

BIBLE DICTIONARY

FOR THE USE OF

BIBLE CLASSES, SCHOOLS AND FAMILIES.

PREPARED FOR THE PRESBYTERIAN BOARD OF PUBLICATION.

Alexander Mitchell

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PREFACE.



It may be necessary in justification of the publication of another Bible Dictionary, when similar works of real merit and much higher pretension are already before the public, to state some of the reasons which led to its preparation.

1. Several of the existing Dictionaries are too voluminous to meet the want which this is intended to supply.

2. Others, although well suited to the purpose as to form and size, being secured to their publishers by copyright, could not be appropriated, even in part, without improper interference with the rights of proprietors.

3. In some important particulars the most popular of these are defective in not noticing the more recent geographical and archæological discoveries.

4. None of them are strictly adapted as guide books in the Presbyterian Church, being either of too general a character to recognize the system of faith taught in that Church, or so peculiarly denominational as to inculcate an opposite system.

5. It may be added, as a fifth reason, that urgent requests from various parts of the Church rendered the preparation of such a work almost imperative.

While the compiler has been indebted to the labours of his pre-
(iii)

decessors, and particularly to the writers in Kitto's Cyclopædia of Biblical Literature, he has expressed the whole in his own language.

Brevity and condensation have been consulted, but it is hoped not at the expense of intelligibility; and to keep the volume within reasonable limits many scriptural names of persons and places have been omitted, in reference to which no information was requisite or even possible.

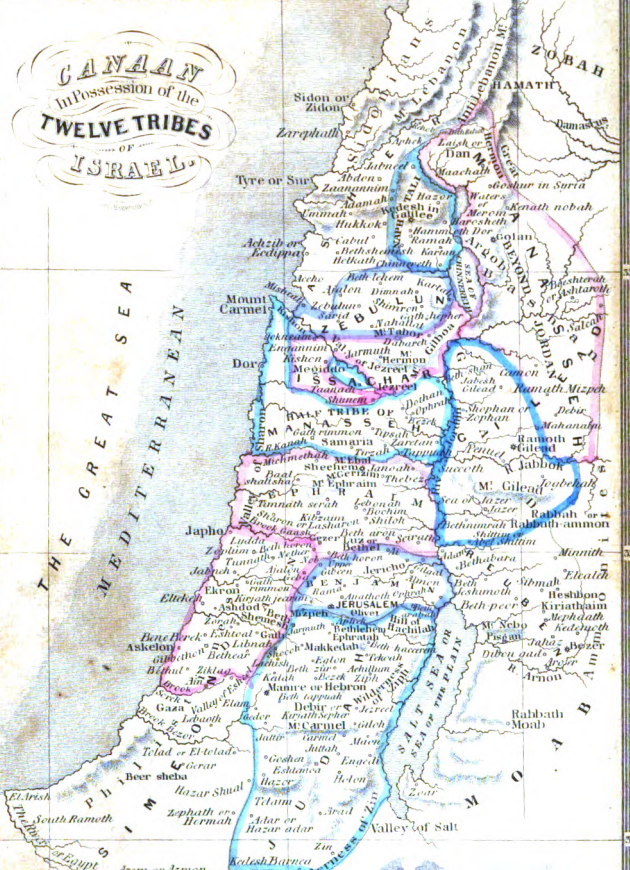
With the humblest pretensions, the compiler has earnestly coveted the single merit of furnishing for those whose opportunities for consulting larger and more learned works were limited, a simple and well adapted guide to the understanding of many things on which a Bible reader would desire information. Should it be found, on trial, to answer its purpose, the labour of its preparation will be amply compensated.

In this stereotyped edition various corrections have been introduced, and in compliance with the suggestions of those who have used the Dictionary in the two former editions, the pronunciation, instead of forming a separate vocabulary, has been added to each word in its place, and the Dictionary of terms not scriptural, but of frequent use in religious reading, has been incorporated in the main body of the work. For the purpose of distinction, these articles are inclosed in brackets.

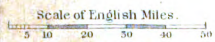
W. M. E.

CANAAN
 In Possession of the
TWELVE TRIBES
 OF
ISRAEL

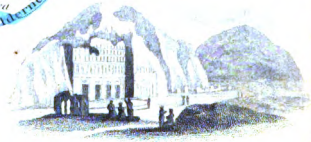
THE GREAT SEA
 MEDITERRANEAN



LAND OF EDOM



EXPLANATION
 The 48 Cities of the Levites thus & the 6 Cities of Refuge & other Cities &c.



RUINS OF PETRA EDOM
 Edom's chief city, situated in the eastern part of the Arabian Desert, and destroyed by the Romans in 106 A.D.

CANAAN
OR
PALESTINE
to illustrate the
NEW
TESTAMENT.



THE GREAT MEDITERRANEAN

Scale of English Miles
0 5 10 20 30 40 50

EXPLANATION
The names of Places underlined thus Gischala refer to Josephus' Wars of the Jews &c.



BETHLEHEN
Jesus was born in Bethlehem of Judæa
Matthew 2



COUNTRIES
TRAVELLED BY THE APOSTLES.
 Shewing the
JOURNEYS OF ST PAUL
 BETWEEN
ASIA & EUROPE.

S: Paul's routes distinguished
Journey to Damascus Acts IX. (1st) 1st journey to Tarzus and first journey through Cyprus & Asia and return.
Second journey through Asia into Greece and return.
Third journey through Asia Minor and return.
Voyage from Caesarea to Rome Acts XXV.



distinguished thus.
 as R. P. [red line] [Antioch] [Tarsus] Acts II. 30.
 & [blue line] [Antioch] [Tarsus] and return, Acts XIII. 4.
 as [red line] [Antioch] [Tarsus] and return, Acts XIII. 1.
 as [black line] [Antioch] [Tarsus] and return.
 as [red line] [Antioch] [Tarsus] and return, Acts XXVII.

PLAN OF JERUSALEM.



A

BIBLICAL AND THEOLOGICAL DICTIONARY.

A.

AARON (*a'ron*), the son of Amram and Jochebed, of the tribe of Levi, was the elder brother of Moses, having been born three years before him, Ex. vii. 7. He was associated with Moses in effecting the deliverance of the Hebrews from Egypt, in conducting them on their protracted journey through the wilderness, and in establishing, under the divine direction, the religious polity which afterwards distinguished that people. Possessing a fluent utterance, in which Moses seems to have been deficient, he was appointed his spokesman, Ex. iv. 16, and in this character afforded him great assistance. He was a man of distinction among the Hebrews, as may be inferred from his having married Elisheba, daughter of Amminadab and sister of Naashon, a prince of the house of Judah. He had four sons, Nadab, Abihu, Eleazar and Ithamar, Ex. vi. 23. Being divinely directed he repaired to Mount Horeb, where he met Moses after a separation of forty years, and there he learned that he was to be associated with his brother in delivering his coun-

trymen from bondage. He was about eighty-three years old, when, in company with Moses, he made the demand of Pharaoh that the Israelites might go three days' journey into the wilderness to offer sacrifice unto the Lord. In all those remarkable transactions which subsequently occurred, and by which Pharaoh was finally compelled to consent to the departure of the Israelites, he was constantly found cooperating with Moses.

During the battle with the Amalekites, Aaron and Hur were in company with Moses on the hill, from which they surveyed the conflict and upheld the hands of Moses, on which the successful issue of it depended, Ex. xv. 8—13. After Moses had ascended Mount Sinai to receive the law from God, Aaron and his sons, Nadab and Abihu, twenty elders, were permitted to wear special tokens of office. They were permitted to stand in his presence, Ex. xxv. 9. He was during his absence from Moses received intimant

specting the organization of the ecclesiastical establishment, according to which Aaron was to be constituted high priest, and his sons and their descendants priests, Ex. xxviii. While Moses was absent in the mount, Aaron and Hur were entrusted with the direction and control of the Israelites. In the interval, the people became impatient, and required Aaron to make them gods to go before them. Whether through timidity, or an imperfect conviction of the sin he was committing, he complied with their wicked suggestion, and constructed a golden calf, in imitation of the Egyptian system of idolatry, by which he affixed an indelible stain on his own character, and provoked the displeasure of the Almighty. He attempted in vain to excuse his conduct by transferring the guilt of it to those whose clamours had induced it. As a leader of the people, and designated to the holy office of the priesthood, he should have indignantly rejected the proposal, Ex. xxxii.

Having, however, repented of this flagrant sin, he was received into favour, and was consecrated, with imposing ceremonies, the high priest of the people, and the office was confined to his family. Two of his sons, Nadab and Abihu, died suddenly after their sacrilege, and were guilty of irregular ministrations, and the Lord was angry with them. Thus Aaron deeply

was afflicted, and he afforded some consolation to his sister Miriam, who reproachfully of Moses, for she was stricken with a plague, Num. xii. Having immediately confessed his fault,

he was not similarly punished; but as he had thus questioned the authority of Moses, his own authority in after years was resisted by a conspiracy, headed by Korah, Dathan and Abiram, who maintained that he was not entitled to any exclusive priestly rights. A fearful judgment from God arrested this conspiracy, and miserably destroyed its chief actors. A rebellious spirit, however, had taken possession of the people, and now breaking forth, the anger of the Lord was kindled against them, and a grievous plague destroyed upwards of fourteen thousand of them, and was only stayed by Aaron's official intercession, Num. xvi. This event afforded a striking attestation of his authority; and that Aaron and his family might be recognized by the people as undoubtedly invested with this priestly prerogative, the princes of the different tribes were required to bring their rods of office to Moses, each inscribed with the name of the tribe, among which was the rod of Aaron, on which was written the name of Levi, and these were deposited in the tabernacle. On the following day it was found that while the rods of the other tribes remained unchanged, that of Aaron had budded, blossomed, and brought forth almonds. This remarkable rod was preserved as a memorial, and for a long series of years no instance of invasion of the priest's office was known, Num. xvii.

