (1.) To be like to other persons or things, Judg. viii. 18. (2.) To liken or compare, Luke xiii. 18.

RESEN, a noted city of Assyria, built by Ashur, between Nineveh and Calah. Some think all the three, together with Rehoboth, were at last united into Nineveh; but perhaps Resen is the same as Larissa on the Tigris, which was eight miles in circumference, its walls 100 feet high, and 25 broad, Gen. x. 12.

RESERVE; (1.) To leave, set aside for a particular use, 2 Sam. viii. 4. (2.) To keep firmly and carefully, Jude 6. (3.) To keep things in store, in order to give them out afterwards, 1 Pet. i. 4.

RESIDUE, what is left or remains behind, Exod. x. 5. Neh. xi. 20.

RESORT; (1.) To meet together, Neh. iv. 20. (2.) To come to, Ps. lxxi. 3.

RESPECT, to esteem, regard. Sinful respect of persons, is to regard and esteem them, in giving sentences of judgment, for their outward honour, power, and wealth, not attending to truth and equity, Levit. xix. 15. Deut. i. 15. In this sense, God in Christ *respects not persons* for their nation, family, or outward circumstances, nor ought judges or others to do so, Acts x. 34. Lev. xix. 15. Deut. i. 17. James ii. 1. 9. 1 Pet. i. 17.

RESPITE, a breathing, a time wherein to advise, Exodus viii. 15. 1 Sam. xi. 3.

RESURRECTION, or rising again from the dead, is either, (1.) Civil, when a person or nation are recovered from a state of distress and bondage, as in the case of David, Hezekiah, Paul, Ps. xxv. 3, 4. Isa. xxxviii. 16. 2 Cor. i. 9, 10; and of the Jewish nation, Lam. iv. 20. Hos.

REU

vi. 1, 2. Ezek. xxxvii. 1—14. (2.) Spiritual, from a state of death in sin, to spiritual life and happiness; and this is either of particular persons, when they are regenerated and born again, John v. 25. Eph. ii. 1. 5. Col. ii. 12. iii. 1; or of the church, when, by the influences of Christ, she is mightily increased in her members, and they in their lively walking with God, and in their outward comfort and prosperity. This will signally take place in the beginning of the Millennium, and is called the *first resurrection*, Isa. vi. 59. 21. lx. 1. Rom. xi. 14. Rev. xx. 1—8. (3.) Corporeal, when dead bodies are restored to life. That there will be a general raising of the dead bodies of men and women at the last day, is most agreeable to reason.

REU, or *Ragau*, the son of Peleg, and father of Serug, was born *A. M.* 1787, and died *A. M.* 2026, Gen. xi. 18.

REUBEN, the eldest son of Jacob by Leah, born *A. M.* 2246. His sons were Hanoch, Pallu, Hezron, and Carmi; all of whom were parents of considerable families, Num. xxvi. 5, 6. When the Reubenites came out of Egypt, their number fit for war amounted to 46,500, under the command of Elizur, the son of Shedeur. They, with their brethren of Simeon and Gad, formed the second division in the march of the Hebrews, and went just before the ark. Their spy for searching the promised land, was Shammua, the son of Zacchur Dathan, Abiram, and On, who rebelled against Moses and Aaron, along with Korah, were of this tribe. In the plains of Moab their warriors amounted to 43,730. When Moses seized the kingdoms of Sihon and Og, the Reubenites and Gadites, observing how proper the country was for their vast numbers of flocks and herds, begged to have

it as their portion. At first Moses refused; but on their proposing to assist their brethren with all their force, in the conquest of western Canaan, he granted the country to them and the half-tribe of Manasseh. There they repaired the cities, and settled their wives and children. Their warriors went over Jordan; and though perhaps they visited their families at turns, yet they continued with their brethren for the most part of seven years, till all the tribes had got their settlements; after which they were honourably dismissed. In their return home, they erected the altar of Ed, on the bank of the Jordan, not for offering sacrifices or incense, but for a testimony that they were of the same Hebrew stock and religion with their brethren. The design of this was at first mistaken by the other tribes; and Phinehas, and a variety of the princes, were sent to expostulate with them about this matter, as they took it to be a step towards apostasy from the worship of God; but when they heard the true design of erecting the altar, they were satisfied. According to the predictions of Jacob and Moses, this tribe never excelled, there never being any noted person thereof, and they lay much exposed to enemies, the Moabites on the south, the Ammonites on the east, and the Syrians from the north, Numb. xxvi. 5, 6. i. 5. 21. x. 12—21. xvi. xxxii. Josh. xxii. Deut. xxxiii. 6. In the days of Deborah, the Reubenites were so embarrassed with intestine broils or foreign invasions, that they could send no assistance to Barak. During the reign of Saul, they, perhaps under the command of Bela the son of Azaz, conquered a tribe of the Hagarites on the east of Gilead, and seized on their country. Of them, and their brethren the

Gadites and Manassites, to the number of 120,000, attended at David's coronation. In that period, Eliezer the son of Zichri was their governor; and Adina the son of Shiza was one of David's worthies. Hazael king of Syria terribly ravaged their country; but it seems, that afterwards, in the reign of Jeroboam II. they and their brethren of Gilead smote the Hagarites, and took from them their country, and a prodigious booty of flocks. Not long after, when Beerah was their prince, Tiglath-pileser carried them captive into the north-east parts of his empire, Judg. v. 15, 16. 1 Chron. xii. 37. xxvii. 16. xi. 42. 2 Kings x. 33. 1 Chron. v.

REVELLINGS, luxurious feasting, attended with wanton songs and behaviour, Gal. v 21.

REVENGE, or *vengeance*; (1.) An angry resentment of an injury that has been, or is supposed to be done us, Jer. xx. 10. (2.) A just censure of a scandal, 2 Cor. x. 6. (3.) A hatred of sin, manifested in using all proper methods to destroy it, 2 Cor. vii. 11.

REVENUE, profit, income, Ezra iv. 3. Isa. xxiii. 3. Christ's *revenue* is the blessings he gives to men, which are more precious, enriching, and useful, than choice silver, Prov. viii. 19.

REVIVE; (1.) To become lively and cheerful, after much fainting and sorrow, Gen. xlv. 27. (2.) To live again, after being dead, or deadlike, Rom. xiv. 9. Hos. xiv. 7. (3.) To quicken, and render lively and active, Psal. lxxxv. 6.

REWARD, *wages*; (1.) What is gained by service, or as the subsistence of ministers, 1 Tim. v. 18. 2 Cor. xi. 8; and what is gained by sinful works, is the *wages of unrighteousness*, 2 Pet. ii. 15. (2.) The fruit of men's labour, Eccl. ix. 5. (3.) A bribe

given to a judge for his favour in a cause, Deut. xxvii. 25.

REZIN, the last king of the ancient Syrians, perhaps a descendant of Hazael. Entering into a league with Pekah king of Israel, they invaded the kingdom of Judah, then governed by Ahaz. Not being able to take Jerusalem, they ravaged the country, and returned home. Soon after, Rezin's army again plundered the country; and about this time he marched to the Red Sea, and took Elath, and restored it, whether to Syria or the Edomites we are uncertain, as in the Hebrew *Aram* and *Edom* are so very similar. But it is certain, that not long after Tiglath-pileser, king of Assyria, at Ahaz's desire, invaded Syria, slew Rezin, and carried his subjects captive to Media, 2 Kings xvi. 2 Chron. xxviii. Isa. vii. viii.

REZON, the son of Eliadah, revolting from his master Hadadezer, the Syrian king of Zobah, while David made war upon him, put himself at the head of a band of robbers, and after sundry ravages of the country about Damascus, he seized on that city, and set up for king of that place. But whether he did so in the time of David, or only in the time of Solomon, we know not. Nor know we at what time he began to give disturbance to Solomon. It is certain, that at the time of his death, he could scarce be less than 90 years of age; and was probably succeeded by his son Hezron, 1 Kings xi. 23, 24, 25. xv. 18.

RHEGIUM, a city in the kingdom of Naples, on the south point of Italy, about six miles east of Messina in Sicily, and 180 south of Naples. It is said to have been originally built by a colony from Chalcis.

RHODA. See *Peter*.

RHODES, an island of the

Mediterranean Sea, about 75 miles east of Crete, and eight south of Caria and Lycia in Lesser Asia, and about 120 miles in circumference. Some think it was peopled by Dodanim, or Rhodanim, the grandson of Japheth; but perhaps it was rather peopled by the posterity of Shem, who dwelt in the adjacent continent; and had its name from the multitude of roses that grew on it. It is certain, the Rhodians were famous about the time of the Trojan war. Their most ancient cities were Lindus, Camirus, Jalytus, and Rhodes, which soon eclipsed all the rest, and is still a place of note.

RIBLAH, a city of Syria, in the land of Hamath. It was a most agreeable place. Here Pharaoh-necho, in his return from Carchemish ordered Jehoahaz to meet him, and deprived him of his crown, giving it to Jehoiakim his brother, 2 Kings xxiii. 33, 34. Here Nebuchadnezzar spent his time, while his generals besieged Jerusalem; and here he murdered Zedekiah's children, and several of the Jewish princes, put out Zedekiah's eyes, and put him in chains, 2 Kings xxv. Jer. xxxix. 5. lii. 9. Some think Riblah was the same as Antioch, or as Daphne in Syria; but as the Scripture represents it as on the way between Carchemish and Jerusalem, we can scarce believe it was either of the two; but rather a city not far from Damascus, the vestiges of which are now gone.

RIGHT: besides its signification, relative to hand, or side, also signifies, (1.) Straight, Prov. ix. 15. (2.) Just and proper, opposite to what is wrong. Gen. xviii. 25.

RIGHTEOUSNESS. See *Justice*.

RIMMON, or *Remmon*; (1.) A city belonging to the Simeon-

RIO

ites, and which was rebuilt after the captivity of Babylon. It seems to have stood about 25 miles south-west of Jerusalem, Josh. xix. 7. Neh. xi. 29. (2.) *Remmon-methoar*, a city of Zebulun given to the Levites, Josh. xix. 3. 1 Chr. vi. 77. (3.) A steep rock near Gibeah, whither 600 Benjamites fled when the rest of their tribe was destroyed, Judg. xx. 47. Perhaps it was under this rock, not under a pomegranate tree, that Saul stood, 1 Sam. xiv. 2. (4.) A principal idol of the Syrians, worshipped at Damascus. The name signifies *elevation*; but whether that idol be the Elion, or *Most High* of the Phenicians, or the Sun or Saturn, or Juno, or Venus, is not agreed. Perhaps he was none of all these, but Jupiter Cassius, who had a temple on the north-east of Egypt, and was figured with his hand stretched out. I suppose he was Caphtor, the father of Caphtorim, whose name, as well as that of Rimmon, signifies a *pomegranate-tree*, 2 Kings v. 18.

RINGS were either for hanging curtains or other things by; or for ornaments on the hands, fingers, ears, &c. Judah, Pharaoh, the Midianites, and Hebrew men, wore *rings* on their fingers; and sometimes they were finely engraved, Gen. xxxviii. 18. xli. 42. Num. xxxi. 50. Exod. xxviii. 11.

RINGLEADER, one who, as a captain of the vanguard, leads on all the rest: one that, by his doctrine and example, chiefly stirs up others to any particular course, Acts xxiv. 5.

RING-STRAKED, having spots on their legs, where they used to be tied for the slaughter, or for shearing, Gen. xxx. 35.

RINSE, to make clean by washing and rubbing, Lev. xv. 11.

RIOT *rioting* excessive and

ROD

expensive feasting, 2 Pet. ii. 13. Rom. xiii. 13.

Riotous, intemperate, lascivious, Prov. xxviii. 7.

RIPHATH, the second son of Gomer, and grandson of Japheth. We suppose his offspring peopled Paphlagonia or Bithynia in Lesser Asia, where Mela the ancient geographer places a tribe called the Riphatai, or Riphates.

RITES, laws, customs, ceremonies, Num. ix. 3.

RIZPAH. See *Saul*.

ROD, *Staff, Sceptre*; (1.) A rod, in its original signification, is a twig, or a small branch of a tree; and Jesus Christ is called a *Rod* or *Branch*, Is. xi. 1; and so the word *shebet*, which we sometimes render *rod*, Gen. xxx. 37, is also used for *tribes*, because they grow as branches from a common root. And the two sticks of Judah and Ephraim becoming *one*, denotes the junction of the tribes of Judah and Benjamin, which were one kingdom, with those of Ephraim and his fellows, which formed another, Ezekiel xxxvii. 15—22.

(2.) In the hand of one walking, it signifies a *staff*, to support and enable to finish the journey. With these the heathens of old used to divine what course they should follow, Hosea iv. 12; and in allusion hereto, food that supports men in life and action, is called a *staff* and *stay*, Isaiah iii. 1. The Egyptians were a *staff* of reed to the house of Israel, *i. e.* an ally on which they depended, but which always failed them in a time of need, Ezek. xxix. 6. (3.) In the hand of a shepherd, it signifies his crook, whereby he directs and apprehends such of his flock as he pleaseth, Leviticus xxvii. 32. Christ's *staves of beauty and bands*, which he cut asunder with respect to the Jews, were his peculiar concern with them as their Shepherd, and their brotherly connection among

ROD

themselves, which had been their glory and support; and which being dissolved, they not only lost their church-state, but fell into such furious contentions as hastened their ruin, Zech. xi. 10—14. (4.) In the hand of a surveyor, it signifies his measure for meting out fields; and so the thing measured is called *the rod*; so the Jewish nation are called *the rod of God's inheritance*, as they were set apart to be his peculiar property, Psalm lxxiv. 2; or the word might be rendered *tribe*, Jer. x. 16. (5.) In the hand of a thresher, it denotes a flail, or threshing staff, Isaiah xxviii. 27; and in allusion hereto, in the hand of an offended person, it signifies an instrument to beat, correct, or punish the offender, Proverbs xxiii. 13. And in allusion to this correction, church-censure is called a *rod*, Micah vi. 9. vii. 14. 1 Cor. iv. 21. Prov. xxix. 15. God's chastisements of his people are called *the rod of men*, as they are inflicted with the kindness and compassion of a Father, 2 Sam. vii. 14. (6.) In the hand of a warrior, it signifies his truncheon, the staff of his spear, or his walking staff, 2 Sam. xxiv. 19. (7.) In the hand of a ruler, it is a *sceptre*, or badge of authority, to direct, govern, chastise, and reward, Esther viii. 4; and hence it is put for power and authority, Isa. xiv. 5; and also for the rulers themselves; so where we have *shebet* in one place, we have *judges* in the parallel place, compare 2 Sam. vii. 7. 1 Chron. xvii. 6; and the princes of Judah are called *rods*, because with authority they ruled and corrected others, Ezek. xix. 14.

The *rod of Christ's strength sent out of Zion*, is the gospel, attended with miraculous and saving influence, for the authoritative conversion of multitudes, and the support and direction

ROM

of saints, Psalm cx. 2. See *Shiloh*.

ROE, *roebuck*; a small animal of the deer kind, being only about two feet high. The body is covered with long hair of an ash colour, with streaks of black. The ears are long, the horns 8 or 10 inches, and the tail very short. The rump is of a pure white, and the chest, belly, and inside of the legs of a yellowish white. The form of the roebuck is elegant, and its motions light and easy, and very swift. When pursued by the hunters, it returns on its former track, and, by various windings, endeavours to confound the scent, so that the dogs may be unable to follow it.

ROLL. One *rolls himself on the Lord*, when he depends on him for direction, Ps. xxxvii. 5. The Chaldeans were *rolled down from the rocks*, when driven out of their strong and lofty city, perhaps some of them thrown over the walls, and deprived of all means of shelter by the Persians, Jer. li. 25. Nations are like a *rolling thing* before the whirlwind, when easily tossed to and fro with the judgments of God, Isa. xvii. 13.

Roll, a piece of paper for folding up: for anciently, before the binding of books was invented, all writings were in rolls of paper or parchment; and the Jews in their synagogues still read the scriptures out of copies in loose sheets, that are rolled up on a staff. The *roll* in Ezekiel and Zechariah's vision, is represented as containing denunciations of heavy judgments against wicked men, Ezek. ii. Zech. v. The *roll*, or *volume of the book*, as it relates to David, may signify some written vow of his, wherein he had solemnly devoted himself to the service of God.

ROME, the most noted city of Italy, and long the mistress of the world, was built by the

Etrurians, and enlarged by Romulus, and a number of little else than banditti, under his direction, about *A. M.* 3254. It gradually increased till it extended over seven hills; nay, at last, it took in thirteen. The river Tiber, which run through it, when swelled with rain, and blown back by the south-west wind, often did it a great deal of hurt; but was of great use on ordinary occasions, to afford water to the city, and to carry off the filth, which was conveyed to it by canals under ground. Its walls never seem to have been above thirteen miles in circumference; and if deductions be made for their various windings, they will be found much less; but the country around was formed into a vast extent of suburbs. To mention the diversified fate of this city, its burnings and pillage by the Gauls, and by the Goths, Vandals, Heruli, Greeks, &c. and the various massacres, famines, and pestilences, which have happened in it, would be improper in this work. In the time of Romulus it contained about 3000 inhabitants; in the time of Augustus they were about two millions. At present, they scarce amount to 200,000; and no more than about the third part of what is within these walls is inhabited. It is now noted for multitudes of ancient ruins, and for Peter's church, which was 100 years in building, and the Vatican or winter-palace of the Pope, which consists of about 12,500 chambers, halls, and closets, and has a famed library, garden, and arsenal. Its hospitals are under excellent regulation; but the morals of the inhabitants are licentious to an uncommon degree.

While the Romans governed a great part of the world, they, either for money, or good deeds, or of free favour, conferred the

right of citizens on such as were not of their nation, and even sometimes on the inhabitants of a whole city. In this sense Paul and Silas were *Romans*, having a legal title to all the privileges of the citizens of Rome, or her colonies, Acts xvi. 37, 38. xxii. 25, 26, 27.

At the birth of Jesus Christ, this city was in its highest glory, and was indeed the mistress of the world. Judea, at this time, formed a part of this overgrown empire; and Joseph and Mary were brought to Bethlehem by a decree of Cæsar. Christianity, doubtless, obtained an early footing in this great city, into which there was a flow of every thing, good and bad, from all parts of the empire; but it remained in obscurity, and did not attract the notice of the emperors, until about *A. D.* 64, when Nero commenced a bloody persecution against the church. From the death of Nero, *A. D.* 68, the Christians seem to have continued undisturbed until the reign of Domitian, *A. D.* 81, when the second persecution began, and continued until *A. D.* 96, when Domitian died. Nerva, in his short reign of 16 months, put a stop to all persecution. But Trajan, renowned for his virtues, and especially for clemency, persecuted the Christians, against whom he cherished an implacable hatred. The correspondence between him and Pliny the younger, still extant, furnishes full evidence of the fact. It was in his reign that Simeon, the venerable bishop of Jerusalem, suffered martyrdom, by crucifixion, at the age of 120 years; and Ignatius, another saint, of whom the world was not worthy, was sent to Rome, in the reign of Trajan *A. D.* 117, to be devoured by wild beasts. But in the same year, the emperor died, and was succeeded by Adrian, who seems to

have been a moderate and peaceful man; but though he enacted no new edicts against the church, was not careful to abrogate those already in force; so that, in some of the provinces, persecution continued to rage, until the apathy of the indifferent emperor was aroused by two *Apologies* for the Christians: the one written by Quadratus, bishop of Athens, and the other by Aristides, of the same city. He also received a letter from Serenius Granianus, proconsul of Asia, in which he had courage to remonstrate in the following manner: 'It seems to me unreasonable, that the Christians should be put to death, merely to gratify the clamours of the people, without trial, and without having any crime proved against them.' After this, Adrian interposed to check the rage of persecution; but such was the violent rage of the superstitious people, that it was not entirely quelled, until the reign of his successor, Antoninus Pius. To him was addressed the *Apology* of Justin Martyr, which probably produced a good effect. During the 22 years which this reign lasted, the church enjoyed repose, and grew exceedingly. Marcus Antoninus, called Aurelius, while, like Trajan, he had the character of a virtuous prince, like him, indulged unreasonable enmity against the Christians. Under his reign, Justin suffered martyrdom, at Rome, *A. D.* 163; also Polycarp, bishop of Smyrna, *A. D.* 167, who was extremely old, for he had presided over that church for 74 years. Commodus was, in every thing, the opposite of his father, being one of the most profligate of mortals; and yet, during his reign, which lasted 12 years, the church enjoyed peace, which continued through the short reigns of Pertinax and Julian, and until the

10th year of Severus, *A. D.* 202, when the fires of persecution were enkindled for the fifth time, and continued eight years, till the death of the emperor. Caracalla, a very monster of wickedness, did not molest the Christians, which is said to have been owing to impressions received from his nurse, who was a Christian. He died *A. D.* 217, and was succeeded by Macrinus, who reigned only one year and two months. Next came Helio-gabalus, another monster of folly and iniquity, and who, like the others of similar character, was restrained from all acts of persecution. He died, however, at the early age of 18, *A. D.* 232, and was succeeded by Alexander, then only 16 years of age, but esteemed one of the best moral characters in profane history. He was much under the influence of Mammæa, his mother, who was an excellent woman, and is supposed to have been a Christian. But this young prince was slain, together with his mother, at Mentz, in Germany, *A. D.* 235, after a reign of 13 years. His successor Maximin, was a very different character, by whom a fresh persecution was commenced, which continued until the death of the tyrant; and, happily, he reigned only three years. During the joint but short reign of Pupienus and Balbinus, the six years' reign of Gordian, and the five years of Philip, nothing was done by public authority against the church. Eusebius, indeed, calls Philip a Christian; but the evidences of it in his acts, is not very satisfactory. To him succeeded Decius, under whom commenced the seventh general persecution, which raged with unexampled fury, both in the east and west; but ended with his death, which occurred within three years after his accession. Gallus, at first, was favourable

in his measures, but towards the close of his reign, renewed the persecution. The same is true of Valerian; for three years, Christians were members of his household; but then, under the influence of Macrinus his favourite, he commenced a persecution, which continued for three years and a half, when it was terminated by his death. Under this reign, the pious Cyprian, bishop of Carthage, suffered martyrdom. From this time until the end of the century, a period of 40 years, under the reigns of Gallienus, Claudius, Aurelian, Tacitus, Probus, Carus, and his two sons, and a part of that of Dioclesian, the Christians enjoyed the protection of government. The reign of this prince commenced *A. D.* 284, and for 18 years he was indulgent towards the Christians. Indeed, his wife Prisca, his daughter Valeria, and many of the officers of his household, were Christians; and they were freely admitted to posts of honour, and allowed to erect temples in every part of the empire. But the capricious tyrant having been provoked to wrath by the refusal of some persons in his service to sacrifice to the gods, commenced one of the bloodiest persecutions which ever afflicted the church. Eusebius relates, and he was an eye-witness, that from 10 to 100 were martyred in Egypt in a single day. In that country alone, 114,000 are reckoned to have suffered death for their adherence to Christianity. The object of the tyrant was undoubtedly to extirpate the church utterly; and he seems to have been persuaded at one time that the work was accomplished, for a medal was struck by him, which is still extant, with this device, *Nomine Christianorum Delecto*, i. e. *the name of Christians blotted out*. Dioclesian was stimulated to great-

er cruelties than he himself was inclined to exercise, by his colleague Maximinian, by whom he was persuaded to issue the edicts which authorized this persecution; and being now advanced in years, he resigned the empire into the hands of his colleague. But Maximinian soon followed the example of Dioclesian, and resigned also. Their successors were Galerius in the east, and Constantine in the west; but this change had no effect in abating the persecution, which was carried on by Galerius in the east with unrelenting severity, but in which Constantine took no part. He being in Britain, and confined with sickness, sent for his son Constantine, that he might give him his counsel before his death. He arrived in time to receive his father's last advice, *A. D.* 311. Galerius died of a loathsome disease, but the persecution continued under Maximin, his successor, with unabated fury; but he also died of a terrible disease, *A. D.* 313. The empire was now governed by Licinius in the east, and Constantine in the west; while Maxentius, the son of Maximinian, the colleague of Dioclesian, was declared emperor in Italy; but Constantine coming suddenly upon him, overthrew him. Just before the battle commenced which was to decide the fate of the empire and of the church too, Constantine declared that he saw in the heavens a cross with this inscription, *Sub hoc signo vinces*. The persecution continued for some time in the east; but Licinius engaged in a war with Constantine, by which he lost his empire and his life, and Constantine became sole emperor *A. D.* 325, when all persecution ceased, and Christianity was fully established.

ROOF; (1.) The covering of a house. The Jews had theirs

ROS

flat for walking on, or even erecting booths on, Nehem. viii. 16; and a battlement, breast high, around, to prevent any body falling from them. As this rendered them private places, they oft performed their devotions on them, and burnt incense to idols, particularly the queen, or frame of the heavens, Deuteronomy xxii. 8. Acts x. 9. Jeremiah xix. 13. xxxii. 29. (2.) The upper part of the mouth, which is an instrument of speaking and tasting.

ROOM; (1.) A place, Gen. xxiv. 23. (2.) The stead, or office, 2 Samuel xix. 13. (3.) A state of liberty and comfort, Ps. xxxi. 8. (4.) Chambers, apartments. As *upper-rooms* were most retired, strangers at the passover and other solemn feasts, had the upper rooms allotted for their lodging, Mark xiv. 15; and here the disciples attended their devotions, Acts i. 13. (5.) A seat, Luke xiv. 8.

ROOT; (1.) That part of a plant which is fastened in the earth, Job xiv. 8. (2.) A foundation which establisheth what is built on it, Job xxviii. 9. (3.) That from which any thing proceeds: so the love of money is the *root* or cause of all evil, 1 Tim. vi. 10.

To *put ROPES on the head*, was expressive of great distress, and earnest begging of compassion, and perhaps their swords were hung in them, in the manner in which the people of those places now beg mercy from their conquerors, 1 Kings xx. 31, 32.

ROSE, the name of a well known flower, and the tree that

RYE

bears it. Rose-bushes thrive best in a rich, moist, open soil; for when the soil is dry, and the situation shadowed, the flowers are less beautiful. Tournefort mentions 53 kinds of roses, of which the damask rose and the rose of Sharon are among the finest. The essence of damask roses is an excellent perfume, Cant. ii. 1. Isa. xxxv. 1.

RUBY, a precious stone, of a red colour, mixed with purple. In its most perfect state, it is a jewel of great value, and in hardness is second only to the diamond. Its usual size is of the bigness of the head of a large pin, but is found from that size to forty carats. The price of Jesus Christ and his grace, is infinitely superior in value to *rubies*.

This word occurs in the authorized English version in the following places, Job xxviii. 13. Prov. iii. 15. viii. 11. xx. 15. xxxi. 10. Lam. iv. 7; but the word here used (*peninim*) properly signifies 'pearls.'

RUE, a plant that bears a rosy flower, and which, when dried, is much used in medical infusions. It is a small shrubby plant, common in our gardens; which has a bitter, penetrating taste, and a strong smell, Luke xi. 42.

RYE, a species of grain used for bread, and for provender for animals. The word signifies 'bearded:' but barley and some kinds of wheat are bearded also. The word occurs, Exod. ix. 32. Isaiah xxviii. 25. Ezekiel iv. 9. In this last, however, it is rendered 'fitches,' in our English Bibles.

SAB

SABACHTHANI, or *Hshab-tani*, *Thou hast forsaken me*, Mark xv. 34.

SABAOOTH, or *Tzabaoth*, *armies*, Rom. ix. 29. James v. 4.

SAB

SABBATH, or *Rest*. The Greeks sometimes give this name to the whole week, because the principal day of it was the Sabbath: so the Pharisee boasts that

he fasted twice in the Sabbath, or week, Luke xviii. 12. *Gr.*; but the Sabbath, properly so called, is that day of holy rest in the week. God having finished his work of creation in six days, ceased or rested therefrom on the seventh, and set it apart for the more solemn worship of himself by men, and as an emblem and pledge of their eternal blessedness, Gen. ii. 1, 2. No doubt the ancient patriarchs observed the Sabbath, though in their short history we have no express account thereof, any more than of their family-worship; but that is no more than happens in the history from Moses to the end of David's reign, which was near 440 years, when it is granted by all to have been the appointment of Heaven. The *end of days*, when Cain and Abel offered their oblations; the day when the sons of God met together, or the days of Job, stands fair to be the Sabbath, Gen. iv. Job i. 6. ii. 1. In Homer, Hesiod, and Herodotus, and others of the most ancient writers among the Heathen, we have hints of a seventh-day Sabbath, whose observation they had derived from their progenitors. When the manna began to be given to the Hebrews, Moses mentions the Sabbath as not unknown to them, and warns them that a double portion of manna would fall on the day preceding, and ought to be gathered, as none would fall on the Sabbath, Exod. xvi. 23. To mark the perpetual and universal obligation of the observance of the Sabbath, God proclaimed the law of it from Sinai, wrote it in a table of stone, along with the rest which were allowed to be moral; and he enforced it with manifold reasons, absolutely moral and universal, Exod. xx. 8—11. Injunctions to keep it, and threatenings for the breach of it, are every where found in

the law and the prophets. For gathering some sticks on it, God appointed a man to be stoned to death, Numb. xv. 32—36. For neglect to observe it, the Jewish nation was almost destroyed, and their land lay 70 years desolate, Lev. xxvi. 34, 35. Neh. xiii. 16—18. Jer. xvii. 27. Ezek. xx. To honour his own resurrection, Jesus, the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week. To mark the divine authority of this change, he, on that day, made repeated visits to his disciples, John xx. 19. 26; he bestowed the miraculous gifts, and grace of the Holy Ghost, Acts ii. 1. This is called the *Lord's day*, and thereon the primitive Christians met for their public worship, and made their collections for the poor, Rev. i. 10. Acts xx. 7. 1 Cor. xvi. It must not be forgotten, that till the Romans destroyed Jerusalem, the Jewish Christians showed a respect to the ancient Sabbath, and the apostles very often took the opportunity of preaching to the Jews, as they thereon assembled in their synagogues, Acts xiii. 42. xvi. 13. xviii. 4. The first day was all along observed by Christians as their Sabbath, for almost 1600 years, before any pretenders to that name, that I know of, opposed it. Nor do I yet know of many of its opposers, whose practice is not a scandal to the Christian name. As the command plainly prohibits all manner of civil business, travelling, carnal talk, &c. Exod. xx. 8—11. Isa. lviii. 13; it were to be wished, multitudes of this generation would consider, how they will reconcile their idle recreation, their unnecessary sleeping, their idle chat, or grosser violations of it; or how they will answer for these at the judgment seat of Christ.

God, indeed, prohibited the

Jews to kindle fire on the Sabbath, for the work of erecting the tabernacle, or dressing of their manna, or to travel through their tents, Exod. xxxv. 2, 3. xvi. 29; but in our Saviour's time, they in some things carried their strictness to an excess: they found fault with his hungry disciples, for eating a few ears of corn as they walked through a field; and quarrelled with himself, for healing diseases on the Sabbath, Matt. xii. 1—12. Mark ii. 23—28. iii. 1—6. Luke xiii. 11—16. xiv. 1—6. John v.

SABEANS. See *Sheba*.

SABTA and **SABTECHA**, the third and fifth sons of Cush. We suppose both may have settled in Arabia the Happy. But Bochart will have the latter to have settled in Kerman, on the east of the Persian gulf, where he finds ancient vestiges of his name, Gen. x. 7.

SACBUT, an ancient musical instrument used in Nebuchadnezzar's concert. It is thought to have had four strings, and to have had a shrill sound. Athenæus thinks it was similar to the psaltry: but Isidore will have it a kind of flute or hautboy.

SACKCLOTH, a kind of coarse linen, was ordinarily worn to express mourning, as by Job, Ahab, and the Syrians, who came to implore mercy for Benhadad, and by Mordecai, when the Jewish nation was in danger of ruin, Job xvi. 15. 1 Kings xxi. 27. xx. 31. Esth. iv. 1, 2. The prophets also wore it, or like coarse apparel; and the false prophets, to be like them, wore rough or coarse garments, Isa. xx. 2. Zech. xiii. 4.

SACRIFICE. See *Offering*.

SACRILEGE, the stealing of things set apart to a holy use, Rom. ii. 22.

SADDUCEES, a sect which derived its origin from Tzadoc, a disciple of Antigonus, who lived 240 years before Christ. This

Antigonus had inculcated on his disciples, the doctrine of disinterested obedience, saying, 'Be not as slaves, who obey their masters for reward, but obey without hoping for any remuneration for your labours. Let the fear of God be upon you.' This salutary doctrine, if rightly understood, was by Tzadoc perverted; who taught, that there were no future rewards or punishments appointed unto men; and consequently, no world of retribution; and no angels or spirits. The account which Josephus gives of the Sadducees is as follows; 'They say there is no such thing as fate, but that our actions are in our own power; so that we are ourselves the causes of what is good, and receive what is evil from our own folly.' Again, 'The doctrine of the Sadducees is, that the soul dies with the body; neither do they observe any precepts but what they find in the written law.' The same writer informs us, that the doctrine of the Sadducees was received by few; but these were commonly persons of wealth and dignity. As a sect, however, they had no influence over the people, so that when they became magistrates they conformed to the policy of their rivals, the Pharisees. Josephus also represents them as wanting in comity and kindness towards one another; while the Pharisees were the reverse: but it must be recollected, that the historian belonged to the latter sect. The Sadducees, as well as the Pharisees, were bitterly opposed to Christ, and often contended with him on the points which were peculiar to their sect; but they seem to have mustered their strength, and to have come forth with all their power, against the apostles, when they preached the resurrection of Jesus from the dead

which single fact, was a death-blow to their system. The sect of the Sadducees made some figure in the 3d century, and again in the 8th, but for a long time past they have been extinct, or studiously conceal their opinions. There is reason, however, to fear, that the infidel opinions of this sect, are still secretly cherished by multitudes of the modern Jews; who, while they conform externally to Jewish rites, have no faith in their own law. It is an awful reflection, made by a pious writer, that we never read, in the New Testament, of the conversion of a Sadducee, Matth. xxi. 23—32. Acts v. 17. iv. 1. Matth. iii. 7. xvi. 1. 6. Acts xxiii. 6, 7, 8.

SAFFRON, an odoriferous herb, which is planted in *September*, and is in full flower in *February*; after which its leaves spring forth, and continue till May. Its flower is of a bluish colour, with yellow threads, and is of a very agreeable smell. It is an excellent cordial, and of great use in curing many diseases, Cant. iv. 14.

SAINTS; holy ones; (1.) Persons holy by profession, covenant-dedication, gracious dispositions, and religious conversation, Ps. xvi. 3. Heb. vi. 10. (2.) The separate souls of holy men, who in heaven are freed from all sinful infirmities, Rev. xviii. 24. (3.) Holy angels, Deut. xxxiii. 2. Jude 14. See *Sanctify*.

SALAMIS. There was an island of this name south of Athens, where the Persian fleet received a terrible defeat from the Athenians; but the Salamis spoken of in Scripture was a city of Cyprus. Here Paul and Barnabas preached the gospel. About *A. D.* 118. the Jews destroyed it. It was however rebuilt, and was the seat of the principal bishop of the isle; but the Saracens razed it to the ground, when they seized on the

island. It is probable that Famagusta, which suffered so much when the Ottoman Turks took the island, arose out of its ruins.

SALEM, or *Salim*, where John baptized, was probably a place near Shechem, whither Jacob came as he returned from Mesopotamia; but some commentators translate the word *Shalem safe and sound, or in peace*, John iii. 23. Gen. xxxii. 18. It was probably here that Melchisedek was king, and came to meet Abraham in his return southward, from smiting Chedorlaomer and his allies. It is certain Jerusalem, which was afterwards by contraction called *Salem*, Psal. lxxvi. 2, was then called *Jebus*, and was far off the way between Damascus and Sodom; whereas this was directly on it, when one came south by the west side of Jordan, Gen. xiv.

SALMON. See *Rahab*; *Zalmon*.

SALMONE, *Salmonion*, or *Sammonium*; a city and seaport on the east end of the isle of Crete, where Cape Salomone now is, Acts xxvii. 7.

SALOME, the wife of Zebedee, and mother of James and John. She was one of those holy women who much followed our Saviour, and ministered to him for his subsistence. She foolishly begged that her two sons might have principal posts in his temporal kingdom. She witnessed his crucifixion, brought perfumes for his dead body, and visited his grave that morning he rose from the dead, Matth. xx. 21. Mark x. 37. xv. 40, 41. xvi. 1, 2.

SALT is either digged out of mines, for there are whole mountains consisting of rocks of salt, and there are salt-mines in Upper Hungary 180 fathoms deep; or it is formed by the heat of the sun exhaling the water from it on sea-shores; or it is formed by

boiling sea, or salt spring water; or is extracted from other substances; as from earth moistened with excrements, &c. The salt mingled with the water of the sea is of use to preserve it from putrefaction, and to render it stronger to bear vessels; and the perpetual motion thereof, is of use to prevent the salt particles falling to the bottom. There is scarce any substance without a mixture of salt. The use of salt is to season food, preserve from corruption, kill worms, heal wounds, and rectify the humours of animal bodies.

Salt is the emblem of fidelity, in the sacred Scriptures; as it is among the Arabs to this day. Hence the expression, 'the salt of the covenant,' Lev. ii. 13. Num. xviii. 19. 2 Chron. xiii. 5. Salt is in the New Testament the emblem of wisdom or discretion, Col. iv. 6. And because salt-land was usually barren, salt is sometimes the emblem of sterility, Judg. ix. 45. Every sacrifice was required to be salted, Lev. ii. New born infants were salted in the time of Ezekiel, xvi. 4. Christ compares those who should fail to set a good example, to salt which has lost its savour, Matt. v. 13; but says to his disciples, 'ye are the salt of the earth.'

SALVATION. See *Save*.

SALUTE, to pay friendly compliments, whether by words, kisses, or letters, Matth. x. 12. Rom. xvi. 16. 1 Cor. xvi. 20.

SAMARIA, (1.) A city of the Ephraimites, and the capital city of the ten tribes of Israel for some ages. When Omri was king of Israel, he, about *A. M.* 3080, bought a hill from Shemer, for 68*l.* 7*s.* 6*d.* and built on it a city, which, from the name of the late owner, he called Shomrom, or Samaria. It stood about 42 miles north from Jerusalem, and 12 south of Dothaim. Its situation was very agreeable,

and it had plenty of fine water. Leaving Shechem and Tirzah, where the former kings had resided, Omri fixed his residence at Samaria; Ahab his son built there a fine palace, whose principal chambers, it seems, were boxed with ivory, 1 Kings xxii. 39. Though he, as well as his father, did what they could to fortify it; yet it appears, that Benhadad king of Syria obliged them to allow him to build streets, or places of trade, for his use in it. In Ahab's time, it sustained a siege from Benhadad and his 32 tributary kings, but was relieved by the defeat of the Syrians, 1 Kings xx. In Jehoram his son's reign, it sustained another siege from the Syrians, till women eat their own infants for hunger; but was miraculously relieved and supplied, 2 Kings vi. vii. Not long after, the elders of it beheaded 70 of Ahab's descendants, and sent their heads in baskets to Jehu, 2 Kings x. In the time of Jeroboam the 2d, it was extremely populous, and the inhabitants were luxurious, effeminate, oppressors of the poor, and idolatrous, to an uncommon degree, Amos iii. 15. iv. 1, 2. Hos. vii. 1. viii. 5, 6. In *A. M.* 3283, Shalmaneser, after a siege of three years took it, and reduced it to ruins, 2 Kings xvii. 1—6. Mic. i. 1. 6. Isa. viii. 4. Hos. xiii. 16. It was afterwards, but very gradually, repaired. Alexander planted a colony of Macedonians in it. Hircanus the Jewish king demolished it, and made the water run over its foundations. About *A. M.* 3947, Gabinius, the Roman governor of Syria, rebuilt it in part, and called it *Gabinianna*, Herod the Great restored it to its ancient lustre, and called it *Sebaste*, in honour of Augustus or Sebastos the Roman emperor. Whatever it might suffer in the Jewish wars, it was a place of some consideration

about *A. D.* 100. (2.) The country of the Ephraimites, or of the ten tribes, 1 Kings xiii. 32. In the New Testament, Samaria always signifies the territory between Judea and Galilee; and where the tribes of Ephraim, Manasseh, and Issachar dwelt. Here our Saviour converted sundry, John iv; here Simon Magus deceived the people; and here many were converted by the ministry of Philip the deacon, and of Peter and John, John iv. Acts viii.

The remains of this place were visited by Mr. Buckingham, who found a village called *Jabasta*, containing about 30 dwellings, seated on a stony hill, surrounded by fruitful valleys, and abounding in olive-trees; occupying a commanding as well as a pleasant situation. There is here a long street, lined by an avenue of columns without capitals, 33 of which are still standing, reported by the tradition of the country, to have belonged to Herod's palace, but more probably to the temple which he built here. There is also a group of 8 large, and 18 small pillars without capitals; and blocks of stone, which cannot easily be referred to any particular species of building. The ruins of St. Helena's church are still very conspicuous: the edifice was 150 by 50 feet. The architecture cannot be reduced to any known order.

Dr. Richardson also visited this place, which he calculates to be 48 miles from Jerusalem. 'The situation,' says he, 'is extremely beautiful and strong by nature: more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley; and when fortified, must have been, according to the ancient mode of warfare, impregnable. The valley is surrounded by four hills which are cultivated

in terraces to the top, and sown with grain, and planted with fig-trees and olive-trees; as is also the valley. The hill of Samaria itself, rises in terraces to a height, equal to any of those in its vicinity. The present village is small and poor, and the ascent to it very steep; but viewed from our tents was extremely interesting, from its natural situation, and the ruins of an ancient convent, which are very picturesque.' This traveller, describes the prospect from the hill of *Sebaste* as very charming, and says, 'that on the south side of the mountain, there are also some extensive ruins; particularly, a stately colonnade, running from east to west.'