At the waters of Meribah, Aaron was implicated with Moses in the distrust of God then evinced, and for this they were forbidden to enter into the promised land, Num. xx. 8—13. Not many months after this, the

hosts of Israel came to Mount Hor, and Aaron, accompanied by Moses, and by his son Eleazar, was directed to ascend to the top of the mountain, in view of the people, and being divested of his priestly robes, which were transferred to Eleazar, he there expired, being one hundred and twenty-three years old, and was buried on the mountain, Numb. xx. 22—29; xxiii. 38, 39. The Israelites mourned for him thirty days. Mount Hor is a rocky peak in the mountains of Edom, and has been visited and particularly described by several modern travellers, and there can be no reasonable doubt of its identity. The Arabs show what is pretended to be the tomb of Aaron on its summit, and manifest great reverence for his memory. In Deut. x. 6, Aaron is said to have died at Mosera, which appears to have been another name of the mountain, or the name of the region in which Mount Hor is situated. Aaron was born, B. C. 1574, died B. C. 1451.

AARONITES (*a'ron-ites*), (1 Chron. xii. 27,) Priests of the family of Aaron charged with the care of the sanctuary; while the other families of the tribe of Levi were appointed to subordinate offices. Num. iv. 5, *et seq.*

AB, the Hebrew word for father, which enters into the composition of many proper names, as Absalom, Abner, Abigail, Abijah, Moab, &c.

AB is the name of one of the Jewish months, being the *fifth* of the ecclesiastical, and the *eleventh* of the civil year. It corresponded with parts of July and August, and consisted of thirty days. The Jews were accustomed to observe several fasts during

this *fifth* month, commemorative of calamitous events which had befallen them.

ABADDON (*a-bad'don*), in Hebrew, and Apollyon in Greek, signifying destruction or the destroyer, is the name of the angel of the bottomless pit, mentioned Rev. ix. 11.

ABANA (*ab'a-nah*), the name of a river in Syria, in the neighbourhood of Damascus, mentioned 2 Kings v. 12. Naaman, spurning the direction of Elisha to wash in Jordan for the cure of his leprosy, indignantly asked, "are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" It is conjectured, with probability, that it is identical with the modern Barada, or one of its branches. The fertility of the region through which the rivers of Damascus flow, and of which they are the cause, may have suggested the proud comparison in the interrogation above cited.

ABARIM (*ab'a-rim*), a ridge of steep, barren, and rugged mountains, lying on the east side of Jordan. It presents many distinct prominences, from one of the most elevated of which, called Mount Nebo, Moses was permitted to take a general survey of the promised land, shortly before he died. From the mountain the names Abimelech, Abimelech, Pisgah are derived. Gen. xxxii. 49, it may be inferred that the mountain was the chain of mountains which Nebo was situated on. It was its highest point.

ABBA, the Hebrew word for father, is used in the New Testament, where it is translated "father." Matt. vi. 9; Rom. viii. 15; Gal. iv. 6, where it is translated "father." It seems to have been a term of endearment by

in speaking to their father, and expresses the affection of near relationship. It is a title given to the bishops of oriental churches; and the old English title of Abbot, the head or father of a religious community, is derived from it. When believers receive the Spirit of adoption, they are enabled affectionately to address God, as Abba, Father.

ABDA, mentioned in Neh. xi. 17, as one of the Levites who assisted in the services of the second temple. The name occurs also in 1 Kings iv. 6.

ABDON. One of the Judges of Israel, who seems to have enjoyed a peaceful government of eight years. It is said he had forty sons and thirty nephews, an evidence of the influence of his family, Judges xii. 13, 14. The name also occurs 1 Chron. viii. 30, and ix. 36.

ABDON was also one of the cities within the limits of the tribe of Asher, given to the Levites, Joshua xxi. 30.

ABEDNEGO (*a-bed'ne-go*). The Babylonian name given to Azariah, one of the three captive princes who were companions of Daniel at the court of Babylon, Dan. i. 7. He, together with Shadrach and Meshach, whose names were Hananiah, were cast into a fiery furnace to pay idolatry to a golden image which the king of Babel had set up. Darius the Great rescued them from destruction. Their names may be

Abel, the firstborn of Adam and Eve, after their fall and expulsion from the garden of Eden. Abel, although inheriting

the corrupt nature of his parents, became eminent for his piety and devotion. Our Lord, in Matt. xxiii. 35, distinguishes him as the "righteous Abel." He was the first of the human family who endured the pains of death. This occurred under circumstances truly appalling. On a certain occasion, Abel, who was a keeper of sheep, presented in sacrifice to the Lord the choice of his flock; while Cain, his elder brother, who was a husbandman, brought offerings of fruit. By some undoubted sign, the Lord signified his acceptance of Abel's offering, and his rejection of that of Cain. The latter was exasperated, and to vent his rage, assaulted his innocent brother and slew him. Thus the first death and the first murder were coincident. The most probable explanation of the different reception of the two offerings is, that Abel, under a conviction of personal sinfulness, offered a bloody sacrifice, with prophetic reference to the great expiatory sacrifice of Christ; while Cain, insensible of his natural spiritual defilement, without any regard to atonement, presented merely a thank-offering to the Lord. Paul, in commenting on this transaction, Heb. xi. 4, tells us, that "by faith Abel offered unto God a more excellent sacrifice than Cain;" from which we may infer that the acceptance of his sacrifice depended on his faith in the promise of a Redeemer, which had been made to his parents after their fall. When Paul in Heb. xii. 24, refers to the blood of Christ as speaking better things than that of Abel, or the sacrifice offered by Abel, we are to understand the infinitely superior efficacy of the great antitypical

Scopus

sacrifice, to that of the mere type.

ABEL, a name applied to several towns in Israel, with distinguishing additions, as follows:

ABEL-BETH-MAACHAH.— (*a'bel-beth-ma'a-kah*). This was a city in the north of Palestine within the limits of the tribe of Naphtali, and from its importance designated "a mother in Israel," 2 Sam. xx. 19. It seems also to have been called Abel-Maim. For the purpose of identifying it under these several names, compare 2 Sam. xx. 14, 15, and 2 Chron. xvi. 4. In the reign of David, it was besieged by Joab, the general of his forces, in consequence of its sheltering Sheba, who had rebelled against the king; but was saved from destruction by the compliance of the inhabitants with the suggestion of a wise woman, that the head of Sheba should be struck off and cast over the wall. On this being done, Joab withdrew his forces, as the object of his expedition had been accomplished, 2 Sam. xx. 14—22. It was afterwards taken by Benhadad, 1 Kings xv. 20, and two hundred years after by Tiglath Pileser, who carried its inhabitants into captivity, 2 Kings xv. 29.

ABEL-MAIM (*a'bel-ma'im*). See the preceding.

ABEL-CARMAIM (*a'bel-car-ma'im*), (*Place of the Vineyards*). It is referred to, Judges xi. 33, as the "plain of the vineyards." It was a village of the Ammonites.

ABEL-MEHOLAH (*a'bel-meh-ol'lah*), (*Place of the dance*). It was the birth place or residence of the prophet Elisha, 1 Kings xix. 16, and is further remarkable in its connection with Gideon's victory, Judges vii. 22. Its situ-

ation was near the Jordan, about ten miles south of Bethshan or Scythopolis.

ABEL-MIZRAIM (*a'bel-miz-ra-im*), (*the mourning of the Egyptians*), a place so called because there Joseph and the funeral procession that accompanied him from Egypt, "mourned with a great and very sore lamentation" over the patriarch Jacob, Gen. l. 11. Before this, it was called "the threshing floor of Atad." Jerome says it was situated between Jericho and the Jordan, where Bethagla afterwards stood.

ABEL-SHITTIM (*a'bel-shit-tim*), (*Place of the acacias*), a town in the plains of Jordan on the east of Jordan, between which and Beth-Jesimoth the Israelites had one of their last encampments before the passage of Jordan, Numb. xxxiii. 49. It is often called Shittim, without the prefix, as in Numb. xxv. 1; and it was from this place Joshua sent out spies to visit Jericho, Joshua ii. 1. Shittim was dishonourably distinguished as the place where the Moabitish women seduced the Israelites into the idolatrous worship of Baal-peor, and into fornication, for which wickedness they were visited with a plague by which twenty-four thousand offenders were destroyed, Numb. xxxi.

ABI, or ABIA, the name of the father of king Asa, 1 Kings xviii. 2; 2 Chron. xviii. 2.

ABIA (Abiah), the name of a prophet of the name of the Old Testament. He was the father of John the Baptist, and is mentioned as pertaining to the "line of Abia." According to Luke xxiv., the priests were divided into twenty-four courses.

in its turn to be engaged in the public ministrations. The course of Abia or Abijah was the eighth in order.

ABIAH, the second son of the prophet Samuel, by whom, in conjunction with his elder brother Joel, he was appointed a judge over Israel, but their administration was so glaringly corrupt and mercenary, that the people became disgusted, and demanded a king, 1 Sam. viii. 2—5.

ABIATHAR (*a-bi'a-thar*), the son of Ahimelech, and the tenth high priest of Israel, and fourth in descent from Eli. When his father, who was the high priest, was slain by the command of Saul for his supposed friendship for David, Abiathar escaped the massacre to which his family was devoted, and taking with him the ephod, the principal part of the priestly vestments, he repaired to David at the cave of Adullam, and became the priest of his party, 1 Sam. xxii. 20—23; xxiii. 6. When David succeeded to the throne, he not only recognized Abiathar as high priest, but Zadok also, who had been appointed to that office by Saul, and they performed the duties of it conjointly. At the abdication of David in favour of Solomon, Abiathar opposed the succession of the latter to the throne, and was banished. Solomon, on his accession, banished him and re-appointing Zadok to the office, ordered the deposition of Abiathar in strict conformity with the doom pronounced by the Lord against the high priest, he being the last in that line, 1 Sam. xxii. 23. In Mark ii. 26, there is a re-

ference to David's eating the shew-bread in the house of God, in the days of Abiathar the high priest, and in 1 Sam. xxi. 1—6, this is said to have occurred when Ahimelech was high priest. Besides, in 1 Sam. xxii. 20, Abiathar is called the son of Ahimelech, and in 2 Sam. viii. 17, he is called his father. These seeming discrepancies may be reconciled on the supposition, that father and son bore the same names.