SAMARITANS, the inhabitants of the country of Samaria. When Shalmaneser carried the ten tribes out of their own land, he transplanted others from Babylon, and places adjacent, into it. There they continued their former idolatry: the Babylonians worshipped Succoth-benoth; the Cuthites, Nergal; the Hamathites, Ashima; the Avites, Nibhaz and Tartak; and the Sepharvites burnt their children in the fire to Adramelech, and Anammelech; nor, if we believe the Jews, were these their only idols. God punished their idolatry in his land with the destruction of many of them by lions. Suspecting the cause, they begged king Esarhaddon, who, it seems, transplanted other tribes thither, that he would take proper methods to instruct them in the worship of the God of their new country. He sent them a Hebrew priest, who instructed them in the Jewish religion, and gave them a copy of Moses's law. Copies of this still remain, with a version thereof in the Samaritan dialect, both in the Samaritan characters, but corrupted with sundry mistakes, especially in numbers, and where

the transcribers mistook one Hebrew letter for another; and with some stuff in favour of Gerizzim. Thus instructed, the Samaritans blended the Jewish religion with their own idolatries, 2 Kings xvii. When Nebuchadnezzar ravaged the countries of Moab and Ammon, it seems part of the inhabitants took refuge among the Samaritans, who were spared as partly of a Chaldean original. When the Jews returned from Babylon, the Samaritans did all that lay in their power to oppose their rebuilding of the temple; and bribed some of Cyrus's counsellors, to do what they could to stop it. Ahassuerus, or Cambyses, had no sooner mounted the throne, than they wrote him a petition for that effect, accusing the Jews of disloyal designs. In the short reign of Artaxerxes Magus, Bishlam, Mithridath and Tabeel, and their companions, wrote to him, to procure a stop to the work. Much about the same time, Rehum the chancellor, Smimshai the scribe, and their companions, the Dinaites, Apharsathchites, Tarpelites, Apharsites, Archevites, Susanchites, Dehavites, Elamites, Babylonians, and others, wrote him a letter, wherein they represented the Jews as a very rebellious people, who, if permitted to rebuild their cities and temple, would seize on all the king's territories on the west of the Euphrates; and they begged the king would make enquiry into the histories to which he had access, and he would find they had been a rebellious nation. The Magus returned answer, that a search into the records had been made, and it had been found what powerful kings had ruled among the Jews: and he desired them to stop the work by force, which they immediately did. Soon after, Tatnai the governor, and Shethar-boznai, with their companions, the Aph-

arsachites, sent a letter to Darius Hystaspes, informing him, that they had done what they could to stop the building of the Jewish temple; and that the Jews had pretended an edict of Cyrus appointing them to build it. Upon search, the edict was found, and Darius ratified it, and ordered the Samaritans to give the Jews no further trouble, Ezra iv. v. vi. When Nehemiah began to promote the rebuilding of the walls of Jerusalem, Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, did all that lay in their power, by threatening and craft, to cut off Nehemiah, or stop the work; but their purposes were frustrated. Manasseh the son of Joiada, the Jewish high-priest, married the daughter of Sanballat, on which account Nehemiah banished him from Jerusalem. Sanballat applied to Darius Nothus, for leave to build a temple for his son-in-law, on mount Gerizzim. He represented that this would effectually divide the Jewish nation, and render them incapable to form any noted enterprize. He obtained his desire; and the temple was built. Before this, it seems, the Samaritans had no temple. Observing that Alexander heaped favours upon the Jewish nation, they pretended to be a part of them. When he left the country, and marched into Egypt, they revolted, and burnt Andromachus his governor. He quickly revenged the affront, and put numbers of them to the sword. He placed a colony of Macedonians in the city of Samaria, and gave the territories about to the Jews. This heightened the animosity between them and the Jews.—Whenever a Jew incurred punishment for the violation of any important point of the divine law, he took refuge with the Samaritans, and embraced their

method of worship. When Antiochus Epiphanes persecuted the Jews, the Samaritans disowned connection with them, and pretended to be originally Phenicians, or descended from Joseph by Manasseh. Hyrcanus king of Judea ravaged their country, and razed Samaria and Shechem, their capital cities, to the very ground. When Herod re-established Samaria, a vast number of the Heathens settled in the country, but a part still clave to the half Jewish religion, and expected the Messiah; but the contention between them and the Jews was extremely warm; they refused even civil dealings with one another, John iv. 9. The Samaritans refused to receive our Saviour to lodging, because he seemed bound for Jerusalem, Luke ix. 52, 53. The Jews imagined the Samaritans the worst of men, and possessed by the devil, John viii. 48. In one of our Saviour's journeys from Jerusalem to Samaria, he converted a Samaritan harlot, and sundry others at Shechem, John iv. 4—42. When afterwards he sent forth his apostles, he prohibited them to enter the cities of the Samaritans, Matth. x. 5. Much about this time, Simon the sorcerer mightily deluded them, and was reckoned by them some wonderful person, if not the Messiah.—When the gospel was preached in the country by Philip, many of them believed, and had the Holy Ghost conferred on them by the laying on of the hands of Peter and John; but it is said, that by Simon's means, many of the once professed Christians in that place apostatized to the heresy and licentiousness of the Gnosticks, Acts viii. Some time after, the Samaritans, to insult the Jews and interrupt their devotion, scattered dead men's bones in the court of the temple at a passover feast. On other

occasions, they murdered some Jews as they came from Galilee to the solemn feasts. This occasioned a war between the two nations. When the Jews revolted, the Samaritans continued their subjection to the Romans; notwithstanding of which, they partly shared in the calamities of their neighbours. Since these times, they have always submitted to the powers that ruled the country.

At present the Samaritans are few in number, but pretend to great strictness in their observation of the law of Moses, and account the Jews intolerably lax. They have a copy of the law of Moses in their own peculiar character, which has been handed down from the time that the priest was sent to instruct them how to worship God according to the former usage of the land of Israel.

SAMOS, an island in the east end of the Mediterranean Sea, about nine miles from the coast of Lesser Asia. It is about 80 miles in compass; but the soil is so fertile, that it would employ 100,000 hands. It was famous for the birth of the goddess Juno, and of Pythagoras and Melissus; and here the famed Lycurgus and Pherecydes died. For many ages it was a state of no small note, and was a commonwealth; but Syloson, Polycrates, Meandrus, and other tyrants of their own, for a while laid them under hard servitude. The Persians, Greeks, the kings of Pergamos, the Romans, Saracens, and Turks, have for more than 2000 years been generally masters of the place in their turn. Though Paul touched here as he sailed to Jerusalem, Acts xx. 15. yet we know of no Christianity here till about the end of the second century; since which it has never been utterly abolished. At present the place is in a poor condition. Samo or Sussan its

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capital, is on the south-east coast, and has a tolerable harbour; but is little frequented, because of the pirates that infest the neighbouring seas. The island is inhabited by a few Turks, with about 12,000 Christians. These last have an archbishop, whose dues, after deducting his tribute to the Sultan, and the patriarch of Constantinople, can scarce make him live. Under him are about 200 priests, and a greater number of monks, extremely ignorant, but nevertheless judges in the absence of the Turkish Cadi.

SAMOTHRACIA, now *Sa-mandrachi*, is a small island about 20 miles in circumference, on the coast of Thracia, having several good harbours, and originally peopled by the Pelasgi and Athenians, and afterwards by the Samians.

SAMSON, the son of Manoah, a Danite. The Angel of the Lord appeared to his mother, and informed her, that she should have a son, who should begin to deliver Israel out of the hand of the Philistines, who then had begun to oppress them. He ordered her to drink no wine or strong drink, nor to eat of any thing unclean; but to consecrate the child to God, and bring him up as a Nazarite from his infancy; but refused to tell her who he was. She went and informed her husband Manoah of what had happened. He prayed to the Lord, that the man of God who had spoke to his wife would again appear, and give further directions concerning the education of the child. The Angel again appeared to the woman, and she went and informed her husband, who, along with her, hasted to the Angel, who repeated his former directions. Manoah and his wife begged he would tarry a little, till they prepared a kid for his entertainment. He told them, he would

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eat none of their meat if it were ready; and bade them offer their burnt-offering to the Lord. They asked his name, that after the fulfilment of his predictions they might know whom to honour as their informer. He refused, and told them his name was *secret*, or *wonderful*. Meanwhile, Manoah offered his kid and a meat-offering on the rock beside them; and the Angel ascended up to heaven in the flame. Manoah and his wife, who till now had thought him a man, were seized with terror, and fell on their faces towards the ground. Manoah concluded, that since they had seen an angel, they must die; but his wife more justly inferred, that if the Lord had a mind to kill them, he would not have accepted their offering, nor given them such information concerning their son.

SAMUEL, the son of Elkanah by Hannah; a child granted in answer to prayer, as the name imports, and devoted to God before he was born. When weaned, he was taken by his mother to Shiloh, and left under the care of Eli, who was then the high-priest. God being displeased with Eli, because he had not restrained the wickedness of his sons, revealed to Samuel, while a child, the judgments which would quickly fall on his house; which he would have concealed from Eli, but he pressed him to reveal the whole matter, which he did. From this time, Samuel had frequent revelations, until it became generally known throughout Israel that Samuel was indeed a prophet of the Lord. After the death of Eli, the administration of affairs devolved on Samuel, who laboured faithfully to bring about a reformation among the people. In order to which he solemnly exhorted them to put away all false gods from among them, and to return to the Lord. He next

appointed a general congregation of the people at Mizpeh, where he proclaimed a fast; and the people bewailed and mourned for their sins, and instead of drink-offerings of wine, poured out water before the Lord. The Philistines hearing of this assembly, marched to attack them; but while they drew near, Samuel prayed and offered for a burnt-offering a lamb, whereupon God struck the Philistines with consternation, and they fled in the utmost confusion; and the Israelites pursued them, and took from them all the cities which had been wrested from them in times past. To commemorate this event, Samuel set up a stone, which he called *Ebenezer, the stone of help*, because their god had helped them. Samuel now made it a practice to take a regular circuit through the land of Israel, that the administration of justice might be brought to every man's door; and in all his judgments he was righteous and impartial, so that none could accuse him of having injured them in the least. But when he grew old, he committed the administration of justice, in part, to his two sons, Jad and Abiah; but these young men were unlike their father, for they perverted justice, taking bribes. Of this the people loudly complained, and made it a pretext for asking to have a king placed over them, like the nations round about. This thing was highly displeasing to the Lord and to his servant Samuel; but, as they persisted in their request, even after being explicitly informed of what oppressions their king would practise, the Lord told Samuel to indulge them in their wish—assuring him, that this conduct of the people was virtually a rejection of the Lord from being their king. Accordingly, Saul was anointed to be king, and

Samuel on resigning his weighty charge, challenged all the assembled people to say, whether he had ever wronged any one of them, or had taken of their property; and they universally gave testimony to his upright conduct as a judge, and as a man. After a solemn exhortation to the people, he retired from the public service; and went and resided at his own house, in Ramah. Samuel seems to have been much attached to Saul; but not long after his accession to the throne, he displeased the prophet very much, by offering a sacrifice himself, because Samuel, who was expected to perform that service, did not make his appearance at the expected time; on this occasion, Samuel sharply reproved Saul, and gave him an intimation, that the kingdom would be taken away from him. Many years afterwards, Saul was ordered of the Lord, to go and inflict signal punishment on the Amalekites; and to slay every thing which belonged to that wicked nation: but Saul having overcome them, spared Agag their king, and preserved alive, also, the best of the cattle and sheep. On this occasion also Samuel was sent to him, and severely rebuked him for his rebellion; and plainly informed him, that the kingdom was forfeited. After this, Samuel never visited Saul any more, but he bitterly grieved on account of his rebellion, until he was reprovved of the Lord for setting his heart so much on this man, and was sent down to Bethlehem to anoint one of Jesse's sons; and after a trial of the seven eldest, David the youngest was sent for from taking care of the sheep, and was anointed in the midst of his brethren. Samuel then returned to Ramah, where he presided over a school of prophets; that is, a collection of young men, engaged in stu-

dying and transcribing the Holy Scriptures, and in cultivating sacred music. Commonly, from among these, were selected the prophets sent to denounce God's judgments to the people. Samuel does not seem to have lived many years after he had anointed David. He was a prophet of great eminence, and had mighty power with God, in prayer; so that he is mentioned by the Lord in company with Moses and Aaron. He wrote off a set of rules to direct the kings in their administration, but this document seems not to be extant, and the Jewish tradition is, that the kings destroyed it, that they might rule as they pleased. Samuel wrote the history of David; or at least that part of it which had occurred before his own death. This is contained in the first book of Samuel. He wrote also, as is supposed, the book of Judges, and that of Ruth. He died in a good old age, and was greatly lamented. After his death he seems to have been permitted to return again, or some one in his likeness, to denounce upon Saul his approaching doom, 1 Sam. xvi. 1—13. xix. 18—24. xxv. 1. 1 Sam. x. 25. 1 Chron. xxix. 29, xxvi. 28. 1 Sam. xxviii. 11, 12, 15.

SANCTITY, to prepare or set apart persons or things to a holy use, Exod. xix. 23. God *sanctified* Christ, when he set him apart to his mediatory office, and furnished him with gifts and graces for the discharge of it, John x. 36. Christ *sanctified himself*: by his solemn prayer, he surrendered himself to, and prepared himself for suffering work, and by his suffering, he prepared himself to be our effectual Saviour, John xvii. 19.

Sanctification of men, as a privilege, is purchased for, given to, and wrought in us, by a gracious God. As a duty it is studied by us; and in order to at-

tain it, we must receive it out of Christ's fulness, by faith in his person and promises. Sanctification is either *of nature*, whereby we are gradually renewed after the image of God, in spiritual knowledge, righteousness, and true holiness, Eph. iv. 24. Col. iii. 10; or *of practice*, whereby we more and more die unto sin, have its power weakened in us, and cease from the love and practice of it, and hate it as abominable, and live unto righteousness, loving, studying, and practising good works, Tit. ii. 11, 12. Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, &c. and the exercise thereof in the dealings with God or man, Gal. v. 22—24. 1 Pet. i. 15, 16. Matth. v. vi. vii.

SANCTUARY, a holy or sanctified place, as (1.) The holy of holies, where the ark and its appurtenances, and the cloud representing the divine glory stood, Lev. iv. 6; or the furniture of this holy place, Num. x. 21. (2.) The apartment where the golden candlestick, table of shew-bread, altar of incense, &c. stood, 2 Chron. xxvi. 18. (3.) The whole tabernacle or temple, Josh. xxiv. 26. 2 Chron. xx. 8. It is called the *sanctuary of strength*, because it was a strong place, and easily fortified; and it belonged to God the strength of Israel, Daniel xi. 31; a *worldly sanctuary*, as it was of a carnal and earthly typical nature, Heb. ix. 1. Nay, the sacred courts are sometimes included, and called the *sanctuary*, Lev. xii. 4. (4.) Any place appointed for the public worship of God, Psal. lxxiii. 17. (5.) Canaan, which was a holy land, where God's people dwelt, where his tabernacle and temple were fixed, and his favours and peculiar presence enjoyed, Exod. xv. 17. (6.) Heaven, where God

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and his holy angels and saints for ever dwell, Psal. cii. 19. Heb. viii. 2. (7.) The temples of idols are called *sanctuaries*, Isaiah xvi. 12. Amos vii. 9. (8.) In allusion to the Jewish sanctuary, whose brazen altar protected petty criminals, a place of refuge and shelter is called *sanctuary*, Isa. viii. 14. Ezekiel xi. 16.

SANDALS, at first, were only soles fastened on the feet with strings or thongs; afterwards they were covered; and finally, shoes were called by this name, Mark vi. 9. Acts xii. 8.

SANHEDRIM, or *senate*, the chief council of the Jewish nation, Acts v. 21. It is said to have consisted of 70 or 72 judges, and to have taken its rise from the instalment of the 70 elders assistant to Moses, Numb. xi; and to have continued till Christ, and a long time after; and to have sat in the form of a half moon, at the tabernacle or temple, when they existed. But as we find no vestiges of this court in the Old Testament, we can hardly believe it existed till some time after the captivity, perhaps in the days of the Maccabees. Whatever power Herod took from them, to punish their intended condemnation of him, it is certain this court afterwards existed, and Christ and his apostles, and Stephen the deacon, were brought before them, and the former condemned, John xi. 47. Matth. xxvii. 1. Acts iv. v. vi; but at that time they had no power of life and death, John xviii. 31. Many things concerning this court are told us by some writers; but as they are warranted by no proper voucher, we dismiss them as unworthy of our regard. See *Judges*.

SAPPHIRE, a transparent jewel, which, in its finest state, is extremely beautiful and valuable, and in lustre, hardness, and worth, second only to the dia-

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mond. It is of a pure blue colour; and the finest are of a deep azure. In the less fine, it varies into paleness, but of a lustre much superior to the crystal. The best sapphires come from Pegu in the East Indies; nor are those of Bohemia and Silesia contemptible. The ancient sapphire was but a more beautiful kind of the lazuli, or a half transparent stone of a deep blue, tinged with white, and spotted with stars of a golden colour. It was the second stone in the high-priest's breast-plate, and might represent the saints, as pure and heavenly minded, Exod. xxviii. 18. It was the second foundation of the new Jerusalem, and might represent Christ as the untainted Lord from heaven, and his pure and heavenly truths, Rev. xxi. 19. Isa. liv. 11. God's throne of appearance to the Hebrews, was *like unto sapphire*, that is, was a sky of a bright blue azure colour, Exod. xxiv. 10. Job xxviii. 5. 16. Isaiah liv. 11. Ezek. i. 26. x. 1. xxviii. 13.

SARAH, *Sarai*, the wife of *Abraham*, was probably the same as *Iscah*, the daughter of *Haran*, *Abraham's* brother, and the grand-daughter of *Terah*, but not by *Abraham's* mother, Gen. xx. 12. xi. 29. She perhaps began to be called *Sarai*, *my mistress*, when she became the head of a family, and was called *Sarah*, the lady, after her being the mother of a multitude was divinely secured, Gen. xvii.

SARAPH and **JOASH**, who had dominion, perhaps as *David's* deputies, in the country of *Moab*, were not *Mahlon* and *Chilion*, the sons of *Naomi*, who were poor and distressed, not rulers, 1 Chron. iv. 21.

SARDIS, an ancient city of Lesser Asia, at the foot of mount *Tmolus*. It is said to have been built soon after the destruction of *Troy*, i. e. about A. M 3100

In the time of Cyrus, it was the capital of Lydia, or *Lud*, and was extremely rich and glorious. It was taken by Cyrus, and plundered; but it continued a place of no small consequence. After it had suffered manifold disasters of war, it was entirely ruined by an earthquake in the time of our Saviour.

It is now little else than a heap of ruins. Nothing of this once rich and populous city remains but a few cottages. The name which the Turks give the place is *Bouz-dag*. Near to the site of the ancient Sardis, there is now a castle, on a high and inaccessible hill, from which the prospect is delightful.

One of the seven churches of Asia, to which epistles were addressed by Jesus Christ, was situated here; in which the professors were reprov'd for 'having a name to live while they were dead.' And among whom the little good which remained 'was ready to die.' But in this declining church, while the garments of most were spotted and stained, there were 'a few names, even in Sardis,' who had not defiled their garments; to whom it was promised, 'And they shall walk with me in white, for they are worthy,' Rev. iii. 1—6.

SARDINE, or *Sardius*, a precious stone of a reddish bloody colour. The best come from about Babylon. It was the sixth foundation of the New Jerusalem, and the first jewel in the high-priest's breast-plate, Ex. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

SARDONYX. See *Onyx*, Rev. xxi. 20.

SAREPTA, a city of Sidon, between that place and Tyre; Elijah was preserved there with the cruse of oil and barrel of meal, and there he raised the widow's son to life, 1 Kings xvii. Luke iv. 2. 6.

SARGON. See *Esar-haddon*.

SARON, a vale between Lydia and the sea.

SATAN, a name of the devil, importing him an *implacable enemy* to the honour of God, and the true interests of men. See *Angel*, *Devil*.

Peter is called *Satan*, because, in reprov'g Christ's intention to suffer, he acted Satan's work, and by his direction, Matt. xvi. 23.

SATYR, an animal represented by the ancients as half a man and half a goat. It was perhaps the horned owl, or a kind of ape, many of which haunted, and danced about the ruins of Babylon, Isa. xiii. 21. xxxiv. 14.

SAVE; (1.) To protect or deliver from temporal danger and distress, Matt. xiv. 20. So Othniel and others, whom God used as instruments in delivering the Hebrews from their oppression and misery, are called *saviours*, Judg. iii. 9. Neh. ix. 27. Judas Maccabeus, and his brethren and successors, who delivered the Jews from the slavery and idolatrous impositions of the Syro-Grecians, and subdued the Edomites, were the *saviours on mount Zion*, who judged the mount of Esau, Obadiah 21. (2.) To deliver from the guilt and power of sin; render men holy and happy, Matth. i. 21; especially in the heavenly state of perfect blessedness, Matth. x. 22. God *saves* men by delivering them from distress, temporal, spiritual, or eternal, John xii. 27. 1 Tim. i. 9. He was the *Saviour of Israel* in the desert, delivering them from perils and troubles unnumbered, Is. lxiii. 8. He is the *Saviour of all men*, who delivers them from manifold dangers and trouble, and gives them multitudes of favours; but *especially of them that believe*, whom, through the bestowal of his Son and Spirit, he rescues from sin and misery, to everlasting holiness and happi-

ness, 1 Tim. iv. 10. He *saves men by his name*, and judges them by his strength, when, to the honour of his power, and other perfections, he delivers them from distress, temporal or spiritual, Psa. liv. 1. Jesus Christ is the only and all-sufficient *Saviour*: as a Surety, he undertook for, and hath paid all our debt of obedience and satisfaction to the broken covenant of works, as a Mediator and Redeemer, he, by his blood and Spirit, makes and maintains peace between God and us sinful offenders; and by price and power, he rescues us from the slavery of the broken law, and of sin, Satan, the world, and death; as a Priest, he gave himself a sacrifice of infinite value to atone for the guilty, and he makes perpetual intercession with God in our behalf; as a Prophet, he delivers from ignorance, and gives the true knowledge of every thing important; as a King, he powerfully rescues us from sin and Satan, and brings us to himself; he rules, directs, and draws us by his word and Spirit; he defends us from, and restrains and conquers our enemies, and, in fine, transports us to his mansions of bliss, 1 Tim. i. 15. Heb. vii. 25. Isa. xliii. 11. 2 Pet. i. 1. 11. He is the *Saviour of the world*; is equally suited to the case of sinful men on earth, and is in the gospel-promise given and exhibited to them, whether they be Jews or Gentiles, 1 John iv. 14. John iv. 42. iii. 15, 16. We are *saved* by the grace of God, as it is the original cause of our salvation, and all the means thereof, Ephes. ii. 8. We are *saved* by God's word, as it exhibits and offers salvation to us; and by it the Holy Ghost applies salvation to our souls, James i. 21. *Saved by faith*, as it discerns and receives Christ and his salvation, Luke vii. 50. *Saved by baptism*, as thereby salvation is

sealed, and applied to such as believe, 1 Pet. iii. 21. *Saved* by ministers and Christians, as they publish the doctrines and offers of salvation, and warn, beseech, and excite men to receive it, Romans xi. 14. 1 Cor. vii. 16. Jude 23. 1 Tim. iv. 16. Men are *saved as by fire*, when delivered from the greatest hazard of ruin, and when almost all their works are rejected, 1 Cor. iii. 15. The righteous are *scarcely saved*; with great difficulty the Jewish Christians escaped ruin from the Romans, along with their country; and with no small fear and hazard the righteous escape the vengeance of hell, 1 Peter iv. 18. *Women are saved in child-bearing*: amidst great danger, they are ordinarily preserved to the birth of their children; and though their sex introduced sin, many of them are saved eternally through the incarnation and obedience of Christ, 1 Tim. ii. 15. *Salvation*, is, (1.) A deliverance from outward dangers and enemies, Exod. xiv. 13. 1 Sam. xiv. 45. (2.) Deliverance from a state of sin and misery, into a state of union with Christ, wherein we are justified by his blood, adopted into his family, sanctified by his Spirit, and comforted by his presence;—a deliverance from spiritual danger and distress, to a comfortable and quiet condition, Rom. i. 16. (3.) Eternal happiness, wherein men shall be freed from sin and sorrow, and shall enjoy the most perfect and lasting fellowship with God, 1 Pet. i. 9. Heb. i. 14. God is called *salvation*, and the *God of salvation*; he delivers from distress, and bestows comfort, temporal, spiritual, or eternal, Psalms xxvii. 1. lxxviii. 20. Christ is called *salvation*, as he is the purchaser, bestower, and great master of our everlasting freedom from evil, and enjoyment of happiness, Luke ii. 30.

Isa. xlix. 6. *Salvation* is ascribed to God and Christ, as they contrive, purchase, prepare, and bestow it, Rev. vii. 10. xix.

1. The gospel is called *salvation*, and the *word, gospel*, or *bringer of salvation*; thereby salvation is published, offered, and applied to us, Heb. ii. 3. Acts xiii. 26. Eph. i. 13. Titus ii. 11. *Salvation is of the Jews*; Christ, the Saviour, sprung of them; the gospel proceeded from them to the Gentiles, John iv. 22. The long-suffering of God to the Jews and others, is *salvation*; is calculated to promote the everlasting happiness of some, 2 Pet. iii. 15. *Salvation and strength* came to the church, when, by means of Constantine, she was delivered from Heathen persecution, and her constitution established by the civil law, Rev. xii. 10. *That turns to one's salvation*, which tends to promote his spiritual and eternal happiness, Phil. i. 19. *Men work out their salvation* when they receive Jesus the Saviour, and walking in him, prepare for the future blessedness of the heavenly state, Phil. ii. 12. Confession and repentance are *to salvation*, as they are means of our preparation for further grace and glory, Rom. x. 12. 2 Cor. vii. 10.

SAUL, the son of Kish, of the tribe of Benjamin, was a young man of extraordinary stature, and a man of courage and abilities. He was the first person anointed to be king over Israel; which occurred at Ramah, where he and his servant, were searching after the lost asses of his father, and had turned in to Ramah to consult the seer, as the prophet was then called, respecting the beasts which they were unable to find. When Samuel had anointed Saul, he gave him a number of signs; or predicted a number of contingent events, which should oc-

cur on his way home, that he might be confirmed in the certainty of what Samuel told him respecting the kingdom. The people having assembled to choose a king, the matter was determined by lot, and eventually Saul was selected; but he having concealed himself, through modesty, among the stuff, could not, for some time, be found; but, when he appeared, the people were struck with his majestic stature, being, by the head and shoulders, taller than all the people. But, except that a few young men followed him, and clave unto him, he assumed no royal state; but continued his agricultural pursuits, until the people of Jabesh-Gilead, who were besieged by the Ammonites, and offered no better terms than the loss of their right eyes even if they surrendered, sent messengers to Saul to come speedily to their deliverance, for they had promised to open their gates, and come out to their enemies, if help was not obtained in seven days. Saul displayed uncommon energy, and in four or five days, collected an army of 30,000 from Judah, and 300,000 from the other tribes; and crossing the Jordan, and marching all night, about the break of day, attacked the Ammonites, unexpectedly to them, and cut them to pieces before the walls of Jabesh-Gilead. By this extraordinary despatch, courage, and success, he gained universally the confidence of the people, and was now more solemnly inaugurated as king than he had been before, and began to assume something of the dignity which is proper to a king; attaching to himself a guard of 3000 men, 1000 of whom he placed under Jonathan his son. During Saul's whole reign, he carried on wars with the Philistines, and, for the most part, with success. But having for-

feited the favour of God by his disobedience in the case of the Amalekites, he was abandoned to the vexation of an evil spirit, which caused him great agitation and melancholy, until a remedy was found in the sweet music of David, the son of Jesse. These fits came on him from time to time; and David played on the harp, and he was relieved. A new war with the Philistines having commenced, when the armies were encamped near together, the Israelites were put in great terror and consternation, by Goliath, a remarkable giant, who defied the whole army of Saul, and no man was found willing to contend with him, until David undertook to kill him; which he did with a sling and stone, and cut off the giant's head with his own sword, and entitled himself to be the son-in-law of the king; but Saul's sullen soul was seized with envy, especially when, on account of David's extraordinary success against the Philistines, the daughters of Israel, in their songs, celebrated Saul as having slain his thousands, but David his ten thousands. His malignant temper towards David could neither be repressed nor concealed, and without the least cause or provocation, he determined to take away David's life; but he escaped from him. For years he was pursued by this vindictive man, with unceasing persecution; but still the Lord delivered David out of his hand; and although often he had Saul in his power, he would never lay hands upon him, nor suffer one of his followers to injure him. Saul would sometimes be overcome with the magnanimity of David, and would confess, with weeping, his own faults; but he soon relapsed into his old course, until, at last, he was called off from this cruel pursuit of one of his

most faithful servants, who was married to his own daughter, by another invasion of the Philistines. God now refused to answer Saul by *urim* and *thummim*, or by dreams, or in any other way. His old friend Samuel was dead; but he now resorted to a witch, at Endor, to raise him from the dead. Samuel appeared, by what power is not agreed, and awfully reprovved him, and forewarned him of his death the next day; which, accordingly, took place, on Mount Gilboah.

SCALL, a dry whitish scab, somewhat like the leprosy, Lev. xiii. 30.

SCARLET, a deep, bright, and shining red colour. I doubt if our translators have every where rightly used this word. I suppose, that *tolahh* ought indeed to be rendered scarlet, but that *shani*, or *double-dye*, as well as *carmil*, ought to be rendered crimson: but as these colours are near of kin to one another, there is the less matter of mistaking the one for the other. Scarlet was much worn by great men, 2 Sam. i. 24.

The scarlet dye was obtained from a worm found on a low shrubby tree, of the oak kind, Gen. xxxviii. 28. Exod. xxv. 4 xxviii. 8.

SCEVA is said to have been the chief of one of the classes of the Jewish priests: he had seven sons, who, in a vagabond manner, travelled abroad, pretending to exorcise or cast devils out of men. At Ephesus they attempted to cast out one, and adjured him by Jesus whom Paul preached, to leave the possessed person. The devil told them, that he knew both Jesus and Paul, but paid no regard to them; he immediately handled them so roughly, by means of the possessed person as his instrument, that he obliged them to flee out of the house

naked and sore wounded, Acts xix. 14—16.

SCHOOL. No doubt but the most ancient patriarchs instructed their children in the knowledge of God, and other important subjects; but for many ages we find no mention of public schools for instruction. In Samuel's time we find a school at Najoth, and not long after others at Bethel and Jericho; and to these, it seems, devout persons repaired for instruction on the Sabbath, and at new-moon festivals, to hear for instruction; 1 Sam. xix. 18—24. 2 Kings ii. 3. 5. iv. 23.

SCIENCE, knowledge of human learning, Dan. i. 4. *Science, falsely so called*, is vain philosophy and sinful arts, 1 Tim. vi. 20.

SCOFF, to mock in a proud and reviling manner. The Chaldeans *scoffed* at kings and princes, when they made such as they had conquered the objects of their cruel mockings, Hab. i. 10.

To **SCORN**, to mock, laugh at, Job xvi. 20. A *scorn*, is an object of mockery and disdainful reproach, Ps. xlv. 13. A *scorner*, is one who is given to laugh at persons and things of importance; who mocks at sin, and the judgments of God on account of it; and scoffs at religion, and the professors and teachers of it; and derides and hates wholesome reproof and advice, Psal. i. 1. Prov. ix. 8. xiii. 1.

SCORPION, a small animal, whose bladder is full of dangerous poison. It is of a sooty colour. Its head is very close to its breast. It has two eyes in the middle of its head, and two at the extremity thereof, between which come out two arms, each of which is divided into other two, like the claws of a lobster: nay, some have six or eight eyes. Its body is shaped like an egg. It has eight feet proceeding from its breast, each of which is

divided into six hairy branches, with a claw at the end. The belly is divided into seven rings. The tail proceeds from the last, and is like a string of seven beads; out of the largest, which is at the end, proceed one or two hollow stings, wherewith it squirts its venom into the part stinged. It is very crafty, and is ever striking its tail, that it may lose no opportunity of doing mischief.

The poison of this animal is in its tail, at the end of which, is a small, curved, sharp-pointed sting; the curve being downwards, it turns its tail upwards, when it strikes any thing, Rev. ix. 3, 4, 5. 10. Eastern scorpions are of the size and shape of an egg, which illustrates, beautifully, the words of Jesus, Luke xi. 11, 12. In 1 Kings xii. 11, when Rehoboam threatens to correct the people with scorpions instead of whips, some learned men think, that sharp venomous thorns are intended; and doubtless some severe mode of castigation was referred to, under the name 'scorpions.' The Chaldee renders it 'whips,' which will not correspond with the other part of the verse, unless we understand a whip of a more terrific kind, than those commonly used.

SCOURGE, a kind of whip of cords, leather thongs, or wands. The Jews were prohibited to give above forty stripes at once; but if the crime was reckoned great, the lashes were the more severe, Deut. xxv. 1—3. 2 Cor. xi. 24.

SCRIBE; (1.) A writer that registered the affairs of a king. As few could anciently write, this office was very honourable, much the same as that of our Secretary of State. (2.) The commissary or muster-master of an army, that enrolls, calls over their names, and reviews them, 2 Chr. xxvi. 11. 2 Kings xxv. 19.

(3.) One that is both a writer and doctor of the law. It seems that they transcribed the books of Scripture, and so became well versant in it. Such scribes seem to have existed as early as the days of Deborah, Judg. v. 14. It seems many of them were of the tribe of Levi, 1 Chron. xxiii. 4. xxiv. 6. 2 Chron. xxxiv. 13.

SCRIP, a bag or pouch, 1 Sam. xvii. 40.

SCRIPTURE, the inspired word of God. See *Bible*.

SCURVY, is a disease very frequent in northern countries, especially in moist places exposed to the north. Charleton will have it to arise from saline particles taken into the body by breathing, receipt of provision, or living in nasty places; or formed by deep chagrin. Quincy will have it to arise from the unequal fluidity of the blood; the fibrous part being too thick, and the serous part too thin. It contains, or is the source of diseases almost unnumbered; and as it arises from very contrary causes at once, it is often extremely difficult of cure.

SCYTHIANS, a savage people that dwelt about the east and north of the Euxine and Caspian Seas. See *Gog*.

SEARED, burnt off, or burnt nard, as flesh is with a hot iron. Men have their conscience *seared*, when it is so stupified with the load of unpardoned guilt, and power of inward corruption, that it sticks at nothing, however horrid and abominable, and so is as bad as no conscience at all, 1 Tim. iv. 2.

SEBA. See *Sheba*.

SEBAT, or *Shebet*, the fifth month of the Jewish civil, and eleventh of their sacred year: it consisted of 30 days, and the beginning of it answered to part of our January, Zech. i. 7. On the 10th of it, the Jews fast for the death of the elders that outlived Joshua. On the 23d they

fast in commemoration of the resolution taken to punish the inhabitants of Gibeah, Judg. xx.

SECT, a party distinguished by some particular tenets. Among the Jews, in the time of our Saviour, we find the Pharisees, Sadducees, Essenes, and Herodians. For the two former, see *Pharisees* and *Sadducees*.

The *Essenes*, or Asdanim, appear to have been little else than a party of rigid Pharisees, that lived somewhat in the manner of the Romish monks, and had their rise about 200 years before Christ. As they lived in solitary places, and came seldom to the temple or public assemblies, they are never mentioned in the New Testament. They believed the immortality of the soul, and the existence of angels, and a state of future rewards and punishments; but scarcely, that there would be any resurrection of the dead. They believed every thing to be ordered by an eternal fatality, or chain of causes. They disallowed of oaths, and their word they reckoned every whit as binding. They observed the Sabbath so strictly, as not to move a vessel, and scarce to ease nature. Some of them quite disallowed of marriage, and the rest made but little use of the marriage-bed. They fasted much, lived on very little and simple provision. They despised riches and finery of apparel, and wore out their clothes before they changed them. They lived quietly, without noise; and some were given to mere contemplation, while others cultivated the field for their support. They were kind to strangers, but admitted none into their society till they had given proof of their temperance and chastity. They expelled criminals from it, but not in the presence of fewer than a hundred. When ten of them sat together, none spake but with the leave of the other nine.

They chose rather to suffer torture, than to speak evil of their legislators, Moses, &c. and punished with death such as did. They inquired much into the cures of diseases, and by means of their temperance, many of them lived to a great age.

The substance of the account which Josephus gives of the Essenes is as follows, They consisted entirely of males, to the number of about 4000; abstaining from marriage, discouraging commerce, and employing themselves chiefly in agriculture. They had, every where, a community of goods, which was intrusted to stewards, in whom they had confidence, and by whom their resources were applied, in procuring necessities. Early in the morning, they offered up prayers to God, then they betook themselves to such labours as required their attention, until 11 o'clock, when they bathed, put on white raiment, and came together in the common hall to dinner; which consisted of bread and a single dish of meat, of which all partook, after a blessing had been asked. When the meat was ended and thanks returned, they resumed their ordinary dress, and returned to their respective occupations. Their strict regard to truth was remarkable; they were also distinguished for their fidelity; and were scrupulously rigid in the observance of the Sabbath. They held that fate governed all things; that the soul was immortal; and that there were rewards and punishments in the future world. They gained proselytes in two ways, first by getting other people to give up their children to be educated in their society; and secondly, by persuading adults to join their society and submit to their rules; but for these last, a long noviciate was prescribed. The new members, received a

hatchet, a girdle, and a white garment, and for the first year were not permitted to eat at the common table.

That the *Herodians* had a set of principles, a *leaven* of their own, and tempted our Saviour concerning the lawfulness of paying tribute to Heathen governors, is plain, Mark viii. 15. xii. 13; but what were their distinguished tenets, is not agreed. Calmet and others will have them to have been much the same with the Pharisees; only that they held it unlawful to give tribute to the Roman emperor, which would make them the same with the Galileans or Zealots. But why should persons of this stamp be denominated from any of the Herods, who are known to have been pliant cringers to the Romans? Others will have them to have been flatterers of Herod the Great, as if he had been the Messiah; and they say, he burnt all the genealogical memoirs of the family of David, that there might be no proof against his being a branch of it. We rather, with Prideaux, suppose, that they, along with the Herods, pleaded the lawfulness of the Romish government over the Jews: and that in consequence thereof, it was lawful to comply with many of the customs of the Heathenish Romans; and if so, they were the reverse of the Zealots or Galileans.

Whether the Karaites, or adherents to Scripture, were formed into a sect, before the birth of our Saviour, and about the time of king Jannæus, or rather more lately, we know not. They look on the canonical books of the Old Testament to be the only rule of their faith: they expound Scripture by Scripture, and count the traditions of the elders of no more than human authority, and reckon the affair of the oral law a mere fable: they read the Scriptures in their

synagogues in the originals, as every translation is imperfect: they likewise pray in Hebrew, with great fervency, and with their face towards Jerusalem: they believe the perfections and providence of God, and allow a portion of his grace to be necessary to determine men's will to good; they expect a temporal Messiah, and attribute the delay of his coming to the slowness of Saturn's motion, or to the sin of their nation: they condemn phylacteries, and all kinds of pictures or statues used in religion: their practice is much the same as that of the Essenes, but less austere and rigid; and they have a profound respect for their teachers, who, for the most part, give their instructions *gratis*. There are but a few thousands of this sect about Poland, Germany, &c. and they are hated by the Traditionist Jews, as if almost infernals.

The Christians were called the *sect of the Nazarenes*, and were every where spoken against, Acts xxiv. 5. xxviii. 22.

SEIR; (1.) The father of the ancient Horites, Gen. xxxvi. 20. (2.) A noted mountain on the south and south-west of the Dead Sea, in the land of Edom: but whether it had its name from Seir the Horite, who peopled that country; or if it was called Seir, or *hairy*, because it was covered with shaggy bushes, even as another mountain was called Halak, because without bushes, we know not. (3.) A small hill near Kirjathjearim, Josh. xv. 10.

SEIRATH, where Ehud stopped after the slaughter of Eglon, was probably near Gilgal, or Bethel, Judg. iii. 26.

SELA, the capital of the Edomites, called also Joktheel. It was no doubt so called from its rocky situation; and if it was the Petra of the Arabs, it was situated in a plain, sur-

rounded with terrible rocks. Amaziah took it, and cruelly murdered a great part of the people found in it, 2 Kings xiv. 7. Whether it was this, then possessed by the Moabites, or another place of the same name in the country of Moab, that the king of Moab is directed to send tribute from, to the Hebrews, and sacrifices to their God, is uncertain, Isa. xvi. 1. The rock whence Saul was called off from pursuing David to withstand the Philistines, was called *Selah-hamalekoth*, the *rock of separations*, 1 Sam. xxiii. 28.

SELAH, a word used in the song of Habakkuk, and often in the Psalms of David. Whether it be a name of God, and import an address to him; or whether it signify the same thing as *amen*; or denote a lifting up of the voice, or change of the tune, or a great pause in the music, as at a point worthy of the deepest attention, is not agreed. It is plain the omission of it no way interrupts the sense, Hab. iii. 3. 9. 13.

SELEUCIA. There were many cities of this name in Asia; but the Scripture mentions only that of Syria, near the river Orontes, which was built by Seleucus Nicator, the first Syro-Grecian monarch. Here Paul and Barnabas embarked for Cyprus, Acts xiv. 4.

SENAAH, or *Hassenaah*, a city or person, whose inhabitants, or posterity, to the number of 3630, returned from Babylon, and were very active in rebuilding the wall of Jerusalem, Ezra ii. 35. Neh. iii. 3.

SENATE. See *Sanhedrim*.

SENNACHERIB. See *Assyria*.

SENSE; (1.) Our various means of perception, by seeing, hearing, tasting, smelling, feeling, are our *bodily senses*; in allusion to which, the powers of our soul, whereby we discern

good and evil, are called *senses*, Heb. v. 14. (2.) Sense signifies the meaning of a sentence or discourse, Nehem. viii. 8. The Papists attribute a five-fold sense to the scripture; (1.) A grammatical, which is what is naturally exhibited by the express words: but it is plain this must not be always rested in; otherwise we must believe God to be corporeal, having eyes, ears, feet, and yet to be a spirit. (2.) Literal, or historical, wherein a narrative is taken according to the express terms of the text, as that Abraham had a son called Ishmael by Hagar. (3.) The allegorical, whereby the terms and events of a history are taken to signify something spiritual, as Hagar to signify the Jewish church, Sarah the Christian, and Ishmael legalites, and Isaac true believers. (4.) The analogical, whereby we understand terms and things relating to this world, as relating also to the world to come; as the *Sabbath* to the heavenly rest, *Canaan* to heaven. (5.) Tropological, whereby we understand a text as hinting some instruction of moral duty; as the not muzzling the mouth of the ox, to import, that ministers should have due subsistence from their hearers. Thus the word *Jerusalem*, according to them, grammatically signifies the *vision of peace*; historically, the chief city of Judah: allegorically, the church militant; analogically, the church triumphant; and tropologically, a faithful soul. But to attempt finding all these senses in every passage of scripture, is to suppose the oracles of God a perplexed chaos. It is true, the same text may be improved to manifold uses; for every word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; but the simplicity of divine truth, and the necessary

intelligibleness of scripture, require the real sense of every passage to be, not manifold, but one, and which we may call literal: not indeed, as if the terms used to express it, if distorted from their connection with other passages, could bear no other; but that it is that which was in such and such words intended by the Holy Ghost. Nay, in so far as the analogy of faith, and the context will admit, we must stick to the natural signification of the very words of scripture. The sense, however, is often complex; the same phrase relating to more objects than one. Nothing *typical* is rightly understood, except we consider it as both descriptive of the type, and of the anti-type; by means thereof, in the metaphoric passages, the material images are not at all the sense, but are to be understood merely as a means of pointing to the true objects intended.

SEPHAH, a mount in the east of Arabia, or perhaps the south-west parts of Chaldea, Gen. x. 30.

SEPHARVAIM, or *Sepharvites*, a tribe of the Samaritans. Calmet thinks them the Saspirees on the north of Media: Gill will have them the inhabitants of Sippohræ, a city of Syro-Phenicia. The names of their gods, viz. Adrammelech and Anammelech, and the nations with whom they are jointly mentioned, incline me to think they had their original residence about Siphora, or Sippara, on the Euphrates, where the language was Chaldean mixed with Arabic. They had anciently kings of their own, and they burnt their children in sacrifice to their idols. They were partly cut off by the Assyrians; and the rest were transplanted to the country of the ten tribes, 2 Kings xix. 13. xvii. 24. 31.

SEPULCHRE. See *Grave*.

SERAIAH; (1.) An high-priest of the Jews, son of Azariah, and father of Jozadak the father of Joshua. He was taken prisoner at Jerusalem, and was at Riblah murdered by Nebuchadnezzar, along with 70 others of the principal men of Judah, Jer. lii. 24—27. (2.) The son of Neriah, and brother of Baruch. He is called *Shar-menucha*; but whether that means, that he was a *prince quiet* in his temper and courage; or, that he was prince of a place called *Menuchah*; or was prince of the bed chamber; or was the king's almoner; or was the chief director of the presents which he carried from Zedekiah to Nebuchadnezzar, about seven years before the destruction of the city, I know not. Jeremiah sent along with him a copy of the prediction of Babylon, and charged him to bind a stone to it when he came to Babylon, and cast it into the Euphrates, saying, Thus shall Babylon sink, and shall not rise again, from the evil that the Lord will bring upon her, Jer. li. 59—62.

SERAPHIM, or *fiery ones*. In his vision, Isaiah saw seraphims standing above or near to the Lord's throne; each had six wings; with twain they covered their face, with twain their feet, and with twain they did fly: they cried, *Holy, holy, holy is the Lord God of hosts, the whole earth is full of his glory*, till the house shook with the sound. When the prophet bewailed his guilt, one of them took a live coal from the altar, and laid it on his mouth, and told him, that his iniquity was purged.

SERJEANTS, officers who carried a bundle of rods before magistrates, for whipping malefactors, as they got orders, Acts xvi. 35, 36.

SERGIUS. Acts xili. 17.

SERPENT, is a general name for a variety of kinds

of animals, that live in the sea and on the earth. According to Ray, serpents have a long body covered with a kind of scales, breathe by lungs, and have only one ventricle in the heart; their vital warmth is small; they take in as much air at once, as can serve them for breath a considerable time. During the winter cold, they often lie torpid and half dead, needing no food, and perhaps no air; but they revive in the spring.

The Hebrew word, translated serpent, Gen. iii. 1. signifies 'to eye attentively;' it also is the word used for 'brass.' It is much disputed what animal is intended by this word. Dr. Adam Clarke has endeavoured to prove that it was the 'ape' which seduced our first parents, a most improbable opinion. Whatever it was, a curse fell upon it, which caused it to move with its belly on the ground, and to lick the dust.