ABIB (*a'bib*), the name of one of the Hebrew months, Exod. xiii. 4, which was afterwards called Nisan, Nehem. ii. 1. The meaning of the name is *green corn*, and indicated the state of the barley in Egypt and Palestine in this month. It was reckoned the first month in the ecclesiastical year, because, on the fifteenth day of it, the Israelites departed out of Egypt. It is supposed to correspond with parts of March and April. The passover was observed in this month.

ABIDAN (*ab'i-dan*), the son of Gideon, prince of the children of Benjamin, Numb. vii. 60.

ABIEL (*a'bi-el*), the father of Kish, and grandfather of Saul the first king of the Israelites, 1 Sam. ix. 1. Another of the same name, was one of the thirty of the most distinguished men of David's army, 1 Chron. xi. 32.

ABIEZER (*a-bi-e'zer*), one of the thirty of David's valiant chiefs, 2 Sam. xxiii. 27. The military exploits of a family of the same name, descended from Manasseh, (Josh. xvii. 2), and to which Gideon belonged, are referred to in Judges viii. 2, although Gideon, in that passage, in order to appease the Ephraimites, intimated their superiority in a delicate compliment.

ABIGAIL (*ab'i-gail*), the wife of Nabal, who had large possessions in Carmel. The dispositions of the two were in striking contrast. Nabal was rude, churlish, and selfish, while his wife was not only distinguished for her personal beauty, but for her prudence, discretion, and kindness. When David was in banishment, fleeing from the fury of Saul, he came with his followers to the mountainous country, where Nabal's flocks were fed, and his presence was the means of their protection. On representing this to Nabal, and asking for some return of kindness, he was treated with rudeness and insult, which so exasperated him that he would have visited Nabal with signal vengeance, had not Abigail prudently disarmed him by kindness and liberal gifts. David was so pleased with her character, that when Nabal died, he married her himself, 1 Sam. xxv.

ABIHAIL (*ab-i-ha'il*), the wife of Rehoboam, king of Judah. She is called the *daughter* of Eliab, David's elder brother; but as David began to reign more than eighty years before her marriage, and was thirty years old when he became king, we are no doubt to understand the expression, as meaning that she was a *descendant* of Eliab, the term daughter often having this general sense, 2 Chron. xi. 18.

Several others bear the same name, as Abihail, one of the heads of families of the tribe of Gad, 1 Chron. v. 14. Abihail, father of Zuriel the father of the Levitical families of Merari, Numb. iii. 35; and Abihail, the father of Queen Esther, and uncle of Mordecai, Esth. ii. 15.

ABIHU (*ab-i-hu*), the second

of the sons of Aaron, who, with his three brothers, was consecrated to the priesthood, Ex. xxviii. 1. He, together with his brother Nadab, was consumed by fire from heaven, for the neglect of a particular injunction in regard to their priestly duties. The priests were required, in burning the daily incense, to use the perpetual fire which was kept burning on the great brazen altar. Nadab and Abihu, perhaps regarding this as an immaterial thing in itself, used common, or as it is called in Scripture, *strange fire*, and for this irreverence were destroyed, Lev. x. 1, 2. It is hazardous to trifle with the apparently least of all God's commandments.

ABIJAH (*a-bi'jah*), a son of Jeroboam, who died in childhood. An interesting narrative, connected with his death, is found in 1 Kings xiv. 1—18. This also was the name of king Hezekiah's mother, 2 Chron. xxix. 1.

ABIJAH, or **ABIJAM**, was also the name of one of the kings of Judah, the son of Rehoboam, and grandson of Solomon. He ascended the throne B. C. 958, and reigned three years. It is said he "walked in all the sins of his father, and his heart was not perfect with the Lord," 1 Kings x. 31. He never was his country's enemy, to have had the supremacy evinced in opposing which he defeated, 2 Chron. x. 17. He broke the power of Israel, he did not have his object in bringing to his allegiance to the king of Judah.

ABILENE (*ab-i-le'ne*), a

of country, the extent of which is not precisely known, but embracing the eastern declivities of Anti-Libanus and the fertile valleys at its base. In Luke iii. 1, Lysanias is referred to as the tetrarch of Abilene.

ABIMELECH (*a-bim'e-lek*), (*Royal father*). This was probably the common title of the kings of Philistia, as Pharaoh was that of the kings of Egypt. The first one of the name mentioned in Scripture was Abimelech, king of Gerar, who was cotemporary with Abram. In Gen. xx. is a remarkable narrative connected with Abram's visit to Gerar, in which the patriarch is rebuked for an equivocation in regard to his wife Sarah, which, but for divine interposition, might have had the most disastrous results. At a subsequent period, Isaac was driven by stress of famine to visit the same place, which was then governed by another king of the same name, and following his father's evil example, he was guilty of a similar deception in regard to his wife Rebekah. See Gen. xxvi. From both these narratives may be inferred the despotic authority of the kings of that country, who could thus invade the domestic arrangements and peace of families.

was the name of Gideon, one of Israel. Gideon among whom most entered. Having himself into the Shechemites, he and his brothers except the youngest, who es-; and after this barbarous massacre he was made king. Retributive justice awaited him; many of his subjects revolted,

and while he was attempting to reduce Thebez, which was engaged in the revolt, a woman threw down from the tower a piece of a mill-stone, which fractured his skull. Finding himself to be mortally wounded, and indignant that he should be slain by a woman, he commanded his armour-bearer to thrust him through the body, and thus he died. The narrative of his proceedings is recorded in Judges ix. In the 53d verse of this chapter it is said, "a certain woman cast a piece of a mill-stone upon Abimelech's head, and *all to* (that is, altogether or entirely) brake his skull," the words *all to* being an obsolete form of expression, meaning *altogether* or *entirely*. To be slain by a woman was regarded as incompatible with military glory, and Abimelech vainly attempted to escape the stigma, since the mode of his death was handed down as a historical fact, as appears from 2 Sam. xi. 21.

ABINADAB (*a-bin'a-dab*). The name of the Levite of the city of Kirjath-jearim, in whose house the ark was deposited, after the Philistines had restored it to the Israelites. There it remained for many years until removed by David, 1 Sam. vii. 1; 1 Chron. xiii. 7.

The name also of one of Saul's sons who was slain with him at the fatal battle of Gilboa, 1 Sam. xxxi. 2.

The name also of one of the sons of Jesse, brother of David, 1 Sam. xvi. 8.

ABIRAM (*a-bi'ram*), a family chief of the tribe of Reuben, and one of the conspirators against Moses and Aaron in the wilderness, for which crime he, with Korah and Dathan, was engulfed

by the opening earth, Numbers xvi. 1—33.

This also was the name of the eldest son of Hiel, the Bethelite, whose fate was connected with the curse pronounced against the man who should attempt to rebuild Jericho. Compare Joshua vi. 26, and 1 Kings xvi. 34.

ABISHAG (*ab'i-shag*), a beautiful young woman of Shunem, selected to cherish David in the feebleness of his declining age, 1 Kings i. 3. After the death of David, Adonijah, for political purposes, engaged in an intrigue to marry Abishag, for which Solomon ordered him to be put to death, 1 Kings ii. 25.

ABISHAI (*a-bish'a-i*), the son of Zeruiah, and a nephew of David, who zealously devoted himself to the interests of his uncle, when his situation was most perilous. He was David's companion in the daring exploit of passing through the sleeping guards to the tent of Saul, from which they took the spear of Saul and a cruise of water, as memorials of the adventure, 1 Sam. xxvi. 5—9. In suppressing the rebellion of Absalom, he commanded one of the three divisions of David's army, 2 Sam. xviii. 2. When David's life was endangered by the giant Ishbi-benob, Abishai interposed for his succour and killed the giant, 2 Sam. xxi. 16, 17. He was distinguished as having slain three hundred men, 1 Chron. xi. 20. The victory over Edom in the valley of Salt is ascribed to him, 1 Chron. xviii. 12; and he probably was the one who gained the battle, although in 2 Sam. viii. 13, the achievement is ascribed to David as commander in chief. He was a valiant man, in whom David reposed great confidence,

2

as one ever prepared to execute a difficult task, although too ardent and impetuous to be safely reposed in as a counsellor.

ABISHUA (*a-bish'u-a*), the son of Phineas, and fourth high priest of the Jews, 1 Chron. vi. 50. Josephus calls him Abiezer.

[ABLUTION, washing the body with water, particularly with reference to the more acceptable performance of religious duties, as practised among the Jews.]

ABNER (*ab'ner*), the son of Ner, and cousin of Saul, of whose armies he was the chief leader or captain, 1 Sam. xiv. 50. Although it was generally known that David had been divinely designated as the successor of Saul, at that monarch's death, Abner, presuming on the great influence he had acquired with the people, proclaimed Ish-bosheth, Saul's son, and upheld his government until it suited his schemes to abandon him. The tribe of Judah adhered to David, who appointed Joab his chief captain. The two armies, respectively led on by Joab and Abner, engaged in battle, which resulted in the defeat of the latter. In his flight, Abner was pursued by Asahel, Joab's brother; and, notwithstanding the warning of Abner, he approached so near that Abner, by a back thrust of his spear, pierced him through the body, 2 Sam. ii. 23. On a subsequent occasion, Ish-bosheth enraged Abner by rebuking him for an improper invasion of his father's household, and the treacherous captain immediately made overtures to David to deliver up to him the kingdom. While engaged in settling the preliminaries, Joab availed himself of a secret opportunity of

killing Abner, instigated no doubt by revenge for his brother Asabel's death, and perhaps by an apprehension that he might acquire too great political ascendancy, and become his formidable rival. Custom in warfare seemed to have rendered both these men cruel and treacherous. David lamented the death of Abner and paid him funeral honours, 2 Sam. iii. 38.