The *fiery serpents*, Num. xxi. 6. Deut. viii. 15. Isa. xiv. 29. xxx. 6, were probably so called, from the burning sensation which their bite occasioned; but they might have been so denominated from their colour. The original word also signifies 'a winged serpent,' and travellers assure us, there are many such in Arabia.

The *brassen serpent* made by Moses, for the healing of those who were bitten by the fiery serpents, furnishes a most instructive illustration of the object and efficacy of the crucifixion of our divine Redeemer. It is thus used in John iii. 14. by our Saviour himself, in the conversation with Nicodemus, to explain the necessity of his being "*lifted up*."

SERVANT. The Hebrews had several kinds of servants: (1.) Some were mere slaves for life, and were sold or disposed

of by their masters as they thought fit. Such were the strangers bought or taken in war, Lev. xxv. 44, &c. (2.) Hebrew slaves or bond-servants, who could only at the first be bound six years, and at the end thereof were to be dismissed with presents from their master: but their children born during their servitude continued to be their master's property; but if they declined to go free, their master, with an awl, bored their ear to the door-post, as a token that they could not afterwards have their freedom, at least till the year of jubilee. If a master struck a bond-servant till he died, he was only punished, not condemned to death. If an ox gored to death a bond-servant, the owner paid 30 shekels of silver as his price, and the ox was stoned. If a master struck out the eye of a slave, he was to give him his liberty as a compensation. Maids had no title to a release at the seventh year; but if a master had defiled, or he or his son had betrothed a maid-slave, and not kept her as a wife, she was to have her liberty as a compensation of the injury done her, Exod. xxi. 1—11. 20. 24. 26, 27. Deut. xv. 1—18. (3.) *Hired servants*, or *hirelings*, whose term of service, it seems, was ordinarily three full years; and so a servant of six years was worth a double hired servant, Job vii. 1. Isa. xvi. 14. Deut. xv. 18. As hirelings from among the heathen did not eat of the passover; so Hebrews of other families, hired into the family of the priests, were not allowed to eat of the holy food: but all servants were to have their wages as soon as due, Lev. xix. 13. (4.) Voluntary servants; so Joshua was the servant of Moses; Elisha of Elijah; and the apostles of Christ. (5.) Subjects of a prince, especially if reduced to a kind of slavery and

bondage, are *servants*, 2 Sam. viii. 6. God's *servants* are, (1.) Christ, who, in obedience to his will, assumed our nature, fulfilled the law in our stead, and administers the blessings of the covenant to us, Isa. xlii. 1. xlix. 3. (2.) Such as are employed in a particular calling in church or state; so Moses and Paul, &c. were his *servants*, Deut. xxxiv. 5. Rom. i. 1. (3.) Distinguished instruments of his mercy or wrath; so Nebuchadnezzar and Cyrus were his *servants*, Jer. xxv. 9. Isa. xlv. 1. (4.) The saints, who are *servants of obedience, and to righteousness*, as being delivered from the slavery of sin and Satan, they obey, serve, and worship God in holiness and righteousness, Rom. vi. 16. 18, 19. 22.

Servant is also taken for a person of a servile ignoble condition and spirit, who is altogether unfit for places of dignity. Eccl. x. 7, *I have seen servants upon horses*. The Apostle Paul says, 1 Cor. ix. 19, *I have made myself servant unto all, that I might gain the more*. I have complied with their weaknesses and infirmities, so far as they were not sinful: I have denied myself in my liberty, and determined myself to that part in my actions, which I saw would most oblige, profit, and engage them to me so as to bring them in love with the gospel. *The servant of sin*, John viii. 34. is one who is in spiritual bondage, and under the power of sin and corruption.

SERUG, or *Saruch*, the son of Reu or Ragau, and father of Nahor, the grandfather of Abram, Gen. xi. 20—22. It is said, that he first after the flood set on foot the idolatrous worship of creatures, and maintained that such men's images as had been remarkably useful might be adored. This introduced the worship of dead men, and by

consequence all kinds of idolatry and polytheism.

SETH, or *Sheth*; (1.) The son of Adam, born *A. M.* 131, and father of Enos; he lived 912 years. For a long time his posterity followed the true worship and service of God; but at last, mingling with the wicked posterity of Cain, they brought the flood upon themselves, Gen. iv. 25, 26. v. 3—8. vi. 1—4. (2.) A noted person or place in the land of Moab, Num. xxiv. 17.

SEVEN. As from the beginning this was the number of days in the week, it has always had a kind of emphasis annexed to it, and is by some called a number of perfection. God added *seven* days to his promised patience towards the old world: clean beasts were taken into the ark by *sevens*; the years of plenty and famine in Egypt and their emblems were marked by *sevens*, Gen. vii. xli. With the Jews, not only was there a seventh-day Sabbath, but every *seventh* year was a Sabbath of rest, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread, and of tabernacles, were observed for *seven* days; the number of animals in sundry of their oblations were limited to *seven*. The golden candlestick had *seven* branches: *seven* priests with *seven* trumpets surrounded the wall of Jericho *seven* days, and *seven times seven* on the *seventh*. In John's New Testament revelations, we find *seven* churches, *seven* candlesticks, *seven* Spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels, to pour them out on the *seven-headed* monster Antichrist. *Seven* often signifies a great many, a complete number, Matth. xii. 45. Prov. xxvi. 16. 25. Isaiah iv. 1. 1 Sam. ii. 5. Jer. xv. 7. Job v. 19. *Seven-fold*, is frequently,

completely, Lev. xxvi. 24. Psal. lxxix. 12. Gen. iv. 15. 24. Psal. xii. 6; and *seventy times seven*, or *seventy times seven times*, import very often, Matth. xvii. 21, 22. Thus Christ's *seven* horns, may denote his great and perfect power; his *seven* eyes, his perfect knowledge, Rev. v. 6; his *seven lamps* and *seven pipes*, his fulness of revelation and gracious influence, Zech. iv. 2; his *seven pillars*, the fulness of fundamental truths and promises, Prov. ix. 1. The Holy Ghost is called *seven spirits*, *seven lamps of fire*, to denote his perfect knowledge and diversified gifts and operations, Rev. i. 4. iv. 5. So *seven eyes* on Christ, denote many, Zech. iii. 9; *seven thunders*, many troubles; and *seven stars*, many ministers, Rev. x. 3. i. 16.

SHAALBON, or *Selbon*, a place on the east of Jordan, and gave name to the canton Selbonitis. Here Eliabba, one of David's mighties, was born, 2 Sam. xxiii. 32.

SHADRACH, MESHACH, and ABED-NEGO, were originally of the princes of Judah, and when very young, were carried captive to Babylon, and there educated for the king's service in all the lawful wisdom of the Chaldeans. Having by prayer assisted Daniel in the relation and interpretation of the king's dream, they were made governors in the province of Babylon, Dan. i—iii. See *Daniel* and *Nebuchadnezzar*.

SHAHARAIM, a descendant of Benjamin, who, it seems, either sojourned in or governed the country of Moab. By his wives, Hushim and Hodesh, he had a very numerous posterity, who distinguished themselves in the building and peopling of Lod or Lydda, Ono, and Aijalon; from the last of which they drove the Philistines of Gath, and after the captivity dwelt

parly at Jerusalem, 1 Chr. viii. 8—28.

SHALEM, *Shalim*; see *Salem*; not Jerusalem, Gen. xxxiii. 18. 1 Sam. ix. 4.

SHALLUM, or *Shillem*; (1.) A son of Naphtali, and father of the Shillemites, 1 Chron. vii. 13. Numb. xxvi. 49. (2.) The son of Jabesh, a king of Israel, who murdered king Zachariah, and almost all the family of Jehu, and after a month was murdered by Menahem, 2 Kings xv. 10—12. See *Jehoahaz*.

SHALMAN, or *Shalmaneser*, king of Assyria, and probably the same as Enemessar, we suppose to have been the son, as well as the successor of Tiglath-pileser. He began his reign about *A. M.* 3276, and reigned 12 or 14 years. He subdued the kingdom of Israel, and obliged Hoshea, their king, to pay tribute. Informed, about three years after, that Hoshea had concerted measures with the king of Egypt to render himself free, he marched a powerful army into the land of Israel, took and ravaged the fenced cities, and murdered the inhabitants in the most inhuman manner. After three years' siege, he took Samaria the capital, and Hoshea, and transported most of the people to Media, and other eastern parts of his empire; but if we may credit the history of Tobit, he was not unfavourable to the captives, 2 Kings xvii. 1—10. Hosea x. 14. Invited by the men of Gath, he commenced a war against the Tyrians, and after besieging their capital five years, died without taking it, and was succeeded by Sennacherib. See *Assyria*.

SHAMBLES, the flesh-market, 1 Cor. x. 25.

SHAME; (1.) That affection which proceeds from an inward apprehension of guilt, dishonesty, or filthiness. In the state of innocency, there was no

shame, nor any occasion for it, Gen. ii. 25. (2.) Trouble and perplexity of mind, on account of guilt and disappointment, Ezra ix. 6. Rom. vi. 21. v. 5. (3.) Derision, contempt, harassment, Ezek. xxxvi. 6. (4.) What is shameful; as an idol, whose worship was abominable, and tends to bring its practisers to shame, Hos. iv. 10.

Shamefacedness, is an agreeable modesty, whereby one behaves in a grave and decent manner, ready to blush at the smallest approach to any thing obscene, 1 Tim. ii. 9.

SHAMGAR, the son of Anath, and third judge of Israel. The Philistines having invaded his country, he slew 600 of them with an ox-goad, Judg. iii. 31.

SHAMMAH, the son of Agee the Hararite, the third of David's mighties. Along with Eleazar the son of Dodo, he routed the Philistines on a field of lentiles, and killed prodigious numbers of them. They two breaking through the host of the Philistines, together with Jashobeam, brought David water from the well of Bethlehem, 2 Sam. xxiii. 11—17. Two others of David's worthies were called Shammah, the one a Harodite, the other a Hararite, 2 Sam. xxiii. 25. 33.

SHAPHAN. See *Josiah*.

SHARON, *Saron*; the name of several delightful spots in Canaan; the first lay between Cesarea and Joppa, on the west of the promised land, Acts ix. 35. A second lay between Tabor and the sea of Tiberias; this was perhaps but a continuation of the other. A third lay on the east of Jordan, 1 Chron. v. 16. Sharon was noted for its excellent roses, and pasture for flocks, Song ii. 1. It is made an emblem of a fruitful country, Isa. xxxiii. 9.

SHAVEH, denotes a valley or dale, such as that belonging to the kings of Salem, and that

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of Kirjathaim, Genesis xiv. 5. 17.

SHAUSHA, or Seriah, one of David's scribes, 1 Chr. xvii. 16. 2 Sam. viii. 17.

SHEAF, a bundle of corn. To take the sheaf from the hungry, is to deprive the poor of their just and necessary provision, Job xxiv. 10. See *Feast of unleavened bread*.

SHEARD; (1.) A piece of a broken potter's vessel, Exodus xxiii. 34. (2.) A small remnant, Isa. xxx. 14.

SHEAR, to cut off hair, 1 Cor. ix. 6; but particularly to take off the wool of sheep. In China, they shear their sheep thrice a-year. The Jews used to shear them in June or July, and had houses for that purpose, and a feast on occasion thereof 2 Kings x. 12. 1 Sam. xxv. 4—11. xiii. 23, 24.

SHEBA, or *Seba*, (1.) The son of *Cush*, who also gave name to a country in Arabia, or Abyssinia, Gen. x. 7. Psalm lxxii. 10. Isa. xliii. 3. (2.) Shebah the son of Raamah, and grandson of *Cush*, Gen. x. 7. (3.) The son of Joktan, Gen. x. 28. (4.) The son of Jokshan, and grandson of Abraham, Gen. xxv. 3. All these seem to have taken up their residence in Arabia, and perhaps most of them in the south part of it. One or more of these Shebas gave name to a country, whose queen came to visit Solomon, and brought him large presents of gold, spices, and precious stones; but where this Sheba was situated, whether in Arabia the Happy, or in Abyssinia, is not agreed. It is certain that both of them lie southward of Canaan: and as Arabia was bounded with the ocean, and Abyssinia was then the southmost known country, both may be called the *uttermost ends of the earth*. Spices, gold, and precious stones, were produced, or might easily be had in

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both. In Abyssinia, their language, and their ancient, nay, their present religion, are not a little similar to the Jewish; and they pretend to give us an account of a queen of their's, who visited Solomon, and had by him a son whose posterity continued on their throne 1930 years, if they do not so still, 1 Kings x. Matth. xii. 42. Luke xi. 31. The inhabitants of Sheba traded with the Tyrians in spices, precious stones, and gold, Ezekiel xxvii. 22. I suppose there were one or more Shebas in Arabia, and another in Abyssinia; but it is more certain, that the men of Sheba and Seba were in the primitive ages of Christianity, and shall in the Millennium, be turned to the Lord, Psal. lxxii. 10. 15. Isa. lx. 6. No doubt the *Sabeans* were the offspring of some of the above-mentioned Shebas or Seba. We find one tribe of them in Arabia the Desert, near the land of Uz, who carried off Job's cattle, Job i. 15. and to whom the Jews sold the Tyrian slaves which they bought from Alexander's troops, Joel iii. 8. They were conquered by Cyrus, Isa. xlv. 14.

SHEBA, the son of Bichri, who decoyed eleven of the Hebrew tribes into a revolt from king David, immediately after the death of Absalom, but Joab following him at the heels with an army, his partisans were soon scattered, and the inhabitants of Abel-bethmaachah, whither he fled, cut off his head, and delivered it to Joab, who thereon raised his siege of the place, 2 Sam. xx.

SHEBA, the name of a well or city, is the same as Beersheba, Gen. xxvi. 33. Josh xix. 2, where the text should be read *Beersheba* or *Sheba*, and then we have just thirteen cities, as it is said, verse 6.

SHEBARIM, a place near Ai, Josh. vii. 5.

SHEBAM. See *Sibmah*.

SHEBNAH, a treasurer and secretary to king Hezekiah. He was one of those who, along with Eliakim, were sent to hear Sennacherib's proposals.

SHECHEM, *Sychem*, or *Sychar*, a son of Hamor the Canaanite, and prince of Shechem, Sychem, or Sychar. See *Jacob*. The city called by his name stood on mount Ephraim, about ten miles north from Shiloh, and thirty, or rather, according to Reland, thirty-five north of Jerusalem. Near this place Jacob bought a piece of ground, and had it afterwards to recover by force from the Canaanites. This he bequeathed to Joseph, who was long after buried in it, Gen. xxxiii. 19. xlix. 22. Acts vii. 16. Josh. xxiv. 32. It fell to the tribe of Ephraim, and was given to the Levites, and was a city of refuge; and here Joshua, just before his death, convened the Hebrews to give them a solemn charge, Josh. xx. 7. xxiv. The inhabitants hereof, along with the family of Millo, set up *Abimelech* the bastard of Gideon for king; but in about three years after, he rewarded them with the murder of the inhabitants and the total ruin of their city, Judges ix. It was, however, rebuilt; and here Rehoboam was rejected, and Jeroboam was made king of the ten tribes. He further repaired it, and, it seems, made it his capital for a time, 1 Kings xii. 1—25. Long after, the Samaritans made it their capital, and on account of their *drunkenness*, it was called Sychar. About *A. M.* 3870, Hircanus king of the Jews took, and pillaged and razed it. It was rebuilt by Vespasian about 40 years after Christ's death, and called Flavia and Neapolis, or the new city. At present it is called Naplouse, and is the capital of a small government under the Turks; and here the re-

maining Samaritans chiefly reside. Near to this place was Jacob's Well, where our Saviour converted the woman of Samaria, and over which there was erected a church, that was standing about 900 years ago, John iv. Mr. Maundrell, who visited this place 100 years ago, has left us the following description of it: 'It has two streets running parallel under mount Gerizzim: some of the ancient sect of Samaritans still reside in the town, who have a small temple in the hill above.' Dr. Clarke describes it 'as being at present a considerable town, abounding in all the necessities of life.' He also represents its site as one of the finest in the Holy Land—appearing embosomed in the most fragrant and delightful bowers, half concealed by rich gardens, and groves of stately trees. Here may be seen the sepulchre of Joseph, Eleazar, and Joshua, as imperishable as the rock out of which they were hewn. Few places are better suited to enkindle enthusiasm by association with early and interesting facts.'—'While here,' says the same distinguished traveller, 'along the valley, we beheld a company of Ishmaelites, coming from Gilead, as in the days of Reuben and Judah, with their camels, bearing spicery, balm, and myrrh.' Mr. Buchanan's description agrees with that already given. The population is computed to be 11,000, nearly all Mohammedans: not a single Jew to be found in the place. Jacob's Well is still remaining in the vicinity, and, as of old, affords refreshment to weary travellers.

SHECHINAH. This word is not read in the Bible, but is much in use among the Jews for that visible glory which rested in the most holy place, over the ark and between the ~~cheru-~~

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bim. The word signifies 'in-dwelling;' for this was the token of God's having taken up his abode in the sanctuary.—From this, oracles were uttered in answer to inquiries from the high-priest with his *urim* and *thummim*. The shechinah, according to the Rabbins, first resided in the tabernacle erected by Moses; next it entered Solomon's temple on the day of its dedication, where it remained until its destruction by the Chaldeans; but was never present in the second temple.

SHEEP, a most cleanly, patient, harmless, useful, and exposed kind of brutes. Anciently the great wealth, even of kings and princes, lay in sheep, goats, &c. 2 Kings iii. 4. And it still doth, among the Turks, Arabs, and others. Chardin says, that he saw a clan of Turks near Aleppo, which had 400,000 camels, horses, asses, oxen, and cows, and 3,000,000 of sheep and goats, with them. Their two once powerful families had their names from the *white* or *black* colour of their prodigious flocks of sheep. It seems that when the original family divided their flock, one had taken all the white, and the other all the black sheep, even as Jacob took the brown among the sheep for his share of wages. In some countries, their tails are very large, and all covered with fat. All the sheep offered in the ancient sacrifices represented Christ. He and his people are likened to *sheep* and *lambs*, to mark their innocence, patience, harmlessness, usefulness, and exposure to manifold troubles and enemies, Isa. liii. 7. John x. 1—26. xxi. 15—17. Christ is God's *Lamb*, whom he provided, and the sacrifice of whom fully satisfied his offended justice, John i. 29.

SHEKEL, a weight among

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the Hebrews: when of *gold*, it weighed about half an ounce *avoirdupois*, and a shekel of silver was equal in value to a half-dollar.

SHEM, or *Sem*, the second son of Noah, born *A. M.* 1558. To reward his filial duty, he had his father's signal blessing, which imported, that in his posterity the church of God should long remain, and Canaan should be his servant; but at last the posterity of Japheth should dwell in his tents. By his sons, *Elam*, *Ashur*, *Arphaxad*, *Lud*, and *Aram*, he peopled most of the south part of Asia, and the isles adjacent. In Shem's posterity, especially the Hebrew nation, the church almost wholly continued for about 2000 years before Christ; since which, multitudes of the posterity of Japheth are entered into it. See *Canaan*, and *Japheth*. Perhaps Shem was the Pluto or Typhon of the Heathen; and from him the city Zama, near the head of the Tigris, seems to have had its name.

SHEMAIAH. See *Rechoboam*, *Jeremiah*, *Nehemiah*. There are about 18 of this name in Scripture.

SHEMINITH, a musical instrument of eight strings; but others think it was a certain musical air, Psal. vi. xii. *title*, 1 Chron. xxv. 21.

SHEPHAM, a city on the south of Syria, perhaps the same as Apamea, Num. xxxiv. 10, 11.

SHEPHERD, a keeper of sheep. This was the occupation, formerly, of the richest and most illustrious men, Gen. xiii. 2. 5. xiv. 4. Flocks were attended by the servants, and often by the sons and daughters of their owners. A shepherd was exposed to all changes of weather and seasons, by night and by day, Gen. xxxi. 40. Luke ii. 8. Sheep were easily managed, though in flocks of many thou-

sands, for they knew the voice of the shepherd; and it was common to give every sheep a particular name, as is done to domestic animals. They would follow him in any direction, in perfect order, and under discipline like an army, John x. 3—5. The shepherd was to protect his sheep and furnish them with pasture and water, (Ps. xxxiii. 1—4.) From his flock the shepherd was supplied with almost all the comforts of his life. Except a little grain and a few poles, he needed nothing for food, or for raiment, or for dwelling, which they could not furnish. His table was crowned, as often as he chose, with flesh of the best kind; which, however, in those warm countries, was not often used, except on great festivals, or to entertain strangers; while, every day, abundance of milk and cheese gave relish to his simple meal. See farther, as to the office of shepherds—their mode of life—wells of water, &c. *Nevin's Bib. Antiq. vol. 1. p. 79.* As to the use of *pastor*, see Jer. xxiii. 1, 2. xii. 10. God is called a shepherd, Ps. xxiii. 1. Christ is called a shepherd, John x. 11—14. 1 Pet. ii. 25. Ministers are called shepherds or pastors, Jer. iii. 15. Eph. iv. 11. Ezek. xxxiv. 2. Jer. 1. 6. Zech. x. 3.

SHESHACH, a name given to Babylon, Jer. xxv. 26. li. 41.

SHESHBAZZAR. See *Zerubbabel*.

SHETHAR-BOZNAI. See *Samaritans*.

SHIBBOLETH. See Judges xii. 6.

SHIELD. See *Buckler*.

SHIGGAION, or *Shiggionoth*, either denotes a musical instrument, or a tune whose notes were exceedingly diversified, and perhaps also, that these songs varied in their matter from one opposite to another; as from deep sorrow to exultation and

triumph, Psalm vii. *title*. Hab. iii. 1.

SHIHON, or *Seon*, a city of the tribe of Issachar, near the foot of Mount Tabor; and which was of note about *A. D.* 330.

SHILOAH, or *Siloam*, is said to have been the same as the Gihon, and to have had its spring on the west of the city. It is said to have had two pools; the pool of Siloam, near the south-east of the temple, and the pool of Shelah or Siloah, somewhere to the westward, Neh. iii. 15. Sometimes the stream of Shiloah is said to be on the south of the city, and yet in the Talmud mention is made of Shiloah in the midst of the city. I am apt to think that the water that came from fountains near the same place for ordinary, ran partly through the city eastward, and partly along the south side of it, and met near the pool of Siloam, where our Saviour healed the blind man, John ix. The family of David in their weak condition, and Jesus in his humiliation, and his Spirit and grace, are likened to the soft-flowing waters of Shiloah, Isa. viii. 6. Psal. xlv. 4.

SHILOH; (1.) A name of the Messiah. Some, by a mistake of the last letter, render it *sent*. Some render it *his son*; others, *he to whom it, viz. the kingdom, belongs*. Gousset explains it of the Messiah, as a *wearied sufferer*. But as the word comes from *Shalah*, which signifies quietness, Job iii. 26, and prosperity, Ps. cxxii. 6, 7, it is most properly rendered, *The prosperous Author of Salvation and rest*: and the whole text might run thus, *The power of government shall not depart from Judah, nor a judge from among his descendants, till the prosperous Saviour come, and to him the gathering and obedience of the Gentiles be*, Gen. xlix. 10. The accomplishment of this pre-

diction is evident. Nothing is more plain, than that the offspring of Judah preserved their distinct existence as a tribe, together with a power of government and judging of causes, till Jesus came in the flesh. The tribe of Judah were most numerous when they came out of Egypt; they led the van in the wilderness; they were divinely ordered to make the first attack on the remaining Canaanites, Judg. i. 1, 2; and against the Benjamites at Gibeah, Judg. xx. 18. Othniel, the first of the judges, was of this tribe, Judg. iii. 9. Long the family of David, who belonged to this tribe, had the royal power. Even under the Chaldeans and Persians, Jehoiakin, Zerubbabel, and Nehemiah, all of this tribe, held a superiority, 2 Kings xxv. Ezra i—vi. Neh. i—xiii. For about 160 years before Christ, the Maccabean priests, and the family of Herod, ruled over the Jews, both of which were in a manner incorporated with the tribe of Judah: and besides, the sanhedrim of Jewish elders had much power in their hand. Not long after our Saviour's incarnation, Judea was reduced to a Roman province. Not long had the Gentiles begun to gather to, and obey him, when the Jewish church and state were quite overturned, and the distinction of tribes for ever finished, the genealogies being lost. It is true, they pretend since to have had heads of their captivity! but where is their evidence? or where is the nation wherein they have authority from their tyrannic masters to judge and determine in any important point? If they cannot produce tokens of power for nearly 1800 years past, the Messiah must certainly be come, and Jesus of Nazareth be the person.

2. *Shiloh*, a famous city of the tribe of Ephraim about ten miles

south of Shechem, and 25 north of Jerusalem. Here Joshua divided the west Canaan to the nine tribes and a half; and here he fixed the tabernacle of God; and here it continued about 310 years, if not 350. After the Philistines carried off the ark, it was never returned to Shiloh; and the place gradually dwindled away, till its ruinous condition became a proverb, and a pattern of desolation, Josh. xviii. Psal. lxxviii. 60. Jer. vii. 12. 14. xxvi. 6. 9. The inhabitants of it are perhaps called Shilonites, 1 Chr. ix. 5. At least Ahijah the prophet was one, 1 Kings xiv. 2. So many of their daughters, as they danced in their vineyards, were seized by the remaining 200 men of the Benjamites, Judg. xxi.

SHIMEI, the son of Gera, a Benjamite, and a kinsman of Saul. When David, in a most mournful condition, fled from Jerusalem for fear of Absalom, Shimei met him at Bahurim, and bitterly cursed him as a murderer and wicked monster, and threw stones at him. David would not suffer him to be killed for his insolence. After Absalom's death, Shimei, with 1000 men of his tribe, came with the first, particularly of the three tribes of the camp of Ephraim, to welcome David home to his capital. He confessed his crime, and begged forgiveness. Notwithstanding of Abishai's pleading, David gave Shimei his oath, that he would spare his life, and never put him to death: 2 Sam. xvi. 5—11. xix. 16—23. But as it was dangerous to let such an affront of royal majesty go unpunished, David, on his death-bed, charged Solomon to resent it as he thought proper. In full consistency with his father's oath, Solomon ordered Shimei, under pain of death, not to go without the limits of Jerusalem. Shimei was content with the restriction. About three years af-

ter, some of his slaves fled off, and took shelter with Achish, king of Gath. Informed hereof, Shimei went after them, and brought them back to Jerusalem. Solomon having heard of it, called Shimei before him, and after convicting him of his wickedness, ordered Benaiah to despatch him with his sword, 1 Kings ii. 36—46.

SHINAR, the name of a place or country, where the descendants of Noah commenced building a tower, and whence they were scattered over the face of the earth; but its precise situation is much disputed. Some confine the country of Shinar to lower Mesopotamia, while others extend it over the whole region included between the Tigris and Euphrates. The scriptures clearly determine where this land was situated, but do not enable us to fix its boundaries, Gen. x. xi. It is said 'that Nebuchadnezzar carried away the sacred vessels of Jerusalem, and put them in the temple of *Shinar*, that is at Babylon,' Dan. i. 2.

SHIPHRA and PUAH were two noted midwives in the land of Goshen; but whether they were Hebrews or Egyptians, we know not. To prevent the increase of the Israelites, Pharaoh sent for them, and charged them to stifle in the birth all the Hebrew male children. They neglected to obey his orders.

SHIPS. Probably Noah's ark gave the first origin to shipping. The tribes of Zebulun and Dan appear to have early begun a sea-trade, Gen. xlix. 13. Judges v. 17. Solomon, and after him Jehoshaphat, set on foot a considerable trade by shipping, 1 Kings x. xxii. The Trojans were early powerful at sea; but the Tyrians and Sidonians for many ages were much more so. Nor was their colony at Carthage inferior in shipping. The Greeks, both in Asia and Eu-

rope, were also, in their turns, famous by sea; particularly those of Miletus, Rhodes, Athens, Sicily, and the Alexandrians in Egypt. After the Saracens had ruined the Grecian sea-trade, the Venetians, Pisans, and Genoese, in Italy, became famous in that way. About 230 years ago, the Spaniards and Portuguese, by pushing their African, Indian, and American discoveries, engrossed much of the sea-trade: but at present the English and Americans have the greatest trade by sea.

SHISHAK, king of Egypt, and, we suppose, brother-in-law to king Solomon. Under his reign, Jeroboam, who had sought to arouse the Jewish people against Solomon, fled into Egypt. A few years after, in the *fifth* year of Rehoboam, Shishak invaded Judea with an immense army, took possession of Jerusalem, pillaged the temple of the Lord, and the treasures of the king. 1 Kings xiv. 25, 26. 2 Chron. xii. 9.

The scripture account of this invasion is confirmed in the most satisfactory manner, by the recent discoveries of Champollion in Egypt. Upon one of the colonades of the palace of Karnac, at Thebes, is a representation of Shishak dragging at the feet of the Egyptian gods more than thirty vanquished nations, among which is written, at full length, IOVDAHMALEK, *the kingdom of the Jews, or of Judah.*

Other inscriptions give a particular list of the "*fenced cities*" mentioned in 1 Chr. xii. 4. as having been taken in this expedition, and exhibit, also, various effigies, commemorative of the victory over the Jews, and even the name of the conquered Rehoboam is still preserved in Egyptian sculpture, after the lapse of 2700 years. There has scarcely been any event more remarkable in the present age,

than the discovery of a method to read the Egyptian hieroglyphics, and we look with great confidence to the confirmation which sacred history will gather from records which have thus been hitherto mysteriously locked up for ages, but are now furnishing an evidence of its authenticity, little short of miraculous.

SHITTIM-WOOD, a kind of timber very valuable, and much used by Moses in the formation of the tabernacle and its furniture. Jerome represents it as similar to the white thorn. It is most like to have been the black acacia, which is said to be the only tree that grows in the Arabian desert. Its wood is smooth, beautiful, tough, hard, and almost incorruptible. As used in the tabernacle, it might denote the excellency and durability of Christ's manhood, and the strength and beauty of his true saints.

Others suppose that the wood called by this name, was the finest kind of cedar, because this was best suited for such precious articles as were needed for the furniture of the tabernacle; and especially as all the other materials were of the most costly kind. If it be inquired how this wood could have been procured in the wilderness, it will be sufficient to answer, that it could as easily have been obtained for all the purposes of the tabernacle, as the finest gold, and gems, and purple, and fine twined linen, &c. Exod. xxv. xxvi. xxvii. xxx. 5. xxxv. 7. 24. xxxvi. 20. 31. 36. xxxvii. 1. 4. 10. 15. 25. 28. xxviii. 1. 6. Deut. x. 3. Isa. xli. 19.

Mr. Bruce speaks of this tree as the tree of deserts, and tells us that its leaves are good for camels; and Dr. Shaw says that it is much the largest and most common tree in the deserts of Arabia. Its flowers have a fragrant smell, Is. xli. 19.

SHOBACH, or *Shophach*. See *Hadadezer*. 2 Samuel x. 16.

SHOCK, sheaves of corn set up in the field for winnowing. One comes to his grave as a *shock* of corn in his season, when, being well prepared for death, he dies in a good old age, Job v. 26.

SHOE. Among the Hebrews, slaves went barefooted: others generally had their feet and legs covered when they went abroad; and their women of quality had these parts covered with materials very rich and beautiful, Song vii. 1. Ezek. xvi. 10; but it seems their shoes were ordinarily of no great value, and so a *pair of shoes* denotes a very inconsiderable bribe, Amos ii. 6. Probably their soldiers often wore *shoes of iron and brass*; and to this day, many of the eastern people wear iron plates on the heels and the fore-sole of their shoes; but Asher's *shoes being of iron and brass* may denote the abundance of the metals in their territory, and their strength to conquer and crush their enemies, Deut. xxxiii. 25. The Hebrews' eating of the first passover with their *shoes on, loins girded, and staff in their hand*, imported that they were immediately after to begin their journey, Exodus xii. 11. *Putting off shoes*, imported reverence to the presence of God, Exod. iii. 6. Josh v. 5. *Want of shoes*, imported mourning, debasement, and slavery, 2 Sam. xv. 30. Ezek. xxiv. 17. Isa. xx. 2. 4. *The plucking off a shoe and giving it to another*, imported resignation of right to him, Ruth iv. 7. *To bear or unloose one's shoes*, imports doing him the meanest offices, Matt. iii. 11. Luke iii. 16. *David cast his shoe over Edom*, when he took possession of the country, and used the people as slaves, Psal. lx. 8. cviii. 9.

SHOPHAN, or *Zaphon*, a city of the Gadites, a little eastward of the sea of Tiberias, Numb. xxxii. 35. Josh. xiii. 27.

SHRED, to cut in pieces, and cast into a pot, 1 Kings iv. 39.

SHRINES, either small forms of the temple of Ephesus, with Diana's image in them; or medals, with the figure of the temple impressed thereon, Acts xix. 24.

SHULAMITE, a name given to the church, to denote that she pertained to Jerusalem; or rather was *reconciled* to God, *peaceable* in disposition, and made *perfect* through Jesus's comeliness put upon her, Song vi. 13.

The family of the **SHUMATHITES**, were so called, either from one Shumath their chief, or from Shema, a city of Judah, 1 Chron. ii. 53.

SHUNEM, a city of Issachar, about five miles south of Tabor, Josh. xix. 18. Here, in a great plain, the Philistines' army encamped, while Saul's lay at Gilboa, 1 Sam. xxviii. 4. Abishag, David's concubine, was a native of it, 1 Kings i. 3. Here Elisha was kindly entertained, and procured a child to his kind hostess, and afterwards restored him to life, 2 Kings iv. See *Elisha*; *Jehoram*.

SIHUR, or *Sur*, a city of Arabia, on the north-east side of the Red Sea, and which gave name to the adjacent part of the desert, which consisted of about the fourth part of the wilderness of Etham, Gen. xvi. 7. Exod. xv. 22. It appears to have been the west border of the Amalekites, 1 Sam. xv. 7. xxvii. 8; and here the Suratte of Ptolemy stood.

SHUSHAN, or *Susa*, on the bank of the river Ulai, and the capital of Susiana or Shusistan in Persia. It seems to have had its name from the plenty of lilies growing about it. It is said to

have been built by Memnon, a little before the Trojan war. It was the winter residence of the Persian kings from the time of Cyrus, as a high ridge of mountains sheltered it from the north-east wind; but in summer the heat was excessive and intolerable. Here Daniel had his vision of the ram and he-goat, Dan. viii.

SHUTTLE, an instrument used by weavers, for intermingling their woof with the warp. As it very quickly moves from one side of the web to the other, our days are represented as *swifter than a weaver's shuttle*, to denote the shortness of life, and quick motion of time, Job vii. 6.

SIBMAH, *Shebmah*, or *Shebam*, a city about half a mile from Heshbon. The very best vines grew about it, Isa. xvi. 8. It was originally the property of the Moabites: but Sihon having taken it from them, it fell to the Reubenites after his overthrow, Numb. xxxii. 38. Joshua xiii. 19. During the decline of the kingdom of Israel, the Moabites seized on it. It was destroyed or pillaged by the Assyrians, Isaiah xvi. 8; and afterwards by the Chaldeans, Jer. xlviii. 32.

SIBRAIM, a city on the north-east of Canaan, between Hamath and Damascus, Ezekiel xlvii. 16.

SICHEM, *Sychar*. See *Shechem*.

SIDON, a very ancient and celebrated city of Phenicia, supposed to have been founded by Sidon, the son of Canaan; and, if so, must be one of the oldest cities in the world. The inhabitants of Sidon appear to have been skilled in hewing timber; that is, in preparing and fitting it for building; and, therefore, they were employed by Solomon to prepare the timber for the building of the temple. They are said to have been the inven-

tors of the manufacture of glass; and Homer often speaks of them as excelling in many useful arts. They must also be reckoned among the first who carried on commerce in ships; at least to any great distance from the coast. By means of their various arts and extensive commerce, they became very rich, and, as a natural consequence, very luxurious; and luxury never fails to produce a general corruption of manners.

Although Tyre was 'the daughter of Sidon,' yet, after a while, she became her mistress; as we find, that, in the days of Solomon, the Sidonians were subject to Hiram, king of Tyre. Sidon was taken by Nebuchadnezzar, at the same time that Tyre was destroyed; but he permitted the Sidonians to retain their own kings. In the wars between the Egyptians and Persians, Sidon was besieged by Darius Ochus; the inhabitants, in despair, burnt their ships and their city, when so great a quantity of the precious metals was melted down, that the ashes of the city were sold for a great sum. The city was, however, soon rebuilt; for 18 years afterwards it submitted to Alexander. In the perpetual wars waged between Syria and Egypt, this city suffered much, on account of its situation between the two countries, and on the very route of the armies of the belligerents. After the subversion of the Grecian empire, Sidon fell under the power of the Romans: and, finally, of the Turks, and sultans of Egypt, who destroyed both it and Tyre, about *A. D.* 1289, to prevent their affording shelter to Christians, in their invasions of Palestine.

In sacred scripture, it is called '*Great Sidon*,' on account of its immense wealth. Its situation was on the Mediterranean, about 25 miles north of Tyre.

It was included in the territory which fell to the lot of the tribe of Asher, but they were never able to drive out the inhabitants, *Judg.* i. 31. This city was of some consequence in the time of our Saviour, and many of its inhabitants seem to have attended on his ministry, when he passed along by their coasts, *Mark* iii. 8. Paul also visited this place, in his journey to Rome, *Acts* xxvii. 3. At present, the name of the place is *Saïde*; and it is a trading town of some note, and the chief mart for Damascus and the southern part of Syria; but the port is almost choked with sand. At a distance, the town looks well, but when you approach it, you find it badly built, and dirty. It contains many ruins, and a few remains of the ancient city. The number of inhabitants, according to Mr. Connor, is 15,000, of whom 2000 are Maronite Christians, and 400 Jews, who have a synagogue here.

SIEGE, the surrounding of a city or castle with an army, in order to starve or force the inhabitants to a surrender. The scriptures mention the sieges of Samaria, Nineveh, Babylon, Jerusalem, and Tyre, as most noted. The other famed sieges of antiquity, are those of Troy, Ashdod, Tyre, Alexandria, and Numantium. The more noted sieges of modern times are those of Constantinople, Ostend, and Graves; but more especially that of Candia, in Crete. The surrounding judgments of God, reducing men to great hardships, are called a *siege*, *Isa.* xxix. 3.

SIGNET. See *Ring*.

SIHON, king of the Amorites, on the east of Jordan. About *A. M.* 2540, he invaded the kingdom of Moab, and seized a considerable part of it. About *A. M.* 2552, he refused a passage to the Hebrews through his country. Moses therefore at-

tacked him in war, took his country from him, and gave it to the tribe of Reuben, Numb. xxi. xxxii. Deut. ii. 26—37. Josh. xiii. Psal. cxxxvi. 19. 21.

SIHOR, *Shihor*. See *Nile*.

Shihor, or *Shihor-Libnath*, a place not far from North Carmel, and in the west border of the Asherites, Josh. xix. 26; but whether it was a city, or the river of crocodiles, or the white promontory between Ecdippa and Tyre, I know not.

SILAS, *Sylvanus*, or *Ter-tius*. It is thought that he and Carpus were John's two messengers to Jesus, Matth. xi. 2, 3. He was a chief man among the primitive preachers, and a pretty close attendant of Paul. He was sent along with him from Antioch to the synod at Jerusalem; and he and Judas were sent by the synod along with Paul and Barnabas, to bear their decrees to the churches, Acts xv. 22. He went with Paul to Lycaonia, Phrygia, Galatia, Macedonia, and at Philippi was his fellow-prisoner, Acts xv. 16. He and Timothy remained at Berea, instructing the disciples, after Paul was obliged to flee. Nor does it appear they came up to him till he came to Corinth, and there Silas fervently preached the gospel, Acts xvii. 15. xviii. 5. 2 Cor. i. 19.

SILK. Perhaps the ancient Hebrews knew nothing of silk; for their *shesh* and *meshi*, which is so rendered, may signify *cotton* or *fine linen*, Genesis xli. 42. Proverbs xxxi. 22. Ezek. xvi. 10. 13. A certain kind of worm spins the silk out of its bowels; and it is only twisted and woven by us. There are some very curious mills for winding and twisting it. The Seres, perhaps the same as the Chinese, were the first improvers of it. Thence the art was introduced into Persia. Nor, till after the conquests of Alexander,

was silk known in Europe; and, even then, it was valued at its weight in gold. Tiberius the emperor prohibited his male subjects to wear any of it; and about 200 years after, Aurelian obstinately refused his empress a gown of it, as too costly and luxurious for her high station. Till about *A. D.* 555, the art of manufacturing it was kept a close secret in the east. At last, Justinian the emperor got some of the worms to Constantinople. They succeeded so well, that very soon silken manufactures were established there, and at Athens, Thebes, and Corinth. At present, silk is very common, in Asia and Europe; and the managing of the worms is becoming an object of attention in the United States.

SILLA, a place near the house of Millo in Jerusalem. Some think it was a part or suburb of the city; but I am apt to think it was a terrace, or raised way between the two hills on which the city was built, 2 Kings xii. 30.

SILOAM. See *Shiloah*.

SILVANUS. See *Silas*.

SILVER. We read nothing of it before the flood as in use; but in Abraham's time traffic was carried on with it, though it was not coined till long after; see *Money*. Its ore is considerably impure, and it must be often purged to render it fine, Psal. xii. 7. It is found mingled with lead, tin, &c. The fine silver of the ancients was found in the mires of Tarshish, Jer. x. 9. Great quantities of it were used in the building of the Jewish temple by Solomon, 1 Chr. xxix. 4. It is put for all temporal wealth, Hos. ix. 6.

SIMEON, the second son of Jacob, was born about *A. M.* 2247. When he was about 18 years of age, he and Levi his younger brother, contrary to treaty, murdered the people of

Shechem, while they were at the sores, by their circumcision, Gen. xxxiv. After Joseph had kept all his brethren in prison for three days, he liberated the rest, but retained Simeon, perhaps because he was of a most violent temper, or because he had been most inhuman to him, Gen. xlii. 17—24. On his death-bed, Jacob cursed not the persons, but the rage and murder of Simeon and Levi, in the case of the Shechemites; and prophesied, that their combination in sin should issue in their perpetual dispersion among the rest of the Hebrew tribes, Gen. xlix. 5, 6. The sons of Simeon were Jemuel, or Nemuel, Jamin, Ohad, Jachin, Zoar, or Zerah, and Shaul. Ohad seems to have died childless; but by the rest he had a numerous issue. When this tribe came out of Egypt, they amounted to 59,300 men, capable of war, under the command of Shelumiel the son of Zuri-shaddi, and marched the fifth in order of the tribes. Shaphat the son of Hori was their spy to view the promised land, and Shemuel the son of Ammihud was their agent to divide it, Gen. xlii. 10. Exod. vi. 15. Numb. xxvi. 12—14. ii. 12, 13. xiii. 5. xxxiv. 20. It seems they had been signally guilty in the affair of Peor, as well as Zimri their chief prince; and that the 24,000 cut off in that affair were mostly of this tribe; for, at the reckoning immediately after, it was decreased to 22,200, Num. xxv. xxvi. 14, 15. This their recent wickedness was perhaps the reason why Moses did not expressly bless them along with the other tribes, Deut. xxxiii. They got their portion out of the inheritance of Judah; and they, and the tribe of Judah, assisted one another in clearing their lot of the Canaanites, Josh. xix. 1—8. Judges i. 1—20. The Simeonites never made any distinguish-

ed figure. We scarce find a noted person among them: but it is said, that the narrow limits of their inheritance obliged many of them to become scribes, and disperse themselves among the other tribes. At David's coronation to be king of Israel, 7100 of them were present, 1 Chron. xii. 25. They revolted to Jeroboam with the other nine tribes; but many of them afterwards submitted to Asa king of Judah, 2 Chr. xi. xv. 9. When Canaan was ravaged by the Assyrians, it seems a body of the Simeonites retired southward, and seized on the country of the Amalekites, about the west end of Mount Seir, 1 Chron. iv. 39—43. Josiah purged their country from idols, 2 Chr. xxxiv. 6.