ABOMINATION. The term is variously applied in Scripture; to things causing ceremonial defilement, Deut. xiv. 3; to vicious conduct, as falsehood, Prov. xii. 22; to false balances or fraud, Prov. xi. 1; to pride, Prov. xxi. 5; to idols and idolatrous worship, 2 Kings xxiii. 13.

The "abomination of desolation," spoken of in Matt. xxiv. 15, and referred to in Daniel xii. 11, is generally supposed to refer to the advance of the Roman armies against Jerusalem with their military standards, which were ornamented with idolatrous images, and their introduction into the temple.

ABRAHAM (*a'bra-ham*), (*Father of a multitude*), originally called Abram, (*High Father*), the son of Terah, brother of Nahor and Haran, and uncle of Lot. He was born in "Ur of the Chaldees," about B. C. 1996, Gen. xi. 27, 28. Obedient to a divine call, he left the place of his nativity and abode in Haran or Charran (Acts vii. 4), until the death of his father. After this event, when seventy-five years old, in company with his wife Sarai and his nephew Lot, he journeyed to the land of Canaan. On his arrival at Sichem, the Lord appeared to him, and renewed his promise, that he would make of him a great nation, and secure Canaan as a

heritage for his posterity. The promise of God not only respected his temporal greatness, but inasmuch as it declared that in him should all the families of the earth be blessed, it included the spiritual blessings which should enrich the world on the coming of the Messiah, who was to descend from him. A famine driving Abraham into Egypt, he was guilty of a deceit in relation to his wife, similar to the one afterwards practised towards Abimelech, comp. Gen. xii. 10—20, and xx. Pharaoh, however, who had been deceived by him, instead of punishing, loaded him with favours and sent him away.

He and Lot, having acquired considerable wealth, left Egypt and returned to Canaan. The extent of their flocks was an occasion of a difference which induced them amicably to separate, Lot choosing the well watered plain in which Sodom and other towns were situated. Shortly after, the Lord cheered Abraham by a repetition of his promise, that he should possess Canaan with a numerous posterity. He then repaired to Mamre near Hebron. The country in which Lot dwelt was tributary to Chedorlaomer, king of Elam. This king invaded the land on its refusing to pay him the customary tribute; and Lot with his household and flocks was seized with others and carried into captivity. Abraham hearing of his disaster, collected a considerable force, and pursuing the captors, defeated them, liberated Lot, and regained his property. The king of Sodom offered to him all the spoil he had thus restored, but Abraham positively refused to receive any

compensation. Abraham was at this time childless, and the promise was again renewed that he should have a posterity, which, after being in bondage four hundred years, should inherit the land. Sarai proposed that he should take Hagar as a second wife, by whom he had Ishmael. Thirteen years after, when Abraham was ninety-nine years old, he had a remarkable vision, in which God assured him that the heir of the promise was not yet born, and that Sarai should bear him a son. At this time his name was changed from Abram to Abraham; and his wife's from Sarai to Sarah. Circumcision was also appointed as the seal of the covenant between God and him, and the male members of his family received the seal. A few months after this, three persons approached the tent of Abraham; and, as the language used on the occasion plainly shows, one was the Lord, or as may be inferred, the Son of God, with two attendant angels, who communicated to Abraham the intention of the Lord to destroy the cities of the plain. Abraham was permitted to intercede for them, and if there had been ten righteous persons found among them, his intercession would have availed for their safety. As it was, Lot and his daughters were the only ones saved. Abraham then went to Gerar where he was guilty of the duplicity with Abimelech, before referred to.

About the year B. C. 1898, Isaac the child of promise was born. This greatly altered the situation of Ishmael in his father's house, and resulted in the exile of himself and his mother Hagar. When Isaac was about

twenty years old, the Lord was pleased to subject the faith of his father to a very sore trial. He was commanded to go to the mountainous country of Moriah, and there to offer up his son, the child of promise, as a sacrifice. Being assured that the commandment came from the Lord, mysterious as it was, he instantly prepared to obey it. The Lord interposed after Isaac had been bound to the altar, and a ram was provided for the sacrifice. See the interesting narrative of the event in Gen. xxii.

Eight years after this Sarah died at the age of one hundred and twenty, and Abraham purchased the cave of Machpelah as a family sepulchre. The next care of the patriarch was to obtain a suitable wife for his son Isaac. This was done by the embassy of Eliezer, who was instructed to go to Abraham's native place and to his own kindred, whence he in due time returned with Rebekah, the daughter of Nahor's son Bethuel. Abraham afterwards married Keturah and had several children, to whom he gave portions, but Isaac was constituted his heir and the head of his house. At the age of one hundred and seventy-five the patriarch died, and was buried by Isaac and Ishmael in the same tomb with Sarah.

ABRAHAM'S
 Luke xvi. 22, *and reclining of the father in the bosom of the father,* described by the angels *in Abraham's bosom.*" The expression would convey to a Jew the idea of a high state of felicity and honour. The allusion is to the eastern mode of reclining at table, by

which the one who sat next to the master of the feast was close to his breast, and this was esteemed the place of highest honour.

ABSALOM (*ab'sa-lom*), son of David by Maachah, daughter of Talmi, king of Geshur, 2 Sam. iii. 3. He was distinguished by his personal beauty and vanity, and also by his ambitious and intriguing disposition. The dishonour done to his fair sister Tamar, by Amnon, his half brother, aroused in him a spirit of revenge, and on the occasion of a feast to which Amnon had been treacherously invited, he was slain by Absalom, 2 Sam. xiii. Fearing his father's wrath he fled to Geshur, where he remained with king Talmi, his grandfather. After three years' exile he was desirous of returning, and through an ingenious contrivance of Joab, David was so far reconciled as to recall him to Jerusalem, although he did not permit him to come to the palace, 2 Sam. xiv. He remained two years in Jerusalem without an interview with the king. This did not satisfy him, and Joab being constrained to become his intercessor, the king finally admitted him to his presence. Employing various popular arts, he became a favourite with the people, and planned a conspiracy which aimed at a usurpation of the throne. When the plot was sufficiently matured, he fled to Hebron and caused himself to be proclaimed king. A number of great political talents became his counsellor, and advised a prompt movement against David before he could make proper preparations for defence. Had this counsel been followed, humanly

speaking, his success would have been certain; David, however, had prayed that the counsel of Ahithophel might be defeated, and through Hushai, the secret friend of David, Absalom was prevailed on to delay, by which he lost his opportunity of completing his revolution, 2 Sam. xvii. In the favourable interval David collected his forces, and having, in the fondness of a father's heart, given strict injunctions to his captains to spare the life of Absalom, the two armies engaged "in the wood of Ephraim."

Absalom, in attempting to flee, became entangled by his luxuriant hair, which had been his chief pride, in the branches of an oak, and in this situation he met with a well merited fate, being slain by Joab. The intelligence was conveyed to his father, and the lamentation he uttered over his lost and ruined son must ever remain unequalled for its affecting and touching pathos, 2 Sam. xviii. 33. Absalom, having no male children, had erected in the king's dale near Jerusalem, a column to perpetuate his memory, and to the present day a monument called "Absalom's Pillar," is shown in the valley of Jehoshaphat, which is unquestionably a structure of much more modern date than the times of Absalom.

[**ABSOLU'TION**, the act of loosing or setting free. In the Popish church, it is the authoritative declaration of a priest, that one who does penance for his sins is delivered from their punishment. It is a usurpation of God's authority, who alone can absolve a sinner.]

[**AB'STINENCE**, the refraining from something to which we

are inclined, or in which we find pleasure; such as abstinence from food in religious fasting; or refraining from a commission of sin.]

ACCAD (*ak'kad*), one of the cities built by Nimrod in the land of Shinar, Gen. x. 10. Modern travellers state that about six miles from Bagdad, there is a gigantic pile of ruins, in which the layers of sun-dried brick can be traced, cemented with bitumen. The ruin is more than one hundred feet in height, and four hundred in circumference. The Arabs call it Tel Nimrod or the Hill of Nimrod, and there is reason to believe that it occupies the place where the ancient Acad stood.

ACCHO (*ak'ko*), the modern name of which is Acre. In the partition of the Holy Land this place was assigned to the tribe of Asher, but the original inhabitants were not dispossessed, Judg. i. 31. It is situated twenty-seven miles south of Tyre, on the north western point of a commodious bay called the bay of Acre, the southern point of which is formed by Mount Carmel. Its western shore is washed by the Mediterranean. Before the Christian era it fell into the hands of Ptolemy Philadelphus, who enlarged and beautified it, and from him it received the name of Ptolemais. Under this name it is referred to, Acts xxi. 7, as a place in which the gospel had had some success. During the crusades it was known as Acon, and the Knights of St. John of Jerusalem having taken possession of it, it received the name of St. Jean D'Acre. Modern travellers have discovered many striking remains of this ancient city, but these are ra-

pidly disappearing, being used as materials for other structures. It is a place susceptible of strong defences, and in its eventful history, even down to very late times it has frequently been besieged. At present it contains about ten thousand inhabitants, and its internal does not correspond with its imposing external appearance.

ACELDAMA (*a-cel'da-mah*), (*field of blood*) the field situated outside the wall of Jerusalem, which was purchased with the money received by Judas for betraying the Lord, which his remorse induced him to return, Matt. xxvii. 3—8, and Acts i. 18, 19. In the first reference the purchase of the field is ascribed to the chief priest, and in the latter to Judas himself; we may reconcile them on the ground that it is proper to say, that an act done with a person's money was done by himself. The field was known as the potter's field, because clay for pottery had been obtained there. It was now to be devoted as a place of burial for strangers. Dr. Robinson says, "the field or plot is not now marked by any boundary to distinguish it from the rest of the hill side, and the former charnel house, now a ruin, is all that remains to point out the site."

ACHAIA (*a-ka'i-a*), a province of ancient Greece of which Corinth was the capital. Under the Romans, Greece was divided into the two provinces of Macedonia and Achala; the former embracing Macedonia proper, with Illyricum, Epirus and Thessaly; and the latter all that lay south of that. The New Testament references to it are made with a view to this division.

The name, however, has been applied to the whole of Greece, and in the poets, Achaïoi is the general name for Greeks. Achaia is several times mentioned in the New Testament, as in Acts xviii. 12; xix. 21; 2 Cor. xi. 10.

ACHAICUS (*a-ka'i-kus*), a native of Achaia and a Christian of the church of Corinth, 1 Cor. xvi. 17.

ACHAN (*a'kan*), an Israelite of the tribe of Judah, who contrary to the express prohibition of God, and under the impulse of covetousness, secreted some valuable articles from the spoils at Jericho, presuming that he could escape detection. The anger of the Lord being revealed against the community, of which he was a member, a search was instituted for the offender; and being discovered, he and his family were devoted to destruction in the valley of Achor, Josh. vii.

ACHAR (*a'kar*), the same as Achan, so called 1 Chron. ii. 7.

ACHBOR (*ak'bor*), the father of one of the kings of Edom, Gen. xxxvi. 38. Another of the same name is referred to in 2 Kings xxii. 12.

ACHISH (*a'kish*), a king of Gath, to whom David applied for protection when fleeing from Saul. Presuming his life to be in danger, David unjustifiably feigned madness, 1 Sam. xxi. 13. Achish expressed great confidence in David, and would have promoted him to a command in his army, had he not been deterred by the jealousy of the lords of the Philistines, 1 Sam. xxix.

ACHMETHA (*ak'me-thah*), a name of Ecbatana, the capital of the Medes, Ezra vi. 2. It was one of the strongest cities of the

East, the summer residence of the Persian monarchs on account of its pleasant temperature, and was built on the site occupied by the modern Hamadan. The place is several times referred to in the Apocryphal books.

ACHOR (*a'kor*), name of a valley near Jericho, in which Achan and his family were devoted to destruction. (See ACHAN).

ACHSAH (*ak'sah*), the daughter of Caleb, whom he promised in marriage to the leader who should attack Kirjath-sepher or Debir, and take it from the Philistines. Othniel was the successful commander, who received Achsah as his wife, Josh. xv. 16, 17.

ACHSHAPH (*ak'shaf*), a royal city of the Canaanites taken by Joshua and assigned to the tribe of Asher, Josh. xii. 20. Some are disposed to identify it with Accho.

ACHZIB (*ak'zib*), a sea-port town in the tribe of Asher, from which the original inhabitants were not expelled, Judg. i. 31. It is on the Mediterranean coast, ten miles north of Acre, and is still known by the name of Zib. Another town of the same name belonged to the tribe of Judah, Josh. xv. 44.

[A'COLYTES, the name given to young men who waited on bishops, and assisted them in the services of religion, with the ultimate view to their own ordination. These subordinate officers or attendants were not known until the Church began to be corrupted by prelacy.]

ACRE, a measure of ground; the extent, according to Hebrew measure, not precisely known, 1 Sam. xiv. 14.

ACTS OF THE APOSTLES, the fifth and last of the histori-

cal books of the New Testament. An almost universal consent, as well as internal evidence, ascribes the authorship to Luke the writer of the gospel which bears his name. In Colos. iv. 14, Paul speaks of Luke as "the beloved physician." He was a man of education, and his style is regarded by critics as purer than that of the other evangelists. Being a companion of Paul in some of his missionary excursions, he was an eye-witness of many of the events he records. The object of the book is one of great importance, inasmuch as it undertakes to narrate the labours of the early preachers of the gospel, and the wonderful diffusion of the Christian religion, through their instrumentality, in the various countries then subject to the Roman power. It is not a history of all that was done, but of some chief matters connected with the planting of the Church during a part of the first century. The book was written in the Greek language about the year sixty-three or sixty-five, and as a historical narrative it has been much praised by competent judges. Paul, with whom Luke was associated, and who, after his remarkable conversion, became the apostle to the Gentiles, is represented as a principal actor in many of the scenes described, in which he appears as a man entirely consecrated to God, fearless of danger, of great physical endurance, and an ardent lover of the souls of men, for whose salvation he was willing to spend and be spent. The divine efficacy of the religion of Christ is attested by the fruits which followed its early propagation, under circumstances particularly adverse to

its reception; and in this point of view these ACTS are peculiarly valuable, since they exhibit the gospel as the "power of God to salvation." In the early ages, various spurious and fabulous accounts of the acts of Christ and his apostles appeared, which bear their own refutation upon their face.

ADAH (*ad'ah*), one of the wives of Lamech, Gen. iv. 19; the name also of one of the wives of Esau, Gen. xxxvi. 2.

ADAM (*ad'am*), the progenitor of the human family. His body was formed of the dust of the earth and animated by the breath of God. His history is given with great simplicity in the first four chapters of Genesis. God having, by the word of his power, called into existence the inanimate elements, then the vegetable creation, then beings possessed of mere animal life, at last produced man, made in the image of God, endowed with a rational and immortal soul. Him he invested with dominion over the inferior works of creation. The maturity of his powers was not attained by gradual progress. He came at once from the hand of his Creator perfect in form, and pure and sinless in nature. A beautiful garden, provided with every object to charm the senses was the residence of the first man. The beasts of the field were subject to him, and from him received their names. To complete his happiness, Eve was created as pure and innocent as himself, and became his companion. It pleased God to subject this first pair to a test of obedience, simple and easy in itself. An interdiction was laid on the fruit of one particular tree in the gar-

den, called the "Tree of knowledge of good and evil," while the fullest liberty to partake of all the rest was given to them. Although they were created sinless, they were, nevertheless, capable of sinning; and Satan, the great spirit of evil, who had fallen from his own high state, taking advantage of this peculiarity, by the most artful devices, induced Eve to eat of the forbidden fruit, and she, in her turn, became the successful tempter of Adam. Thus they violated the covenant which they had made with God, according to the terms of which, their obedience would have secured to them the uninterrupted enjoyment of life, happiness, and the communion of their Maker; whilst disobedience subjected them to the loss of the divine image, the deprivation of their holy nature, the interruption of their happiness, and in a word, to the loss of natural and spiritual life. Sad and gloomy was the change! God no longer talked with them as a friend, but in his anger drove them from the garden under a heavy curse. The curse was distinctly pronounced on Adam and Eve, and the general tenor of it, by which its effects are transmitted to their latest posterity, clearly demonstrates that Adam stood in the relation of a representative of the human race, and that they were so identified with him in his representative character, as to be liable to all the disastrous consequences of his first sin. "We sinned in him and fell with him in his first transgression." Thus was sin introduced into the world, the taint of which attaches to every human being, while the earth groans

under unnumbered woes. The gloomy scene was enlightened by the first promise of a Messiah, who as "the seed of the woman" should "bruise the serpent's head," and thus repair the ruins of the fall. The history of Adam's subsequent life is not noted with much particularity. He lived long to suffer and repent. He became a sorrowful spectator of the murdered body of his second born son; saw his first born driven out as a wanderer; beheld the corruption of his numerous and increasing posterity; felt conscious that he was the guilty author of all, and when nine hundred and thirty years of age he died.

ADAMANT (*a'da-mant*), a stone of great hardness; and used figuratively in Zech. vii. 12, as descriptive of the obduracy of man's heart.

ADAR (*a'dar*), the sixth month of the civil and the twelfth of the ecclesiastical year among the Jews, corresponding with part of our February and March, Est. iii. 7. The name also of a city mentioned in Josh. xv. 3.

ADDER, a venomous serpent. In the Bible several different Hebrew words are translated *adder*, although different kinds of venomous animals are probably meant, such as the horned serpent, the asp, the basilisk, Gen. xlix. 17; Psalm lviii. 4; Prov. xxiii. 32. In eastern nations there are, and from time immemorial, it seems, have been, jugglers who possess the wonderful faculty of charming serpents, and making them obedient to their will. The reference in Psalm lviii. 4, 5, is evidently to such a faculty, and to its inefficacy in regard to the

adder, from a common supposition that it was deaf.

ADJURE, a solemn mode of appeal, in which a person is required to speak or act as if under the solemnity of an oath, Joshua vi. 26; Matt. xxvi. 63.

ADMAH (*ad'mah*), one of the cities of the plain of Siddim which was destroyed with Sodom and Gomorrah, Gen. xix. 24, and Hos. xi. 8.

ADONI-BEZEK (*a-don-i-be'-zek*), (*the lord of Bezek*), a petty tyrant, who in his conquests of neighbouring chiefs had mutilated seventy of them by cutting off their thumbs and great toes, thus disqualifying them for future warfare. He was the first of the Canaanitish kings conquered by the Israelites, after the death of Joshua; and as a righteous retribution, he was dealt with in the same manner as he had treated others, and afterwards died a captive in Jerusalem, Judges i. 5-7.

ADONIJAH (*ad-o-ni'jah*), the fourth son of David by Haggith, and born at Hebron, 2 Sam. iii. 4. After the death of his brothers, Amnon and Absalom, he being, by order of birth, heir to the throne, set up his pretensions, which, however, had been previously set aside in favour of Solomon. He gathered around him a number of influential men, and caused himself to be proclaimed king; but David, who was then near the close of life, counteracted the movement by proclaiming Solomon as his successor, and at once investing him with the regal dignity. This prompt and timely measure dispirited the followers of Adonijah, who immediately forsook him. He himself fled and laid hold of the horns of the altar as a place of safety, which

he would not leave until Solomon had pardoned him. Subsequently he desired Abishag, the young widow of his father David, to be given to him as his wife; and Solomon perceiving that his design was thus to strengthen his pretensions to the throne, ordered him to be put to death, 1 Kings i. and ii.

ADONIRAM (*ad-o-ni'ram*). A person of this name is mentioned as the receiver of tribute in the reigns of David, Solomon and Rehoboam; and there is a difference of opinion whether one person or different persons of the same name are intended. The name is also given as Adoram and Hadoram. See 1 Kings iv. 6; 2 Sam. xx. 24; 1 Kings xii. 18; 2 Chron. x. 18.