Simeon, an old man at Jerusalem, who earnestly waited for the incarnation of the Messiah. God, by his Spirit, assured him, that he should not die till he had seen it. Moved by a supernatural impulse, he came to the temple just as Mary and Joseph presented their divine Babe. He clasped him in his arms, and blessed God for his coming: he declared his desire of readiness to die, as he had seen the divine Saviour, the light to lighten the Gentiles, and the glory of Israel: he blessed Joseph and Mary, and told them, that their child was set up as an occasion of the ruin, and as the author of the salvation of many Israelites, and as a sign to be every where spoken against: he assured Mary, that her heart should be pierced with grief at the sight of the maltreatment and death of her Son; and that strange discoveries should by the gospel be made of men's hearts, Luke ii. 25—35. It has been said, that this Simeon was the son of the famed Hillel, and teacher of Gamaliel.

SIMON, the Cyrenian, and father of Alexander and Rufus.

He is thought by some to be the same as Niger, the teacher at Antioch, Acts xiii. 1. We know not whether he was a Jew or a Gentile; but it is certain, that the Jews who led Jesus to be crucified, finding him ready to sink under his cross, and meeting with Simon as he came in from the country, compelled him to assist in bearing the one end of it, Matt. xxvii. 32.

Simon Zelotes, or the Canaanite, one of Christ's apostles. The signification of Zelotes is zealous, or full of zeal. Perhaps he had been one of those Galileans, or furious bigots, who obstinately refused to pay tribute to the Romans. Perhaps his name *Canaanite*, signifies no more than that he was such a zealot, or that he was of Cana in Galilee, Luke vi. 15. Matt. x. 4. It is said, that he preached the gospel in Egypt, Cyrenaica, Lybia, and Mauritania, if not also in Britain. Others will have him to have been murdered at Lunir in Persia, along with Jude.

Simon, the brother or cousin of our Saviour, and the son of Cleophas. He is said to have resided at Jerusalem, after the death of his brother James the Less; and that when Trajan made strict inquiry for all those of the family of David, he was for some days terribly tortured, and then crucified, *A. D.* 107, after he had for above 40 years governed the church at Jerusalem; but as most of that time that city lay in mere rubbish, it is scarcely probable he lived there at that time.

Simon, the Pharisee, who, having invited our Saviour to an entertainment, though he scarce showed him due civility when he came, yet took offence at his allowing the penitent woman to wash and anoint his feet; but Jesus, by the parable of the two debtors, convinced him of his mistake, Luke vii.

36—50. Whether it was he whom Jesus healed of a leprosy, and in whose house at Bethany Jesus supped a few days before his death, and had his head anointed by Mary the sister of Lazarus, I know not, Mark xxvi. 6. John xii. 3—5.

Simon Magus, or the Sorcerer. By his enchantments he acquired himself a great fame in his country of Samaria, as some very extraordinary person. He was so affected with the doctrine and miracles of the apostles Peter and John, that he professed himself a Christian, and was baptized. Observing how they conferred the singular influence of the Holy Ghost, by the laying on of hands, he offered them money for a share of their powers. Peter bid his money perish with him, because he had thought to purchase the free gift of God with money; and told him, he had need to ask the forgiveness of such wicked thoughts, as they plainly marked him to be still in an unregenerate state. Struck with terror at this reply, Simon begged they would intercede with God for him, that the evils threatened him might be averted, Acts viii. 5—24. It seems, that afterwards he did what he could to oppose the gospel and the preachers thereof.

SIN, or *Sinim*; (1.) A strong city in the land of Egypt, perhaps the same with Pelusium, now called Damietta, near the north-east border. It was ravaged by the Chaldeans, and has been often since pillaged, Ezekiel xxx. 15. From hence some Jews returned to Canaan, and many of the inhabitants embraced the Christian faith, Isa. xlix. 12. Whether the *Sinites*, who descended of Canaan, dwelt near Lebanon, where Strabo mentions a casle called Sinnæ, or whether they dwelt at Tripoli in Phenicia, or lived about Sin,

in the north-east of Egypt, we cannot determine, Gen. x. 17. (2.) The wilderness of *Sin*, on the east side of the western gulf of the Red Sea, and to the north-west of Sinai, Exod. xvi. 1.

SIN, or that conduct whereby we miss the mark of God's law and our own happiness, is called *iniquity* or *unrighteousness*, as it implies a withholding of what is due to God or men. It is called *wickedness* and *ungodliness*, as it implies an obstinate opposition to the nature, worship, and service of God. It is called *trespass* and *transgression*, as it is a contrariety to the precepts of the divine law. Sin, iniquity, or wickedness, denotes, (1.) What in general is contrary to the law of God, 1 John iii. 5. Matth. vii. 23. Ezekiel iii. 19. (2.) Original sin, whereby our whole nature is defiled, and rendered contrary to the nature and law of God, Psalm li. 5; and hence the inward part is said to be *very wickedness*; the heart is filled with enmity against God, and malice against men, Psalm v. 9. This corruption of nature is the sin that dwells in us, Rom. vii. 17. 20. and works in us all manner of concupiscence, Rom. vii. 8; wars in us, Rom. vii. 23; reigns in and over us, Rom. vi. 11, 12. 14; and deceives and slays us, Rom. vii. 11. It is called *lust*, James i. 15; the *flesh*, Rom. viii. 1; the *body of sin*, Rom. vi. 6; the *body of death*, Rom. vii. 24; the *law of the members*, Rom. vii. 23; the *law of sin and death*, Rom. viii. 2. (3.) Actual sin, or a particular kind of it, James i. 15. Psal. vii. 3. Actual sin, is that which, proceeding from our inward corruption, is daily committed in our thoughts, words, and deeds; and is formed according to the particular lusts that reign, or are in our heart, whether of the flesh or mind, Titus iii. 3. Eph. ii. 3; and it is called the *iniquity of*

the heels, or conversation, Psal. xlix. 5. Actual sins are either secret, or open and scandalous, Psal. xix. 13. Tim. v. 22. They are either of *infirmity*, done through ignorance, inattention, and hurry of temptation; or *presumptuous*, done boldly, and against light and conviction, Psal. xix. 13. Unbelief, or the rejection of Christ and his truths when revealed and offered, is the worst of actual sins, and in comparison of which, other sins are, as it were, no sins, John ix. 41. xv. 22; and this carried on to the highest degree of presumption and malice, is called *blasphemy against the Holy Ghost*, as it rejects and tramples on all his evidence and convictions; and is called *the sin unto death*, because being never pardoned, it inevitably ruins men, 1 John v. 16. (4.) The wicked men who commit sin, Job v. 16; hence the Jews seem to be called *wickedness*, Zech. v. 8; and evil angels are called *spiritual wickedness in high places*, as with great power and vigour they work wickedness, Eph. vi. 11. (5.) The punishment of iniquity, Gen. iv. 7. xix. 15. Lev. v. 1; so God lays up men's *iniquity* for their children, when he delays the temporal punishment of it, till it be executed on their children, Job xxi. 19. In allusion hereto, sin is taken for the *offering* which makes atonement for sin, and what we render *sin-offering*, is often the same in the Hebrew, as what we render *sin*, Lev. iv. 3. 25. 29; and the priests are said to *eat sin*, i. e. with pleasure feast on sin-offerings, Hosea iv. 8. God *for sin*, i. e. by the sin-offering of his Son, *condemned sin in the flesh*, Rom. viii. 3. Christ is said to be *made sin*, that we might be made the righteousness of God in him, i. e. he had our sins charged to his account; was condemned by the curse of the

law, to make an atonement for them, to the satisfaction of his Father's justice, in order that we, having his finished righteousness placed to our account, might, in a state of union with him, be legally sustained as perfectly righteous before God, 2 Cor. v. 21. Psalm xi. 12. 1 Pet. ii. 24. Isa. liii. 6. He *died unto sin*, i. e. to make full satisfaction for it, Rom. vi. 10; and all saints are dead to it, freed from the reign and curse of it, Rom. vi. 11.

SINAI, *Sina*, or *Horeb*, a famous mountain of Arabia the Rocky, stands on the south corner of the bosom of the Red Sea, between the gulf of Colzum on the west, and the Elanitic gulf on the east. Sinai is not a single isolated mountain, but a ridge of great extent, rising into many peaks, which have different names. Burkhardt says, it is 30 or 40 miles in diameter, and that the highest part of it is now called *Djebel Mousa*, 'the mountain of Moses.' To this, and another peak called Catharine, the name Sinai more properly belongs. This mountain is also called Horeb in Scripture; but although sometimes each of these names is applied to the whole ridge, yet it is a mistake to suppose, that when they designate a particular part of the mountain, that the same peak is intended. By a careful attention to the journeying of the Israelites it will be seen, that Horeb is properly that part of the mountain which they first approached, when marching from the Red Sea; and that Sinai proper, was probably 30 or 40 miles farther onward, Exodus xix. 1, 2. xvii. Deut. v. The monks who inhabit this mountain show a granite rock 12 feet in height, and irregular, but approaching a cubical shape, lying by the side of the road, from which they pretend, that Moses brought

the water, by striking it with his rod. And on its surface, there are about 20 apertures, from which the water is said to have burst; Burkhardt, however, is of opinion, that most of these are artificial; and that the channels which seem to have been worn by the running of the water, have been chiselled out. He admits, however, that some of these apertures are natural: but it is a matter of no consequence, whether or not this is the identical rock, on which that notable miracle was wrought.

The height of Sinai has never been measured, but from its top being covered with snow, all the year, in the burning climate of Arabia, it may be inferred, that it cannot be less than 10,000 feet. The convent stands about half way up this mountain, and is a strong substantial edifice, and enjoys a temperate climate, all the year round, while in the plains below, the mercury in Fahrenheit stands at 102°, or 104°. The monks live in a very simple and temperate manner, on this delightful spot; experience few diseases, and often arrive at extreme old age. When travellers visit this convent, they are elevated by a pulley: so inaccessible is the place.

SINEWS, are as the cords whereby the body of animals is bound together, and which are the great means of feeling. They shrink, when they become short or benumbed, Gen. xxxii. 32. *Sinews* may be taken for power, strength, Ezekiel xxxvi. 6. 8. Men's neck is as an *iron sinew*, when they are obstinate in their sinful courses, Isa. xlviii. 4.

SIRION. See *Hermon*.

SIRNAME, a name added to a man's principal one, denoting his family, &c. Men *surname* themselves *by the name of Israel*, when being Gentiles and sinners, they join themselves to Jesus and his church, Isa. xlv. 5.

SISERA, general of the Canaanites, under king Jabin II. After his army was quite routed by Deborah and Barak, and multitudes of them drowned in the river Kishon, Sisera, to avoid discovery, fled away on foot towards Harosheth. As he passed the tent of Heber the Kenite, who was then at peace with his master, Jael, his wife, invited him into her house to hide himself. After she had given him some milk to refresh him, he laid himself down to sleep, and desired her to watch in the door, and to deny him, if any body asked for him. He had scarce fallen into a deep sleep, when Jael seizing the favourable opportunity to destroy this murderous idolater and devoted Canaanite, drove a nail through his temples, and fastened his head to the ground, that he died. Barak pursuing him, had him showed to him in this condition.

SIVAN, the third month of the Jewish sacred year, and ninth of their civil, answering to part of our May and June, and consisting of 30 days. On the 6th day was the feast of Pentecost. On the 15th and 16th, is a feast to commemorate the victory of the Maccabees over the Heathens of Bethshan. On the 23d, a fast to bewail Jeroboam's stopping of the first-fruits from being brought to Jerusalem. There are in it some other superstitious festivals of small note, Esth. viii. 7.

SKY, the visible appearance of the heavens; it is likened to a *molten looking-glass*, because of its bluish and transparent colour.

SLANDER, a charging one falsely with faults; or rehearsing his real faults with a bad end, and without a proper call. It is most ordinarily done, when the persons charged are absent, and proceeds from hatred of their person, or envy of their excel-

lency. The name *slanderer* is the same in Greek as that of a *devil*, 1 Tim. iii. 11. *Gr.* Yet what multitudes of men seem ambitious of the character! Meals, and civil fellowship, are seasoned with *slander*, as if men had got their tongues for no other end but to speak evil of their neighbour.

SLIME, or *bitumen*, is a kind of clayey pitch, got out of the earth. The rivers carried down a great deal of it in ancient times; and it is said that the Euphrates carried it to the very walls of Babylon. The tower of Babel was built with it, instead of mortar; and Diodorus tells us, that the people thereabouts not only built their walls of it, but dried and burnt it, instead of coals.

SLING, an instrument of cords for throwing stones with great violence. The invention hereof is ascribed to the Phenicians, or their colonies in Majorca and Minorca, anciently called the *Baleares*, or *masters of the sling*. It is certain, that not long after the death of Joshua, the Hebrews, particularly some of the Benjamites, were so expert slingers, that they could hit their mark almost to a hair-breadth, Judg. xx. 16; and some of them in the time of David could sling with both hands, 1 Chron. xii. 2.

SMYRNA, a city of Lesser Asia, on the east shore of the Mediterranean Sea, about 46 miles north of Ephesus. It was built by the Eolians, and destroyed by the Ionians, but quickly after rebuilt; and was a famous city as early as the time of Homer. About *A. M.* 3400 the Lydians destroyed it; but Antigonus, one of Alexander's successors, rebuilt it, near 300 years after. About the time of our Saviour's birth, it was one of the most wealthy and populous cities in Lesser Asia: nor,

except Ephesus, was any more honoured and favoured by the Romans; nor did the inhabitants of any other show equal regard to Rome. Besides a variety of sieges, Smyrna has suffered six dreadful earthquakes, which destroyed the most part of it: but its delightful situation, and conveniency for sea-trade, occasioned its being always rebuilt. A Christian church was planted here very early; and whatever persecution they suffered from Jews or Gentiles, they maintained the Christian faith with such exactness, that in the divine epistle sent them by John, there is not a sentence of reproof, but of praise and direction, Rev. ii. 8, 9, 10; and ever since, Christianity has continued in this place. About *A. D.* 1676, this city was repaired by Achmet the Turkish vizier. It is still a populous and commercial city. Its inhabitants, at this time, are estimated to exceed 100,000, of whom 26,000 are Greek Christians, 5000 Romanists, and a few Protestants; the remainder are Mahommedans, except a few Jews and Armenians. Americans as well as Europeans have trading-houses in this place.

SNAIL. In the English version of the Bible, there are two words translated by this term, Lev. xi. 30. Psal. lviii. 8: now it is exceedingly probable, that while the animal which we call a snail is intended in the latter, some other animal, and there is good reason to think, some species of lizard, is meant in the former.

SNARE, trap, gin, grin; a device for catching fishes, fowls, &c. Job xl. 24. Amos iii. 5. Prov. vii. 23; and in metaphoric language, signifies whatever tends to entangle one to his hurt. Jesus Christ is a *gin* and *snare*, and stumbling-block and rock of offence to men, when, on account of his appearances, so op-

posite to our sinful corruption, he is rejected, and so our guilt and ruin increased, Isa. viii. 14. God rains *snares* on men, when, by his providence, he involves them in perplexing straits, that they cannot get out: and their own conduct plunges them deeper and deeper into misery, Psal. xi. 6. Ezek. xii. 13.

SNOW is formed of vapours frozen in the air. It is soft, and sometimes, especially in the east, broad as locks of wool, Ps. cxlvii. 16. It is most pure and white; and its whiteness and purity are made an emblem of freedom from guilt and corruption, Isa. i. 18. Psal. li. 7. The word is used to denote the season when snow falls, 2 Sam. xxiii. 20. And the inappropriateness of snow to summer, and of rain to the time of harvest, furnishes the wise man with an illustration of the inappropriateness of honour to a wicked man, Prov. xxvi. 1.

SNUFFERS, a kind of tongs for snuffing of burning lamps, and making them burn more brightly; and the *snuff-dishes* were small dishes for holding what was snuffed off, that it might not pollute the floor of the sanctuary.

SO, a king of Egypt, who engaged to assist Hosea against Shalmanezzer king of Assyria, but, it seems, did it not, at least not effectually, 2 Kings xvii. 4. Probably this So was the same as Sabachon the Ethiopian, who burnt to death Bocchoris the former king of Egypt, and after retaining the government of the country for 50 years, was succeeded by Sevechus or Sethon, who, it seems, was priest of Vulcan, and whose prayers the Egyptians pretended to Herodotus brought ruin on the Assyrian host.

SOAP, a kind of paste made of ashes and tallow; or of these and lime; and much used for washing and whitening of cloth, and sometimes in medi-

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sine. Perhaps the Jewish *borith* was only the herb soap-wort or alum. Jesus Christ is likened to *fuller's soap*, as by his word, his Spirit, and blood, he reforms the world, and cleanses the souls of men, Mal. iii. 2. Dr. Gorcham mentions a peculiar salt brought from the East Indies, which is used as soap in some of the arts.

SOCHO, or *Shochoh*, the name of two cities belonging to the tribe of Judah; one in the valley, and another in the hill-country, westward of Jerusalem, Josh. xv. 35. 48. Near to one of them, David killed Goliath, and occasioned the rout of the Philistines, 1 Sam. xvii. 1. *Shochoh* was one of the fifteen cities which Rehoboam repaired and fortified, 2 Chron. xi. 7.

SOCKET, a kind of foot in which erect pillars are fixed by hollow mortises. A vast number of sockets were made for the erection of the tabernacle; of which 100 were of silver, a talent to each, Exod. xxxviii. 27. The five sockets of the entrance of the sanctuary, and the 60 which supported the pillars around the court, were of brass, Exod. xxvi. 37. xxvii; the weight of these sockets tended to make the pillars stand firm.

SODOM, Gomorrah, Admah, Zeboim, and Zoar, were five of the ancient cities of the Canaanites, which stood to the south-east of the mouth of the brook Kidron, or thereabouts. In the days of Abraham they had each a king, viz. Bera, of Sodom; Bishah, of Gomorrah; Shinab, of Admah; Shemeber, of Zeboim; and one, whose name is not mentioned, of Bela or Zoar. Chedorlaomer reduced them all to be his tributaries. After 12 years' servitude they rebelled; but, on the 14th, were attacked, and had been almost totally ruined, had not God, by Abraham, routed the conquerors.

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These cities, called the cities of the plain, were all, except Zoar, destroyed by a shower of fire and brimstone, and the place where they stood is supposed to make part of the Dead Sea, or Sea of Sodom. It is said, that the ruins were long visible, under the water; but nothing of this kind can now be discerned. Strabo speaks of these cities, as occupying a space of seven miles in circuit.

SOLOMON, the son of king David by Bathsheba, born about *A. M.* 2971. He was called Solomon, to signify his peaceful temper and reign, and Jedidiah, which signifies *amiable* or *well beloved*. His father, knowing that he was to build the temple, made great preparations for it, and trained him up with great care. As his brother Adonijah thought to usurp the throne, David, by the instigation of Bathsheba and Nathan, caused Solomon to be anointed king while himself yet lived, which was done with great solemnity. After his father had directed him, concerning the temple, concerning Joab and Shimei, and solemnly charged him to walk in the way of the Lord, and blessed him, he died, Prov. iv. 1 Kings i. ii. 1 Chron. xxii. xxviii. xxix. Solomon, who, about two years before, had married Naamah the Ammonitess, and had Rehoboam by her, was now about 18 years of age, when he entered on the sole government of the kingdom. Having put Adonijah, Joab, and Shimei to death, and confined Abiathar the high-priest, for their respective crimes, he married the daughter of Pharaoh king of Egypt, who seems to have become a Jewish proselyte: for Solomon appears not to have fallen into the idolatry of her country. To procure divine assistance, and success in his government, he and his nobles

offered 1000 burnt-offerings at Gibeon, where the tabernacle then was. That night the Lord appeared to him, and offered to grant him whatever he should ask. He requested wisdom to qualify him for the government of so great a people. His request pleased the Lord, and he granted him such wisdom, honour, and wealth, as none before or after him ever possessed. Rising from his sleep, he came to Jerusalem, and offered a great number of sacrifices before the ark; and then made a feast for his family.

Solomon's kingdom, which extended from the north-east border of Egypt to the Euphrates, if not a little beyond, was altogether peaceful and affluent. He divided it into cantons, under the direction of proper governors, who, each in his month, provided for the subsistence of the royal family, which might amount to 30,000, or 40,000, nay, the Jews say 60,000 persons. His horses and chariots, which were many, were properly disposed of. Himself exceeded all men in wisdom and knowledge. He collected or framed 3000 proverbs, and 1005 songs. He sensibly explained the nature of vegetables and animals of every kind then known. His fame made all the kings around, who were generally either his tributaries or allies, send to inquire of his wisdom. By his trade with Egypt, he introduced plenty of fine horses, and a manufacture of linen; and by his trade with Ophir and other places, he rendered gold and silver as common in Jerusalem as the stones of the street, and cedar-trees as plentiful as sycamores. The fleet which he sent once in three years from Elath on the Red Sea, and managed by Tyrian mariners, brought him from Ophir near 2,000,000*l.* sterling, 1 Kings iv. ix. 28. x. 14. 26—28. 2 Chron. i. ix. 27.

When Hiram king of Tyre heard that Solomon succeeded his father, he sent him a solemn embassy, to congratulate his accession to the throne. Solomon returned him another, requesting his assistance to build a magnificent temple for the Lord, as his people were more skilful in cutting timber and stone. Hiram returned him word, that he would cause his subjects to cut cedars in Lebanon, and bring them to Joppa in floats. To reward which, Solomon gave Hiram, for the maintenance of his family and workmen, 20,000 measures of wheat, and as much of barley, and 20,000 baths of oil, which last are also called 20 measures: or there were 20 measures added to them for some other use. In the 4th year of his reign, *A. M.* 2993, the temple began to be built, and was finished in seven years. Besides the servants of Hiram, there were 153,600 Canaanites employed in this work; 70,000 of whom were bearers of burdens, and 80,000 diggers and cutters of stone; and 3500 were overseers; and 300 more were a reserve to supply the places of such officers as fell sick. All the materials were prepared at a distance, that there was nothing to do on the spot but to join them together. Hiram, an excellent artist from Tyre, had the charge of the foundery. In the seventh month, *A. M.* 3001, it was finished, and dedicated with great solemnity, Solomon, and the elders of Israel, and almost all the people, being present. After carrying in the ark, and some presents which David had left for it, and fixing its various utensils and ornaments in their proper places, the temple was filled with the cloud of the divine glory, which obliged the priests for a while to discontinue their ministrations. After prostrating himself, Solomon stood up on a high scaffold, where his

throne was placed, and turning his face to the temple, did, in a most solemn manner, beg that God would accept, and bless the house for his service, and hear the various prayers which the Jews should make towards it in their various afflictions; and that he would fulfil the promises made to David and his seed. He then turned himself to the people, and blessed them. As a token of acceptance, a fire from heaven consumed the sacrifices on the altar, and the glory of the Lord again filled the temple. Awed herewith, the people fell upon their faces and worshipped God. At this time Solomon sacrificed 22,000 oxen, and 120,000 sheep, for peace-offerings; and as the altar of burnt-offering was too small for the fat of all these, the middle of the court was consecrated to be an occasional altar. Soon after, perhaps the night following, God appeared to Solomon, and assured him that he had accepted his prayers, and would grant his requests; but would bring ruin on David's family, and on Israel, and on the temple, if they rebelled against his commandments. After fourteen days spent in this dedication, and in the feast of tabernacles that followed it, Solomon gave the people a solemn dismissal; and they returned home, rejoicing, and praying for blessings to their king, 1 Kings vi. vii. viii. ix. 2 Chron. iii. iv. v. vi. vii.

After Solomon had finished the temple, he built a magnificent palace for himself, another for his Egyptian queen, and a third called the forest of Lebanon, where he sometimes, if not chiefly resided. These were all finished in about 22 years. To reward Hiram for his kind assistance, Solomon made him a present of 20 cities in the land of Galilee, which it seems he or his father took from the Ca-

naanites; but as the cities and soil did not please Hiram, it seems he restored them to Solomon, who repaired them, and gave them to the Hebrews, and no doubt repaid Hiram his 120 talents of gold, and his friendly assistance, some other way. He also seized on Hamath-zobah, and built Tadmor, and other cities in these parts. He also repaired the two Beth-horons, and Baal-ath, and Gezer. In carrying on these structures, Solomon allowed none of the Hebrews to work as slaves; but caused the remains of the Canaanites to be his drudges. It seems, however, that his taxes on the Hebrews, raised in order to carry on these works, provoked them against him. It appears, that his annual revenue was about 666 talents of gold, besides what he had in presents from his allies and tributary kings, and what he had from merchants. It is said, that Hiram king of Tyre and Solomon maintained a correspondence, puzzling one another with hard questions. It is far more certain, that the queen of *Sheba*, hearing of his fame, came from the utmost parts of the south, to hear and see his wisdom; and having heard his answers to her puzzling questions, having seen the beauty and worship of the temple, and the magnificence and order of his court, table, and attendants, she fainted with surprise, and confessed, that it far exceeded all she had heard. Loaded with presents, she returned to her country, 1 Kings x.

Hitherto every thing in Solomon's character appears grand and admirable; but his abominable conduct in the after part of his life, has marked him with lasting disgrace. He had 700 wives, and 300 concubines, mostly Heathenish idolaters. In compliance with these, he forsook the Lord, and worshipped, and built temples to their idols, Ash

taroth, Moloch, Chemosh, and others. The Lord appeared to him, and told him, that as he had so wickedly broken his covenant, he would rend off ten of the Hebrew tribes from their subjection to his seed. Alarmed herewith, Solomon repented of his sin; and it is like, about this time wrote his *Ecclesiastes*, wherein he declares all things vanity and vexation of spirit. His temporal punishment was not turned away. Ere he died, Hadad the Edomite, Rezon the Syrian, and Jeroboam the son of Nebat, began to give him uneasiness. After a reign of 40 years he died, and was succeeded by Rehoboam. The history of his reign was written by Nathan, Ahijah, and Iddo. If he wrote any more besides his Song of Songs, Proverbs, and Ecclesiastes, it was uninspired, and is now lost, 1 Kings xi.

SONG, or *hymn*; (1.) A ditty, or poem, to be sung either in joy and thanksgiving, as of Moses at the Red Sea; of Deborah, Hannah, David, Hezekiah, Habakkuk, Mary, Zacharias, Simeon, &c. Exod. xv. Judg. v. 1 Sam. ii. 2 Sam. xxii. Isaiah xxxviii. Hab. iii. Luke i. ii; or of lamentation, as of David over the death of Saul and Jonathan, and of Abner, 2 Sam. i. iii. 33; and of Jeremiah, on the death of Josiah, and on the destruction of Jerusalem, 2 Chron. xxxv. 25. Lam. i.—v; or of predictory warning, as of Moses before his death, Deut. xxxii. (2.) The subject-matter on which a song is composed: thus God is the *song* of his people; his excellences and favours are the subject-matter of it, Exod. xv. 2. Job and David were the *song* of their enemies; *i. e.* were the object of their mockery and derision, Job xxx. 9. Psal. lxix. 12. *New songs* are such as are newly made, or for new mercies, and are ever sweet and delightful,

Ps. xxxiii. 3. xl. 3. *Spiritual songs*, are those whose subject-matter is spiritual and divine, in opposition to empty, false, fulsome, and lascivious songs, called the *song of fools*, Eph. v. 19. Col. iii. 16. Eccl. vii. 5. They are called the *Lord's song*, or the *song of the Lamb*, because God and his Christ are the subject-matter of them, and to his honour they are sung, Psalm xlii. 8. cxxxvii. 3. Rev. xv. 3. The Jews had songs sung almost the whole night of their more solemn feasts, especially on the first night of the passover, Isa. xxx. 29.

SOOTHSAYER, SORCERER, SORCERY, all import a wicked and foolish pretension to supernatural power.

SOREK, a brook that runs westward through the country of the Danites and Philistines, Judg. xvi. 4. I am apt to think it had its name from the *choice vines* or *yellowish grapes* which grew on the banks of it, Gen. xlix. 11. Isaiah v. 12. Jer. ii. 21. *Heb.*

SOSIPATER, a kinsman of Paul, who sent his salutation to the Roman church, Rom. xvi. 21. Probably he is the same as Sopater of Berea, who attended Paul part of his way from Corinth to Jerusalem, Acts xx. 4.

SOSTHENES, the chief ruler of the Jewish synagogue at Corinth. When Gallio refused to hear the Jews' accusation against Paul, the Heathen Greeks severely beat Sosthenes before the tribunal, Acts xix. 12—19. Whether this Sosthenes was afterwards converted, and is called a brother by Paul, we know not, 1 Cor. i. 1.

SOUL, signifies, (1.) That spiritual, reasonable, and immortal substance in men, which distinguishes them from beasts, and is the source of our thoughts and reasonings, Matth. x. 28; and so men's glory may signify

their soul, Ps. lvii. 8. Gen. xlix. 6. (2.) A whole human person, of which the soul is the principal part, Gen. xiv. 21. xii. 5. (3.) Human life, which is begun by the infusion of the soul, and ceases by the departure of it, Psal. xxxiii. 19. vii. 5. 1 Thess. ii. 8. (4.) Affection, desire: so Jonathan's soul was knit to the soul of David, 1 Sam. xviii. 1. When *soul and spirit* are joined, *soul* may denote the will and affections, and *spirit* may denote the understanding and conscience, 1 Thess. v. 23. Heb. iv. 12. (5.) Appetite, stomach, Prov. xxvii. 7. Job xxxiii. 20. Isa. xxix. 8. (6.) The Jews called dead bodies *souls*, because they were once their residence, Num. ix. 16. vi. 6. *Heb.* God's *soul* is himself, his nature, will, or delight, Jer. vi. 8. v. 9. Isaiah i. 14. Heb. x. 38.

SOUTH, a place or country lying southward from some other place. Thus Sheba, Egypt, and Arabia, were *the south* in respect of Canaan, Matth. xii. 42. Dan. viii. 9. xi. 5, &c. Numb. xiii. 29. Obad. 19. The south part of Judea, or Canaan, is called *the south*, Ezekiel xx. 46. Gen. xiii. 1. 3. The *south country* into which Zechariah's grizzled horses went, may be Africa, Lesser Asia, Syria, Palestine, Egypt, &c. which lie south of Italy, Zech. vi. 6. Though in most part of Daniel xi. the kings of the *south and north* are the Syro-Grecian kings of Egypt and Syria; yet in verse 40, the kings of the *south and north* pushing at Anti-christ, may be the Saracens and sultans of Egypt, and the northern Turks: or, that the northern Ottomans having become masters of Egypt, and other southern countries, shall harass the Papists. But the church is represented as on the *south side* of a mountain, to denote her quiet, comfortable, and flourishing state, Ezek. xl. 2.

SOW, to scatter seed in the earth, that it may grow up and yield increase, Gen. xxvi. 12. God *sows* people, when he scatters them abroad, or makes them to dwell and increase in a place, Zech. x. 9. Christ *sows seed*, when he publishes the truths of his word, and bestows the influences of his grace, in order that churches may be formed, and men may bring forth good works unto eternal life, Matth. xiii. 18, 19.

Seed, is, (1.) That grain which being sown, produces corn, &c. Gen. xlvii. 19. And the Jews were not to sow their fields with *mingled seed*, to teach us that God's truth and men's inventions should not be mingled together, Lev. xix. 19. (2.) Children or posterity, Rom. i. 3. Ps. cxii. 1. Gen. iv. 25. vii. 6, 8. Abraham had a three-fold seed, (1.) A natural seed, comprehending all his natural descendants, Rom. ix. 7. (2.) A spiritual seed, comprehending all, both Jews and Gentiles, which possess like precious faith in Christ, Rom. iv. 16. (3.) A supernatural seed, *viz.* Christ, descended from him according to the flesh, Gal. iii. 16.

SPAIN, a large country in the west end of Europe. It anciently comprehended both Spain and Portugal, and is surrounded by the sea on every side, except towards the east, where it borders on Gaul or France. The Spaniards suppose Tubal the son of Japheth, to have come hither about 143 years after the flood, and to have brought the true religion of the patriarchs along with him. But we suppose it was peopled by the Celtian descendants of Gomer, who might be almost a thousand years after the flood before they settled here. The country was afterwards invaded by the Egyptians, Phenicians, and Carthaginians; who, no doubt,

brought with them many of their customs.

SPAN, a measure of three hand-breadths, or near eleven inches, Exod. xxviii. 16. God's *spanning* or measuring out the heavens, imports the insignificance of all created objects compared to their Creator.

SPARROW, a well-known bird, with a black throat and brown temples: it seems they were ordinary food among the Jews, and were sold two for a farthing, or five for two farthings, Matth. x. 29. Luke xii. 6. The Hebrew *Tzippor* signifies any clean bird. To mark his afflicted and sorrowful condition, David likens himself to a *sparrow alone upon the house-top*, Psalm lxxxiv. 3.

When David says, Psal. cii. 7. 'I watch, and am as a sparrow alone on the house-top,' he can scarcely be supposed to refer to the little bird now called by this name, which is not a solitary night-bird, but is cheerful and gregarious. The Hebrew word, though commonly translated 'sparrow,' yet, according to the Jewish commentators, is a generic term, and may signify any bird whatever. Bochart concurs in this opinion.

The passage in Psalm lxxxiv. 4. may be thus paraphrased, 'Even the sparrow findeth her house, and the dove her nest, where she hath hid her young: so would I find thine altars, O Jehovah of hosts, my king and my God.'

SPEAR, or *halberd*, which was a spear with an axe attached to it, was anciently a common weapon of attack. Kings and generals used them perhaps in place of colours, 1 Sam. xxvi. 7. Josh. viii. 26. Sometimes *spear* is put for all kinds of offensive armour, Nah. iii. 3. God's *spear* is his destructive judgments, or his flaming thunderbolts, Hab. iii. 11.

SPEED; to wish one *God speed*, is to wish that God would succeed him in his work, 2 John 10.

SPICE, *spicery*, any kind of aromatic drug, having hot and pungent qualities, as ginger, pepper, nutmeg, cinnamon, cloves, cassia, frankincense, calamus, myrrh, &c. With spices the ancients seasoned their flesh, Ezek. xxiv. 10; gave their wines what flavour they pleased, Song viii. 2; perfumed their women, and their beds, and clothes, Esth. ii. 12. Prov. vii. 17. Psal. xlv. 8; and seasoned and embalmed their dead bodies, Mark xvi. 1. 2 Chron. xvi. 14. Jer. xxxiv. 5. Gen. xxxvii. 25. xlii. 11.

SPIDER, a well-known insect, of which there are about 24 kinds. Some are all over hairy; others are smooth; and some are of extraordinary size. Many of the spiders are extremely venomous, and their bite, though very small, is dangerous, and sometimes speedily mortal. The tarantula of Italy, &c. hath eight eyes, and a most dangerous bite, Job viii. 14. Isa. lix. 5.

SPIKENARD, a very precious aromatic plant obtained from India, and of which a fragrant ointment was made, and preserved in alabaster boxes, which, when opened, perfumed the whole house with an exquisite odour. From Horace we learn that a small box of this unguent was considered equal to a large vessel of wine; and from the New-Testament, that what was poured by Mary on our Saviour's head, might have been sold for 300 *denarii*; and is said to have been very costly, Mark xiv. 3. There was also a *nard* in Syria, but it was not so precious as that brought from India, Cant. iv. 13, 14; i. 12 where the two plants are meant.

SPINDLE, an instrument for

spinning with, which is still used. Anciently the wives and daughters of great men earnestly applied themselves to spinning, Exod. xxxv. 25. Prov. xxxi. 19.

SPIRIT, a name given to such substances as are not gross, as to wind, John iii. 8. *Gr.*; or the most subtile and volatile parts of a body, whereby its functions, if alive, are performed. Animal bodies have a twofold spirit, a vital in the blood, and an animal in the nerves. Such spirits have beasts, which go down to the earth with them at death, Eccl. iii. 21. Among divines, *spirit* or *ghost* ordinarily signifies an immaterial, immortal, and thinking substance; hence God is called a Spirit, John iv. 24. Christ's divine nature is called a *Spirit*, *Spirit of holiness*, and *eternal Spirit*, 1 Pet. iii. 18. Rom. i. 4. Heb. ix. 14; and Christ is called a quickening *Spirit*, as he quickens his people, and gives them spiritual life, 1 Cor. xv. 45. But the third person in the Godhead is particularly called the *Holy Spirit*, or *Holy Ghost*, to express the mode of relation to the Father and Son; and because he, by spiritual methods, works spiritual qualities and affections in us, 1 Pet. i. 2.

Spiritual, that which belongs to spirits. The church is a *spiritual* house; her members are renewed in the spirit of their minds; Jesus is her foundation, and his word, Spirit, and grace, connect them with him, and with one another, 1 Pet. ii. 5. Prophets and other church-officers are *spiritual* men; their offices lies in spiritual exercises, Hosea ix. 7. Christians are *spiritual*; they have the Spirit of God, and are chiefly concerned about spiritual and eternal things, Gal. vi. 1. Such as are much under the influence of God's Spirit, and of their own nature, are *spiritual*, 1 Cor. iii. 1. God's law is *spi-*

ritual; it is a transcript of the divine nature; it is given by the Holy Ghost, and extends its authority to every power and act of the soul, and chiefly requires duties of a spiritual nature, Rom vii. 14.

The **SPRINKLING** of the blood, oil, and water of separation, under the law, figured God's cleansing of sinners from their sin, by the careful, close, and extensive sprinkling or application of Jesus' word, blood, and Spirit, to their soul, Lev. xiv. 7. 16. Heb. ix. 13. Isa. lii. 15. Ezek. xxxvi. 25. 1 Pet. i. 2. Heb. x. 22. xii. 24.

STACTE, the gum that distils from the myrrh-tree. But perhaps the Hebrew *neteph* might be a kind of liquid that was extracted by bruising of the myrrh. Some take it also to signify *balm*. It is certain stacte was very valuable and fragrant, and was an ingredient in the Jews' sacred perfume, Exodus xxx. 33.

STARS. These luminous points in the heavens, we have reason to believe, are immense bodies, like the sun, which shine by their own light. Their distance is so great, that telescopes of the greatest magnifying power, have not the least effect on their apparent magnitude, which proves that they are at an inconceivable distance from us. Their number is also great beyond calculation. It has been found no very difficult task to number those stars which are distinctly visible; but those which emit only an indistinct light, and those more numerous which are seen by the aid of powerful telescopes, set all arithmetic at defiance. That white arch which encircles the heavens, commonly called 'the milky way,' is produced by the confused light of innumerable stars; and other bright spots or *nebulae* in the heavens, are found to belong to other fields

of stars, only a small part of which are exhibited to our view. There is no reason to think, that the stars are not subject to the laws of gravitation, as well as the sun, moon, and planets: and if so, there must be some grand centre of the universe, around which all systems revolve. How august the idea! The visible stars have, by the ancients, been grouped into constellations, and by a lively imagination, a resemblance has been conceived between the figures formed by those groups and certain animals, or other visible objects. Besides the fixed stars, which always retain the same relative position to one another, there are a few wandering stars, which appear sometimes to go forward, sometimes are retrograde, and then stationary; and hence, therefore, received the name of *Planets*. These, astronomy teaches us, all belong to the solar system, revolving round the sun, like our globe, in regular periods: some within the orbit of the earth, and others without it. By the help of glasses, we can discover, that several of these planets are accompanied by moons, which revolve around them as our moon around the earth; and in the same manner, accompany them round the sun; and around one of the most remote of the planets, there is seen a luminous ring, of great breadth, which encompasses the planet, but is many thousands of miles from its surface. To the solar system, also, comets belong, which are stars that revolve in very elliptical orbits; sometimes approaching very near to the sun, so as to appear almost to touch his disc, and then flying off to such an amazing distance, that for many years they are never seen. These are commonly attended with a hairy tail, stretching in a direction opposite to the sun, from which

circumstance their name is derived. Besides these bodies which are in the higher heavens, there are often seen shooting stars, and luminous orbs, flying through the heavens; and sometimes leaving a luminous trace behind them, and exploding with a sensible noise: from which, also, stones of a peculiar kind are discharged. But these are meteors, confined to our atmosphere, and have no permanent existence, any more than the *ignis fatuus* which rises from the bog.

No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens. 'The heavens declare the glory of God, and the firmament showeth his handy work,' Psalm xix. 1. When we seriously contemplate the moon and stars, the work of the fingers of God, we cannot but be astonished that he should condescend to pay any attention to men, Psalm viii. However numerous the stars, the Creator intimately knoweth them all, 'He telleth the number of the stars, and calleth them all by their names,' Psalm cxlvii. 4. The star of Bethlehem, which appeared to the Magi, to direct them to the birth-place of the Messiah, was not a natural, but a miraculous phenomenon; and when it had answered its purpose vanished. It is a fact, however, that of the fixed stars some have entirely disappeared; while others not marked in any catalogue, have become visible, where they could not have existed before without being noticed.

STEEL, a valuable metal consisting of iron combined with carbon. It is chiefly used for edge-tools and other cutting instruments, and is susceptible of a fine polish. Its hardness is greater than that of iron; and its most valuable property is, that it can be made harder than any

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other metal by suddenly cooling it when heated to redness; or, if heated to a lower temperature and suddenly cooled, it is the most elastic of all the metals.

Natural steel is made from pig iron—cemented steel is formed of bars of iron cemented together by a process of heat, and which, when completed, gives a blistered appearance to the metal. Shear steel or German steel, is so called because it was a kind used in the manufacture of shears to shear sheep. Steel bows are mentioned, Ps. xviii. 34. The word steel occurs in Job xx. 24. 2 Sam. xxii. 35. Jer. xv. 12.

STEM, or *stalk*, that part of a plant which, rising out of the ground, supports the leaves, flowers, and fruit. The *stem of Jesse* is the royal family of David his son, Isa. xi. 1.

STEPHANAS, or *Stephen*; (1.) One of the first converts to Christianity at Corinth. He and his family were baptized by Paul, 1 Cor. ii. 16. He, Fortunatus, and Achaicus, came to Paul at Ephesus, probably with a letter, in answer to which Paul wrote his first epistle, and sent it by these persons, 1 Cor. xvi. 17. (2.) *Stephen* the deacon. That he was one of our Saviour's seventy disciples, or that he was brought up at the feet of Gamaliel, is without proof. He appears to have been a principal man of the Hellenist Jews. After he was made a deacon, being filled with the Holy Ghost, he wrought many miracles.—Some of the Libertine, Cyrenian, and Alexandrian Jews, fell into a dispute with him; but not being able to withstand his nervous reasonings, they suborned witnesses falsely to depose, that he had blasphemed Moses and God. They hurried him before the sanhedrim, and charged him with reproaching the temple and the law; and

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with affirming, that Jesus would destroy the temple, and abolish the observance of Moses' laws. Instead of being damped, Stephen, with a countenance bold and shining as an angel, rehearsed what God had done for the Jewish nation in former times, and how they had rebelled against him; and he rebuked them for their murder of Jesus and his prophets. Filled with rage, those present gnashed their teeth at him as if they would have torn him to pieces therewith. Lifting up his eyes to heaven, he told them, he saw Jesus sitting on the right hand of God. As if shocked with blasphemy, they stopped their ears, and with terrible outcries dragged him out of the city, and stoned him to death. Stephen expired, begging forgiveness of God to his murderers; and, with great demonstration of grief, was buried by his Christian friends, Acts vi. vii. viii. 2.

STEWARD, an officer in great families, who has the management of the affairs of the family, and of the other servants, Gen. xv. 2. xliii. 19. Ministers are *stewards of the mysteries of God*: they are appointed to preach the truths of God, and dispense the seals of the new covenant; together with the government and discipline of the church, to their people, as is for the glory of God, and their edification, 1 Cor. iv. 1, 2.

STING, that part of some animals which they use as their offensive weapon, and thereby wound and distil venom into the flesh of their enemy. Some of these stings are bearded, and so their wound is the more painful; and if the insect that stings be too quickly hurried off, the sting is left in the wound. Sin is the *sting of death*, as it renders death troublesome and dangerous to men: but to such as are in Christ this sting is taken away

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by his death for sin; and they depart in peace to be with the Lord, 1 Cor. xv. 55, 56.

STOCK; (1.) That part of a tree which bears the branches, Job xiv. 8. (2.) Kindred that grow from one root, Lev. xxv. 47. Acts xiii. 26. (3.) An idol, so called, because framed of the stock of a tree: or because upright, and as stupid and lifeless as one, Jer. ii. 27. x. 8. Hos. iv. 12. The *stocks* were a kind of instrument for torturing malefactors; in which one sits in the most uneasy manner, hanging as it were by the legs, Acts xvi. 24. Jer. xx. 2. To them terrible and tormenting distress is compared, Job xiii. 27. Prov. vii. 22.