ADONI-ZEDEK (*a-don-i-ze'-dek*), the Canaanitish king of Jerusalem when Palestine was invaded by the Israelites, and the first who seriously attempted to arrest their progress. Securing the alliance of the Amoritish kings, he first made a descent on the Gibeonites to punish them for entering into a treaty with Joshua. Joshua, when he heard of it, made a forced march from Gilgal, and coming unexpectedly on them, discomfited them. During the pursuit, Joshua commanded the sun and moon to stand still, that the day might be prolonged, and the defeat be more signal. The Amorites were captured, and they had caused the Amorites to place their feet on their heads, they were hanged and their bodies buried in the cave, Joshua x. 1-27.

ADOPTION (*a-dop'shun*), is an act by which a stranger is received into a family as a child,

and entitled to all the privileges of the relation. In its spiritual application it denotes the filial relation between God and the believer, by which the latter is received into the number, and has a right to all the privileges of the sons of God. It is a dignity to which believers are predestinated, not for any foreseen loveliness or excellency in themselves, but of the mere good pleasure of God, Eph. i. 5. It is by the Holy Spirit that the believer is enabled to ascertain and appreciate the relation, Rom. viii. 15, 16; Gal. iv. 6. As adopted children, believers become joint heirs with Christ, God's only begotten Son, Rom. viii. 17. They are enabled filially to rely on God; to approach his mercy seat with confidence; to regard all afflictive dispensations as fatherly chastisements; and to look forward with assurance to the glorious inheritance laid up for them in heaven.

ADRAMMELECH (*ad-ram'-me-lek*), the name of an idol worshipped by the inhabitants of Sepharvaim, to which children were offered as burnt sacrifices. It is noticed in 2 Kings xvii. 31, in connection with Anammelech, another idol of the same kind.

ADRAMMELECH was also the name of one of the sons and murderers of Sennacherib, a king of Assyria, 2 Kings xix. 37.

ADRAMYTTIUM (*ad-ra-mit'-ti-um*), a city on the west coast of Asia Minor, opposite the island of Lesbos, in the Grecian sea. In Acts xxviii. 2, it is referred to as the place to which the ship belonged in which Paul embarked when on his way to Italy as a prisoner. It is now an inconsiderable town, known by the name of Adramyt or Ydramit.

ADRIA (*a'dri-ah*). Luke, in his account of Paul's journey to Italy, says, Acts xxvii. 27, "As we were driven up and down in Adria," by which is meant the Adriatic sea, which name, at that time, was applied to all that part of the Mediterranean which lies between Crete and Sicily.

The term Adriatic now designates only the gulf which lies between Italy on the one side, and the coast of Dalmatia on the other. This fact, which is well ascertained, relieves a difficulty which has been suggested, that Melita, identified with Malta, where Paul was wrecked, is not on the shores of the present Adriatic gulf; yet it is within the limits of the Adriatic sea, as anciently defined.

ADRIEL (*a'dri-el*), the person to whom Saul gave in marriage his daughter Merab, who had been promised to David, 1 Sam. xviii. 19. He had five sons, who were given up to the Gibeonites, according to the principle of blood-revenge, on account of the cruelties exercised towards that people by Saul. Thus the children were made answerable for the guilt of their grandfather. In 2 Sam. xxi. 8, these five sons are said to be the sons of Michal, whom "she brought up for Adriel." The word properly means "bare," or which Michal bare to Adriel. Some reconcile the difficulty by supposing the name of Michal was substituted for that of Merab, by a mistake of some copyist; and others, that Michal, having no children, adopted those of Merab her sister, and was hence regarded as their mother.

ADULLAM (*a-dul'lam*), an ancient city of Judah and previously one of the royal cities of

the Canaanites, Josh. xv. 35. It was fortified by Rehoboam, 2 Chron. xi. 7, and is styled the "glory of Israel," Mich. i. 15. Adullam was situated in the plain between the hill country of Judah and the sea, and probably in the neighbourhood of Gath.

The "cave of Adullam," in which David took refuge with his four hundred followers, (1 Sam. xxii. 1, 2), was not likely to be in the neighbourhood of this city, situated as it was on a plain; and there are various reasons for placing it where a very old tradition has done, in the mountainous wilderness on the east of Judah towards the Dead Sea, and six miles south-east of Bethlehem. At this place, there is a large natural cavern which can be approached only along the sides of steep cliffs. Irby and Mangles visited it without being aware of the tradition which pointed it out as the "cave of Adullam," and speak of a long winding passage leading to a large chamber with natural arches of great height, from which passages led in all directions, forming a perfect labyrinth. The place was remarkably clean, the air pure and good, and in all respects it was precisely such a place of refuge as David would have sought, and where he could safely accommodate his large body of followers.

ADULTERY. By the law of Moses this crime was punished by the death of both the man and woman who were guilty of it, Levit. xx. 10. In most nations severe penalties were and are still inflicted on the perpetrators of it. In Matt. v. 31, 32, it is assumed as the true and justifiable ground of divorce. It

is a crime of the most heinous nature, and is most expressly forbidden in the seventh commandment. Symbolically, the word is frequently used to denote idolatry, and apostacy from the worship of the true God, Jer. iii. 8, 9; Ezek. xxiii. 37. "An adulterous generation" means a faithless and impious one, Matt. xii. 39.

ADUMMIM (*a-dum'mim*), a hill or ascending ground between Jerusalem and Jericho, mentioned in Josh. xv. 7; and xviii. 17. It is described as a difficult and narrow pass, much infested by robbers; and was probably the place referred to by our Lord in the parable of the man who, in his journey from Jerusalem to Jericho, fell among thieves, Luke x. 30.

[**ADVENT**, a coming or arrival, and particularly applied to our Lord's coming upon the earth in the flesh. Thus we speak of his advent when he was born, and of his second advent to judge the world.]

ADVERSARY, an opposer, an enemy, 1 Kings xi. 14; Matt. v. 25. It is applied to Satan, the great adversary or enemy of man, 1 Peter v. 8.

ADVERSITY, the opposite of prosperity, and indicating such dispensations of providence as bear hard on us, and oppose our wishes, Gen. xlii. 36. It is a state of trial, Prov. xxiv. 10. Its chief design is to awaken consideration, Eccl. vii. 14. Its tendencies and influences are beneficial in the case of the true Christian, Rom. viii. 28.

ADVOCATE, is one who pleads the cause of another. Christ is the exalted and successful Advocate of believers, 1 John ii. 1; Heb. vii. 25.

AFFINITY, relationship by marriage, as distinguished from consanguinity or blood-relationship, 1 Kings iii. 1. Thus a woman is aunt to a man, by *consanguinity*, when she is the sister of his father; or she may become his aunt, by *affinity*, by being the sister of his wife's father. The Levitical law which specifies the relations within which marriage may be contracted, is recorded in Levit. xviii. 6—17.

AGABUS (*ag'a-bus*), a prophet of the early church, who predicted the great famine which should prevail through the then known world, Acts xi. 28. He afterwards predicted Paul's sufferings by the hands of the Jews, Acts xxi. 10, 11.

AGAG (*a'gag*), the name of two kings of the Amalekites, and probably a titular name peculiar to their kings, Numb. xxiv. 7. When Saul defeated the Amalekites, he spared Agag, their king, contrary to the express injunction of the Lord's prophet. Samuel, when he heard this, repaired to Saul, and after rebuking him for his disobedience, hewed Agag in pieces, as a just reward for his crimes, saying, "as thy sword hath made women childless, so shall thy mother be childless among women," 1 Sam. xv. 33.

AGATE (*ag'ate*), an ornamental stone worn in the breast-plate of the high priest, Exod. xxviii. 19. The stone now known by this name is siliceous, semi-pellucid, and beautifully and fantastically variegated. It is found in India, on the European continent, and in Scotland, where beautiful specimens are found, commonly called Scotch pebbles. The agate admits of a high polish, and many antique specimens of great beauty have been found and

are preserved in mineralogical cabinets.

AGE, OLD. The attainment of old age is, in Scripture, promised, and represented as a blessing, Gen. xv. 15. Wisdom and understanding are supposed to be the accompaniments of it, 1 Kings xii. 6, 8. Cruelty to the aged is distinguished for its peculiar enormity, 2 Chron. xxxvi. 17. Most of the Eastern nations paid a profound respect to the aged. This was a sentiment among the Jews, and an injunction of their law, Levit. xix. 32. When associated with piety old age is peculiarly venerable, Prov. xvi. 31.

AGONY (*ag'o-ny*), from a Greek word generally denoting a contest, and sometimes used in allusion to the trials of skill and strength in the Grecian games. It may be taken to mean a painful struggle; thus Luke xiii. 24, might be translated, "agonize, or painfully struggle to enter in at the strait gate." The word is applied in Luke xxii. 44, to express the painful conflict which the Redeemer endured in the garden of Gethsemane, when his vicarious sufferings forced the blood from the pores of his body.

AGRIPPA (*a-grip'pah*), surnamed Herod, was the grandson of Herod the Great, and under the Roman Emperor, governor of Judea. He was a cruel persecutor of the Christians—slew the Apostle James with the sword, and would no doubt have imbrued his hands in the blood of Peter, had he not been miraculously delivered from prison, Acts xii. 1—19. His fate was a fearful one. On a certain public occasion, when giving audience to the people of Tyre and Sidon, he made an address to them,

which they applauded by impudently saying it was "the voice of a god and not of a man." He was pleased with the extravagant flattery, and the Lord, to show his indignation, struck him with a loathsome disease, of which in a few days he died, Acts xii. 20—23.

Another Herod Agrippa, the son of the preceding and his successor in office, with a kingly title, is referred to in the New Testament. Festus having succeeded Felix in his government, Agrippa paid him a courtly visit at Cæsarea, where Paul was then confined; and having his curiosity awakened to see and hear this eminent apostle, Festus gratified his wish by bringing the apostle before his judgment-seat, where, permitted to speak for himself, he made an eloquent defence. Festus expressed the opinion that Paul was mad; but Agrippa, who had felt the force of his appeal, made the remarkable confession, "Almost thou persuadest me to be a Christian," Acts xxvi. This Herod, the last of his family, survived the destruction of Jerusalem.

AGUR (*a'gur*), the son of Ja-keh, a wise man mentioned Prov. xxx. 1, to whom the authorship of that chapter is attributed.

AHAB (*a'hab*), the son of Omri, and the sixth king of Israel. He ascended the throne B. C. 918, and reigned twenty-two years. He was characterized by his wickedness, 1 Kings xvi. 30. Much of the evil of his administration was traceable to his improper marriage with Jezebel, the daughter of Ethbaal the king of Tyre. Through the extraordinary influence which she acquired over him, he was induced to establish the worship of Baal

in his kingdom. He built a temple in Samaria dedicated to this idol, and maintained its priests. The deterioration in morals and religion among his subjects was rapid, and the worship of the true God maintained by comparatively few. In this emergency, God raised up the prophet Elijah, who boldly re-proved the wicked king, and stood forth to vindicate the claims of the true God. His triumph over the priests of Baal was a remarkable attestation of his prophetic mission, and of his superiority to the idolatrous ministers. It wrought, however, no change in Ahab; for, the facts being communicated to Jezebel, Elijah was compelled to flee for his life. The interposition of God in behalf of the armies of Israel over the hosts of Syria was alike ineffectual to wean him from his wickedness, as subsequently to this, his cruel injustice to Naboth occurred, whose only offence was his unwillingness to sacrifice the inheritance of his fathers to the caprices of the king and his unprincipled wife. The judgments of God were pronounced on him and his family by the mouth of the prophet; and finally he died in consequence of a wound received in a conflict with the Syrians, of the fatal result of which he had been forewarned by the prophet Micaiah. See the narrative of his reign, 1 Kings xvi. to xxii. inclusive.

AHAB was the name also of a false prophet, who, with Zedekiah, a man of similar character, deceived the Israelites at Babylon by false promises. For this Jeremiah foretold their violent death by the king of Babylon,

which should give rise to a common form of malediction, "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire," Jer. xxix. 21, 22.

AHASUERUS (*a-has-u-e-rus*), is the name or title of several Persian kings referred to in the Scriptures. Although in identifying these and in settling their chronology, there has been much learned discussion, it is probable that the first Ahasuerus, mentioned in Dan. ix. 1, as the father of Darius the Mede, is the same as the Astyages of profane history.

The *second*, mentioned in Ezra iv. 6, was probably Cambyses, the son and immediate successor of Cyrus, B. C. 529.

The *third*, who is introduced to us in the book of Esther, was in all probability the same as Xerxes, king of the Persians. He was a monarch who reigned with great pomp and magnificence. In the book of Esther, we are told that he repudiated his beautiful wife Vashti, because she refused his summons to appear and display her beauty before his assembled noblemen, who were in the midst of a feast. He then took Esther, a Jewess, as his principal wife, not knowing her parentage. While she was in the full enjoyment of her influence over the king, his minister of state, Haman, devised a bloody scheme for the assassination of all the Jews within the realm. Through Mordecai, the near relative of Esther, she was informed of the conspiracy, and by her intercession with the king, it was completely defeated; and while Haman was doomed to an ignominious death, Mordecai was promoted to the

highest honours, in consequence of which the Jews enjoyed great prosperity. See book of Esther.

AHAVA (*a-ha'vah*), the river at which the Jewish exiles assembled their second caravan on their return to Jerusalem from captivity, under Ezra. Its position is not easily identified. Some suppose that it was one of the numerous canals which were at that time in Babylonia, and the traces of which have disappeared, Ezra viii. 21, 31.

AHAZ (*a'has*), the son of Jotham, the eleventh king of Judah, who succeeded to the throne at the age of twenty, B. C. 741, and reigned sixteen years. He surpassed all his predecessors in wickedness. He was impious in his total disregard of God and the institutions of religion; sacrilegious in stripping the temple of all its valuable utensils and ornaments, and mutilating its furniture; and withal an abandoned idolater in principle and practice. He introduced the idolatry of the Syrians; set up altars in Jerusalem for its profane rites; closed the temple; and made even his own children pass through the fire as sacrifices to heathen gods. He was even wanton in his wickedness, as if he were determined to fill up rapidly the measure of his iniquity. Destitute of confidence in God, he betrayed apprehension of the enemies that were threatening his kingdom. The kings of Syria and Israel had threatened to exterminate Judah; the Edomites had revolted and were harassing him; while the Philistines were making incursions on his territory. In this dilemma, instead of relying on the divine promise, he was guilty of still further excesses, and by gifts

sought to engage the aid of the king of Assyria. This monarch, having his own ambitious purposes to accomplish, acceded to the proposal, but in his conquests rather weakened than strengthened the hands of Ahaz. He died at the age of thirty-six, and such had been his impiety, that his body was not allowed a resting place in the sepulchres of the kings. See 2 Kings xvi; 2 Chron. xxvii; Isaiah vii.

AHAZIAH (*a-ha-zi'ah*), king of Israel, and son and successor of Ahab, whose wickedness he emulated, 1 Kings xxii. 40. He reigned but two years, B. C. 897. During his reign the Moabites, who had been tributary to his father revolted. He united with Jehoshaphat, king of Judah, in an attempt to revive the maritime traffic with Tarshish; but Jehoshaphat suffered from this alliance, and according to the divine threatening, the enterprise failed by the destruction of the entire fleet, 2 Chron. xx. 35, 37. After this, Ahaziah received a severe fall through a lattice in his upper chamber, and sent messengers to inquire of Baalzebub, the god of Ekron, whether he should recover. They met Elijah on the way, who sent them back to tell the king he should certainly die. Exasperated at this, he attempted to seize the prophet, but, by miraculous interposition was prevented. Elijah then went to him in person, and forewarned him of his death, which accordingly came to pass, 2 Kings i. 1-17.

(2.) **AHAZIAH**, also called Azariah, 2 Chron. xxii. 6, and Jehoahaz, 2 Chron. xxi. 17, was a son of Jehoram and Athaliah, and the sixth king of Judah,

B. C. 885. He reigned but one year, and being influenced by the wicked counsels of his idolatrous mother, he did that which was evil in the sight of the Lord. Joram, or Jehoram, his uncle, who was king of Israel, being wounded in battle, was carried to Jezreel, where Ahaziah visited him. In the meantime Jehu being proclaimed king of Israel, came down to Jezreel, and having slain Joram, ordered pursuit to be made after Ahaziah, who was mortally wounded, and being carried to Megiddo, there died. There are some immaterial variations in the accounts of this event as recorded in 2 Kings ix. and 2 Chron. xxii.

AHIAH (*a-hi'ah*), son of Ahitub, and high priest in the reign of Saul, 1 Sam. xiv. 3. Some suppose he was the same as Ahimelech, who was high priest in the same reign, 1 Sam. xxi. 1; and others that he was his brother and successor. Several other persons of this name are referred to in 1 Kings iv. 3; 1 Chron. viii. 7.

AHIJAH (*a-hi'jah*), a prophet who dwelt at Shiloh in the times of Solomon and Jeroboam. He was one of those engaged in writing the history of Solomon's reign, 2 Chron. ix. 29. It was he also who announced to Jeroboam the separation, which should take place by his means, of the ten tribes from the house of David, 1 Kings xi. 29-39; and subsequently the subversion of his house, 1 Kings xiv. 5-11. Other persons of the same name are referred to in 1 Kings xv. 27; 1 Chron. ii. 25; xxvi. 20.

AHIKAM (*a-hi'kam*), one of the five distinguished persons sent by Josiah to consult Huldah the prophetess concerning the

book of the law found in the Temple, 2 Kings xxii. 12—14. He was distinguished also for his protection of Jeremiah, Jer. xxvi. 24.

AHIMAAZ (*a-him'a-az*), son and successor of Zadok, the joint high priest in David's time, and sole high priest in that of Solomon. During the revolt of Absalom, and when he had possession of Jerusalem, the two high priests, Zadok and Abiathar, remained in the city with the ark; but their sons Ahimaas and Jonathan were posted in the neighbourhood, to carry any important intelligence to David. When Hushai, David's friend, had defeated Ahithophel's counsel, which, in human probability, would have been fatal to David, if Absalom had followed it, he communicated the fact to the high priests, and these in turn committed it to their sons with directions to carry the news to David. Absalom being informed of the flight of the messengers, caused them to be pursued, but by the aid of a certain woman who ingeniously concealed them, they escaped, 2 Sam. xv. 24—37, also 2 Sam. xvii. 15—21. Ahimaas being remarkable for his swiftness in running was also entrusted with the intelligence of Absalom's defeat to carry to David, 2 Sam. xviii. 19—29.

AHIMAN (*a-hi'man*), one of the three giants of the race of Anak, who dwelt at Hebron when the Hebrew spies explored Canaan, Numb. xiii. 22.

AHIMELECH (*a-him'me-lek*), the son of Ahitub. When David was fleeing from Saul, he came to Nob, and representing himself as on an expedition for Saul, he obtained from Ahimelech the sword of Goliath, together with some of the sacred bread. Doeg,

the Edomite, maliciously reported this to Saul, who sent for Ahimelech and the other priests then at Nob, and notwithstanding their declaration that they were not aware of the position in which David stood to the king, he cruelly ordered them to be slain to the number of eighty-five. This was done by the hand of Doeg. Abiathar was the only one who escaped, 1 Sam. xxi. 1—9. (See **ABIATHAR**).

The name also of a Hittite, a companion of David, 1 Sam. xxvi. 6.

AHINADAB (*a-hin'a-dab*), one of the twelve officers appointed by Solomon to raise supplies for the royal household, 1 Kings iv. 14.

AHINOAM (*a-hin'o-am*), the daughter of Ahimaas and wife of Saul, 1 Sam. xiv. 50.

Another of the same name, a woman of Jezreel, and the wife of David and mother of Amnon. When the Amalekites plundered Ziklag, she was taken captive, but afterwards recovered, 1 Sam. xxx. 5, 18.

AHIO (*a-hi'o*), one of the sons of Abinadab, who, with his brother Uzzah, drove the new cart on which the ark was placed, when David attempted to remove it from their house to Jerusalem, 2 Sam. vi. 3.