STOICKS, were a sect of Heathen philosophers, who took their rise from one Zeno, a Cyprian, who being shipwrecked near Tyre, commenced a philosopher. It is said, he borrowed a great deal of his opinions from the Jewish scriptures; but it is certain that Socrates and Plato had taught much of them before. From his teaching his scholars in the Stoa, or porch at Athens, they came to be called *Stoicks* or *porchers*. They generally taught, that God, as a kind of soul, actuates all things; that all men have naturally inward seeds of knowledge; that it is wisdom alone that renders men happy; and that pains, poverty, and the like, are but fancied evils; and that a wise man ought not to be affected with either joy or grief: and in their practice, they affected much stiffness, patience, austerity, and insensibility; but some of them held different opinions. The Stoicks were for many ages in vogue, especially at Athens, where some of them encountered Paul, Acts xvii. 18.

STORK, a *fowl*. Its beak and legs are long and red. Its plumage or feathers are white,

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except that the tip of its wings, and some part of its head and thighs are black. Storks are about the size of a goose; but when they stand erect they are about three or four feet high.

STRANGER, is, (1.) One who is in a foreign land, at a distance from the place of his nativity, Gen. xxiii. 4. (2.) One who is not a Jew, Exod. xx. 10. Isa. xiv. 1. (3.) One not of Aaron's family, Numb. iii. 10. xvi. 40. (4.) One that is not of the royal stock and family, Matt. xvii. 25, 26. (5.) Unknown; disregarded, Psal. lxxix. 8. (6.) Not our own property: thus whorish women are called *strangers* and *strange women*, Prov. v. 10. 20. (7.) Captive; persecuted, Obad. 12. Heb. xiii. 2. (8.) The saints are *strangers* on earth; they are born from above; have their possession and conversation in heaven, and do but travel through this world to their home; and are disliked, and often ill-used by the men of it, Psal. xxxix. 12. Heb. xi. 13. (9.) Heathens, and profane and wicked persons are called *strangers*; they are strangers to themselves, to God, to Christ, and to the new covenants, and to fellowship with God; and they hate and abhor the people of God, Eph. ii. 12. Joel iii. 17. Psalm liv. 3. (10.) False teachers are called *strangers*, as they have no right to the office they assume; nor do Christ, or his people, as directed of him, own them, or cultivate intimacy with them, John x. 5.

STRENGTH; (1.) Ability, natural or spiritual, Job xxxix. 19. Psalm xx. 6. Rev. iii. 8. (2.) The cause of strength and ability, Neh. viii. 10; so God and Christ are called the *strength* of the saints, Exod. xv. 2. Psalm xcix. 4. Phil. iv. 13. God is the *strength* of Christ; he assists and supports him in his mediatory work, Psal. xxviii. 8. Christ is God's *strength*, as, in his work

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of mediation, God's *strength* is displayed, and his powerful influences conveyed to our hearts, 1 Chr. xvi. 4. Isa. xxvii. 5. The ark is called God's *strength*, as it was the symbol or badge of the presence of God with Israel, as their supporter, defender, and the cause of their strength, Psal. lxxviii. 61. compared with Psal. cxxxii. 3. The inhabitants of Jerusalem shall be their *strength* in the Lord; i. e. through his assistance, they support and defend them, and procure victory, Zech. xii. 5.

STUFF; (1.) Household-furniture, Gen. xxxi. 37. (2.) Corn; provision, 1 Sam. x. 22.

SUCCOTH; (1.) A place in Egypt, where the Hebrews first set up their tents or *succoth*, Exod. xii. 37. (2.) A city on the east of Jordan, and south of the sea of Galilee, built where Jacob set up his tents or *succoth*, as he came from Padan-aram, Gen. xxxiii. 17. It belonged to the Gadites, Josh. xiii. 27. The elders thereof were torn to pieces with thorns by Gideon, because they refused a refreshment to his wearied troops, Judges viii. It seems there was a valley near it, where perhaps Hiram cast the large utensils for the temple, Psal. lx. 6. 1 Kings vii. 46.

SUMMER, the warm season of the year, wherein all things appear delightful and flourishing, Gen. viii. 22. In countries north of the equinoctial line, it begins about the 11th of June, and ends about the 11th of September; on the south of the equinoctial, it begins about the 11th of December, and ends about the 11th of March. For when the sun is nearer to us, he is farthest from them. In another reckoning, May, June, July, are our summer months; and November, December, and January are their's. Seasons of prosperity, and of opportunities of salvation, are called *summer*,

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as they are most useful and agreeable, Proverbs x. 5. Zech. xiv. 8.

SUN, the grand luminary which forms the centre of our system, and revolves round his own axis, is a million times as large as the earth, and is the source of light and heat, by means of which this world is rendered habitable by living creatures. Whether the light is actually thrown off from the body of the sun, or whether it is a subtile ether universally diffused through the universe, is not agreed. Late discoveries, however, greatly favour the latter opinion, which is now adopted by the greater number of philosophers. The sun, therefore, only serves to produce vibrations in this ether, as a sonorous body does in the air, or whatever is the medium by which sound is conveyed. The great astronomer Herschel was of opinion, that the sun was an opaque, habitable globe, and that the light proceeded from a luminous atmosphere, by which his body is surrounded: he was, moreover, of opinion, that the spots on the body of the sun, were nothing else than openings through this atmosphere, through which the body of the sun could be seen. Sir Edward King, in his 'Morsels of Criticism,' will have the sun to be heaven, which he thinks is proved by the shining faces and garments of all who came immediately from heaven. The sun's motion round the earth, and his rising and setting are only apparent, not real motions; just as a ship, in sailing by a town or headland, gives to the passenger the idea, that these objects are in rapid motion; yet philosophers speak of the rising and setting of the sun, as others: no objection, therefore, can be made to the Holy Scriptures, because they use popular language, accommodated to the

appearance of things, rather than to their reality; for this would to most be perfectly unintelligible.

SUP, to take food, especially at night, Luke xviii. 8. Christ's *supping* with his people denotes their delightful fellowship with him, and receiving out of his fulness, to the spiritual comfort and strengthening of their souls, Rev. iii. 20. To *sup up*, is to waste, destroy, Isa. xlii. 14.

Supper is an evening meal. The second sacrament of the gospel-church is called the *Lord's Supper*, because first observed in the evening of the day; and as his body and blood, or person and righteousness, and blessings, under the symbols of bread and wine, are therein represented, it is the duty and privilege of all his followers to partake agreeably to his command, 1 Cor. xi. 24.

SUPERFLUITY of *naughtiness*, is much of wicked and corrupt affections, James i. 21.

SUPERScription; (1.) A short note on coined money, shewing by whose order it was coined, Matthew xxii. 20. (2.) A note on Christ's cross, bearing that he was King of the Jews. When the Romans condemned a man to be publicly executed, his crime for which he suffered used to be written in large letters on a table, and carried before him; and if he was crucified, it was at least sometimes marked on the top of his cross, that all might read and avoid the like crime: but to manifest our Saviour's innocence, his cross was marked with no crime, but with an express assertion of his true Messiahship, Mark xv. 26.

SUPERSTITION, or *will-worship*, is an excess in religion, doing things therein not required by God, or abstaining from what he has not forbidden, Col. ii. 13. Festus the Roman reckoned the Jewish religion *superstition*, Acts xxv. 19. The Athenians

were very *superstitious*, Acts xvii. 22.

SUR, the east gate of the Jewish temple, called the *gate of the foundation*, 2 Chron. xxiii. 5; and the *higher gate*, because of its beauty and height, 2 Kings xv. 23; and the *new gate*, as it was rebuilt by king Jotham, Jer. xxxvi. 10. 2 Chron. xxvii. 3; and afterwards called *beautiful*, Acts iii. 2.

SURELY, is without the least doubt of failure, Exodus iii. 7. xxii. 6. Where *surely* occurs in our Old Testament version, the Hebrews have very often a redoubled verb, which at once enhances the sense, and adds solemnity to the affirmation. *Thou shalt surely die*; Heb. *in dying thou shalt die*; i. e. thou shalt certainly die every kind of death in a most shameful and terrible manner, Gen. ii. 17.

SURETY, one who undertakes to pay debt or perform service for another; or to procure his safety. Judah became *surety* to Jacob for the safety of Benjamin in his journey to Egypt, Genesis xliii. 9. xliv. 32. Paul became *surety* to Philemon, to pay him what debt Onesimus owed him, Philemon 18, 19. *Sureties* used to strike hands with the creditor, to mark their obligation to see the debt paid or the service performed, Prov. vi. 1. 2.

SWALLOW, a well known bird, which migrates from our climate in autumn, and returns in the spring. Two different words are rendered, 'swallow,' in our translation of the Bible. The first is found Psalm lxxxiv. 3. Prov. xxii. 2; the other in Isa. xxxviii. 14. Jer. viii. 7: but the most learned critics are of opinion that the latter word should be rendered 'crane,' and that the word translated 'crane' in Jeremiah, ought to have been translated 'swallow.'

SWAN, a fowl, white, and

considerably comely in its body; but its feet are broad and blackish. It is very meek and gentle; haunts rivers, but seldom dives into them, or flies much. The flesh of swans is blackish, and hard of digestion. They are said to sing sweetly when aged and near death.

This word occurs twice in our English version, Leviticus ix. 18. Deut. xiv. 16, but it is extremely doubtful what species of bird is intended in either of these passages; or whether, in the first, any bird is meant; for in the 30th verse of the same chapter, the same word is rendered 'mole.' Some think that the bat is the animal referred to here; and Parkhurst is of opinion, that in the latter passage, the word should be rendered 'goose.'

SWARM, a great multitude of insects, Judg. xiv. 8.

SWEAR. See *Oath*.

SWINE, well-known animals of a ravenous kind: they feed on carrion, husks, and such like vile provision: nay, some of them eat their own young, after they have brought them forth. They look towards, and dig in the earth, wallow in mires; and by excessive wallowing, or dancing, or carrying of straw to their sty, they presage bad weather; they are very lazy and sleepy, and no less mischievous to gardens and fields. The Scythians, Arabs, and Egyptians, had an aversion at swine. The Jewish law stated them to be unclean animals; and the Jews so abhorred swine, that they would not name them.

SWORD; (1.) A warlike instrument, for defending one's self or attacking an enemy. (2.) War, and its attendant calamities, Lev. xxvi. 25. Jer. xlii. 16.

SYCAMINE, is not the same as the sycamore tree. Learned critics are pretty much agreed, that it is the mulberry, Luke xvii. 6.

SYCAMORE, a tree which

grows abundantly and to a large size, in Palestine. The grain of the wood is coarse, but the timber is much used in building; yet it can bear no comparison with the cedar for beauty and solidity. The wood, however, is exceedingly durable, as is evident from the coffins made of it, in which the Egyptian mummies are inclosed, and which after the lapse of 3000 years, are often still in good preservation. The fruit grows on short stems proceeding from the body of the tree, and seems to have no certain season of maturity; for some trees have ripe fruit while on others it is perfectly green. The taste is lusciously sweet, and the fruit is much prized by the Egyptians. It grew also plentifully in Judea, in the times of David and Solomon, for they appointed officers to superintend the gathering of it. Pliny reports, that it will not ripen, unless it be first scratched, 1 Kings x. 27. 1 Chron. xxvii. 20. 2 Chr. i. 15. Psal. lxxviii. 47.

SYENE, an ancient city of Egypt, near the north border of Ethiopia, on the east of the Nile, whose ruins are still seen near the present Assouan. Our version represents the tower of Syene at the greatest distance from Cush, or Ethiopia: but either *Cush* signifies Cushan in Arabia, or Syene is the same as *Sin*: or rather the words may be read, from Migdol to Syene, even to the border of Ethiopia, *i. e.* over the whole country of Egypt, Ezek. xxix. 10.

SYNAGOGUE, the place where the Jews met for their public worship on ordinary occasions, as we do in our churches. When synagogues, properly so called, had their rise, we are uncertain; but the meetings at the doors of houses might in some measure supply the want of them. It is pretty plain, that before the captivity, the law was

not read in them every Sabbath, as it was afterwards; hence Jehoshaphat's reforming teachers had to carry a copy of it along with them, 2 Chron. xvii. 9; and its contents were much unknown in the time of Josiah, 2 Kings xxii. 11. As most of the Jews, from the beginning of their settlement, attended the tabernacle or temple only at the three solemn feasts, it is probable they had a kind of synagogues or schools, or proseuchæ, or prayer places, in one of which last our Saviour prayed all night, Luke vi. 12. These differed from synagogues, as in them every one prayed by himself; they were in retired places, as by river sides, Acts xvi. 13. 16, and were uncovered, like groves; whereas synagogues were in elevated places, were covered with a roof, and one prayed as the mouth of the rest. Perhaps it was the proseuchæ that were the *mohede* (synagogues) or meeting-places, burnt up by the Chaldeans, Psal. lxxiv. 8. Soon after the captivity, the Jews had a great number of synagogues, which increased, till there were about 480 of them in Jerusalem. Every trading fraternity had their synagogues and companies of strangers, as Alexandrians, Cyrenians, and others, had their's, for public prayer, and for reading of the Scriptures. The scattered Jews, too, had their's about Babylon; and almost every where in the eastern part of the Roman empire: and in the synagogues we find our Saviour and his apostles oft teaching the multitudes, till they were shut out. On the synagogue-days the people assembled thrice; at the time of the morning and evening sacrifice, and in the dusk of the evening; and thither the devout persons oft retired for their secret prayers; and the Pharisees stood, that their neighbours might hear them the better, Matt. vi. 5.

SYRACUSE, was a famous city on the south-east of Sicily, about 22 miles in circumference, which had a fine prospect both by sea and land, and was once the largest and richest city of the Greeks. It was built about *A. M.* 3269, and in a manner consisted of four cities united into one. For about 250 years it made little noise in the world: but in the next 280, it cut a surprising figure in war, in sea-trade, and in wealth, under its kings, Gelon, Dyonisius elder and younger, Dion, Agathocles, and Hiero. Here the famed mathematician Archimedes, with astonishing inventions, defended the place from the Romans; but about *A. M.* 3800, it was taken, and he was slain. The Saracens seized on it, *A. D.* 675; but in 1090, it was taken from them by Roger duke of Apulia. Here Paul tarried three days, as he went prisoner to Rome; and here Christianity was early planted, and still, at least in name, continues; but the city has lost its ancient splendour, Acts xxviii. 12.

SYRIA, originally called *Aram*, from Aram the son of Shem, is a country which makes a great figure in the history of the world. At different periods, Syria had very different boundaries: in its largest extent, it reached from the Mediterranean to the Euphrates, and from mount Taurus to Egypt and Arabia. The more important divisions were Syria Proper, Cœle-Syria, and Syria Palestina including Judea. The name of the Syrians is first mentioned in the history of David, who defeated them in two great battles, 2 Sam. viii—x. At this time, Zobah seems to have been their capital, and Hadadezer their king: but Rezin rebelled against him and set up an independent kingdom at Damascus, which now became the capital of the

Syrian empire, 1 Kings xi. 23, 24, 25. Isa. viii. About eighty years after this period, we find Benhadad to be the king of Syria, the seat of whose power was also at Damascus. To him Asa king of Judah applied for assistance against Baasha, king of Israel; and he was not backward to comply, for he invaded the land of Israel and destroyed many of their cities. About 40 years after this, there reigned at Damascus another king of the same name; probably, the son or grandson of the former, who invaded the land of Israel in the time of Ahab, and besieged Samaria; but on this occasion the Syrians were defeated and driven back to their own country; but at the end of the year, they returned with a great army which pitched in the valley of Aphek; for they had taken up the notion that their former defeat was owing to the God of Israel being the God of the hills; they determined now therefore to fight no where else but on the plains. But again they were defeated, with the loss of 100,000 men; and 27,000 more were slain in the city of Aphek, by the falling of a wall. Benhadad was now obliged to surrender himself prisoner to Ahab, who spared his life, contrary to the will of God, signified by one of his prophets; for which disobedience he forfeited his own life, as he was informed by one of the sons of the prophets, 1 Kings xv—xx. About 12 years after this, the Syrians again invaded the land of Israel and besieged Samaria, until the place was reduced to the utmost distress for food: but Elijah predicted an abundant supply within three days, which drew forth a taunting sarcasm from one of Ahab's chief lords, on whom he leaned. But the event answered to the prediction, for the Syrian host were filled with a sudden panic and

fled from their camp, in the utmost haste and confusion, leaving all their provisions and riches behind them: but on this day of plenty, the aforementioned lord, who had ridiculed the prophecy, saw indeed the abundance but partook not of it, as Elijah had foretold; for being appointed to keep the gate, he was crushed to death by the rushing of the famished multitude. Not long after this event, Elisha who had succeeded Elijah as prophet, went to Damascus, and Benhadad being sick, sent Hazael his prime-minister, to consult the prophet respecting his recovery: the prophet informed him, that as far as related to his disease he might recover, but that in the event he would not; and then informed Hazael, that he would be king, and predicted what calamities he would bring on the people of Israel; which last suggestion Hazael rejected with horror; but all came to pass as Elisha predicted it should. Hazael suffocated his master by covering his face with a thick wet cloth, as he lay sick in his bed, and reigned in his stead, 2 Kings viii. In the first year of Hazael, Jehoram king of Israel and Ahaziah king of Judah combined their forces, to recover Ramoth-Gilead from the Syrians. Here Jehoram was wounded, and while he was at Jezreel getting his wounds healed, and Ahaziah with him, Jehu came suddenly and violently upon them, having been anointed king by divine direction, and slew both Jehoram and Ahaziah, 2 Kings viii. ix. 2 Chron. xxii. Hazael's reign was long; for, 30 years afterwards, he invaded Judah, and was only prevented from taking Jerusalem by a large sum of money, raised by Jehoash: but the next year Hazael returned, and invaded the land of Israel and devastated the country completely, in the

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reign of Jehoahaz; but Jehoash his son defeated Hazael, and recovered the cities which the Syrians had taken from his father. Hazael was succeeded by Benhadad, the third of that name mentioned in Scripture, who was also a severe scourge to the Israelites, during his whole reign: but Jeroboam the successor of Jehoash was successful in his wars against the Syrians, and even took Damascus their capital; which, however, was soon recovered by Rezin, who in his turn invaded Judea and laid siege to Jerusalem, 2 Kings xiv. 23. About this time the Syrian power began to wane, being overshadowed by the increasing power of the Assyrians, 2 Kings xvi; for Tiglath-pilezer now overthrew the kingdom of Damascus, after it had stood 300 years; and subjected the country to the kings of Assyria. But when the Babylonians overthrew the Assyrian empire, this country became tributary to them; next, to the Persians; then to the Macedonians, when it was conquered by Alexander the Great; which, from the time of

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Rezin, makes a period of 400 years. After the death of Alexander, Syria fell to the lot of Seleucus, and continued under the power of the Seleucidæ, until within 90 years before Christ, when Tigranes king of Armenia was chosen to be their king; but he being entirely defeated by Pompey the Great, Syria was reduced to the form of a Roman province, and was placed under the authority of a Roman governor, whose usual residence was at Antioch. This was the political condition of Syria, during the period of the transactions recorded in the New Testament; and such continued to be its situation, until the 7th century of the Christian era, when the Saracens overrun the whole country, and it has remained in the possession of the Mahomedans until this day.

SYRO-PHœNICIA, was either that part of Phœnicia bordering on Syria, or perhaps the whole of Phœnicia, which by conquest had been united to Syria. The people were originally Canaanites, Mark vii. 26. Matt. xv. 22—23.

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TAANATH-SHILOH, was a place about ten miles eastward of Shechem, and whereabouts was the village Thênath, as late as *A. D.* 400.

TABERNACLE, *tent*; (1.) A moveable lodging, formed of cloth or skins, spread over poles. Jabal, a son of Lamech the Cainite, was the inventor of such tents, as he might remove where he pleased to feed his cattle, Gen. iv. 20. In such lodgings did Noah, Abraham, and other patriarchs, and the Rechabites, dwell; and to this day, the wild Arabs, Tartars, and others, live in a kind of tents. The tents of the Arabs are covered with black hair cloth, but those of the

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now pacific Turks with white cloth. The great men among both have very magnificent tents, and some Turks most splendid trains and equipage. (2.) A house or dwelling, 2 Chr. xxv. 22. Job xi. 14. The *tents of Shem*, are the countries or church-state of his descendants, Gen. ix. 27. *Tents of wickedness*, are places where wicked men live, Psal. lxxxiv. 10. (3.) The dwellers in *tents*, Ps. lxxxiii. 6; and the *tents of Judah*, are such Jews as dwell in unfortified cities, Zech. xii. 7. The church's *tent was enlarged*, and *her curtains stretched out*, *her cords lengthened*, and *her stakes strengthened*, when the Gentiles

were converted to Christ, and her gospel-state established, Isa. liv. 2. (4.) That *tent* erected for the worship of God, called the *tabernacle of testimony*, because it testified God's relation to and presence with the Hebrews, and in it were the laws of God deposited, Numb. ix. 15; or the covering of it, Exod. xl. 19. God's *tabernacle is with men on earth*, when they enjoy his eminent fellowship and favour, Rev. xxi. 3. The church and her true members are like *the tents of Kedar*; their outward appearance is mean and despicable, and their condition in this world very unsettled, Song i. 5. Our bodies are a *tabernacle*, easily demolished, and removed to and fro, and yet, in saints are the curious dwelling of the Holy Ghost, 2 Cor. v. 1.

At Sinai, Moses erected a tent, and called it *the tabernacle* of the congregation, because the Hebrews repaired thither to worship God, after the idolatry of the golden calf, Exod. xxxiii. 7—10. Soon after, Moses received a pattern of a tabernacle in the mount, with precise instructions respecting the materials, workmanship, and furniture. The execution of this work was committed to Bezaleel and Aholiab, whom the Lord had inspired with wisdom and skill for the very purpose. The court, or inclosure in which the tabernacle was placed, was 100 cubits long and 50 wide. This inclosure was formed by curtains suspended on 56 pillars, set in large sockets of brass, and filleted with silver. The only entrance into this court was from the east, where was suspended a rich veil of blue, purple, and scarlet, suspended on four pillars, and was twenty cubits in breadth. Within this court was erected a brazen altar for burnt-offerings, and bloody sacrifices of every kind; and

here also meat and drink-offerings were presented, according to the law of the Lord. This altar was no more than five cubits square, for the convenience of conveyance through the wilderness. Near the altar stood the laver, which was also of brass, and was made of the brazen mirrors which the women of the congregation consecrated for this purpose. Its use was for the purification of the priests when they officiated at the altar and in the sanctuary. Not far from the west end of the court was placed the tent or tabernacle, consisting, first, of forty-eight boards of Shittimwood, plated over with gold, each a cubit and a half broad, and inserted in 96 sockets of silver, and supported by 5 bars of the same wood, also covered with gold, and fastened to the boards by golden rings. This edifice was 30 cubits long, and 20 in breadth. Upon the frame, described above, were suspended several coverings, consisting of curtains of different kinds. The innermost consisted of ten curtains of fine twined linen, and purple, and scarlet, and blue, embroidered with figures of cherubim of cunning work: over these were extended eleven curtains of goats-hair, *i. e.* of the cloth made of goats-hair. Then, an outward covering of ram-skins, dyed red, and blue. Some however are of opinion, that there were four sets of curtains; that the red ram-skins constituted the third; and exterior to all, curtains of badger-skins; and this accords with our English version; but the best critics are agreed, that there is no sufficient authority for rendering the original word by 'badger;' it is the name of a colour, not of an animal. The LXX, Jerome, Aquila, Lymmachus, and Theodotian, render it *hyacinth*, which is a violet colour. The exterior

covering is supposed to have been placed in a sloping direction to turn off the rain. The tabernacle was divided into two compartments; the holy, and most holy place. The entrance into the holy place was by a curtain of blue, and purple, and scarlet; and between the holy and most holy place, a separation was made by another curtain of very precious materials and cunning workmanship. In the holy place there were three articles of furniture, the candlestick, table of show-bread, and altar of incense. The candlestick was made of a talent of pure gold, and was furnished with seven lamps, beautifully ornamented. This was placed on the south: on the north was the table of show-bread, made of Shittim-wood, and covered with gold: on this table, twelve loaves of bread were laid in order, every Sabbath morning. The golden altar, occupied the middle of the apartment, exactly before the veil. Within the *sanctum sanctorum* or most holy place, there was deposited nothing but the *ark of the covenant*, and its appurtenances. This was a chest of the same precious wood out of which other parts of the sacred furniture were made, covered completely with gold, and furnished with rings and staves for convenience of being carried. Within the ark, were the two tables of the law, Aaron's rod, and the pot of manna: and in the side was deposited the autograph of the law. The lid was called the *propitiatory*, or *mercy-seat*, and was beaten at the end into two cherubims, with their faces towards the mercy-seat, and with their wings extended over the ark. Between these cherubim, and immediately over the mercy-seat, was the *shechina*, or visible glory, or sign of the presence, or *indwelling* of Jehovah.

This was no other than the pillar of fire and cloud which entered the sanctuary and took up its residence there. It has been calculated, that the gold employed in the erection of the tabernacle, would be equal to 175,000*l.* the silver to 37,720*l.* the brass to 188*l.* so that the round sum was more than 213,000*l.* sterling. For the annual expenses of the tabernacle, beside the votive offerings which were extremely valuable, there was a tax of half a shekel on each individual above twenty years of age.

TABITHA, or *Dorcas*, a Christian widow at Joppa, who much abounded in alms-deeds, and other good works. Dying of some ailment, she was washed, and laid on a table, in order to be coffined. Peter was sent for, and the attending widows were all in tears, and showed him the clothes which she had made for them, and reported to him her other generous deeds. Peter putting out the people, and praying over her, bid her arise. She immediately opened her eyes, and, he helping her a little, stood up. He then called in the Christian neighbours, and presented her to them alive and well, Acts ix. 36—42.

TABLET, an ornament, or perhaps a box for perfume, to refresh fainting spirits, Exod. xxxv. 22.

TABOR, a mountain on the borders of Issachar and Naphtali, on the entrance into the great plain of Jezreel; sometimes called the mount of *transfiguration*, because according to ancient and uncontradicted tradition, it was here that our blessed Lord was transfigured, in the presence of Peter, James, and John. 'When his face did shine as the sun and his raiment was white as the light.' 'When Moses and Elias appeared unto them talking with him.' And

TAB

when a voice was heard proceeding from a bright cloud which overshadowed him, 'This is my beloved Son in whom I am well pleased, hear ye him.'

According to Mr. Buckingham, the figure of this mountain is that of a truncated cone: its height he estimates at no more than 1000 feet, but this is probably too low; from the time spent in ascending, it may be reckoned to be 1400 or 1500 feet above the level of the sea. In its composition it is entirely calcareous. Dr. Richardson describes Tabor, as a dark-looking insulated mountain, of a conical shape, rising like a tower above the surrounding hills. On the summit is a plain about a mile in circumference, where are the remains of an ancient citadel; but to what age it belongs is unknown. The prospect from this spot is one of the finest in all this country: to the south you have a series of hills and mountains reaching entirely to Jerusalem, which is distant 50 miles; to the east the valley of Jordan, and the lake of Tiberias which seems as if inclosed in the crater of a volcano: to the north are the plains of Galilee which are backed by mountains, which form a part of Libanus, and which sweep round and terminate the view towards the sea. As this mountain is the highest land between the sea of Galilee and the Jordan, streams which rise on the opposite sides of it flow into both these waters. The distance of Tabor from Nazareth is only about two leagues to the south-east.

In Judges iv. we read that Barak took a position in this mountain with 10,000 men: and the river Kishon, mentioned in the same place, rises in Tabor and runs westward to the great sea.

TABRET, or *timbrel*, a kind of musical drum for expressing of gladness at feasts and danc-

TAD

ings, and in religious worship, Exod. xv. 20. 29. To be *as a tabret*, is to be greatly loved and delighted in, Job xvii. 6. To be *adorned with tabrets*, is to be filled with gladness, on account of prosperity and happiness, Jer. xxxi. 4. To *taber on the breasts*, is to beat them, as if a drum, for vexation and grief, Nah. ii. 7.

TACHES, hooks, clasps, or latches of gold and brass, for fastening together the curtains of the tabernacle, Ex. xxvi. 6. 11.

TACKLING, the ropes of a ship.

TADMOR, now PALMYRA, was built by Solomon, about 60 miles east of Damascus, and above 20 west of the Euphrates, in a most delightful spot, surrounded with a wide sandy desert, and with mountains on the east, north, and west sides. Here lived the famed critic Longinus; and here Odenatus and Zenobia his queen, formed a small kingdom, and performed wondrous exploits; but the Romans seized on it by force about A. D. 273. At present there are about 30 wretched families in it, and plenty of magnificent ruins, sufficient to astonish every judicious beholder, 1 Kings ix. 18.

The present condition of this place is peculiarly striking;—its desolate situation in the midst of a vast and arid plain;—its high antiquity, and its almost countless remains of architectural splendour, claim for it the first attention among the famous monuments of past ages. At present, it may be said to consist of a forest of Corinthian pillars, erect and fallen. So numerous are they, that the spectator is at a loss to reduce them to any order, or to conceive for what purpose they were designed. 'In the space covered by these ruins,' says Volney, 'we sometimes find a palace of which nothing remains but the court and

the walls; sometimes, a temple whose peristyle is half thrown down; and then a portico or gallery, or triumphal arch. Here stood groups of columns whose symmetry is destroyed by the fall of some of them;—there we see them ranged in rows of such length, that like rows of trees they deceive the sight, and assume the appearance of solid walls. And if we cast our eyes on the ground, we behold nothing but subverted shafts, some above others shattered to pieces, or dislocated in their joints. And whichever way we look, the earth is strewn with vast stones half-buried with broken entablatures, mutilated friezes, disfigured relics, effaced sculptures, violated tombs, and altars defiled by dust.'

TALHPANHES, *Tephaphnes*, or *Hanes*, a city of Egypt, and probably the Daphnæ Pelusiæ, about 16 miles south of Pelusium, and on the east of the Nile. Hither the rebellious Jews, under Johanan the son of Kareah, retired, and not long after, Nebuchadnezzar took it, and placed his throne at the entry of it, as Jeremiah had pointed out, by the hiding of stones, Jer. xliii. 7—11. Ezek. xxx. 18.

TALE; (1.) Sum; number, Exodus v. 8. (2.) Story, Luke xxiv. 11. Our life is like a *tale that is told*, very short and unsubstantial, Psalm xc. 9.

TALENT, a weight among the Jews, containing 3000 shekels; so, if a shekel of silver is reckoned at three shillings, a talent of it will amount to 450*l.* sterling, and one of gold to 16 times as much, viz. 7200*l.* But we, supposing a shekel of silver to be considerably less, viz. 2*s.* 3*d.* 3-8ths, compute the talent of silver at 342*l.* 3*s.* 9*d.* and a talent of gold at 5475*l.* sterling, Exodus xxxviii. 24. 27. The weight of a Jewish talent for weighing silver was 113 pounds

10 ounces 1 pennyweight and 10 grains 2-7ths; but their talent used in weighing other things was perhaps a fifth part heavier. The Egyptian talent was 86 pounds and almost 9 ounces. They had a talent at Antioch that weighed 390 pounds and about three and a half ounces. Whatever gifts or opportunities God gives to men for their usefulness are called *pounds* and *talents*; and to some he gives these in greater, and to others in lesser proportion; but all ought to improve what they receive, and must give account of their use thereof, Matth. xxv. 15—29. Luke xix.

TALITHA-KUMI, a Syriac expression, which signifies *Maid, arise*, Mark v. 41.

TALMAI. See *Geshur*.

TAMAR. See *Judah, Absalom, Ammon*. Tamar, a city, is probably the same as *Engedi*.

TAMMUZ, or **THAMUZ**, (1.) the 4th month of the Jews' sacred year, and 10th of their civil. It consists of 29 days, and answers to part of our June and July. On the 17th day of it, the Jews fast for the sin and punishment of making the golden calf. During the captivity of Babylon, they in this month observed a fast, to bewail the destruction of Jerusalem, Jeremiah xxxix. 2. Zech. viii. 19. (2.) *Tammuz*, an idol, called also Adonis, Osiris, Adonosiris, and perhaps Chomosh, and Baal-peor. It is said, he was either Thamuz, an ancient king of Upper Egypt, or was Adonis, the son of Cyniras, an Assyrian, who founded the city of Paphos in Cyprus, by his own daughter Myrrha.

TANACH, or *Taanach*, a city of the Manassites, near Endor, and Megiddo. It was given to the Kohathites; but the Canaanites long retained it in their hands, Josh. xvii. 11. xxi. 25. Judges i. 27.

TAPESTRY, cloth beauti

TAR

fully figured in the loom, or with the needle. It was anciently used in the east, as early as the age of Solomon. The crusaders seem to have introduced the art of making it into Europe, about five or six hundred years ago. The English and Flemish first distinguished themselves in making it; but the French knew little of it till within 160 years backward. It is used to cover beds, and to hang fine rooms. Its figures are frequently formed with threads of gold, Prov. vii. 16.

TAPPUAH, or the *apple* city, belonged to the tribe of Ephraim, and is probably the same as Entappuah, which was fortified by Bacchides, the Syro-grecian general, Josh. xvii. 7, 8. Another situated in the low country, belonged to Judah, and was different from Bethtappuah in the hill country, Josh. xv. 34, 35.

TARES. We have a kind of pease called tares; but what the scripture mentions under that name, appears to be a weed very hurtful to corn. Its stem is smaller than that of wheat; and at the top springs forth a long ear, with small husks surrounding three or four grains. The meal of tares is unwholesome, loads the stomach, and intoxicates, creating drowsiness, heaviness, and headaches. Wicked men are likened to *tares*; they grow up among the saints, are somewhat similar, and very hurtful, but cannot be fully separated till the last day, when they shall be cast into everlasting fire.

TARGET. See *Shield*. But Goliath's *chidon* probably signifies a gorget, corslet, or neck-piece, 1 Samuel xvii. 6.

TARSHISH, the son of Javan, and who probably founded Tarshish or Tarsus in Cilicia, and gave his name to the country, and was perhaps the father of the Etrusci in Italy. Perhaps different places are called *Tar-*

TAX

shish. This word has given much trouble to the commentators. It seems to have been used for places widely asunder; and sometimes, it is thought, for the sea in general. The passages where it must refer to a particular place are, 2 Chr. ix. 21. xx. 36, 37. Isaiah xxiii. 6. lxvi. 19. Jonah i. 3. iv. 2. But in all these texts it cannot mean the same place; for Jonah went down to Joppa and took ship for Tarshish; but the fleet which Solomon sent to Tarshish was built at Ezion-geber, on the Red Sea. In some places, it probably refers to Tartesus in Spain, and in others to Tarsus in Cilicia. The texts in which it is supposed to mean the sea in general, or some distant sea-port, are, 1 Kings xxii. 48. Psalm xlviii. 7. Isa. ii. 16. xxiii. 1—10. lx. 9.

TARTAK, the idol of the Avites. The Jewish writers think he had the figure of an ass; but Jurieu will have this idol to be the chariot of the sun, or the sun in his chariot, 2 Kings xvii. 31.

TARTAN. See *Esarhad-don*, *Sennacherib*.

TATNAI. See *Samaritans*.

TAX, *toll*, *tribute*, a sum of money or goods paid to rulers as a token of submission to them, and in order to reward their labour in government, 2 Chron. xvii. 21. 2 Kings xxiii. 35. The revenues of eastern princes are paid in the productions of their subjects' lands, 1 Kings iv. 7—19. Eccl. v. 9. As the Hebrews acknowledged God for their proper King, they paid their *tribute* to him in tithes, offerings, and soul-money, Exod. xxx. 13. Lev. i—vii. &c. Wherever they prevailed over the Canaanites, they laid them under tribute, Joshua xvi. 10. Judges i. 30—35. Towards the end of his reign, Solomon imposed a *tribute* on the Hebrews, which issued in the re-

volt of ten tribes from his son, 1 Kings xii. The Syrians, too, and Assyrians, Chaldeans, Persians, Greeks, and Romans, in their turn, imposed *tribute* on them, and other conquered nations. Seleucus, the son of Antiochus the Great, was a *raiser of taxes in the glory of his kingdom*; i. e. famed for nothing, but raising of taxes, to pay his father's debt to the Romans, Dan. xi. 20.

Tributary, one under tribute, Judg. i.

A **TEACHER**, is, (1.) A master, an instructor, 1 Chr. xxv. 8. (2.) A minister of the gospel, who, by his doctrine and practice, makes men to understand the truths of God, Eph. iv. 11. (3.) One who, by private instruction or example, makes others to know spiritual things, Titus ii. 3.

TEBET, or *Thebet*, the tenth month of the Jewish sacred year, and fourth of their civil. It consisted of 29 days. On the 8th, they observe a fast for the translation of their law into Greek: on the tenth, a fast for the siege of Jerusalem by the Chaldeans, 2 Kings xxv. 1. On the 28th, a feast of joy for the ejection of the Sadducees from the Sanhedrim, where, under Janneus, they had almost the whole power.

TEKOAH, a pleasant city, about 12 miles south of Jerusalem, built by one Asher, or Ashur, 1 Chr. ii. 24. iv. 5. and which had a wilderness adjacent to it, that reached almost to the Dead Sea. A widow of it persuaded David to recall Absalom, 2 Sam. xiv. Rehoboam repaired and fortified it, 2 Chron. xi. 6. Near to it Jehoshaphat's enemies massacred one another, 2 Chron. xx. 20—23. Amos the prophet was a herdsman of it, Amos i. 1.

TELASSAR. See *Eden*.

TELABIB, a place of Chaldea, between the rivers Chebar and Saocoras, Ezek. iii. 15.

TELEM, or **TELAIM**, a city on the south frontiers of Judea, where Saul mustered his forces to march against the Amalekites, Josh. xv. 24. 1 Sam. xv. 4.

TELMELA, *Telharsha*; *Cherub*, *Addan*, and *Immer*, were perhaps all cities of Chaldea, Ezra ii. 59.

TEMA, a son of Ishmael, who probably founded the city Thema, or Thamma, near the west of Chaldea, and was the parent of the *troops of Tema*, Gen. xxv. 5. Job ix. 10.

TEMAN, or *Timnah*, the grandson of Esau, by his son Eliphaz, and parent of the Temanites, of whom Eliphaz, Job's friend, was one, and Husham, an ancient king of Edom, another, Gen. xxxvi. 34. We suppose he built a city called Teman, about five miles from Petra. Most, if not the whole of the land of Edom, is sometimes called *Teman*, Jeremiah xlix. 20. Amos i. 12. The symbols of the divine presence, seemed to *move from above the land of Teman and Paran*, to Sinai, which lay south-west therefrom, Hab. iii. 3.

TEMPLE. The Jews sometimes called the tabernacle by this name, 1 Samuel i. 9. iii. 3. The houses built for the residence of idols were also so called; but that built at Jerusalem for the worship of the true God, is so called by way of eminence. We have different descriptions of this magnificent structure. Villalpandus, a learned Jesuit and famed architect, has published a splendid one in three volumes in folio; but it is chiefly founded on Ezekiel's visionary descriptions, and his own fancy, and rules of architecture, and not on the plain reports of scripture. Lightfoot, too, and Prideaux, had given us laboured descriptions; but as these are founded on Josephus's account of Herod's form of it, and on the Talmud, whose authors lived

long after it was in ruins, we cannot depend on them as descriptions of Solomon's. Our account shall be taken from the history of the Bible, which alone, we suppose, is to be regarded in this matter.

The preparations for this temple were immense. David and his princes assigned thereto 103,000 talents of gold, 1,017,000 talents of silver, both which together, amounted to about 942,719,750*l.* or 939,299,687*l.* ster*l.* and in weight amounted to about 46,000 ton weight of gold and silver. About 183,000 men, Hebrews and Canaanites, were employed in building it. Every thing was made ready ere it came to the spot, so that nothing was to do but join the materials; and yet it was seven years in building. It was erected on mount Moriah. The top of this hill was enclosed with a wall. Into this there was an entrance on every side; besides one towards the south-west, for the royal family, whereby, by a raised way, called the *gate of Shallecheth*, they came to their place in the *covert of the Sabbath*. The east gate was called *Sur*: the south gate was called *Asuppin*, because it seems there the Levites *convened* to receive their directions; and the gate *Parbar* was at the north-west of the temple. At the side of every gate, and at every corner of the court, houses seem to have been built. Into this outer court, every clean Hebrew, or proselyte of the covenant, might enter. In our Saviour's time, there was a court of the Gentiles without this. In the middle of the outer court, but nearer to the west end, there was a court for the priests and Levites, stretching oblongly, from west to east, and was surrounded with a low wall, of about four feet high, that the people might, over the top of it, see what was

doing by the priests. This court had two entrances; one on the north side, and another on the south. In this court, just before the east end of the temple, stood the brazen altar, 20 cubits long, as many broad, and 10 high; and the brazen sea and lavers, which brass-work was cast in the clay ground, near Succoth and Zaretan. The temple, properly so called, stood from west to east, near the west end of the court of the priests; and had its sole entrance on the east end. First, you came to a porch 20 cubits from north to south, and 10 from east to west, and 120 in height. This served as a steeple to adorn it, and was a place of shelter and of prayer to the serving priests. On each side of its entrance was a pillar about 18 cubits high and 12 cubits in circumference, and adorned with chapiters, and about 200 figures of pomegranates. The one was called *Jachin, stability*; and the other *Boaz, strength*. Passing through this porch, you entered the sanctuary or holy place, which was 46 cubits in length, 20 in breadth, and 30 in height, at the west end of which, stood ten golden candlesticks on the south side, and on the north 10 tables, with 12 loaves of shewbread on each: and in the middle between them, stood the golden altar of incense. In this apartment, too, were lodged the silver trumpets, the standards of weight and measure, and the sacred treasures. Passing through the sanctuary lengthwise, you entered by a fine vail, and a two-leaved door of olive-tree, into the *oracle*, or *most holy place*, into which only the high-priest might enter, and that only upon the day of atonement. It was a square of 20 cubits every way, and here stood the ark with its furniture; and Solomon made two new cherubims of olive-tree, which overshadowed the two

golden ones, and stretched their wings the whole breadth of the house. The wall of the house was reared with alternate rows of fine cedar-wood and hewn stone, probably polished marble; the inside was carved with figures of cherubims and palm-trees, and the whole inside, floor, walls, and roof, was overlaid with gold. The oracle had no windows at all, but was perpetually dark; the sanctuary had narrow windows, light against light. If the 90 priests' chambers of three stories, 30 in each, were built on the wall of the temple, the windows of the sanctuary must have been high; but if, with some, we suppose the priests' chambers built on the top of the temple, the windows might be low enough. About 11 months after the building was finished, and just before the feast of tabernacles, this temple was furnished with the ark, and other sacred utensils, and the Shechinah, or cloud of divine glory, entered it, to take up its rest over the ark, between the cherubim; and it was dedicated with a solemn prayer by Solomon, and by seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep, to consume which, the holy fire anew came down from heaven. The temple-service consisted in sacrifices, songs, prayer, &c. 1 Chron. xxii. xxvi. xxix. 1—9. 1 Kings vi—viii. 2 Chr. iii—vi.

The Jewish temple remained but about 34 years in its glory, when Shishak carried off its treasures, 1 Kings xiv. 25. Under Jehoram, Ahaziah, and Athaliah, it was much decayed, but Jehoiada and Joash repaired it about *A. M.* 3150. Soon after, Joash robbed it of its treasures to give them to Hazael, king of Syria, 2 Kings xii. 2 Chron. xxiv. To procure the assistance of Tiglath-pileser the Assyrian, Ahaz presented him with the

treasures of the temple. He removed the brazen altar, and put his idolatrous one in its place. He removed the brazen sea from off the oxen, and the brazen lavers from off their pedestals or supporters, and placed them on the ground. He also brake many of the sacred vessels, and shut up the temple, 2 Chron. xxviii. 2 Kings xvi. Hezekiah repaired it, and made such vessels for it as it wanted; but in the 14th year of his reign, he was obliged to rob it of much of its wealth, to give it to Sennacherib, 2 Chron. xxix. 2 Kings xviii. Manasseh reared altars to the host of heaven in the sacred courts, but afterwards restored the true worship of God. Josiah his grandson further purged the temple, and replaced the ark of God therein, 2 Kings xxi. xxii. 2 Chron. xxxiii. xxxv. About *A. M.* 3398, Nebuchadnezzar carried part of the sacred vessels to Babylon, and about seven years after, he carried others; and at last, in 3416, entirely burnt and demolished the temple, Ez. vii. 20—22. xxiv. 21. Jer. lii. 13. About *A. M.* 3469, amidst the joy of some, and mourning of others, it, by Cyrus' order, began to be rebuilt, and, notwithstanding of much hinderance, was finished in about 20 years, and solemnly dedicated to the service of God. The Persian king's decree seems to order its height to be 60 cubits, and its breadth to be 60: perhaps the porch might be only allowed to be 60 cubits high, which was but the half of the height of that erected by Solomon: or what we render *breadth* may signify the *length*, as it is scarce probable Cyrus would order the height and breadth, and not the length. Or, perhaps, though Solomon's temple was but 20 cubits from side to side within, yet the breadth of the walls, and priests' chambers added thereto, might

make it 60 cubits. The second temple, built under the direction of Zerubbabel, and Joshua the high-priest, wanted, as the Jews say, five things, which were the chief glory of the former, viz. the ark and its furniture, the Shechinah or cloud of the divine presence, the holy fire, the Urim and Thummim, and the spirit of prophecy: but the want of these could hardly be the reason of the old men's mourning when they saw the foundation of it laid; but the true reason seems to be, the unlikelihood that it, when founded by a few poor tributaries, would ever attain to the glory of the former, reared by the wisest and richest of kings, Ezra i. iii. vi. About *A. M.* 3837, Antiochus profaned it, stopt the daily sacrifice, and erected the image of Jupiter, his chief idol, on the altar of burnt-offering; but, about three years after, Judas Maccabeus purified and repaired it, and restored the true worship of God.

To gain the affection of the Jews, and humour his own pride, Herod the Great, about *A. M.* 3987, began to build it anew. In about nine years he finished the principal parts of it; but forty-six years after, when our Saviour had begun his public ministry, it was not quite finished; nay, till the beginning of their ruinous wars, they still added to its buildings. Josephus describes this temple as follows: It was built on a very hard rock, wherein the foundations were laid with incredible expence. The temple itself was 60 cubits high, and as many broad. But in the front Herod added two wings or shoulders, each of which projecting 20 cubits, made the whole length of the front 100 cubits, and the breadth as many; and the gate was 70 cubits high, and 20 broad, but without any doors. The stones were white marble, 25 cubits in length, 12 in height,

and 9 in breadth, all polished, and unspeakably beautiful. Instead of doors, the gate was closed with vails, flowered with gold, silver, purple, and every thing rich and curious. At each side of the gate were two stately pillars, from whence hung golden festoons, and vines with leaves and clusters of grapes, curiously wrought. The whole inclosure was about a furlong square, surrounded with a high wall of large stones, some of them above 40 cubits long, and all fastened to one another with lead or iron. Where the wall was raised from the bottom of the adjacent valley, its height was above 3 or 400 cubits. On the inside of this high wall, round about, were erected three fine galleries, the narrowest about 30 feet wide and 50 in height, but the largest, which was between the other two, was 45 feet wide, and 100 feet high. These galleries were supported by 162 pillars of marble, each about 27 feet in circumference. The wall of this inclosure had four gates towards the west, and one towards each of the other three airths. Solomon's porch was at the east gate of the temple, called Beautiful, Acts iii. 2. 11. The piazzas and court were paved with marble. Within this inclosure, and near to the galleries, was a second, surrounded with a flight of beautiful marble rails, and with stately columns at proper distances, inscribed with mottoes, prohibiting the Gentiles and unclean Jews to proceed any further. This inclosure had one gate on the east side, three on the south, and as many on the north, placed at equal distances. Within this, a third inclosure surrounded the temple and altar of burnt-offering. Its wall had a flight of 14 steps on the outside, which hid a considerable part of it, and on the top, quite round, it had

a terrace of 12 feet broad. This inclosure had one gate on the east, four on the south, and as many on the north, at equal distances. At the inside of each gate, were two large square chambers, 30 cubits wide, and 40 high, supported by pillars of 12 cubits in circumference. On the inside, except on the west side, there was a double flight of galleries supported by a double row of pillars. The gates were 30 cubits high, and 15 broad. The women, it seems, had their separate court, and entered by the east gate, which was overlaid with Corinthian brass.—Within this third inclosure, the court of the priests was separated from that of the people, by a low wall. Here stood the altar of burnt-offering, which was of hewn stone, 40 cubits broad, and 15 in height; and the lavers, and the temple properly so called. The wall of the temple and its roof being covered with gold on the outside, made a glorious appearance in sun-shine. Herod solemnly dedicated his new temple. It had not stood much above 70 years, when the Jews made a fort of it in their ruinous war. After it had been polluted with murder, and every other wickedness, it was, to the extreme grief of Titus the Roman prince, burnt to the ground. To give the lie to our Saviour, who had said, *one stone of it should not be left above another*, Julian, the Roman emperor, in concurrence with the Jews, twice attempted to rebuild it, about *A. D.* 360. Earthquakes and flames of fire dispersed their materials, and killed a vast number of the workmen. At present, there is a mock-temple on the south-east of Jerusalem, whose court is 570 paces long, and 370 broad. In the middle, where it is supposed the holy of holies stood, there is a Mahometan mosque. To this the Mahometans pay great ve-

neration; but no Jew or Christian dare enter this court, under pain of death, or of redeeming his life by becoming a Mahometan. The heathens had temples for their idols. That of Belus at Babylon, of Diana at Ephesus, and of Jupiter in the Capitol at Rome, and that of Serapis in Alexandria, were the most famous; but the ancient Persians, &c. would build none, as God is omnipresent.

TEMPT, to try; so God *tempts* men, when he puts them on hard duties, to discover their grace, their faith, love, and obedience, *Gen.* xxii. 1. Men *tempt* God, when they unseasonably and irreverently require proofs of his presence, power, and goodness; when they expose themselves to danger, from which they cannot escape without the miraculous interposition of his providence; and when they sin with such boldness, as if they wanted to try whether God could or would know and punish them, *Exodus* xvii. 2. *Matthew* iv. 7. *Mal.* iii. 15. *Acts* v. 9.

Temptation, is, (1.) The enticement of a person to sin, and the means thereof; this men are to watch and pray against, *Mat.* xxvi. 41.

TENT. See *Tabernacle*.

TERAH, the son of Nahor, and father of Haran, Nahor, and Abraham, was born, *A. M.* 1878; and at the 130th year of his life, had Abram born to him. He and his family were idolators; but we hope God's call of Abraham was blessed for the conversion of sundry in it. It is certain that Terah went along with Abraham to Haran, and died there, *Gen.* xi. 24—32. *Joshua* xxiv. 2. 14.

TERAPHIM, a certain kind of images used by the ancients. Some think they were talismans, or figures of metal, formed under a particular aspect of the planets; and to which they as-

cribed the preservation of the family from evil, and their enjoyment of happiness. To such, the eastern nations have for many ages been exceedingly addicted; and the Persians call them *telephin*, which is much the same as *teraphim*. It is certain they were consulted for oracles, Zech. x. 2. To transfer her father's good fortune to herself and family, or in order to worship it, Rachel stole her father's *teraphim*. He carefully searched to recover it, but could not. Jacob caused her soon after to deliver it, and he hid it under an oak, never more to be used, Gen. xxxi. 19—35. xxxv. 4. Micah the Ephraimite, formed a *teraphim*, but the Danites took it, and placed it at their city *Dan*, Judg. xvii. xviii. Micah laid a *teraphim* in the bed, instead of David her husband, and thereby deceived her father's messengers, 1 Sam. xix. 13. 16. Dealers with familiar spirits consulted the *teraphim*, 2 Kings xxiii. 24. Nebuchadnezzar consulted his *teraphim*, whether he should first besiege Rabbah or Jerusalem, Ezek. xxi. 21. The Jews, in their present dispersion, are without *images* and *teraphim*, as they profess great detestation of idolatry, Hos. iii. 4.

TERTIUS, is the Latin name of *Silas*.

TERTULLUS, a famed orator among the Jews, who, with flattery of Felix the wicked judge, and with plenty of falsehood, accused Paul at Cesarea, Acts xxiv. 1—10.

TESTAMENT, the will of a dying man, whereby he determines how his property shall be disposed of after his death, Gal. iii. 15; and a *testator* is one that makes such a latter-will. Jesus Christ is called a *Testator*, because in his word he has freely bequeathed to sinful men all his unsearchable riches of grace and glory, Heb. ix. 16, 17;

and the covenant of grace, as ratified by his death, is called a *testament*, Rev. xi. 19. The former dispensation of that covenant, in the inspired writings of Moses and the prophets, is called the *Old*, or *First Testament*; it was published before our Saviour's incarnation; it was ratified by his typical death in sacrifices, and was less excellent; and now, in its ceremonial part, is quite abolished, Heb. ix. 15. 2 Cor. iii. 15.

TESTIFY, *testimony*. See *Witness*.

TEIL-TREE; some think it an *elm*; others reckon it an *oak*; others a *chestnut-tree*; others a *turpentine*, which resembles the *ash-tree* in its leaves; only they are more thick and glutinous; and its fruit grows in clusters, and is hard and resinous; and a kind of gum called *turpentine-pitch*, distils from its root. Others will have it the *tilia*, or *lime-tree*, which has broad leaves, and which propagates fast by layers. The word so rendered Isa. vi. 13. is every where else rendered '*oak*,' and should be so in this place.

THADDEUS. See *Jude*.

THANK, to acknowledge a benefit as freely received, 1 Chr. xvi. 4. *What thank have ye?* What grateful acknowledgment or reward can ye expect God will give you for your selfish conduct? Luke vi. 32—34. *Thankworthy*, is what is worthy of thanks and praise, 1 Pet. ii. 19. *Giving of thanks*, is a hearty and cheerful acknowledgment of favours, spiritual, temporal, or eternal, bestowed on ourselves or on others, Phil. iv. 6. 1 Tim. ii. 1. *Thank-offerings* and psalms of praise, are called *thanksgiving*, Levit. vii. 12—15. xxii. 29. Neh. xi. 17.

THEATRE, a place where the people assemble to behold plays and shows. It was often a place half or almost wholly

surrounded with seats of stone or wood, gradually ascending, in the manner of our galleries in churches, or of those in play-houses, Acts xix. 24. 31.

THEBEZ, or *Thebes*, a city of the Ephraimites, about thirteen miles west from Bethshan, and about half a mile from Shechem. The inhabitants seem to have revolted from Abimelech the son of Gideon, and assisted the Shechemites. When he assaulted it, they fled to their tower; and thence a woman brake his skull with a piece of a mill stone. It was a village about 400 years after Christ, Judg. ix. 50—54.

THEOPHILUS, a noted Christian, to whom Luke directs his Gospel, and Acts of the Apostles. It seems he was a person much noted for his gifts and graces, if not also for his high station. Some think that this name denotes any *lover of God*, Luke i. 3. Acts i. 1.

THESSALONICA, the capital city of Macedonia, and situated on the north-east of the Thermaic or Saloniki Bay, and on the south-west frontier of Thracia. It was anciently called Halis, and Thermæ; but Philip, the father of Alexander the Great, called it *Thessalonica*, to commemorate his victory over the Thessalians. About *A. M.* 3837, the Romans seized it. About *A. D.* 885, the Saracens took it; but Simeon, one of the Greek emperor's secretaries, redeemed it from them with a large sum of money. About *A. D.* 1180, William of Sicily took it from the Greek emperor; but he retained it but a short time. In 1313, it was sold to the Venetians. About 1430, Amurath, the sultan or emperor of the Ottoman Turks, seized on it, and they still retain it. About *A. D.* 52, Paul, Silas, and Timothy, planted a church here.

Dr. Clarke visited this place

A. D. 1801, and gives the following description of its present condition: 'The walls give a very remarkable appearance to the town, and cause it to be seen for a great distance, being white-washed, or painted. They extend in a semi-circle from the sea, enclosing the whole of the buildings within a *peribolus*, whose circuit is five or six miles; but a great part of the space within the walls is vacant. It is one of the few remaining cities which has preserved the form of its ancient fortifications. The mural turrets are still standing, the walls that support them being entire. Like all the ancient and modern cities of Greece, its wretched condition is forcibly contrasted with the beauty of its external appearance. It rises like an amphitheatre on the side of a hill, and is surrounded with groves of cypress and other evergreens. The present population is estimated to be 60,000, of whom 30,000 are Turks, 16,000 Greeks, 12,000 Jews, and a mixed population of Gypsies and Ethiopian slaves, 2000.'

THEUDAS, some time before our Saviour's death, set up as some noted person, and was joined by about 400 men; but he being killed, they were dispersed. Perhaps he is the Judas that revolted on the occasion of Herod's death; or Josephus is wrong in his chronology, and places the Theudas he mentions as the head of a sedition, too late by some years, Acts v. 36.

THISTLES and **THORNS**. These words are used in scripture in a very general sense for all noxious and prickly shrubs and weeds, which spontaneously spring up in the earth, and greatly obstruct the growth of bread-corn, and give incessant trouble to the husbandman. They are a part of the curse de

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nounced on the earth for the sake of man, Gen. iii. 18.

The lesser kind of thorns are called *briers*; both of them are pretty useless in their wood, except for fuel; both of them mar the increase of the ground, but are very useful for hedging. The great abundance of thorns, is a continued memorial of Adam's fall, Gen. iii. 18. With thorns, Gideon tore the flesh off the elders of Succoth, Judg. viii. 7. 16. To torment our Saviour, and mark contempt of his royalty, and his bearing the curse for us, his enemies crowned him with a crown of platted thorns, John xix. 2. Thorns make a speedy and violent fire, but it is soon quenched, Psal. lviii. 9. cxviii. 12. Thorns and briers covering a place, imports its being reduced to desolation, Hos. ix. 6. x. 8.

Thorns are put for great difficulties and hindrances, which stop men's progress, as a *thorn-hedge*: so *thorns are in the way of the slothful*, Prov. xv. 19; and *thorns are in the way of the froward*; great calamities and opposition await him, Prov. xxii. 25; and to take the harvest out of the thorns, is to take the fruit of the field from one, notwithstanding every hindrance, Job v. 5. Troubles are called *thorns*, as they prick, harass, and confine men; so God hedges up men's way with *thorns*, restrains them by sore trials and afflictions, Hos. ii. 6.

THOMAS, or *Didymus*, one of our Saviour's apostles, Matt. x. 3. When he heard that Lazarus was dead, he proposed that they should all testify their affection by going to the spot, and dying along with him, or die with Christ, who endangered his life, by returning to Judea, John xi. 16. Jesus, after his last supper, talking of the mansions in his father's house, which he was going to prepare for them, Thomas very ignorantly asked,

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whither he was going? and which way he would take? Jesus replied, that himself was the way, the truth, and the life, John xiv. 5, 6. Thomas being absent when the other ten, on the resurrection-even, saw their risen Lord, and afterwards hearing of it, he told them, that unless he saw in Jesus's hands the prints of the nails, and put his fingers into them, and thrust his hand into the wound made by the spear in his side, he would never believe he was risen from the dead. When Jesus appeared to them next Lord's evening, he offered Thomas the proof of his resurrection he had mentioned. Thomas, all captivated with such condescension, and, it seems, without making the trial, cried out, *My Lord and my God*. Jesus told him, that it had been more to his honour, if he had believed without any sensible proof, John xx. 20—29. A few days after, Thomas saw his Master again at the sea of Galilee, John xxi. After he had staid several years at Jerusalem he went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians, and at last suffered martyrdom in Meliapour in the East Indies, near to which the Portuguese, about 300 years ago, found Christians of St. Thomas; nay, some think, he preached in China.

THONG, a leathern whip, Acts xxii. 25.

THOUSAND, ten hundred; but often *thousands* and *ten thousands*, are put for great numbers in general, Rev. v. 11. Eccl. vi. 6. vii. 28. Isa. xxx. 17. The city that went out by a *thousand* shall leave a hundred, and that which went out by a hundred shall leave ten to the house of Israel; *i. e.* the tenth part of the inhabitants shall scarcely be preserved, Amos v. 3.

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THREE TAVERNS, a place between Appii Forum and Rome, about 35 miles south of Rome. They were inns or drinking houses.

THRESH, to beat out corn from the ear or pod, Isa. xxviii. 28.

THRESHOLD, the ground-sel of a door or gate, Judges xix. 27.

THYATIRA, was a very considerable city of Lesser Asia, about 26 miles north of Sardis, and 56 north-east of Smyrna. Anciently it was called Pelopia, but Seleucus the Syro-Grecian king, having repaired it, called it Thygateira.

THYINE-WOOD, only once found in Scripture, Rev. xviii. 12: valuable for cabinet work.

TIBERIAS, was a famed city of Western Galilee, built by Herod Agrippa, in honour of the Emperor Tiberius. It stood on the south-west shore of the sea of Galilee, about 80 miles north of Jerusalem, and 12 eastward of Nazareth. In the time of the Jewish wars, this city was the capital of Galilee, and was bravely defended by Josephus the historian; but being taken by Vespasian, the father of Titus, and afterwards emperor, it was greatly demolished. It was, however, a place of considerable note, many ages after. Here was both a Christian church and a famed Jewish academy, John vi. 1. 23.

TIBERIUS. Cæsar Augustus having married Livia his mother, adopted him to be his heir in the empire. In the beginning of his reign, Tiberius behaved himself decently, but afterwards became quite peevish, cruel, and oppressive. About the sixth year of it, the senate ordered all the Jews to depart from Rome, or become slaves. About the thirteenth year, he made Pilate governor of Judea. In the fifteenth year, John Baptist began to

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preach, Luke iii. 1. Soon after he took from the Jews the power of putting criminals to death. It is said, that hearing of the miracles of our Saviour, he was earnest to have him enrolled among the Roman deities, but was hindered by the senate. He so favoured the Christians, as to threaten death to such as molested them on account of their religion.

TIBNI. See 1 Kings xvi. 21.

TIDAL, the ally of Chedor-laomer, was called king of Gogim, or nations, either because Gogim was the place of his abode, or that sundry tribes had coalesced under his government, Gen. xiv. 1.

TIGLATH-PILESER, or *Tiglath-pilneser*, king of Assyria. Receiving the kingdom in a prosperous state, after the death of his father Pul, he laboured to extend his dominions. Instigated by Ahaz king of Judah, he invaded Syria, slew Rezin their king, plundered Damascus and other places, and carried the people captive to Kir in Media. He ravaged the Hebrew territories eastward of Jordan, and carried the people captive to Halah, Habor, and Hara, on the river Gozan. He also ravaged Western Galilee, and took Ijon, Abelbeth-maacah, Janoah, Kedesh, Hazor, &c. and carried the people captives into Assyria. Not content, it seems, with Ahaz's presents, and his complimentary visit of him at Damascus, he appears to have ravaged part of Judea, 2 Chron. xxviii. 20. 1 Chron. v. 26. 2 Kings xv. 29. After a reign of about nineteen years, he left his throne to Shalmanezar. See *Assyria*.

TILES were used to cover houses; and hence a roof is called the *tiling*: but as the Jewish roofs were flat, their *tiles* might be like our flag stones, or broad bricks. Nay, perhaps the *tile* on

which Ezekiel pourtrayed the city of Jerusalem, might be a table of free-stone, Ezek. iv. 1.

TILL, to turn over the ground, that it may be fit for receiving seed. Cain was the first *tiller* or plowman, Gen. iv. 2. *Tillage* is husbandry, manuring of the fields, 1 Chron. xxvii. 26.

TIME, *season*; (1.) The measure of motion, or the duration of things, Psal. lxxxix. 47. (2.) The particular appointed season or opportunity of doing a thing, Eccl. iii. 1. Gen. xviii. 10. Psal. lxxxi. 1. *In season and out of season*, i. e. when there is more or less opportunity, 2 Tim. iv. 2. The different times of Spring, Summer, Harvest, and Winter, are called the *seasons*, Gen. i. 14. The appointed season of God's vengeance on men, is called his *times* or *days*, as he displays his power and perfections therein; and *their time*, or the *time of the Heathen*, as they then receive the due reward of their deeds, Job xxiv. 1. Jer. l. 27. 31. Ezek. iii. 3. Christ's *time*, is either the time of his going up to the feast of tabernacles, or the time of his death, John vii. 6. 8; or the time of his appearance to judgment, 1 Tim. vi. 15. which will be a *time of refreshing and restitution of all things*, as then he will display his glory to the highest, fully comfort his saints, and restore the system of irrational nature to its original purity and honour, Acts iii. 20, 21. Rom. viii. 21. That season in which God calls sinners to him, and quickens and unites their souls to Christ, is called his *time of love*, Ezek. xvi. 8; and it is an *acceptable time and day of salvation*, when God bestows his special favours on men, Psal. lxxix. 13. 2 Cor. vi. 2. The *last times* or *days*, denote either the whole latter part of the duration of the world; or the whole of the gospel-period, particularly

that in which the Jewish ceremonies were going to be abolished, 1 Peter i. 20. Isaiah ii. 2. Mic. iv. 1. 1 John ii. 18; or the latter part of the Christian period, which are represented as perilous times, abounding with scoffers and wicked professors, 1 Tim. iv. 1. 2 Tim. iii. 1—5. 2 Pet. iii. 3. To *know the times*, is to know the history of former times, and to observe the present times in their various circumstances, and what is proper to be done therein, thus *discerning time and judgment*, Esth. i. 13. 1 Chron. xii. 32. Eccl. viii. 5; but the knowledge of future times in their events, is not for men to dive into, further than God pleases to reveal, Acts i. 7.

TIMNAH, *Timnath*, *Timnathah*, a city which it seems stood in the west corner of the lot of Judah, and was given to the Danites. It is said to have been six miles from Addullam, where Judah lived, and twelve from Eshtaol, where Samson lived. It was a village about 400 years after Christ.

TIMNATH-SERAH, or *Timnath-heres*, was a city of the Ephraimites, where Joshua lived and was buried, Josh. xix. 50. xxiv. 30. Judg. ii. 9.

TIMOTHY, or *Timotheus*, a noted evangelist. He was a native of Lystra in Lesser Asia. His father was a Greek, but his grandmother Lois, and his mother Eunice, being pious Jewish women, trained him up from a child in the knowledge of the Scriptures; and Paul circumcised him, to render him the more acceptable to the Jews. His bodily constitution was very weak, but his gifts and graces were eminent, Acts xvi. 1. 2 Tim. i. 5. 15. iii. 15. 1 Tim. v. 23. 1 Cor. iv. 17. After he had been ordained a minister by Paul and the presbytery of Lystra, he became very dear to Paul, for his faithfulness and

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piety; and so he calls him his *dear son* in the faith, his *faithful fellow-worker*, &c. 2 Tim. i. 6. 1 Tim. iv. 14. i. 2. 1 Cor. iv. 17.

TIN, a well-known coarse metal, harder than lead, and of the same kind, with a mixture of silver, and which formed part of the Tyrian trade with Tarshish, Ezek. xxvii. 12. Perhaps tin-mines renew their store in process of time. Trees are found in them at the depth of fifty fathoms. Sinners, and their abundant corruptions, that are ready for the fire of God's wrath, are likened to lead, *tin*, *brass*, iron, and dross, Ezek. xxii. 18. 20. Isa. i. 25.

TINGLING *of the ears*, imports trembling and horror, because of fearful calamities, 1 Sam. iii. 11.

TIPSAH; (1.) A city of the tribe of Ephraim, at no great distance from Tirzah, and about six miles from Samaria. It seems this city refused to submit to Menahem; and being taken, the inhabitants were put to the sword, 2 Kings xv. 16. (2.) *Tiph-sah*, or Thapsacus, on the Euphrates, on the east of Syria, and about 600 miles north-west of Babylon. Some geographers place it on the east, and others on the west side of the river; but as there was a famous bridge here, I suppose part of the city stood on the one side, and part on the other. This city was the north-east border of Solomon's territories, 1 Kings iv. 24.

TIRAS, or *Thiras*, the seventh son of Japheth. He is supposed to have been the father of the Thracians, in whose country was the river Atyrus; and they worshipped the god of war, under the name of Odrysus and Thuras, probably the same as Tiras: and there was here a nation called the Thrausi.

TIRE, a dress for the head, Ezek. xxiv. 17. 23. *Round tires*

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like the moon, may denote the golden necklaces, somewhat like those worn by the kings of Midian, and their camels, Isa. iii. 18.

TIRIIAKAH, or *Thearchon*, as Strabo calls him, was king of Cush; but whether that in Arabia, or Abyssinia, is not agreed. We suppose him the sovereign of Abyssinia and Egypt, and that he was defeated by Sennacherib, against whom he marched for the relief of king Hezekiah; and that at this time, to the terror of the Jews, the Ethiopians and Egyptians were taken prisoners, 2 Kings xix. 19. Isa. xx. 4—6.

TIRSHATHA, a name given to Zerubbabel and Nehemiah. Some think it denotes the *cup-bearer*; but more properly it denotes a governor, or a commissary, appointed by the Persian king, to carry his orders to a province, and see them put in execution, Ezra ii. 63. Neh. x. 1.

TIRZAH, a city of the Ephraimites. It was a most beautiful place. Jeroboam the son of Nebat, Nadab, Baasha, Elah, Zimri, and Omri, kings of Israel, resided here; but after Samaria was built, the court mostly abandoned Tirzah, 1 Kings xiv. 17. xv. 21. It appears to have shared in the above-mentioned fate of Western *Tiph-sah*, 2 Kings xv. 16.

TISHBEH, a city of Gilead, and the native place of Elijah. It seems to have still remained about 400 years after Christ; but was in the hand of the Arabians, 1 Kings xvii. 1.

TISRI, or *Tizri*. See *Ethanim*.

TITHES, or *tenth parts*. We suppose God suggested to the ancient patriarchs his claim to the tenth part of their gain or product. When Abram returned from his victory over Chedorlao-mer and his allies, he gave to Melchizedec, the Lord's priest, the tenth part of his spoils, Gen.

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xiv. 20. Jacob dedicated to God, by a vow, the tenth part of his gain in Mesopotamia, Gen. xxviii. 22. Nay, multitudes of Greeks, Romans, and other Heathens, devoted the tenth part of their incomes to the service of God. To commemorate the Hebrews living in the wilderness on *omers* or *tenth deals* of manna, God not only regulated their meat-offerings by *tenth deals* of fine flour, but he further regulated the affair of their *tithes* in the following manner: After the first-fruits and their attendant offerings were deducted, the tenth part of their remaining product of corn, cattle, &c. were assigned to the Levites. Of this the priests had the tenth part for their share. Of what remained to the proprietor, another tithe was levied, and, in value or kind, sent to the service of the tabernacle and temple, and the ministers thereof, at the solemn feasts. On every third year a third tithe was levied from the proprietor for the use of the Levites, the fatherless, widows, and strangers; if this was not the same as the second tithe, and only in the third year applied to this use, and eaten at home in their cities. It does not appear that the tithe of their herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor does Jesus condemn them for it, but for neglecting weightier things, as mercy, judgment, and faith, while they were so wonderfully exact in small matters, Deut. xiv. 22—29. xii. 17. Num. xviii. 20—32.

TITUS, a noted evangelist. He attended Paul, by whose ministry he had been converted, from Syria to the synod at Jerusalem, Gal. ii. 1—3. Some years after, Paul sent him to Corinth, where his piety, and his disinterested and zealous preaching of the gospel, procured him

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a kindly reception. Coming from thence to Paul in Macedonia, he gave him an account of the state of the Corinthian church, and was returned to them, bearing a second epistle from Paul, 2 Cor. xii. 18. vii. 6. 15. viii. 6. 16, 17. When Paul left him in Crete, to settle the affairs of that church, and ordain elders in it, we are uncertain; but it is certain, that, in the epistle sent thither to him, he desires him to come to him at Nicopolis, and bring Zenas the lawyer and Apollos with him, as soon as Tychicus and Artemas should come to supply his room, Titus iii. 12, 13. After this, Paul sent him into Dalmatia, 2 Tim. iv. 10; but it is said, he returned to Crete, and thence propagated the gospel into the neighbouring islands. The epistle sent to Titus, directs him to ordain officers; to warn and censure the unruly; and to instigate all ranks to act agreeably to their Christian character.

TITTLE, the least part, the least sentence, Matt. v. 18.

TOB, or *Ishtob*, a small canton on the south-east of Syria, where Jephthah retired, when driven from his native country by his brethren, Judg. xi. 3. 5. In the time of the Maccabees, the people here were called the Tubieni.

TOBIAH, an Ammonite, and an opposer of Nehemiah, Neh. ii. 10.

TOGARMAH, the third son of Gomer, and grandson of Japheth, Gen. x. 3. Josephus makes him the father of the Phrygians; Bochart, of the Capadocians, of whom there was a tribe called Trogmi, Trocmi, or Trogmades. Others make him the father of the Turcomans in Tartary. The Armenians too pretend to be his descendants. It is certain that his posterity traded with the Tyrians, in horsemen, horses, and mules, Ezek. xxvii. 14; and that they

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will assist Gog and Magog, against the Hebrews, at the beginning of the millennium, Ezek. xxxviii. 6.

TOI, king of Hamath. See *Hamath*.

TOLA; (1.) The eldest son of Issachar, and father of the Tola-ites, Num. xxvi. 23. (2.) *Tola*, the tenth judge of Israel. He was the son of Puah, and grandson of Dodo, of the tribe of Issachar. He succeeded Abimelech, and judged Israel 23 years, and was buried at Shamir in Mount Ephraim, *A. M.* 2794, Judg. x. 1.

TOPAZ, a precious and transparent jewel, third in value to the diamond. The finest topazes are brought from the East Indies, and are often found about the bigness of a pin-head; and scarce any exceed the sixth part of an inch in diameter. The best are of a yellow golden colour; but Pliny says the best are of a green colour. The most valuable topaz in the world, we know of, is in the possession of the Great Mogul. It weighs about 137 carats, and cost 200,300*l.* sterling. The topaz was anciently found in an island of the Red Sea, called Topazion, and hence it is called the *topaz of Cush*, Job xxviii. 19. If the Pitdath signifies a *topaz*, it was second in the high-priest's breast-plate; and it was the ninth foundation of the New Jerusalem, Exod. xxviii. 17. Rev. xxi. 20. At present, the topazes of East India are the best; those of Abyssinia the next; those of Peru in America, are much softer; and those of Bohemia in Germany, are still softer, and a little cloudy. By proper firing, chrystal is formed into a kind of topaz, Exodus xxviii. 17. xxxix. 10. Ezekiel xxviii. 13. Rev. xxi. 10.

TOPHET, a place on the east of Jerusalem; so called, from the beating of drums to drown the cries of the children

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burnt in the fire to Molech. It was also called the valley of Hinnom, either from some proprietor of it, or it may be rendered the *valley of shrieking*; but Reland places the valley of Hinnom on the west of Jerusalem. It is said to have been a very delightful spot, watered by the streams of Shiloah, and shaded with a number of gardens. But it is more certain, that here the Jews burnt their children to Molech, Jer. vii. 30. Here, according to the purpose of God, a great part of the Assyrian host were cut off, as in a fire, by a burning pestilence, Is. xxx. 33. The word *Gehenna*, used for hell, is the same as Gehinnom, the *valley of Hinnom*, or of *shrieking*.

TORTOISE, an amphibious animal, mentioned only once in the scriptures, Lev. xi. 29; and several learned men are of opinion, that a kind of lizard, well known in Arabia, is intended.

TOWER, a strong and high building, for protecting against enemies, and for annoying of them; or for prospect, 2 Chron. xiv. 7. In scripture we read of the towers of Babylon, Jerusalem, Penuel, Shechem, Thebez, Eder, &c. The *tower of the watchman*, may be one erected for watching the invasion of enemies; and *from the tower of the watchmen to the fenced city*, is in all places, more or less populous, 2 Kings xvii. 9. The *tower of the flock*, may denote Bethlehem, near to which was the tower of Eder, or of the *flock*; or Jerusalem, where the tribes of God assembled as a flock; or Jesus and God himself, who is the protecting Saviour of his people, Micah iv. 8. 2 Sam. xxii. 3. Prov. xviii. 10. Jerusalem, the temple, and the ordinances of God, were a *tower* in God's vineyard; were most visible, and useful for protecting

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men, Isa. v. 2. Matth. xxi. 33. Song viii. 10.

TRACHONITIS, a small canton on the south of Damascus, which properly pertained to Arabia, not to Canaan. It had Iturea on the south, and Bashan on the west. It abounded with rocks; and here the robbers, that gave Herod the Great so much work, sheltered themselves. Philip, his son, was tetrarch here, Luke iii. 1.

TRADITION, some things handed down from age to age, without being committed to writing. The Jews pretend, that besides the laws of Moses written in the Pentateuch, God gave him a great many more, of which he informed Aaron and his sons; they handed them down to the elders; and these informed the prophets thereof; these from one generation to another conveyed them to posterity. This oral law, conveyed without writing, they reckon the soul of the written law, which, as it were, gives life and sense to it. These traditions, however, were but the inventions of presumptuous men. Moses expressly calls us to regard only what God has revealed to us in his word, Deut. xxix. 29.

Under the New Testament dispensation, the Papists have pretended to hold a multitude of traditions, said to be conveyed from the apostles. These are for the most part never a whit better than their fellows of the Talmud. Nor does the word of God allow us to regard any such, in the matter of religion. The Thessalonians were required to hold the *traditions*, i. e. what had been delivered to them in the epistles sent them, and in the preaching of Paul and his brethren, according to the scriptures. But now the canon is finished, with a terrible curse denounced against the person

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who, in his religion, adds to, or takes from, what is written in the Bible, 2 Thess. iii. 15. Rev xxii. 18, 19.

TRANCE, that state of a person's mind, wherein, by wonder or otherwise, his outward senses are bound up, and supernatural things are revealed to him. When Ezekiel, and John the apostle, had their visions, they were often cast into a *trance*, Ezek. i. &c. Rev. i. iv. &c. And so was Peter, when admonished to go and preach to the Gentiles, Acts x. 10. xi. 5; and Balaam boasts that he, falling into a *trance*, saw the glory of the Lord, Num. xxiv. 4.

TRANSFIGURE, *transform*, to turn into another shape. To exhibit to some of his disciples a semblance of his future glory, and to fortify them against the offence of his after-sufferings, Christ, as he prayed, was gloriously transfigured on the mount, Matth. xvii. 1—5. Men are *transformed* by the renewing of their minds, when their nature is changed from its likeness to Satan, into the image of God, in knowledge, righteousness, and true holiness, and their practice is rendered conformable to his law, Rom. xii. 2.

TRANSGRESS, to disobey a law, going over the limits which it fixeth for action or forbearance, Esther iii. 3. Sin is a *transgression*, as thereby we treacherously overpass the limits which God hath fixed for our duty in his law, and do what he forbids, or omit what he requires, 1 John iii. 4; and a *transgressor* is a sinner, particularly a noted one, Isaiah xlviii. 8. Gal. ii. 18. Isa. liii. 12.

TREES, a large kind of plants, some of which are useful for wood; others for fruit; and some for both purposes. The scripture mentions shittah, cedar, chestnut, cypress, almug or algum, oak, teil, ash, elm, box,

fir, oil, olive, apple, pomegranate, fig, sycamore, mulberry, &c. trees. Every pleasant and fruitful tree grew in the garden of Eden; but the *tree of knowledge of good and evil*, so called, because thereby God tried man's perseverance in good, or fall into evil; and by eating of its fruit, man experienced what it was to fall from good into evil, and the fruit of which, if eaten, sealed up man under misery and woe; and the *tree of life*, so called, perhaps, because it was a natural means of preserving man's animal vigour, but chiefly, as it conformed to him eternal life, upon supposition of his perpetual obedience during his time of trial, Gen. ii. 9. 17. Of what kind these two trees were, it is impossible for us to determine. Jesus Christ is called the *tree of life*, in the midst of the street, and on either side of the river of life, or between the street and river; and which yields its fruit every month, and the leaves of which are for the healing of the nations.

TRESPASS, a failing of duty towards God or men; or an offence and injury done them, Matt. vi. 15. The Hebrew *pashahh*, signifies an injury done in a seditious and rebellious manner, Gen. xxxi. 36. *Trespas-money*, was that which was given by people who lived at a distance from the temple, to purchase animals for a trespass-offering, 2 Kings xii. 10.

TRIBE, a class of people, sprung as branches from one root; and so the twelve families of Jacob's twelve sons, are called *tribes*. The Gentiles succeeding into the church-state, when the Jews were cast out, are called the *twelve tribes of Israel*, Ezek. xlv. 8. Matth. xix. 28. Rev. vii. 4. xxi. 12.

TROAS, or *Troy*, a city of Phrygia or Mysia, a little to the

south-west of the mouth of the Hellespont, and on the shore of the Mediterranean Sea. To the north of this, in the earliest ages, stood the famed city of Troy. After it had been for some generations the head of a noted kingdom, it was, after a siege of ten years, taken by the Greeks of Europe. This occasioned the dispersion of the Trojans into a variety of places; and many nations affected to be reckoned their offspring.

In this place, Paul had the vision in the night, of a man saying, 'Come over to Macedonia, and help us;' which induced him to cross over into Europe, 'assuredly gathering that the Lord had called us to preach the gospel unto them.'

TROGYLIUM, was a promontory, or head of land, of Mycale, about five miles from Samos, Acts xx. 15.

TRUE; (1.) Real: so God is the *only true God*; he alone is possessed of infinite perfection. (2.) Not false: faithful, candid. God is *true*, and every man is *aliar*; God cannot be guilty of any deceit or falsehood, and every one that contradicts him will be found a liar, Rom. iii. 4. Joseph's brethren were *true men*, who did not seek to deceive, Gen. xlii. 11. A *true heart*, is one that has real grace, and is upright and candid, Heb. x. 22. (3.) Most excellent; so Christ is *true bread*, John vi. 32; the *true vine*, John xv. 1; the *true light*, John i. 9. God's word is *true*, and the *truth*; is quite consistent with the things of which it speaks, and one part of it with another; nor shall any promise, threatening, or prediction thereof, be left unaccomplished, Psal. cxix. His judgments are *true*, as in them he fulfils his word, shows his candour, and manifests his faithfulness, Rev. xvi. 7. And *truly*, of a truth, or in truth, is, (1.)

Really, and sincerely, without deceit, Luke xx. 21. (2.) Verily, without fail, Matth. xvii. 11. Jer. iii. 23. *Truth*, or *verity*, is, (1.) What is opposite to falsehood and error: in this sense, the law and gospel of God are *the truth*, Psal. cxix. 151. Gal. iii. 1. (2.) What is real and substantial, opposed to what is shadowy and typical: thus *truth* comes by Jesus Christ, *i. e.* the glorious realities shadowed forth by the types, are fulfilled in his incarnation, righteousness, intercession, and government, John i. 17. (3.) Candid sincerity, in opposition to dissimulation, John iv. 24. (4.) Faithfulness, or veracity, in fulfilling what one is bound to, by word, engagement, or relation, Psalm xxxi. 5. God's *truth*, is his candour and faithfulness, Psal. lxxi. 22; or his revealed will, in which, in a way of obedience to it, his people do walk, Psalm xxvi. 3. His works are *verity and judgment*; are precisely a fulfilment of his word, and of his relations to men, and are all performed in infinite wisdom, Psalm cxi. 7.

TRUMP, or *Trumpet*, a hollow instrument of silver, brass, horn, or the like, for sounding with the breath, in order to convene assemblies and encourage to war, Jer. iv. 5. By the direction of God, Moses made two silver trumpets, wherewith the priests were to call together the Hebrews to their solemn assemblies, and to direct their marches, or encourage them to war. When the whole congregation was required to assemble, the sound was to be simple and uniform: when only the princes were required to meet with Moses, the sound was shrill. A long and quivering sound directed those on the east side of the tabernacle to decamp and march: a second sound of the same airs, directed those on the south side

to do the same: at a third sound, those on the west side marched: and at the fourth, those on the north. The priests blew with these trumpets over the burning sacrifices, especially at the solemn festivals; and on the *feast* of trumpets, they blew from morning to night: Numbers x. Lev. xxv. 9, 10. It seems, Solomon made 120 silver trumpets instead of these two, 2 Chron. v. 12. With trumpets of rams'-horns, the priests sounded around Jericho, till its walls fell down flat; and with such, it seems, the jubilee was proclaimed, Josh. vi. 4. Whatever tends to alarm or assemble men, is called a *trumpet*, as the noisy thunders that called and alarmed the Hebrews to hear God's law at Sinai, Exod. xx. 18; or the majestic and awful means, whereby God will raise the dead, and call mankind to his tribunal at the last day, 1 Cor. xv. 52. 1 Thess. iv. 16; or the alarming declaration of God's prophets and ministers, warning their hearers of the judgments of God, and to flee from their sins, Hos. viii. 1. Isa. lviii. 1. Ezek. xxxiii. 3. 6.

TRUST; (1.) To be persuaded, to hope well, Heb. xiii. 18. Luke xxiv. 21. (2.) To depend on without fear, Isaiah xxvi. 3. To *trust in the Lord*, is firmly to expect, that he will do for us in time and eternity, whatever corresponds to his word, his perfections, and relations, and so in quietness wait for the event, Ps. lxii. 8.

TRYPHENA and **TRYPHOSA**, were two noted Christian women at Rome, who, by their private instructions and generosity, mightily contributed to the success of the gospel there, Rom. xvi. 12.

TUBAL; (1.) The fifth son of Japheth, Gen. x. Josephus makes him the father of the Iberians on the east of the Black

Sea. Bochart makes him the father of the Tibarenes on the north of Armenia the Less; and I see nothing to hinder his being the parent of both these tribes, as their situation is not very distant. Others, I think without ground, make him the father of the Italians, or Spaniards. (2.) *Tubal-cain*, a son of Lamech the bigamist, and the inventor of smith-work and foundery; and, it is believed, the Vulcan or god of smiths of the Heathen, Gen. iv. 22.

To **TURN**. To *turn* to the Lord, is to leave off a sinful state or course, in coming to him, as our Saviour, portion, and governor, and walking in his way, 1 Thess. i. 9.

TURTLE-DOVE, a well-known bird often referred to in scripture, Gen. xv. 9. Lev. i. 14. v. 7. 11. xii. 6. 8. xiv. 22. xv. 14. 29. Numb. vi. 10. Psalm lxxiv. 19. Cant. ii. 12. Jer. viii. 7. In the last mentioned text, the turtle is spoken of as a migratory bird, in which it differs from the rest of its family. Turtle-doves and pigeons were the only birds allowed to be used in sacrifice, according to the Levitical law; and in some solemn services, were expressly appointed.

In Psalm lxxiv. 19. we read, 'O deliver not the soul of thy turtle-dove unto the multitude of the wicked;' but in all the ancient versions, the reading is, 'O deliver not the soul of him that *confesseth thee*,' &c. And this variety can easily be accounted for, only by supposing, that, in the Hebrew, one letter has been substituted for another very much like it. There is, therefore, a strong probability that the LXX. and the Syriac, have preserved the true reading in this place.

TUTOR, one that takes care of a child and his estate, while he is under age. The ceremo-

nial law was a *tutor and governor*; it ruled over the church in her infant state, Gal. iv. 3.

TWELVE. In allusion to the 12 tribes of Israel, 12 loaves of shew-bread were on the table of the sanctuary; Christ chose 12 apostles, whose doctrines are called 12 stars in the gospel-church; twelve thousand are said to be sealed of every tribe; the New Jerusalem has 12 gates and 12 foundations; and the tree of life bears 12 manner of fruits, Matth. x. Rev. xii. 1. vii. xxi. xxii. 2.

TYCHICHUS, a noted evangelist, who attended Paul with the collection for the poor saints at Jerusalem, Acts xx. 4. Paul afterwards sent him to Ephesus and Colosse, with his epistles to these churches, Eph. vi. 21, 22. 2 Tim. iv. 12. Col. iv. 7, 8. He appears to have been the successor of Titus, in ordering the affairs of the church of Crete, Tit. iii. 12.

TYPE, properly signifies a person or thing, that, by the destination of God, prefigured something relative to Jesus Christ and his church. Some consider almost every person and event as typical. The following list is from the writing of one who favours this opinion, and whose imagination must have been uncommonly active. There were *typical persons*, as Adam, Abel, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Job, Moses, Aaron, Bezaleel, Aholiab, Phinehas, Joshua, Gideon, Samson, Boaz, Samuel, David, Solomon, Elijah, Elisha, Jonah, Eliakim, Daniel, Zerubabel, Joshua the high-priest, and John Baptist; *typical classes of persons*, as Israelites; their first-born males; unmarried brothers of him that left his widow childless; kinsman-redeemers; voluntary bond-servants; sojourning strangers; Nazarites; Nethinims;

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Levites; priests: high-priests; holy prophets; and kings of David's family. *Occasional typical things*, as Noah's ark; Jacob's ladder; Moses's burning-bush; the cloudy pillar; the sweetened water of Marah; the *manna*; the water-yielding rocks; the well of Beer; the cluster of grapes from Eshcol; Aaron's budding rod; the brazen serpent; the healing pool of Bethesda; the waters of Shiloh; the deliverance of the Hebrews from Egypt; their passage through the Red Sea; their travels in the wilderness; their entrance into Canaan; their wars with the Heathens; and their return from Babylon. The *miscellaneous typical institutions*, were circumcision; sanctification of fruit-trees; offering no base things to God; scourging of bond-women for sin; protection of fugitive servants; exclusion from the congregation of the Lord; wearing proper apparel; blue fringes; cutting of no flesh for the dead; abstinence from blood and fat, and things torn, or dying of themselves; reaping of fields; avoiding of mixed garments; sowing of mingled seed, of ploughing with oxen and asses; tenderness to beasts; not muzzling the treading ox; freedom from the service of war. The *typical places*, were Canaan; the cities of refuge; Jerusalem; Zion; the tabernacle, and the temple. The *typical utensils*, were, the ark of the covenant; the pot of manna; the table of shew-bread, with its loaves; the golden altar, with its incense; the golden candlestick, with its oil; the silver trumpets; the brazen lavers and sea; the brazen altar; the altars of stone or earth; and the altar of Ebal. The *typical offerings* were, the burnt-offering; the sin-offering; the trespass-offering; the peace-offering; the meat-offering; the

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drink-offering; the holy anointing oil; the soul ransom-money; the tithes, the first-fruits; the things voluntarily devoted; Abraham's oblation of birds and cattle; his offering of the ram caught in the thicket; Moses's oblation for ratifying the covenant between God and Israel. The *typical seasons* were, the time of the daily sacrifices; the weekly sabbath in its ceremonial use; the feast of new moons; the passover, and feast of unleavened bread; Pentecost; the feast of trumpets; the fast of general expiation; the feast of tabernacles; the year of release, and the Jubilee. The *typical purifications* were, purgation from the defilement of holy things; and from the defilement of touching or eating of beasts; purgation from child-birth, of leprosy, and of infection by dead corpses; the trial of suspected adultery; and the expiation of uncertain murder. To him that discerns the evangelical signification of these various types, the narratives of the Old Testament are not a dry history, but appear replenished with the most useful instructions concerning our Saviour, and his body the church.

TYRE, a sea-port of Phœnicia, and one of the most famous cities of the ancient world, for commerce, wealth, and population. At first, its site was on the continent, but when the city was besieged by Nebuchadnezzar, the inhabitants removed all their valuable effects and treasures into an island not far off, where they built the new city of Tyre. According to Pliny, the ruins of old Tyre covered a space of 19 miles in compass: while insular Tyre was no more than three miles in circuit. For a long time Tyre had no rival; her navies, her commerce, and her colonies, visited every known region of the world. Josephus

informs us that this city was built 240 years before the erection of Solomon's temple, that is 1250 years B. C. but it must have been much older, for we find it mentioned in Josh. xix. 20. as 'a strong city;' so that it must have been built at least 1300 B. C. The wealth and greatness of Tyre was doubtless owing very much to its becoming the emporium of the commerce of the east; for as soon as Alexandria was built, and this commerce directed into a new channel, Tyre began to decline.—The destruction of the old city by Nebuchadnezzar took place 573 years B. C. Some idea of the strength of the city may be obtained from the fact, that this potent prince besieged it 13 years before he took it. When he found the place deserted and its wealth carried off to an inaccessible place, his rage was so violent, that he gave orders to slay every person old or young, male or female, that could be found, and to raze every house to the foundation. The disappointment of Nebuchadnezzar upon the capture of Tyre is referred to by Ezekiel, who predicts that as a compensation for his long service before Tyre, Egypt should be given to him, Ezek. xxix. 18, 19. It was also foretold that Tyre should remain desolate for 70 years, 'And it shall come to pass, that Tyre shall be forgotten 70 years, according to the days of one king: after the end of 70 years, Tyre shall sing as a harlot.' The period here designated seems to have been that of the continuance of the Babylonian empire: for when Cyrus conquered Babylon he encouraged the rebuilding of Tyre, and it soon became as rich and populous as ever, and continued to flourish for 200 years, when the new city was taken by Alexander the Great, but not until he had made a

causeway from the continent to the island on which the city stood. Seven months were spent in reducing this place; after which it began to flourish again, until its prosperity was arrested by the building of Alexandria, by which the sources of its wealth were dried up. In the following ages Tyre was often taken and devastated by the belligerent powers, until it fell under the power of the Romans by the extension of their empire to the east. It was among the earliest conquests of the Saracens in the seventh century. It was conquered by the crusaders, and fell under the power of the Mamelukes, by whom it was razed to the ground to prevent it becoming a shelter to the Christians. Finally, Tyre came into the possession of the Turks, with whom it remains at present.—Few cities in the world have been the subject of more remarkable prophecies than Tyre. Isaiah predicts her fall 125 years before the event, Isaiah xxiii. Ezekiel designates the instrument by whom the judgments of heaven would be inflicted, Ezek. xxvi. xxviii. Joel, Amos, and Zechariah prophesy of the desolation of this city, and mention, as the cause, her abuse of wealth and cruel treatment of God's people. The prophecies of the perpetual desolation of this place are still in a course of fulfilment, which is very remarkable. It is said, 'I will scrape her dust from her, and make her like the top of a rock: it shall be for the spreading of nets in the midst of the sea.' Now, Huetius relates, that a certain traveller coming to the place, beheld the bare rocks and stones, made clear by the waves and wind, and now only useful for the drying of fishermen's nets, many of which happened at that time to be spread thereon.—Maundrell who was there A. D.

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1697, says, 'Its present inhabitants are only a few wretches, harbouring themselves in the vaults, and subsisting by fishing,' who seem preserved in this place by providence, as a visible argument how God has fulfilled his word respecting Tyre, viz. 'That it should be as the top of a rock, a place for fishermen to dry their nets on.' About 80 years after this, Mr. Bruce visited Tyre, who says, 'Passing by Tyre for curiosity, I came to be a mournful witness of the truth of that prophecy that Tyre the queen of nations should be a rock for fishers to dry their nets on.' Since that time, however, the place has partially revived. *A. D.* 1816, Mr. Buckingham was there and found, as he calculated, five or six thousand inhabitants; but Mr. Jowett, on the authority of the Greek Archbishop, reduces the number to four thousand, of whom twelve hundred are Greek Catholics, the rest are Maronites, Greeks, Turks, &c. This traveller observed many beautiful columns scattered along the shore, or standing in fragments half-buried in the sand, that has been accumulating for ages. Mr. Jo-

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liff states, 'That now scarcely any traces exist of this once famous city.' There are a few rows of cabins, and some buildings occupied by the officers of government of rather a better description; and these compose the whole of the town. The present name of the place is *Tzour*, which is the old Hebrew or Phœnician name renewed. The ruins of the old city have entirely disappeared; so that like Nineveh and Babylon, travellers cannot agree where it stood. All appearance of the island on which the new town was built, has vanished. The fact is, that ever since Alexander united it to the continent it has lost its insular character, and gradually the channel which separated it from the main land has been filling up with sand, until now the ruins of new Tyre appear to be on the continent. In *Ezek. xxvii.* we have an account of the various articles in which Tyre traded in the time of her glory; which is a very curious and a very ancient commercial document; and gives us also some idea of the arts and productions of many countries in remote antiquity.

VAI

VAIL, a covering. To mark their modesty, and their reverent subjection to their husbands, women, especially in the east, were wont to wear vails on their faces, *Gen. xxiv. 65.* *Isa. iii. 23.* Possibly it is with such that Paul admonishes the Corinthian women to be covered in their public worshipping assemblies, *1 Cor. xi. 3—10.* Moses covered his face with a vail, that the Hebrews might not be affrighted, or their eyes dazzled with the brightness thereof, after he came down last from Sinai, *Exod. xxxiv. 33.* It signified the obscurity of his ceremonial laws.

VAI

A vail was spread over the face of persons condemned to death, *Esther vii. 8.* In the tabernacle and temple, a fine and strong hanging or vail, separated between the holy and the most holy apartment. The renting of this vail at the death of our Saviour, imported the abolishment of the ceremonial law, which separated between Jews and Gentiles; the opening of a free passage into the heavenly state, and the finishing of Jesus' debased appearances, which, for a while, concealed his glory from men, *Matth. xxvii. 51.* *Eph. ii. 14.* *Heb. vi. 19. x. 20.* The vail

of the ceremonial law is done away in Christ, as in him are fulfilled the whole rites thereof, 2 Cor. iii. 13, 14. But this *vail still remains* on the Jewish nation as they cleave to it, and so blind and harden themselves against Christ; but when that nation, and their blinded hearts, are turned to the Lord, they shall relinquish these abolished ceremonies, and embrace the gospel, 2 Cor. iii. 15, 16.

VASHTI. See *Ahasuerus*.

VERMILLION, a kind of red earth, used by painters for garnishing chambers, Jer. xxii. 14; or colouring images, Ezek. xxiii. 14. But perhaps the Hebrew *Shashar* was the *cinnabar* of the Arabians, which is also a red paint: it is found in silver mines in the form of sand, and was anciently much used as a paint. The colour produced was a beautiful red.

VESSEL, a dish or any utensil in a house, 2 Tim. ii. 20. The vessels of the Lord's tabernacle or temple were *holy*; but other vessels were called *common*. Men are *vessels*, and *vessels of mercy and wrath*, as they are appointed to be for ever filled with the effects of God's mercy, or just wrath, Rom. ix. 22, 23.

VESTMENTS, robes for the idolatrous priests; and the *vestry* was the place where they lay, and were put off and on, 2 Kings x. 22. The Hebrews wore a coat and a cloak: the former was their under, and the latter their upper garment. These two made what is called in Scripture, 'a change of raiment,' 2 Kings v. 15. 22. The coat was commonly of linen, and the cloak of woollen stuff. These last were commonly made of a single piece, in which there was a hole by which it passed over the head. The fashion of clothes never changed among the Hebrews. White and purple were

the colours most in esteem, Eccl. ix. 8.

One of the remarkable and miraculous circumstances attending the sojourning of the children of Israel in the wilderness was, that their raiment waxed not old upon them, Deut. viii. 4. Some, however, interpret this to mean no more, than that they were well provided for in the wilderness; so that they were not under the necessity of wearing old or ragged clothes; but certainly the former is the obvious meaning of the text.

The law required the Israelites to wear tassels, tufts, or fringes on their outer garments. which custom our Saviour followed as appears from Matt. ix. 20. These the Pharisees made large and elegant.

A *vesture* is chiefly an upper robe, Deut. xxii. 12. Christ's having his *vesture dipped in blood*, and inscribed with this name, *King of kings*, and *Lord of lords*, imports, that, in conquering and destroying his enemies, he mightily shows his sovereign power and dominion, Rev. xix. 13. 16.

VILLAGE, a small town without walls, Ezekiel xxxviii. 11.

VINE, a well-known tree or shrub, producing grapes of various kinds, from which wine is made. Vines have always flourished in the land of Canaan: the sides of the mountains were formerly cultivated by planting vineyards on them. When the spies sent by Moses passed through the land, they brought back from the valley of Eshcol a cluster of grapes so large that it was carried on a staff by two men; but perhaps this mode of conveyance was not on account of its weight, but to prevent its being bruised.

Christ is likened to a *vine*, is called the *true vine*. Being planted and dressed by his Fa-

VIN

VIR

ther, how he spread and produced the fruits of righteousness! and being trodden in the wine-press of his Father's wrath, what sweet, nourishing, new, ever fresh, best, or on the lees, and mingled *wine* of complete righteousness, gospel-promises, influences, and everlasting blessings, are produced for weak, diseased, and sorrowful men! John xv. 1. Prov. ix. 2. 5. Isa. xxv. 6. lv. 1. Matth. xxvi. 29. The church is a *vineyard*; God, the proprietor, first planted the Jews therein as his vine, and gave them his tabernacle or temple as their *wine-press*, and his oracles, ordinances, and blessings. He *let out this vineyard to their keepers*, and sent the prophets, and at last his Son, to demand their good fruits; but these being abused and maltreated, he gave their church-state to the Gentiles, and at different seasons of time and life calls men to labour in it, Isa. v. 1—7. Matt. xxi. 23—45. Luke xiii. 6, 7. Matt. xx. 1—16. It is a *vineyard of red wine*, kept and watered night and day by the Lord; amid bloody persecutions and sore troubles, God by his preserving and actuating influences, causes his people to bring forth the best of fruits to his glory, and their own good, Isa. xxvii. 2, 3.

VINEGAR; an acid liquor, commonly produced by the fermentation of the juice of grapes, apples, &c. Matthew xxvii. 48. Ruth ii. 14. Num. vi. 3. Psal. lix. 21. Prov. x. 26. xxv. 20.

VINTAGE; the time of gathering grapes, and treading them in the wine-press. It was a season of great joy, and frequently accompanied with shouting, Isa. xvi. 10. Jer. xlviii. 33. The treading of the wine-press is one of the strongest images of divine vengeance against sinners, Isa. lxiii. 2. Rev. xiv. 20. xix. 15. Lam. i. 15.

VIOL, a musical instrument Isa. v. 12.

VIPER; a kind of serpents, which are scarce ever above an ell long and an inch thick, and whose head is flat, and they have a snout like that of a pig. Whereas other serpents have two rows of teeth, vipers have but one, consisting of sixteen small ones in each jaw; and at least the male vipers have two large teeth, which being raised when they are angry, their bite distils poison into the wound. Their body is either of an ash or yellow colour, speckled with longish brown spots, and the scales under their belly are of the colour of well-polished steel.

There is not in the animal kingdom a more venomous creature than the viper. Its deadly poison is often referred to in Scripture, and men of the most malignant dispositions are compared to vipers, Job xx. 16. Isa. xxx. 6. lix. 5. The text last referred to is difficult, 'They hatch cockatrice eggs, and weave the spider's web; he that eateth their eggs dieth, and that which is crushed breaketh out into a viper.' Now it is a well-known fact, that the eggs of one animal never produce a different species; and it is also known, that the viper is not oviparous, but viviparous. To remove this double difficulty, let it be observed, that the word cockatrice, in this place, must signify the viper; and although it is true, that vipers bring forth their young alive, yet they are inclosed in eggs, in the body of the animal; and it might readily occur, that one of these eggs should be cast forth, and when crushed, should produce a viper.

VIRTUE; (1.) Efficacy for producing an effect, Mark v. 30. (2.) A wonderful work, produced by distinguished power, Matth. vii. 22. (3.) Holiness of heart and practice. (4.) Christian cou-

rage and boldness, 2 Peter i. 3. 5.

To be *Virtuous*, is to be given to true godliness in heart, speech, and behaviour, Ruth iii. 11.

ULAI, or *Eulæus*, a river of Persia, near to the city of Shushan, on whose bank Daniel had his vision of the ram and he-goat, Dan. viii. 2. 16. Probably it is the same with the *Choaspes* of the ancients, and the *Caron* of the moderns.

UNCLEAN. Persons or things are unclean, (1.) Naturally; so dunghills, and hateful animals, are *unclean*, Rev. xviii. 2. (2.) Ceremonially; such persons as touched dead corpses, mourned for the dead, and a great number of beasts were thus unclean, Numb. xix. Lev. xi—xvi. (3.) Federally; thus the children of Heathens are *unclean*; are not in covenant with God, nor entitled to receive the seal of baptism, 1 Cor. vii. 14. (4.) In scrupulous opinion; so some meats were reckoned *unclean* by the primitive Christians, Rom. xiv. 14. (5.) Morally, being polluted with sin; so devils are *unclean spirits*, Matt. x. 1.

To UNDERGIRD a ship, is to bind her round with ropes, that she may not be torn asunder, Acts xxvii. 17.

UNDERSETTERS, a kind of supporters or feet at the corners of the sacred lavers, which, together with the wheels, held them up from the ground, 1 Kings vii. 30. 34.

UNICORN. This word signifies, 'the animal with one horn,' but the Hebrew word *reem*, of which it is a translation, has no relation to one, or more horns. The LXX. however, understood it to signify a one-horned animal; and it is an ancient opinion, that there existed somewhere, a fierce and terrible beast with a single horn, growing directly from his forehead. Most critics, however, have supposed

that the rhinoceros was intended; some of which have one, and others two horns, projecting from their nose; and the ferocity and strength of this animal corresponds with the scriptural description of the unicorn. Others, however, are confident, that the buffalo or wild ox, is the beast referred to; and some have conjectured that it was a species of wild-goat, or deer. From the accounts of late travellers to South Africa, it is rendered probable, that there exists in that region a large animal with a single horn in front, different from any one hitherto described by naturalists. Mr. Barrow speaks of having seen the head and horn of such an animal, and Mr. Campbell brought a horn to England, which was supposed to belong to such an animal; so that the unicorn, agreeably to the ancient opinion, may yet be discovered, as was the camelopard, after naturalists had determined that no such animal existed, except in the imagination, Num. xxiii. 22. Deut. xxxiii. 17. Job xxxix. 9, 10. Psal. xxii. 21. xxix. 6. xc. 10. Isa. xxxiv. 7.

UR, an ancient city of Chaldea or Mesopotamia, where Tera and Abraham dwelt. Some think it was the same as Orchoe in proper Chaldea; but I rather suppose it was Ura, which stood in Eastern Mesopotamia, between the city Nisibis and the river Tigris. About A. D. 360, as Jovinian retreated this way, after the mad invasion of Persia by Julian his predecessor, he found a Persian fort here, Acts vii. 2. Gen. xi. 23.

URIAH, URIJAH, URIAS; (1.) A Hittite, one of David's worthies, and husband of *Bathsheba*. (2.) The idolatrous high-priest, who at Ahaz's direction, formed an altar like to another idolatrous one at Damascus, and offered sacrifices thereon, instead of the altar of the Lord, 2 Kings

xvi. 10, 11, 12. (3.) A faithful prophet, who warned the Jews of their approaching ruin, and admonished them to repent of their evil ways; but Jehoiakim hearing thereof, resolved to put him to death.

URIM and THUMMIM, signify *lights* and *perfections*, and are mentioned as in the high-priest's breast-plate: but what they were we cannot determine. Some think they were two precious stones added to the other twelve, by the extraordinary lustre of which, God marked his approbation of a design, and by their dimness, his disallowance of it: others think, these two words were written on a precious stone, or plate of gold, fixed in the breast-plate; others will have the name *Jehovah* inscribed on a plate of gold, and therein fixed; others think, the letters of the names of the tribes, were the Urim and Thummim; and that the letters by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Le Clerc will have them to be the names of two precious stones, set in a golden collar, and coming down to his breast, as the magistrates of Egypt wore a golden chain, at the end of which hung the figures of justice and truth, engraven on precious stones. Weems thinks they were some ornament formed by God himself, and given to Moses. Hottinger thinks they might mean no more, but that Moses was to choose the most *shining* and *perfect* stones of the various kinds to be put into the breast-plate. Prideaux thinks the words chiefly denote the clearness of the oracles dictated to the high-priest, though perhaps the lustre of the stones in his breast-plate might represent this clearness. When this oracle of Urim and Thummim

was to be consulted, it is said the high-priest put on his golden vestment, and in ordinary cases went into the sanctuary, and stood with his face to the holy of holies, and the consulter stood as near him as the law allowed: but how the answer was given, whether by an articulate voice from the mercy-seat, or by the outstanding or lustre of the letters in the breast-plate, we know not. This oracle was never consulted in matters of faith; as in these the Jews had the written law for their rule: nor was it consulted in matters of small moment; and it is even said, I suppose without ground, that none but sovereign judges, kings, and generals, consulted it. It is certain David consulted the Lord in this manner before he came to the throne. While Moses lived there was no occasion to consult this oracle, as the Lord spake to him face to face. After his death, it was consulted till the age of the temple and prophets, the latter of which seem to have supplied its room; for we read not of one single instance of the then consulting it. Nor did Josiah, when terrified with the threatenings of God, consult it, but Huldah the prophetess, in order to know the mind of God, 2 Kings xxii. 14. Josephus will have the stones of the Urim and Thummim to have retained their lustre till about A. M. 3890; but it is certain the oracle was wanting some ages before, in the days of Ezra and Nehemiah, Ezra ii. 63. Neh. vii. 65. Nor do I know of the least ground to believe that it existed under the second temple. There is good reason for believing that the *urim* and *thummim* were nothing distinct from the precious stones of the breast-plate; for why should every part of the high-priests' dress be minutely described, and this important part omitted? This opinion will

be confirmed by observing, that in Exodus xxxix. 8—21, where the rows of precious stones are mentioned, nothing is said of urim and thummim: but in Lev. viii. 8. the urim and thummim are distinctly named, but the rows of stones are not. From which they seem to have been considered one and the same. The same thing may be inferred from Exod. xxviii. 20.

USURY, the gain taken for the loan of money or wares. The law of nature forbids not the receiving of moderate interest for the loan of money, any more than the taking of rent for the lease of fields or houses. If another trade on my stock, reason says, I may receive part of the gain. The interest, however, ought to be moderate. As the Jews had very little concern in trade, and so only borrowed in case of necessity, and as their system was calculated to establish every man's inheritance to his own family, they were allowed to lend money upon usury to strangers, Deut. xxiii. 20; but were prohibited to take usury from their brethren of Israel, at least if they were poor, Exodus xxii. 25. Lev. xxv. 35—37.

VULGATE, the name given to the Latin version of the Bible, which has been long in use, and was declared authentic by the Council of Trent. Latin translations were made at an early period of the Christian era, and seem to have been numerous; but one called the *Italic* prevailed. But this being found defective, Jerome, who flourished at the beginning of the fifth century, undertook to give a new translation of the whole Bible, from the original languages. At first, he attempted to correct the old Latin versions, but finding this impracticable, he yielded to the solicitations of many, and began an entirely new version. The translation was begun about

A. D. 389, and when a book was finished, it was immediately published. The books of the Old Testament were not taken in regular order, but commencing with the books of Samuel and Kings, he concluded with the Pentateuch, *A. D.* 405. Jerome also gave a new translation of the New Testament from the original Greek. But in this, the learned translator found it expedient to depart as little as possible from the old version: and even this did not prevent a loud clamour against his work. Rufin, his constant rival, set himself in direct hostility to the new version; and even Augustine was at first but little favourable to the design; though afterwards he became much attached to the new version. This translation, in the lapse of time, underwent many changes and corruptions.

VULTURE, a large fowl resembling the eagle, which feeds on carrion in preference to sound flesh. There are many kinds of vultures, but they are easily distinguished from other species of fowls, by the nakedness of their heads, Lev. xi. 13. Isa. xxxiv. 15.

UZ. There are three persons of this name mentioned in the scriptures, viz. the son of Aram, the son of Nahor, and the son of Seir, the Horite.

Commentators are not agreed as to the situation of the country called *Uz*. Bochart, Spanheim, Calmet, and Wells, place it in *Arabia Deserta*; Michaelis, in the valley of Damascus, which city was, in fact, built by Uz, the grandson of Shem; but bishop Lowth, archbishop Magee, Dr. Hales, Dr. Good, and Mr T. H. Horne, with a large number of others, consider Idumea to be the country of Job. In confirmation of this opinion, reference is made to Sam. iv. 21; where Uz is expressly said to be

UZZ

in Edom, to Jer. xlix. 7, 8. 20. Ezek. xxv. 13. Amos i. 11, 12. Obad. 8, 9. Gen. x. 23. xxxvi. 28. But the frequent and familiar reference in the book of Job to snow and ice, favours a more northern situation; as also the mention of the river Jordan. The country immediately north-east of Judea, near to the foot of Libanus, or Anti-Libanus, and to the sources of the Jordan, seems to unite most of the characteristics of the country of Job. Job vi. 16. ix. 30. xxiv. 19. xxxvii. 6. xxxviii. 22. 29. xl. 23.

UZAL, the sixth son of Joktan, whose posterity appear to have settled in the south of Arabia Felix. Here was anciently the sea-port Ocila or Ocelis, and Ansal or Ausar, in the kingdom of the Gebanites, whose myrrh was very much celebrated. Some Jewish writers call the capital city of Yaman, or Arabia Felix, by the name of Uzal, Genesis x. 27.

UZZAH and AHIO, the sons of Abinadab, in whose house the ark of God had long resided,

UZZ

at David's orders, conducted it, upon a new cart, from Kirjath-jearim to Jerusalem. When the oxen stuck in the mire, or stumbled as they passed the threshing-floor of Nachon or Chidon, Uzzah, though no priest, and perhaps not a Levite, presumed to touch the ark, in order to hold it on the cart. Offended that the ark was not carried on the shoulders of the Levites according to order, and offended with Uzzah's presuming to touch it, and perhaps also for his advising to convey it on a cart, God struck him dead on the spot, to the no small grief and terror of King David, 2 Samuel vi. Whether it was in a garden which belonged to this Uzzah, that King Amon was buried, we know not, 2 Kings xxi. 26.

UZZENSHERAH, a city of the Ephraimites, and at no great distance from Bethoron, was built by Serah, the daughter or grand-daughter of Beriah, 1 Chr. vii. 22—24.

UZZIAH, or *Ozias*. See *Azariah* the son of Jotham.

WAL

WAFER, a thin cake of fine flour, anointed or baken with oil. Such wafers were used in the consecration-offerings of the priests, Exodus xxix. 2. 35; and in meat-offerings, Lev. ii. 4; and in thank-offerings, Lev. vii. 12; and in the Nazarite's offerings, Numb. vi. 15.

WAIL, to mourn, by crying, howling, wringing the hands, or beating the breast, thighs, or the like, Ezek. xxxii. 18.

WALK. (1.) Voluntarily to move from one place to another, Exodus xxi. 19. (2.) To act and behave in the tenor of conversation; and when thus metaphorically taken, *walking* denotes deliberation, pleasure, perseverance, and progress.

WAL

God's or Christ's *walking* in his church, or among his people, imports his gracious presence with them, his constant delight in them, his observation of them, and readiness to do them good, Lev. xxvi. 12. Rev. ii. 1. His *walking on the waves of the sea*, and the *wings of the wind*, denotes the uncontrollable sovereignty, speed, composure, and mysterious nature of his providential conduct, Job ix. 8. Psal. xviii. 10. His *walking in the circuit of heaven*, imports the immensity of his presence, Job xxii. 14; but his *walking contrary* to men, imports his thwarting their purposes and attempts, and his executing his judgments upon them, Lev. xxvi. 24.

WAT

WARD; (1.) A prison, Gen. xl. 3—7. (2.) Watch, garrison, Neh. xii. 25. 1 Chron. xii. 29. (3.) A class of persons that serve together at a time as soldiers on a watch: so the classes of the priests and singers are called *wards*, Neh. xiii. 30. 1 Chron. xxv. 8.

WARDROBE, a place for laying up the royal and other garments belonging to the court; or for laying up the priest's robes who were officiating in the temple, 2 Kings xxii. 14.

WASHING was much used among the eastern nations. As they often walked barefoot, or only with sandals, they used, for cleanliness and refreshment, to wash their feet when they came from a journey, Gen. xviii. 4. xxiv. 32. xliii. 24. Ordinarily, servants washed the feet of those of the family: only, daughters often washed the feet of their parents. To *wash the saints' feet*, therefore, implied much humility or kindness, 1 Tim. v. 10. What love and condescension it then showed in our Saviour, to wash his disciples' feet! John xiii. 1—8.

A **WATCH** is, (1.) A guard of persons set to observe the motions of an enemy, or to keep order in a city, or to keep a trust, Jer. li. 12. Neh. iv. 9. Matthew xxviii. 11. And they who keep watch in a city or camp, are called *watchmen*, 2 Kings ix. 18. Ministers, and perhaps also rulers in the state, are called *watchmen*: in the night of time, ministers do, or ought to watch over the church and souls of men, discern spiritual dangers, and faithfully warn them thereof; and magistrates are to espy, and take all proper methods to prevent them, Song iii. 3. v. 7. Ezek. iii. 17. Isaiah lii. 8. (2.) The place or station where the guard is kept, which is also called the *watch-tower*, Hab. ii. 1. (3.) Watchmen's discharge of

WAT

their duty, doing what in them lies to espy and prevent danger or loss, 2 Kings xi. 6. Luke ii. 8. (4.) The time in which a particular set of persons keep watch at once, in a city or camp. It seems the night was once divided into the evening, the middle, and the morning watch, each containing four hours, Judg. vii. 19. Exodus xiv. 24; but afterwards the Greeks and Romans relieved their sentinels at three hours apiece, and made four watches of the night, Luke xii. 38. Mark vi. 48. The end of these watches was anciently, and in the east is still, proclaimed in cities by a crier.

WATER signifies, not only that which is most properly so called, but almost every thing liquid, as tears, Jer. xi. 1; rain, Job xxii. 11; and clouds, Psalm civ. 3; and every thing proper to be drunk, 1 Samuel xxv. 11. Isa. xxxiii. 16. Water is of a cleansing, refreshful, and healing nature, and is a common and free gift of God to men; but streams of it are sometimes noisome and destructive. Jesus Christ, his Spirit, and gospel-ordinances, are likened to *waters*, *still waters*, and *streams*, *living water*, or *water of life*.

Water-springs, denote ground well moistened or fruitful, in Ps. cvii. 33.

Water-courses, are either the beds of rivers, wherein they run, or the running streams, Isaiah xlv. 4.

Water-spouts, are falls of water from the clouds, in the manner that a river bursts over a precipice; or which are forced with a mighty noise from the sea, by an earthquake at the bottom. They are more frequent on the coasts of Canaan and Syria, than any where else in the Mediterranean Sea. To these, heavy, overwhelming, and terrifying afflictions, are compared, Psalm xlii. 7.

WAX, a well-known substance, wherewith bees form their combs. It is excellent for candles, and is easily melted: it is also much used in the sealing of letters, Ps. xcvi. 5.

WEAN. The Jews weaned their children at a later age than is now common. The saints are likened to *weaned* children, to denote their humility, teachableness, keeping within the bounds of their own station, and quiet contentment with the will of God, Psalm cxxx. 2; or to denote their weakness and inability to help and defend themselves, Isa. xi. 8.

WEASEL. This animal is only mentioned Lev. xi. 29. In most versions the word is rendered 'weasel;' but Bochart thought that the 'mole' was intended.

WEEDS. This word occurs but once in scripture, and then refers to a sea-plant, Jonah ii. 5. 'The weeds were wrapped about my head.'

WEEK; a natural one is the space of seven days: such a week of nuptial feasting for Leah's marriage Jacob finished, ere he obtained Rachel, Gen. xxix. 27. A prophetic *week* is the space of seven years, a day for a year. Nor was this method of calculation abstruse to the Jews, who had their seventh year a *Sabbath*, as well as their seventh day; and who, at the end of seven prophetic weeks, had their *Sabbatical* jubilee. That the 70 weeks mentioned by Daniel denote *weeks of years*, is agreed by every sensible commentator, but not the time when these 70 weeks, or 490 years began. It is plain they began from an edict or warrant to build the city of Jerusalem, and not from an edict to rebuild the temple: they could not, therefore, begin at the edict of Cyrus or Darius for rebuilding the temple; but at the edict of Artaxerxes Lon-

gimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission for that effect, Ezra vii. viii; or in the twentieth year of it, when he gave Nehemiah his, Neh. ii. The edict in the seventh year of his reign was most favourable, and was ratified by the counsellors as well as by the king, and appears to have been just 490 years before our Saviour's death, wherein he finished transgression, and made an end of sin, by his complete atonement. Of these, *seven weeks*, or 49 years, were spent in rebuilding the city and its walls, amid no small trouble; and these ended about the death of Nehemiah. Sixty-two more weeks, or 434 years, elapsed ere the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Petavius, we should allow Artaxerxes to have reigned 10 years along with his father, and so the twentieth to be but the tenth after the death of his father Xerxes; then 483 years elapse between that and the commencement of our Saviour's public ministry, and in the midst of the seventieth week, or about three years and a half after the sacrifices were abolished by his death. If we date the commencement of these weeks from the twentieth of Artaxerxes after the death of his father, the death of our Saviour happened 478 years after, in the middle of the sixty-ninth week; and we must leave the seventieth for the events at the destruction of the Jewish nation, between A. D. 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian and his son Titus en-

tirely overturned the Jewish church and state. But after all, it must be allowed, that the chronology of that period is not so absolutely fixed and clear, as to occasion any warm dispute about a few years; so that to me it appears a small matter, whether these 490 years be reckoned from the seventh or twentieth year of Artaxerxes Longimanus, Dan. ix. 24—26.

WEIGH, to examine the heaviness of things. A cubic foot of common water, which is near 17 Scotch pints, weighs 1000 avoirdupois ounces; a cubic foot of pure gold, 19,637 ounces; one of guinea gold, 17,793; of quicksilver, 14,000; of lead, 11,325; of standard silver, 10,535; of copper, 9000; of plate-brass, 8000; of steel, 7852; of iron, 7645; of block tin, 7321; of proof spirits, 928; of pure spirits, 860. All stones are, in different degrees, heavier than water; wood is for the most part lighter, and accordingly swims. A cubic foot of common air weighs 507 grains, or one ounce 27 grains. God's *weighing* the mountains, imports his exact knowledge of and power over

them, Isa. xl. 12. He *weighs* men, or their spirits and paths, when he exactly observes and judges them that he may punish or reward them in a proper manner, Daniel v. 27. Prov. xvi. 2. Isa. xxvi. 7. 1 Sam. ii. 3.

Weights, denote standards for weighing of things in merchandise. As neither the Jews nor any others, had any coined money for a long time, they weighed it in their traffic. The shekel, the maneh, and the talent, were all originally names of weight. We can find no foundation for supposing the Jews to have had two kinds of weights, one sacred, and the other common; and the latter only the half of the former. The weights are denominated from the sanctuary, as a shekel of the *sanctuary*, because the exact standards of weight and measure were kept in the sanctuary: even as we call exact measure, Linlithgow measure. *Divers weights* and measures, forbidden by the divine law, are unjust ones; a larger to receive things with, and a lesser to give them out, Deut. xxv. 13. Prov. xx. 10.

Jewish weights reduced to English Troy weight.

	lbs.	oz.	dwt.	grs
Shekel - - - - -	0	0	9	2
60 Maneh - - - - -	2	3	6	10
3000 50 Talent - - - - -	113	10	1	10

Note.—In reckoning money, 50 shekels make a maneh; but in weight, 60 shekels.

WELL. See *Fountain*.

WENCH, a young girl, 2 Sam. xvii. 17.

WHALE. The largest of the animals commonly found in the sea. What species of fish that was which swallowed Jonah, is disputed. In the book of Jonah, it is described merely as a great fish. In the New Testament, the word which usually signifies whale, is employed; but it may

include any huge fish, as well as the species now called whale, by naturalists.

It is no objection to the word whale that this fish is not now found, in the Mediterranean, as this by no means proves the animal never did exist there: and with regard to the supposed inability of a whale to swallow a man, Captain Scoresby, one of the most

WIM

experienced whale fishers states, that "when the mouth of the Balana Mysticetus, or great common whale is open, it presents a cavity six or eight feet wide, and ten or twelve feet high." It has been well ascertained, says Harris, that the writers of the Bible must have been ignorant of the whale, as it is never seen near Jerusalem or Egypt, and that the crocodile must be meant, Jonah i. 17. Genesis i. 21. Job vii. 12. Ezekiel xxxii. 2. Job xli. 1. Matt. xii. 40.

WHEAT, a grain well known for its durability, and delightful and nourishing substance.

WHOREDOM, *uncleanness*, or *fornication*, comprehends all kinds of unchastity.

WILDERNESS. See *Desert*.

WILES, crafty tricks; enticing temptations, Numb. xxv. 18. Eph. vi. 11.

WILL, that power of our soul, whereby we freely choose or refuse objects. It however cannot choose any thing spiritually good, till it be renewed by the Spirit of Christ, Rom. viii. 7, 8.

WILLOWS, a well-known kind of trees that grow in moist places; they readily grow from cuts; and grow much in a very short time. Nay, if an old stump, not altogether rotten, do but lie on the ground, it will sprout forth twigs. It seems, willows were very plentiful on the banks of the Euphrates, and thereon the captive Hebrews hanged their harps, as useless to them in their distressed and mournful condition, Psal. cxxxvii. 2. Isa. xv. 7. The Jews used branches of willows in erecting their tents at the feast of tabernacles, Lev. xxiii. 40.

WIMPLES, Isa. iii. 22. This same word is translated *veil*, Ruth iii. 15. In both places, I am persuaded *mitpachath* signifies a covering sheet, a plaid, or

WIN

apron. In the Dutch language, *wimple* signifies the large plaited linen cloth wherewith nuns covered their necks and breasts; as well as the *streamer* or *flag* of a ship, and sometimes the *sail*.

WIND, a sensible tossing of the air, by means whereof a large quantity of it flows from one place to another. The trade-winds are such as blow constantly from east to west, and monsoons are those which blow three or six months at once from one point, and as long from the opposite. Where the air, by the heat of the sun or otherwise, is most rarified, thither the denser part of the distant air bends its course; and so a very rarified air bodes a storm. The trade-winds which are met with on the vast ocean, chiefly on the Pacific, blow not directly from east to west, but incline towards the equator, where the air is most rarified. This rarefaction of the air under the equator, I suppose, is also the reason why so much rain happens in the torrid zone in the summer-season, the clouds from other places pouring themselves into that region, where the heat has so exceedingly rarified the air. Winds blow almost constantly from off the sea in places exceeding hot. Winds from the sea are warmest in winter and coldest in summer: and land-winds are coldest in winter and hottest in summer. Winds blowing over hills covered with snow, or over cold countries, are thereby rendered colder. In different countries, the wind is often in different, or even opposite points at the same time; and the north and south wind are wet or dry, Prov. xxv. 23. At Aleppo in Syria, the winds from the north, and especially the north-east, are exceedingly cold in the winter, but excessively hot in summer; and yet then their water kept in jars is

colder. A *whirlwind*, is a strong blast, which winds about in a somewhat circular manner. Multitudes of such blasts come from the deserts of Arabia; and out of one of them the Lord spake to Job, Isa. xxi. 1. Job xxxvii. 9. xxxviii. 1. Whirlwinds sometimes sweep down trees, houses, and every thing in their way; and carry along with them such quantities of dust, as blind, or even bury multitudes of travellers. They generally, though not always, come from the south; and those in Africa have often a poisonous influence.

To *Wind*; (1.) To go round about, Ezek. xli. 7. (2.) To wrap; roll up, John xix. 40.

WINDOW, a well-known passage for the light to enter into, and illuminate houses. *Lattices*, or *Casements*, were the windows, or the net-work of wire in them, before the invention of glass, Judges v. 28. 2 Kings i. 2.

WINE, a liquor made by a fermentation of the juice of grapes. It is thought that before the art of distillation was discovered, wines must have been very inferior. The art was discovered by the Saracens.

The wine of Helbon, Ezek. xxvii. 18, was made at Damascus. The Persians had planted vineyards there on purpose; and one author says, that the kings of Persia used no other kind of wine.

The wine of Lebanon is mentioned, Hos. xiv. 7. The wine from the vineyards on that mount is even to this day in repute; but some think that Hosea means a sweet-scented wine, or wine flavoured with fragrant gums.

Must, or *New Wine*, is the liquor as it runs from the press, and is often referred to in scripture, Isa. xlix. 26. Joel i. 5. iv. 18. Amos ix. 13.

Mixed-wine, was wine rendered more intoxicating by the mix-

ture of spices and other ingredients, Prov. xxiii. 30. Isa. lxxv. 11. Drunkards, it seems, were fond of mixed-wine, Isa. v. 22. God's fiercest wrath is compared to mixed-wine, Isa. li. 17. Rev. xiv. 10. In Cant. viii. 2. we read of 'spiced wine,' Gen. xix. 32.

WINGS: those feathery members of fowls, wherewith they fly in the air, Job xxxix. 13. The Hebrews gave the name of a *wing* to any thing that resembled it; as (1.) The skirt of a garment, Ruth iii. 9. Jer. ii. 34. (2.) The outside or end of a country, Job xxxviii. 13. Isa. xxiv. 16. (3.) The battlement of a house; hence perhaps what of the temple our Saviour stood upon, is called a pinnacle or *wing*, Matth. iv. 5. (4.) The spreading and warming rays of the sun, Mal. iv. 2. (5.) The sails of ships, or the shadows of high mountains, Isa. xviii. 1. (6.) An army spread out like wings, Isa. viii. 8; and so the *wing of abomination*, may denote the Roman armies who rendered Judea a desolation, Dan. 9. 27. (7.) The motions of the wind, Psal. xviii. 10.

WINKING with the eye, is expressive of mockery and derision; or of giving one a token to do his neighbour an injury, Prov. vi. 13. x. 10. Psal. xxxv. 19. God's *winking at the times of ignorance*, imports his patient long-suffering towards the heathen world, Acts xvii. 30.

WINNOW, to clean corn by exposing it to the wind, that the chaff and dust may be blown away, Isa. xxx. 24. God's *winnowing* of men's path, and lying down, denotes his perfect knowledge thereof, and his trying men with frequent trials, Psalm cxxxix. 3.

WINTER, the cold season, when fields and trees are barren, grass withered, and storms frequent. In the middle division of the earth, called the torrid zone,

which is about 3270 miles broad from south to north, they have generally two winters a-year, but both of them very warm. In countries near to the poles, they have what we might call a perpetual winter: nay, even in Sweden, one might say, nine months are a severe winter, and all the rest of the year is summer. In some places the winter is so excessively cold, that it is almost impossible to escape being frozen to death, Gen. viii. 22. Even in Canaan, great men had their warmer houses for the winter season, as well as their cooler ones for the summer, Jer. xxxvi. 22. Amos iii. 15; and indeed there the winter is very wet and cold; especially between the 12th of December and 20th of January, its cold is sometimes deadly, Matt. xxiv. 20. Seasons of temptation, persecution, and distress, are like to a *winter*; or *summer and winter*, may signify all the year long; perpetually, Zech. xiv. 8. *The winter is past, and the rain is over and gone*; i. e. the cold, dark, and barren period of the ceremonies is past, and the storms of divine wrath are fully exhausted on Christ; the barren winter of unregeneracy, and of curses lying on the conscience, is over; the days of deadness, unfruitfulness, and persecution in the church, and of temptation, desertion, and spiritual grief or stupidity in the soul, are over, Song ii. 11. To *Winter*, is to live or stay during the winter, Isa. xviii. 6. Acts xxvii. 12.

WISDOM; (1.) Prudence and discretion to perceive what is fit or unfit to be done, with respect to time, place, manner, instruments, or end, of an action, Eccl. ii. 13. (2.) Knowledge of sciences; so Moses was learned in all the *wisdom of the Egyptians*, Acts vii. 22. (3.) Quickness of invention and dexterity in framing of curious works;

with such *wisdom* Bezaleel and Aholiah were qualified to fashion the pertinents of the tabernacle, Exod. xxxi. 2. 5. (4.) Craftiness in carrying on projects: such was the *wisdom* of Pharaoh in oppressing the Hebrews, Exod. i. 10; and of Jonadab, who contrived how Ammon might lie with his half-sister, 2 Sam. xiii. 3. The three last are called the *wisdom of this world*, 1 Cor. ii. 6. (5.) Natural instinct and sagacity: thus the ostrich is made *without wisdom*, Job xxxix. 17. (6.) True godliness, wherein one being taught of God to know his will, seeks what is proper, and shuns what is improper, and studies to perform every duty in the proper season thereof, Psalm xc. 12. Job xxviii. 28: this wisdom is *from above*, is a special gift of God; is *pure*, making men careful to avoid error, and every thing sinful, and to cleave to truth and holiness; is *peaceable*, disposing men to make and keep peace with others, as far as is consistent with holiness.

WISE. God is *only wise*; he alone has in and of himself an infinite knowledge of all things, and is possessed of an infinite prudence for the direction and management of all things, Rom. xvi. 27. 1 Tim. i. 17. (1.) Godly: pious: being taught of God, and made wise unto salvation, Prov. xiii. 14. 2 Tim. iii. 15. (2.) Skilful artificers, Exod. xxviii. 3. (3.) Subtle: witty, 2 Samuel xiv. 2. (4.) Puffed up with a conceit of their own wisdom, 2 Cor. xi. 19. Rom. xii. 16. *Wise* also signifies, manner, respect, rate, Num. vi. 23. Ex. xxii. 13. The *wise men* of Egypt, Chaldea, &c. not only comprehended their philosophers, astronomers, and other adepts of natural science; but also their *diviners*; see *Divination*, Gen. xli. 8. Dan. ii. 10—

14. What the wise men, who, excited by the reports of the future appearance of the Messiah, and by the appearance of an extraordinary star, came to visit our Saviour just after his birth, were—whether magicians; or whether of the sect of the Persian magicians, who believed two subordinate principles, one of good, and another of evil, and detested images and temples, and worshipped God only by the emblem of fire; or whether they were only philosophers, we cannot determine. Nor know we a whit better, what particular country they came from; whether from Persia, Chaldea, or eastern Arabia; nor what time they took up in their journey.

WIT, *wot*, to know, Gen. xxi. 26. *We do you to wit*, is an obsolete phrase for *we inform you*, 2 Cor. viii. 1. To be at one's *wit's end*, is to be in such perplexity as not to know what to do, Psal. cvii. 27. *Wittingly*, is wisely; warily; well knowing what he did, Gen. xlviii. 14. *Witty*, is dexterous; that requires great wisdom and skill, Prov. viii. 12.

WITCH, a woman, and *wizard*, a man, who pretends to do wonders by the aid of evil spirits. The crime of such pretensions is very great, as it gives to Satan the honour due to God only, and is a virtual denial of the Providence of God. Under the theocracy, it was expressly commanded that all witches should be put to death, on the same principle that idolators were capitally punished: both crimes partook of the nature of treason. But great mischief has arisen from attempting to execute the laws against witchcraft in modern times. Pretences to extraordinary knowledge and power, by the aid of the devil, disappear before the bright light of the gospel. Witches now

are found no where but in obscure corners.

WITHS, twisted boughs, willows, &c. such as those wherewith faggots are often bound together, Judg. xvi. 7, 8.

WITNESS; (1.) One who solemnly, or upon oath, declares concerning a matter, Num. v. 13. By the law, no person was to be condemned on the testimony of one witness; but at least two or three are to depose harmoniously for proving the same or a similar fact. As some men, especially such as are given to swearing in their common conversation, by prejudice, or by the influence of a bribe, are ready to swear falsely, God, to deter the Hebrew witnesses from false swearing, appointed them to begin the execution of the sentence against him that was condemned to death upon the footing of their deposition, by casting the first stone at him, Deut. xvii. 6, 7. If a witness was detected of false testimony, he was condemned to the very same form of punishment to which his false deposition tended to bring his neighbour, Deut. xix. 16—18. When our Saviour was crucified, his adversaries suborned as many false witnesses as they could; but their testimony never agreed or any thing criminal, Mark xiv 55, 56. False witnesses too were suborned against *Naboth* and *Stephen*, 1 Kings xxi. 10. 13 Acts vi. 13. God is a *witness* and *swift witness*, against sinners, false swearers, or others he observes, and will speedily manifest and punish their sin Jer. xxix. 23. Mal. iii. 5. Christ is a *witness* given to the people: faithfully and solemnly he declares to men the various truths of the gospel; and the constitution of his person and mediation, and his word, miracles, oath, death, and ordinances, do all concur to attest the same, Rev

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i. 5. iii. 15. Isaiah lv. 4. The Holy Ghost is a *witness*: by his powerful miracles, and by his influences on the consciences of men, he attests the truth of God's word, and the Messiahship of Christ: by causing to understand the marks of real grace laid down in scripture, by shining on, and quickening our holy dispositions, and enabling us to discern the reality of our grace, and by a mighty application of the promises, he *bears witness* with our spirits, that we are the children of God, Rom. viii. 16. Heb. x. 15.

WIZARD. See *Witch*.

WO, is a word of mourning, *Wo worth*; alas for! Ezekiel xxx. 2. *Woe's me*; alas! how unhappy I am! Psalm cxx. 5. A *wo*, is a heavy calamity; the rise of Popery and Mahometism, the 396 years' ravage of the Ottoman Turks, and the fearful overthrow of Popery and Mahometism, are the three terrible *woes*, that, under the 5th, 6th, and 7th Apocalyptic trumpets, fall on the inhabitants of the earth, Rev. viii. 13. ix. 12. xi. 14. *Wo*, in curses and threatenings, denotes the approach of some heavy calamity, Matthew xxiii. 13—29.

WOLF, is a fierce, cruel, rapacious, and carnivorous animal, about the size, and having something of the appearance of a large dog. The wolf is not a courageous, though it is an uncommonly voracious animal; and is not satisfied with killing what it can devour, but murders, indiscriminately, as many sheep as it can seize. Wolves are gregarious, and generally make their depredations in the night, while in the day they lie concealed. The noise which they make is a dismal howl. They seem to have abounded in Judea, as, in scripture, they are often mentioned. In Jer. v. 6. we read of 'a wolf of the even-

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ing.' In Ezekiel xxii. 27. the princes of Israel are compared to 'wolves ravening the prey to shed blood;' and in Zeph. iii. 3. 'Her princes within her are roaring lions, her judges are evening wolves.' Unfaithful, hireling shepherds, are, by our Lord, compared to wolves, Matt. vii. 15. 'The wolf catcheth them, and scattereth the flock.' And, by Paul, false teachers are called wolves, Acts xx. 29. 'I know that, after my departure, shall grievous wolves enter in among you, not sparing the flock,' Gen. xlix. 27. Isa. xi. 6. lxv. 25. Ezek. xxii. 27.

WOOD, the timber of trees. Cedar is the *wood of Lebanon*, Song iii. 9. See *Chariot*. A *forest*, or multitude of trees, growing together; or the place where they grow. It is probable that marshes producing shrubs were called woods. In such a one, might David's battle with Absalom be, as it is certain ancient warriors used to encamp in them; and they were extremely fatal to a flying army, 2 Sam. xviii. 6. 8. There were a variety of *forests* in Canaan; as the forest of Hareth, in the south of Judah, 1 Samuel xxii. 5; of mount Ephraim, Josh. xvii. 18; of Bethel, 2 Kings ii. 14; and of Carmel, 2 Kings xix. 23. On the east of Jordan was a forest called the *wood of Ephraim*, because there Jephthah had routed and cut off multitudes of the Ephraimites, 2 Samuel xviii. 6. Judg. xii. 5. We read also of the *forest of Arabia*, Isa. xxi. 13; but that of Lebanon is the most noted, and it is called the *king's forest*, as the Persian kings took it under their special care, Neh. ii. 8.

WOOL was anciently plucked off the sheep, though alive; and so a fleece borne by a sheep at a time, was called by the Romans *Vellus*, the *plucking*. In China the sheep are shorn thrice

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every year. Anciently the best wool was had from about Damascus, Ezekiel xxvii. 18; now the Spanish is reckoned the best in Europe. In countries either too cold or too hot, the wool is coarse or short.

WORD; (1.) A speech, expressing report, request, command, promise, &c. Gen. xxxvii. 14. xlv. 18. Exodus viii. 13. Daniel iii. 28. 2 Samuel vii. 25. The kingdom of God is not in *word*, but in *power*; God does not erect his church by mere words, but by the Almighty influences of his Spirit, 1 Cor. iv. 20. *Men love not in word, nor in tongue*, but in deed and in truth, when they show their love, not chiefly in kind speeches, but in kind works, 1 John iii. 18. (2.) The thing about which a speech is made; so the affair of John Baptist's birth, is called a *word*, Luke i. 65. *To whom hast thou uttered words? and whose spirit came from thee?* Dost thou not know, that he to whom you speak knows all that you have said; and that his circumstances are not proper for such a discourse? Have you not rather repeated what Eliphaz said, than spoken under the direction of God's Spirit? and what encouragement have you ever given to my drooping spirit? Job xxvi. 4. The *word of God* is, (1.) Jesus Christ, who, by the Chaldee paraphrase, and by the apostles and others, is called the *Word*. He is the express image of his Father, as words are of our thoughts. He spoke for us in the council of peace; he spoke all things into being at the creation; he spoke to the ancient patriarchs and prophets; he preached the gospel in the days of his flesh; he speaks for men in his intercession; and speaks to their hearts in the day of his power; and he is the great subject-matter of what is spoken in scripture, John i. 1. 4. Rev. xix.

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13. (2.) The declared will of God in the scripture, doctrines, commands, promises, threatenings, histories, predictions, Rev. xix. 9. Romans ix. 6; and it, chiefly the gospel, is the *word of Christ*, as he is the author, subject-matter and end of it, Col. iii. 16. The *word of righteousness*, as it reveals to us the righteousness of Christ, is the sole price of our salvation; and it teaches us to follow righteousness, faith, and charity, Hebrew v. 13. It is the *word of faith*: is a declaration of divine truths, to be received and credited by us, as the ground of our claim to salvation, Rom. x. 8. It is the *word of salvation*, as it reveals and offers to us a full salvation; and by believing and improving it, are we possessed of begun salvation, and prepared for eternal glory, Acts xiii. 26.

WORLD. The Jews distinguish the world, in respect of place, into the lower world of earth and air, the world of heaven and stars, and the highest world: or, as others, the world of earth and air, the world of angels, the world of spheres and stars, and the highest world of spirits departed, called the third heaven. In respect of duration, they distinguish it into the old world before the flood, the present world before the Messiah, the world to come under the Messiah, the world of the resurrection, and the eternal world. In allusion to these divisions, Paul mentions worlds, Heb. i. 2. In scripture, *world* denotes, (1.) The world containing; and that either the whole frame of heaven and earth together, and all things therein, John i. 10; or the heavens and what they contain, Psalm xc. 2; or the habitable part of the earth, Psalm xxiv. 1. xcvi. 7. (2.) The men that dwell on this earth; and that either all of them, Rom. v. 12; or an indefinite number of them.

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John vii. 4. Isaiah xlii. 11; or many, a great part of them, Matthew xviii. 7. John iv. 42. Matt. xxiv. 14. xxvi. 13. Rom. i. 5. x. 18; or all or most of the subjects of the Roman empire, so called because of its extent, Luke ii. 1. Rev. xiii. 3; or the Gentiles as distinguished from the Jews, 1 John ii. 2; or God's chosen people, his elect, Psalm xxii. 27. John iii. 16. vi. 33. 51; they may be so called, because they are the substance of the world, and because chiefly gathered from among the Gentiles; and hitherto mostly out of those countries once subject to the Romans; or the reprobate, wicked, and cursed part of the men on earth, so called because they are the greatest part of the men on earth, 1 John v. 19. John xiv. 17. 22. xv. 19. xvii. 9. Rev. xiii. 3. (3.) The carnal corruption that prevails on earth, Gal. i. 4. Eph. ii. 2. James i. 27. 1 John ii. 16. (4.) A worldly or earthly state and condition, Psalm lxxiii. 12. Luke xvi. 8. John xviii. 36. 1 John iv. 5; to which may be reduced, the outward pomp, pleasure, and good things of a present life, Gal. vi. 14. 1 Cor. vii. 31. *This world*, denotes this earth in its present carnal and corrupt state, Tit. ii. 12. Christ's kingdom is not of it, is not of an earthly size, form, or tendency, John xviii. 36. *That world*, denotes the heavenly state, Luke xx. 35. *The world to come*, signifies the gospel-period, after the resurrection of Christ, or the church in her New Testament form, Heb. ii. 5. vi. 5; or the future and eternal state, Matth. xii. 32. The elect and saints are given *out of the world*; set aside from the rest of mankind, and saved by and subject to Christ, John xvii. 6; but they are not out of it in respect of their abode, while they live on earth, John xvii. 15. Men's tongue is a *world of ini-*

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quity; its words contain inconceivable wickedness; or, it is an *ornament of iniquity*, which oft sets off sin in fair colours, Jam. iii. 6. *Worldly* is what is of a carnal and earthly nature, Tit. ii. 12. Heb. ix. 1.

WORMWOOD, a herb, of which Tournefort says, there are 24 kinds. It has a very bitter taste, but is useful in medicine for killing worms, is a fine medicine for the stomach and liver, and is useful in the jaundice and dropsy: the very smell of it is odious to vermin. Idolatry, profaneness, apostacy, and other wickedness, are likened to *wormwood*; how disagreeable to God and his people! and in the end, how bitter to sinners themselves! Deuteronomy xxix. 18. Heb. xii. 15.

The wormwood of Scripture seems to have been a plant of different qualities from the herb in our gardens, which goes by that name. It was probably not only bitter and nauseous, but deleterious in its qualities, Deut. xxix. 18. Prov. v. 4. Jer. ix. 15. xxiii. 15. Lam. iii. 15. Amos v. 7. vi. 12.

WORSHIP, to bow down with reverence; and so *worship* is, (1.) Civil reverence, given to one of authority or worth, Matt. ix. 18. xviii. 26. Luke xiv. 10. (2.) Outward religious homage, given as an acknowledgment of Deity, Matth. iv. 10. Dan. iii. 5. 12. 14. (3.) Inward religious honour, whereby one thinks on, trusts to, loves and fears God, because of his infinite excellency, mercy, power, wisdom, and the like, John iv. 24.

WRATH; God's *wrath* denotes, (1.) His holy indignation at, and readiness to punish sin, Rom. i. 18. (2.) His manifestation of his hatred of sin, in the just punishment thereof, in time and eternity, Psalm xc. 12. 1 Thess. v. 9. Men *pass their days in God's wrath*, when they

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spend them under the tokens of his displeasure, Psalm xc. 9.

WREATHS, or *wreathen-work*, was a kind of net-work interlaced with the form of sprigs, leaves, flowers, and fruit, and as it were twisted in the form of a rope: with such a golden wreath was the ephod fastened on the high-priest's shoulders; such a wreath, with 200 figures of pomegranates, was around the pommel of the pillars in the porch of Solomon's temple, Exod. xxviii. 14. 2 Chr. iv. 12, 13. Men's transgressions are *wreathed* or twisted about their neck, when they are first entangled in the punishment of their sin, Lam. i. 14.

WRITE; (1.) To note down any thing on a book or table, Isa. x. 1. In Arabia and Egypt they anciently wrote on stones,

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by staining or colouring, which continued for many generations. The children learned to write by marking letters on whitened boards, or in the sand or dust. The law of God was written on tables of stone. Writing on parchment, or the skins of animals nicely cured and made thin, and then rolled together like a scroll, was the common way. (2.) To declare a thing as quite certain, and mark it in a prophecy, Jer. xxii. 30. God's sealed book, being *written within and without*, or on both sides of the paper, imported the vast quantity of matter contained in it, Rev. v. 1. God *writes his law on men's hearts* when he deeply impresses it on their soul, and forms their inward qualities into a conformity with it, Job xxxi. 32. Heb. viii. 10.

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YEAR, that space of time wherein the sun finishes his course through all the signs of the zodiac circle of the heavens, consisting of the four seasons of spring, summer, harvest, and winter. It consists of 365 days 5 hours 49 minutes. The patriarchs before the flood appear to have divided their year into 12 months, each consisting of 30 days; and whether they added 5 days to the last, or had an intercalary month every 5th or 6th year, to exhaust the odd time of 5 days 5 hours and 49 minutes that was over in each year, we know not. Some think the Egyptians and others once reckoned the time of one revolution of the moon their year, and that this is the source of their extravagant reckonings concerning antiquity. It is more certain, that before the Hebrews' departure from Egypt, they reckoned by a year, consisting of 12 months, each of which consisted of 30 days, and began their year about the be-

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ginning of our September. Possibly the Chaldean year was much the same, till Nabonassar, about the time of Hezekiah, ordered them to reckon the year by 12 months, or 365 days, and I suppose the Egyptians soon after admitted this form. After long confusion, the Greeks reckoned the year by 12 months, of 30 days each; but seem afterwards to have reckoned by 12 moons, or 354 days. They mostly began their year at the summer solstice, when the sun is most northerly, in June; but the Macedonians began their's about the middle of our September. At first, the Roman year consisted of 10 months, or 304 days. King Numa extended it to 12 months, or 355 days, and every second year they added 22 or 23 days by turns. Julius Cæsar, their first emperor, fixed it at 365 days and 6 hours, which in four years make one day, which in the fourth is added to February, and occasions that year being called

leap-year. By this year we still reckon our time; but as it includes about 11 minutes too much, this, in 130 years, runs the reckoning forward one day, and in our reckoning had run forward the year full 11 days, till this was rectified by the introduction of the new style among us, as it was in several countries abroad, by Pope Gregory, almost 200 years ago. The old Persian year began about the beginning of June, and consisted of 365 days, or 12 months. Most of the Mahometans reckon their year by 12 moons, or 354 days 8 hours 48 minutes 38 seconds and 12 thirds: and so in about 35 years the beginning of their year runs backward through all the seasons. The Jewish year too was of the lunar kind, reckoning by 12 moons: their sacred year began in March, because therein they came out of Egypt at the new moon; in which the names and order of their months were, 1. Abib or Nisan; 2. Zif or Jair; 3. Sivan; 4. Thammoz; 5. Ab; 6. Elul; 7. Ethanim or Tizri; 8. Bul or Marchesvan; 9. Chisleu; 10. Thebet; 11. Shebet; 12. Adar; and on every third year they added an intercalary month, formed out of the odd days, and called it Veadar, or second Adar. It is generally agreed, that all their odd months, as first, third, &c. consisted of 30 days, and all the even ones of 29; but Selden's old calendar gives 30 days to the even months, and 29 to the odd ones. Their civil year began with Ethanim, the seventh month of the sacred, as it was supposed the world was created about that time; and so Abib was the seventh month of it. Months, in the reckoning of all nations, appear to have had their rise from the revolutions of the moon.

Ignorance of chronology, and pride of antiquity, made the E-

gyptians, Chaldeans, Chinese, Indians, and others, to run up the creation of the world, or even the rise of their own nation, to the distance of a ridiculous number of years; but the learned now generally acquiesce in or near to the chronology of Bishop Usher, according to which the creation took place 4004 years before our common account from the birth of our Saviour: but it is suspected that common reckoning begins two or three years too late. But Dr. Caverhill will have our Saviour born *A. D.* 6. The 430 years of the Hebrews' sojourning began at Abraham's call to leave his native country, Gen. xii. 1. Exod. xii. 40, 41. The 400 years of the sojourning of his seed began at the birth of Isaac, Gen. xv. 13. The about 450 years mentioned, Acts xiii. 20. may reach from the birth of Isaac to the settlement of Canaan; or from that settlement, reckoning the years of bondage different from the years of the judges, to the government of Samuel. The *sixty-five years*, against the end of which, Ephraim, or the ten tribes, were to be no people, *i. e.* have no form of government at all, and scarce any be left in Canaan, extends from the fourth year of Ahaz to the twenty-second of Manasseh, Isa. vii. 8. The *years of a hireling*, denote exact ones; and it seems were three on end, Isa. xxi. 16. xvi. 14. In prophetic style, a *year* signifies *three hundred and sixty years*, and a *month* 30, a *day* being put for a year; and so three years and a half, and *times, time, and half a time*, or 42 months, or 1260 days, denote the *twelve hundred and sixty years* duration of Antichrist, Rev. xi. 2, 3. xii. 6. 14. The *five months* ravage of the locusts, may denote the period between *A. D.* 606 and 760, in which Popery and Mahometism mightily gain-

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ed ground, Rev. ix. 5. 10. The *year, month, day, and hour*, of the Turkish ravage, is 391 years from 1281 to 1692, or 396 from 1302 to 1698. See *Antichrist, Gog*.

Year too signifies the season or period in which a thing happens. The three *years* of God's patience with the barren Jews, may denote the time of the ministry of John Baptist and Christ; and the fourth may denote the time after Christ's resurrection, before the breaking out of their ruinous war, Luke xiii. 6—10. The *year of visitation*, is a season of remarkable calamities, Jer. xi. 23. The *year* of God's redeemed, is that season in which he effectuates the redemption of his chosen; as, the period of our Saviour's debasement, the primitive gospel-period, and the period of Antichrist's ruin, Isaiah lxiii. 4. In allusion to the year of release and jubilee, the period of the elect's conversion to Christ, or the gospel-period, is called the *acceptable year of the Lord*, Isa. lxi. 2. God's *years*, are the unbounded duration of his existence, Heb. i. 11; or the pe-

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riods of his most noted works, as of bringing Israel out of Egypt, the incarnation of Christ, &c. Psalm lxxvii. 10. So man's *months* are his time of life, Job xiv. 5; and he possesseth *months of vanity*, when he is long under trouble and disappointment, Job. vii. 3.

YEARNING *of bowels*, imports the stirring of the most tender pity and affection, Gen. xliii. 30. 1 Kings iii. 26.

YOKE, an instrument put on the neck of cattle, for drawing ploughs, waggons, and the like: and the cattle yoked together in one plough are called a *yoke*, 1 Kings xix. 19. The law of God is a *yoke*, which galls the carnal man, as it binds him to his duty; but as received in Christ, it is an *easy yoke*; receiving excitement and strength from Jesus, men with pleasure and comfort obey it; and it is much easier than the service of sin, the slavery of the broken covenant, or the bondage of the ceremonial law, which is called a *yoke*, or *yoke of bondage*, as the service required by it was carnal and burdensome, Mat. xi. 29, 30. Gal. v. 1.

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ZAANAN, a city destroyed by the Assyrians, was one of the tribe of Naphtali, in the plain of Zaananim, or Zanaim; or if it was Zenah, a city of Judah, we know not, Mic. i. 11. Judg. iv. 11. Josh. xix. 33. xv. 37.

ZACCHEUS; this name means just, or justified, and occurs in Luke xix. 5.

ZACHARIAH, *Zacharias, Zechariah*; (1.) The son of Jeroboam the 2d, and the fourth descendant of Jehu. Perhaps his father left him an infant. It was about 23, or perhaps no more than 11 years after, that he mounted the throne, and having reigned six months, was murdered by Shallum the son of

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Jabesh, *A. M.* 3232. 2 Kings xv. 8—11. (2.) The son of Jehoiada the chief priest, who is perhaps also called Azariah. Having reproved king Joash, his cousin, for his idolatry and wickedness, that ungrateful wretch ordered him to be stoned to death, in the court of the temple. In his dying moments, he told them, that the Lord would speedily avenge his death, 2 Chr. xxiv. 20—25. (3.) The son of Jeberechiah, or Barachiah, who had understanding in the visions of God, and encouraged Uzziah in his piety, and perhaps withstood him when he attempted to offer incense, 2 Chron. xxvi. 5. He was one of the faithful witnesses that at-

tested Isaiah's writing concerning Maher-shalal-hash-baz, Isa. viii. 2. (4.) The son of Barachiah, grandson of Iddo, and 11th of the lesser prophets. He returned from Babylon with Zerubbabel; and while yet young, began to prophesy in the second year of Darius Hystaspes, *A. M.* 3484, about two months after Haggai. They two mightily encouraged the Jews in their building of the second temple, Ezra v. 1. After Zerubbabel had exhorted the people to repentance, the Lord appeared to him as a man on horseback, in the middle of a plot of myrtle-trees, in a low place, thereby intimating the presence of God with, and care for, his people, in their distress: and hinted to him, that Jerusalem should be rebuilt.

(5.) *Zacharias*, an ordinary priest of the course of Abia. He and his wife Elizabeth were eminently godly and blameless. About fifteen months before our Saviour's birth, as Zacharias was burning incense in the temple, the angel Gabriel appeared to him, and told him, that his wife should bear him a son called John, who should be the successful harbinger of the Messiah. As the priest refused to credit the message, the angel told him, that his dumbness till the event should verify the prediction. When he came out of the temple, he could speak none, but made signs to the people who were praying in the court, that he had seen a vision. When his turn of ministration was finished, he went home: his wife, after about nine months, was happily delivered of a son. Contrary to the remonstrances of their friends, Elizabeth insisted the child should be named John. Zacharias being consulted by signs, wrote that he should be so called. Hereupon he recovered the use of his speech, and uttered a hymn of praises to God, for

the donation of the Messiah, whose birth was at hand; and turning himself to his babe, foretold, that he should, by his instructions, prepare the nation to receive the Messiah, Luke i.

Who that *Zacharias*, the son or Barachias, who was slain between the porch of the temple and the altar; whether he was the son of Jehoiada, whose name has much the same signification as Barachia, *i. e.* a *blessor of the Lord*; or the son of Jeberechiah, whom perhaps Ahaz murdered between the porch and the altar, for opposing his idolatrous worship; or the prophet above mentioned, who was perhaps murdered in that place; or the father of the Baptist, who might have shared the same fate, perhaps about the time when his son was a public preacher; or, if it was one Zacharias the son of Baruch, whom Jesus foresaw the Jews would murder in that place, a little before the last destruction of their city, is not agreed by the learned. But be who he would, the coming of all the blood shed from that of Abel to that of this Zacharias, upon the Jewish nation, imports, that as their rejection and murder of Christ and his apostles approved the whole of it, it should be all revenged on them, Matth. xxiii. 34—36. Luke xi. 50, 51.

ZADOK, the son of Ahitub. In his person, appointed high-priest by Saul, that high office was returned to the family of Eleazar, after it had continued near 120 years in the house of Eli, and the family of Ithamar. Both he and Abiathar were a kind of high-priests under the reign of king David; but it seems David chiefly consulted Zadok, as perhaps he was a prophet. Both the two, at David's desire, tarried at Jerusalem during Absalom's rebellion, and procured him proper information, 2 Sam.

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xv. xvii. They, too, instigated the tribe of Judah to make all the haste they could, to bring David home after the rebellion was suppressed, lest the other tribes should get the start of them, 2 Sam. xix. 11, 12. Zadok, instead of joining Adonijah, was one of those most active in the coronation of Solomon, and actually anointed him to the royalty, and came to be sole high-priest after Abiathar's confinement, 1 Kings i. ii; and was succeeded by his son Ahimaaz. Another Zadok, son of another Ahitub, was high-priest long after, and Jerusha his daughter seems to have been the wife of king Uzziah, and mother of Jotham, 1 Ch. vi. 12. 2 Ch. xxvii. 1.

ZAIR, a place in the land of Edom, 2 Kings viii. 21.

ZALMON, or *Salmon*, a hill near Shechem, where it seems the snow lay thick: and the Canaanitish carcases were like the snow of Zalmon, when they covered the ground. It is supposed to be one of the hills where the sons of Jacob fed their flocks, Gen. xxxvii. 14. Judg. ix. 48. Psal. lxxviii. 14.

ZAMZUMMIMS, or *Zuzims*, a race of terrible giants, probably sprung from Ham, and which dwelt on the east of Jordan, and had their country ravaged by Chedorlaomer, Genesis xiv. 5. They were afterwards cut off, or driven from it, by the Ammonites, Deut. ii. 20.

ZAPHNATH, Gen. xli. 45.

ZARAH, or *Zerah*, the son of Judah by Tamar, and twin brother of Pharez. Of his five sons, Ethan, Zimri, Heman, Calcol, and Dara, sprung the Zarhites, who were less numerous than the posterity of Pharez, Gen. xxxviii. 28, 29. 1 Chron. ii. 6. Num. xxvi. 20.

ZARED, or *Zered*, the name of a brook that runs into the river Arnon; or of a valley, Num. xxi. 12.

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ZAREPHTAH, or *Sarepta*, a city of the Zidonians, on the shore of the Mediterranean Sea. It seems they had a glass-work at it. Here Elijah lodged some time with a widow, 1 Kings xvii. 9, 10. Luke iv. 26. About A. D. 400 it was still of some note.

ZARETHAN, *Zartanah*, or *Zeredathah*, a place on the west of Jordan, near to which the waters stood in heaps, as Joshua passed a good way below. Near to this place, in the plain of Jericho, and almost over against Succoth, were the large vessels of the temple formed of metal, Josh. iii. 16. 1 Kings iv. 12. 2 Chron. iv. 17.

ZEBAH, victim, sacrifice, Judg. viii. 5.

ZEBEDEE. See *James*.

ZEBOIM, one of the four cities which perished together with Sodom, Gen. xiv. xix. Perhaps it stood about the north-west corner of the Dead Sea. A valley of Zeboim, or *spotted serpents*, was near to Jericho, 1 Sam. xiii. 18; and hereabouts the Benjamites had a city of this name, which continued till after A. D. 400, Neh. xi. 34.

ZEBUL. Judges ix. 23. 41.

ZEBULUN, or *Zabulon*, the sixth son of Jacob by Leah, born about A. M. 2256. From his three sons, Sered, Elon, and Jahleel, sprung three numerous families. When this tribe came out of Egypt, their fighting men amounted to 57,400 men, commanded by Eliab the son of Elon: they increased 3100 in the wilderness. Their spy to search Canaan, was Gaddiel the son of Sodi; and their prince to divide it, was Elizaphan the son of Parnach, Gen. xxx. 20. xvi. 11. Num. i. 9. 31. xxvi. 26, 27. xiii. 10. xxxiv. 25. They had their inheritance on the south of the tribes of Asher and Naphtali, and had the Sea of Galilee on the east, and the Mediterranean on the west: they enriched them-

zelves by their fisheries, their sea-trade, and making of glass: they were very honest in their dealings, and, notwithstanding of distance, were punctual attenders of the worship of God at Jerusalem, Gen. xlix. 13. Deut. xxxiii. 18—20. They did not drive out the Canaanites from Kitron or Nahalol, Judg. i. 30. But they and the Naphtalites, under Barak, were very active in routing the host of Jabin, Judg. iv. 10. v. 14. 18. They assisted Gideon against the Midianites, Judges vi. 35. Elon, a Zebulunite, was for ten years judge of Israel, Judg. xii. 11; and 50,000 of them attended at David's coronation to be king over Israel, and brought large quantities of provision, 1 Chron. xii. 33. 40. Psal. lxxviii. 27. They were oppressed, and many of them carried captive to the east, by Tiglathpileser, 1 Chr. v. 26. Such as remained in their country did partly join with Hezekiah in his reformation, 2 Chr. xxx. 11. Their country was signally blessed with the early instructions and miracles of our Saviour; and perhaps most of his disciples were of it, Isa. ix. 1, 2. Matt. iv. 13. 15. Perhaps there was also a city called *Zebulun* near Accho, which is said to have been built in the form of Tyre and Sidon, and to have been taken and burnt by Cestius the Roman about *A. D.* 66. Josh. xix. 27.

ZEDEKIAH, the son of Josiah, by Hamutal the daughter of Jeremiah, a prince of Libnah. When Nebuchadnezzar carried Jehoiachin prisoner to Babylon, he made Mattaniah his uncle king in his stead, after he had caused him to swear to be his tributary, and changed his name to Zedekiah. He began to reign when he was 21 years of age, and reigned eleven. Contrary to manifold warnings of God by the prophet Jeremiah, he and his

people hardened themselves in their idolatry and other impieties, 2 Kings xxiv. 17. 2 Chr. xxxvi. 10—16. Ezek. xvii. 13. In the first year of his reign, he sent Elasah the son of Shaphan, and Gemariah the son of Hilkiah, to Babylon, probably along with his tribute: with these, Jeremiah seems to have sent his letter to the captives at Babylon, Jer. xxix. About four years after, he either went himself, or at least sent Seraiah, the brother of Baruch, to Babylon, with whom Jeremiah sent his predictions against Babylon, to be read by him, and then cast, fixed to a stone, into the Euphrates, Jer. li. 59—64. In the ninth year of his reign, Zedekiah, contrary to solemn treaty with Nebuchadnezzar, entered into a league with Pharaoh-hophra of Egypt, and, it seems, with the other nations around, to throw off the Chaldean yoke. Nebuchadnezzar quickly marched an army into Judea, and laid siege to Jerusalem. Alarmed herewith, he and his subjects dismissed their bond-servants, whom they had retained longer than the law allowed, and begged that Jeremiah would pray for them. Meanwhile, the Egyptians marching an army into Canaan, Nebuchadnezzar raised the siege of Jerusalem to attack them. During this interval, the Jews forced back their servants, and drew new punishment on their heads. Having defeated or driven back the Egyptians, Nebuchadnezzar renewed his siege of Jerusalem. Zedekiah often consulted the prophet Jeremiah, but had not patience to hear, or resolution to follow, his good counsels. Jeremiah urged him to go out, and submit himself to Nebuchadnezzar's mercy, and it should be well with him. For fear of derision, he declined compliance, and it is like, Pelatiah the prince, who soon after had a miserable

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end, dissuaded him, Ezek. xi. 13. Zedekiah, as Jeremiah had warned him, fell into great ignominy by his refusal to surrender. When Jerusalem was taken, he and a number of his troops fled off in the night; but the Chaldeans pursued, and overtook them near Jericho. He was carried prisoner to Nebuchadnezzar at Riblah of Syria, who, after upbraiding him with his treachery, ordered his children to be murdered before his face, and then his eyes to be plucked out; after which he loaded him with chains, and sent him to Babylon, where, after some time, he died peaceably, and was honourably interred by his friends, Jer. xxi. xxvii. xxxii. 4—7. xxxiv. xxxvi—xxxix. 2 Kings xxv.

Zedekiah, the son of Chenaanah, and the son of Maaseiah, were both false prophets. See *Micaiah*; *Ahab*.

ZEEB, a Midianitish prince who gave name to a place in or near to the lot of the Ephraimites, and not far from Jordan, Judg. vii. 25.

Perhaps **ZELAH**, where Saul and his family were buried, was the same as *Zelzah*, not far from Ramah; but in the south frontier of the tribe of Benjamin, Josh. xviii. 28. 1 Sam. x. 2. 2 Sam. xxi. 14.

ZELOPHEHAD, the son of Hephher, of the tribe of Manasseh, died in the wilderness, not in any of the more noted provocations. Not long before Moses' death, his five daughters, Mahlah, Tirzah, Hoglah, Milcah, and Noah, for he had no son, applied to Moses to have an inheritance in Canaan, as heirs to their father. The Lord approved their demand; only confined them to marry such as were of their own tribe: and it was divinely enacted, that to prevent the portion of one tribe going into that of another, no heiress should marry out of her own

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tribe; or if she did, she lost her inheritance, Numbers xxvi. 33 xxvii. xxxvi.

ZEMARAIM, a city of the Benjamites near Bethel, and near to which was a mount of the same name; at the foot whereof, Jeroboam had 500,000 of his army killed by Abijah's troops, Josh. xviii. 22. 2 Chron. xiii. 4.

The **ZEMARITES** were the descendants of Canaan by his tenth son. It is like, they built and peopled Simyra, a city of Phœnicia, near Orthosia, Gen. x. 18.

ZENAS, the only pious lawyer we read of in Scripture. Whether his learning respected the Jewish or the Roman law, we know not; but he was a noted Christian, whom, together with Apollos, Paul desires Titus to bring with him to Nicopolis, and to take care they were sufficiently provided for in the journey, Tit. iii. 13.

ZEPHANIAH; (1.) A prophet, the son of Cushi, and grandson of Gedaliah: he appears to have lived in the time of king Josiah, and after his children were grown up, to wear robes of a foreign fashion, Zeph. i. 1. 8. In his first and third chapters he inveighs against the wickedness of the Jews; foretels their calamities and captivity and their deliverance therefrom. In the second he exhorts the Jews to repentance, and foretels the ruin of the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians. (2.) *Zephaniah*, the second priest or sagan under Seraiah the chief priest. By him Zedekiah, oftener than once, consulted Jeremiah, and requested his prayers in behalf of the kingdom, Jer. xxi. 1. xxxvii. 1. To him Shemaiah directed his letter accusing Jeremiah as a madman, and he read it to Jeremiah, chap. xxix. 24—29. When Jerusalem was taken, he, and

Seraiah the chief priest, were carried to Riblah, and there murdered by the order of Nebuchadnezzar, 2 Kings xxv. 18. Perhaps he lived too early to be the father of Hen and Josiah, the priests, Zech. vi. 10. 14.

ZEPHAATH, or *Zephatah*. See *Hormah*.

ZERAH; (1.) A son of Judah. See *Zarah*. (2.) A king of Cush, who, in the time of Asa, invaded the kingdom of Judah with a million of footmen, and 300 chariots; but being seized with a panic, most of them were cut off, 2 Chron. xiv. 9—15.

ZEREDATHAH. See *Zaretan*.

ZERESH. See *Haman*.

ZERUBBABEL, the son of Shealtiel or Salathiel, and of the royal family of David. As Salathiel, who is called the son of Jehoiachin, might yet be the son of Neri, a descendant of Nathan the son of David, being begot by Jehoiachin on the widow of Neri, whom he had married; or he might be adopted by Neri; or might marry the only daughter of Neri, 1 Chron. iii. 17. Luke iii. 27; so Zerubbabel might, at once, be the immediate son of Pedaiiah, and the grandson of Salathiel; or, Pedaiiah, a younger brother, might have married Shealtiel's widow, and Zerubbabel be the son he raised up to his brother, 1 Chr. iii. 19. Matt. i. 12. As Sheshbazzar is said to build the second temple, and was prince of the Jews, it seems he is the very same with Zerubbabel, and the one is his Jewish, and the other his Chaldean name, Ezra v. 6. i. 8. 14. Zech. iv. 5. Cyrus delivered into his hands the sacred vessels, which had been carried to Babylon, to the number of 5400, and appointed him governor of the returning captives of Judah. After conducting 42,360 of them, together with 7337 servants, from Babylon to Judea, he laid the

foundation of the second temple, and restored the worship of God by sacrifice. Notwithstanding of manifold obstructions to the work by the Samaritans, whom the Jews refused to allow to concur with them; he and Joshua the high-priest, encouraged by Haggai and Zechariah the prophets, at last finished the temple, about 20 years after it was begun, Ezra i—vi. Hag. i. ii. Zech. iv. He left behind him seven sons, Meshullam, Hananiah, Hashubah, Ohel, Berechiah, Hasadiah, Jushabhesed, and a daughter called Shelomith.—Some two of these sons, otherwise named, are the Rhesa, from whom the Virgin Mary descended, and the Abiud, from whom Joseph her husband sprung, 1 Chr. iii. 19. Luke iii. 27. Matt. i. 13.

ZIBA. See 2 Sam. ix. 2.

ZIDON. See *Phœnicia*.

ZIF, or *Jair*, the second month of the sacred, and eighth of the Jewish civil year. It consisted of 29 days, and answered in part to our April. On the 14th day of it, such as had been unclean, or on a journey, that they could not observe the pass-over in the preceding month, observed it now; and on it the pass-over-festival was kept in the first year of Hezekiah's reformation, Numb. ix. 2 Chron. xxx. 15. 26. On the 10th of it the Jews observe a fast for the death of Eli, and another on the 28th, for the death of Samuel.

ZIKLAG, a town situate in the extreme parts of the tribe of Judah southwards, not far from Horam, where the Israelites received a defeat while they sojourned in the wilderness. In the division of Canaan, it was first given to the tribe of Judah, Josh. xv. 31; and afterwards to that of Simeon, Josh. xix. 5. It was, however, in possession of the Philistines, when Achish, king of Gath, allotted it to Da-

vid and his men to dwell in. While David was absent, the Amalekites took Ziklag and burnt it, and carried off David's wives and children and goods; but learning from a servant left behind sick which way they had gone, David pursued them and came unexpectedly on them, and recovered every thing which had been taken, 1 Sam. xxvii. 5. 6. xxx. 1.

ZILPAH. See *Jacob*.

ZIMRAN, the eldest of Abraham's six sons by Keturah. He was the father of the Zimri, or Zamarenes, in Arabia Felix, where we find the city Zebram or Zimram, Gen. xxv. 2. Jer. xxv. 25.

ZIMRI, a general to Elah, the son of Baasha king of Israel. As his master drunk heartily at Tirzah, he murdered him, and mounted the throne. He immediately murdered the whole royal family, as had been predicted to Baasha. Hearing of this catastrophe, the royal army broke up the siege of Gibbethon, and hastened to dethrone Zimri. Finding himself incapable to defend it, he set the palace on fire, and burnt himself and family to death, after a short reign of seven days, 1 Kings xvi. 9—20. See *Cozbi*.

ZIN, the name of a place about the south-west of Idumea: but whether it was the name of a city, or if it was the name of a part or of the whole of the wilderness of Paran, we know not, Numb. xiii. 21. xx. 1. Josh. xv. 3.

ZION, or *Sion*; (1.) A top or part of Mount Hermon, or an arrangement of hills near to it, Psal. cxxxiii. 3. (2.) Cellarius, Lightfoot, and others, think the other famed Mount *Zion* was to the north of the ancient Jebus; but Reland has offered a variety of arguments to prove that it was on the south of it. We think the south part of Jerusa-

lem stood on Mount Zion, and that the king's palace stood on the north side of it, and the temple on Mount Moriah, to the north-east of it, 2 Sam. v. 1. 1 Kings viii. 1. Psal. lxxviii. 2; but as Mount Moriah was but at the end of it, it was sometimes called *Zion*; and even the temple and its courts are so called, Psal. lxxv. 1. lxxxiv. 7; and the worshippers at the temple, if not the whole inhabitants of Jerusalem, are called *Zion*, Psalm xcvi. 8. In allusion hereto, the church, whether Jewish or Christian, or heaven, is called *Zion*: how graciously was she chosen of God for his residence! how firm is her foundation, and how delightful her prospect! how solemn and sweet the fellowship with and worship of God therein! Psal. cii. 13. Isa. ii. 3. Heb. xii. 22. Rev. xiv. 1. Isa. li. 11.

ZIPH, two cities of the tribe of Judah, one of which lay about eight miles eastward from Hebron, which is perhaps that beside Maon and south Carmel, and whose inhabitants, though of the same tribe, were so eager to have David cut off, that they informed Saul of his hiding-places, and instigated him to come and apprehend him; and the other was somewhere about the borders of Edom, Josh. xv. 24. 55. 1 Samuel xxiii. 14—26. xxvi. 1. Psal. lv. title.

ZIPPORAH, the daughter of Jethro or Reuel. Her marriage with Moses, and bearing him two sons; her accompanying him part of his way to Egypt; her angry circumcision of her child; her return to her father's house; her coming with her father some months after to Moses; and Aaron and Miriam's jealousy of her influence over him, have been related in the article *Moses*, Exod. ii. iv. xviii. Num. xii.

ZIZ, or *Ziza*, a hill in the south of Canaan, near the val-

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ey of Berachah. We suppose it was north of Engedi, 2 Chron. xx. 16.

ZOAN, or *Tanis*, a very ancient city of Egypt, Numb. xiii. 7; and somewhere in the lower part of that country, not very far from the Mediterranean Sea. It was probably the capital for many ages, Isa. xix. 11. xxx. 4.

ZOAR, or *Bela*, was one of the five cities that rebelled against and was reduced by Chedorlaomer, Gen. xiv. It seems to have been in the utmost danger of destruction, along with *Sodom* and the other three; but Lot begged, that as it was but small, it might be preserved as a residence for him. His request was granted, and the place was afterwards called Zoar, the *little one*, Gen. xix. 20, 21, 22. It seems to have stood somewhere about the south end of the Dead Sea. Probably numbers of the Moabites fled hither from the ravages of the Assyrian and Chaldean troops, Isa. xv. 5. Jer. xlviii. 34.

ZOBAB, was a kingdom of *Syria*, near about where Damascus stands, and had Rehob and Hadadezer for its kings, 2 Sam. viii.

ZUZ

ZOHELETH, a noted stone near Enrogel, at which Adonijah held his usurpation-feast.

ZOPHAR, the Naamathite, one of *Job's* three uncharitable friends, and who spoke twice against him, Job ii. 11. xi. 20; and was pardoned by means of *Job's* prayer, Job xlii. 7—9. Whether Naamath was the name of his ancestor, or of his city, we cannot determine: nor whether he was king of the Mineans, or of the Nomades or wandering Arabs.

ZORAH, a city of the Danites, near the border of Judah. Here Samson was born, Judg. xiii. 2. Its inhabitants are called Zorites and Zorathites, 1 Chr. ii. 54. iv. 2. Probably this was one of the cities which Rehoboam fortified for the security of his kingdom, 2 Chron. xi. 10.

ZUPH, a Levite, one of Samuel's ancestors. As he was the chief of the Zuphites, he probably occasioned their territory to be called the land of Zuph, and their city Ramath-zophim, or Ramath of the Zuphites, 1 Chron. vi. 35. 1 Sam. ix. 5. i. 1.

ZUZIMS. See *Zamzum mims*.