AHIRA (*a-hi'rah*), chief of the tribe of Naphtali, when the Israelites left Egypt, Numb. i. 15.

AHISHAR (*a-hi'shar*), an officer set over the household of Solomon, 1 Kings iv. 6, a station of high honour and power.

AHITHOPHEL (*a-hith'o-fel*), an eminent counsellor, and distinguished for his political sagacity and wisdom, 2 Sam. xvi. 23. Although he was the confidential adviser of David, he was involved

in the revolt of Absalom. David, justly apprehensive that the opposition of so sagacious a counsellor might prove detrimental to his interests, besought the Lord that the counsel of Ahithophel might be turned into foolishness, 2 Sam. xv. 31. This prayer was remarkably answered; for when Ahithophel judiciously advised an immediate prosecution of the war before David could collect his forces, Hushai, the secret friend of David, recommended delay, and his counsel being followed, Ahithophel, in his chagrin, hung himself, 2 Sam. xvii. 1—23.

AHITUB (*a-hi'tub*), the son of Phinehas and grandson of Eli the high priest, 1 Sam. xiv. 3. His father Phinehas being slain when the ark of God was taken by the Philistines, he probably succeeded Eli in his office.

This also was the name of the father of Zadok the high priest, 1 Chron. vi. 8.

AHOLAH and AHOLIBAH (*a-ho'lah*)—(*a-hol'i-bah*), two fictitious or symbolical names, under which Ezekiel represented Samaria and Judah, Ezek. xxiii. 4.

AHOLIAB (*a-ho'li-ab*), a man of the tribe of Dan, and a skilful artificer, who with Bezaleel was entrusted with the construction of the Tabernacle, Exod. xxxv. 34.

AHUZZATH (*a-huz'zath*), a friend of Abimelech, the king of Gerar, who accompanied him on his visit to Isaac for the purpose of forming an alliance, Gen. xxvi. 26.

AI (*a'i*), Josh. vi. 2; in Gen. xii. 8, called *Hai*; in Neh. xi. 31, called *Aija*; in Isa. x. 28, called *Aiath*. A royal city of the Canaanites, lying east of Bethel. Near it Abraham built an altar, Gen. xii. 8. In attempting to

take this city, a portion of Joshua's army was repulsed on account of the sin of Achan; but afterwards it was destroyed by means of an ambuscade, Joshua vii. and viii.

AIN or AEN (*a'in*), a city of the tribe of Judah, and afterwards of that of Simeon, Josh. xv. 32; 1 Chron. iv. 32. The word in Hebrew means a fountain, and is found combined with names of places, usually rendered En, in English, as *En-gedi*, fountain of kids; *En-gannim*, fountain of the gardens; *En-haddah*, swift fountain.

AIR, the atmosphere surrounding the earth, 1 Thess. iv. 17. *Speaking into the air*, as in 1 Cor. xiv. 9, is a proverbial expression, denoting to speak in vain; as we say, *throwing his words to the winds*. *Beating the air*, as in 1 Cor. ix. 26, denotes an abortive effort in allusion to an ineffectual blow in a pugilistic combat. *The powers of the air*, in Eph. ii. 2, is an expression probably allusive to a common opinion of the Jews that the air or atmosphere was filled with evil spirits.

AJALON (*ad'ja-lon*), there were several towns of this name in the territories of Ephraim, Benjamin, Zebulun and Dan. The town and valley of that name, rendered famous by the miracle of Joshua, (Josh. x. 12,) were probably situated in the neighbourhood of Beth-horon, which see.

AKRABBIM (*ak-rab'bim*), one of the points designating the southern frontier line of the promised land, Josh. xv. 3. It was an ascent or chain of hills, probably infested with scorpions, for this is the signification of the name. Some neighbouring dis-

tricts were certainly thus infested, Deut. viii. 15.

ALABASTER (*al'a-bas-ter*). In Matthew xxvi. 7, we have an account of a woman who came to the house of Simon, where Jesus was dining, and who in token of her profound regard, poured upon his head, from an alabaster vase, a most costly and precious ointment of spikenard. In Mark xiv. 3, it is said she broke the alabaster-box; by which we are evidently to understand that she broke the seal which had never before been disturbed, and by which the perfume was preserved from evaporation. The alabaster which was manufactured, in ancient times, into pots for holding perfumes, is supposed to have been a harder and more compact stone than that beautiful species of gypsum, of the same name, which is now so well known as the material of ornamental vases. From the application of this substance to this particular use, eventually all kinds of pots and vases used to hold perfumes, although made of gold, ivory, or other substances, were called alabaster-pots.

ALAMOTH (*al'a-moth*). This word is used in 1 Chron. xv. 20, and in the title to Psalm xlvi, and is a musical term, the meaning of which is not ascertained. Some suppose it designates the pitch or tone in a piece of music.

ALEXANDER. Several persons in Scripture bear this name. It was the name of one of the council before which Peter and John were interrogated for healing the lame man, Acts iv. 6.

The name also of an Ephesian Jew who attempted to address the mob excited by Demetrius against Paul, when in Ephesus, Acts xix. 33.

The name, also, of a professing Christian, who for apostacy was "delivered unto Satan," that is, excommunicated, by Paul, 1 Tim. i. 19, 20. This last was probably the same with "Alexander the coppersmith," mentioned 2 Tim. iv. 14.

ALEXANDRIA (*al-ex-an'-dri-a*), mentioned Acts xviii. 24, and xxvii. 6. A celebrated city in Lower Egypt, occupying a strip of land from the Mediterranean on the north to Lake Mareotis on the south. It was founded by Alexander the Great, B. C. 332. It was a place of great commercial enterprise and wealth, and abounded in magnificent buildings and obelisks. According to Pliny, the historian, its circuit was fifteen miles. The main street extended from the sea to the lake, and was two thousand feet wide; this was intersected at right angles by another of equal width. After the death of Alexander, who was buried there, it became the regal city of Egypt, and under the Ptolemies, its splendour rose to the highest point. Its population was six hundred thousand, half of which was composed of slaves. Among other things it was celebrated for its library of seven hundred thousand volumes; four hundred thousand of these were accidentally burned when Julius Cæsar attacked the city, and the remainder were destroyed by the Saracens, who used them as fuel for the baths. The Greek version of the Old Testament, called the Septuagint, was made here; and it was so called because seventy-two learned Jews were employed in the translation, under the direction and encouragement of Ptolemy Philadelphus. At an early age Christianity was intro-

duced, and some of the early Christian fathers, so called, resided there, as well as many Jews. Philo, the Jew, who lived there in the time of Christ, says, that of five parts of the city, the Jews occupied two. This is not the place to trace the various changes through which this city has passed; it, however, may be stated that at the present time it scarcely exhibits a trace of its ancient grandeur. Its commercial importance has passed away; its splendid edifices are seen no more, except in some interesting fragments; its houses are wretched and its streets narrow. Its inhabitants, greatly reduced in number, consist of Turks, Arabs, Copts, Armenians, Jews, with some European merchants. As late, however, as A. D. 640, when Amrou took the city for the Caliph Omar, he wrote to him, "I have taken the great city of the west, which contains four thousand palaces, four thousand baths, four hundred theatres, twelve thousand shops, and forty thousand tributary Jews."

ALEXANDRIANS. These were Jews from Alexandria, referred to in Acts vi. 9.

ALGUM or **ALMUG** (*al'gum*), a species of much esteemed and costly wood, the precise character of which is not known. It was imported into Jerusalem, and used in making columns and terraces for the temple, and also musical instruments. In 2 Chron. ix. 10, 11, it is called *algum*; in 1 Kings x. 11, *almug*.

ALLEGORY (*al'le-go-ry*). An allegory is the presentation of one thing which is intended to bring before the mind the image of another thing. A beautiful and impressive example may be

found in 2 Sam. xii. 1-14, in which Nathan the prophet, by a fictitious but very naturally constructed tale of injustice done to a poor man by his rich neighbour in depriving him of his only lamb, reproved David for his cruelty to Uriah, and made him unwittingly condemn himself. Another beautiful example is found in Psalm lxxx. from 8th verse, in which the Church is compared to a vine. Some of the parables of our Lord are of this kind. The word *allegory* only occurs once in the English version of the New Testament, viz. in Gal. iv. 24; but it is not found in the Greek text as a noun, but a verb, and might better be rendered "which things are allegorized." This would not make Paul say, that the history of the free-born Isaac and the slave-born Ishmael, was an *allegory*, when in fact it is a plain matter of history which he allegorizes.

ALLELUIA, or **HALLELUJAH** (*al-le-lu'jah*), a word found at the beginning of a number of the Psalms, where it is translated, "Praise ye the Lord," which is its proper meaning. As an expression of gladness it was often employed in the Synagogue worship, and is now used in the Christian church. John in the Apocalyptic vision represents it as used in heaven, Rev. xix. 1, 3, 4.

ALLON (*al'lon*), a word generally translated *oak*. The spot where Rebekah's nurse was buried, is called Allon-Bachuth, the *oak of weeping*, Gen xxxv. 8.

ALMON-DIBLATHAIM (*al-mon-dib-la-tha'im*), one of the encampments of the Israelites on their way from Mount Hor to the plains of Moab, Num. xxxiii. 46.

ALMOND (*al'mond*), a well known nut, the kernel of which is esculent and nutritious. In Palestine it was cultivated and of excellent quality. The tree resembles the peach-tree. Its white blossoms are used as an emblem of the hoary head, Ecc. xii. 5. Aaron's rod that budded was a branch of this tree, Numb. xvii. 8. It has its name from a Hebrew verb signifying *to watch, to make haste*; and an allusion to this is found in Jer. i. 11, 12, where the rod of the almond tree, which hastes to bud, denotes that God was hastening to execute judgment.

ALMS (*ams*), manifestation of kindness or pity in relieving the needy; gifts or deeds of charity. In the Jewish law there was a truly benevolent provision in regard to the treatment of the poor, Levit. xxv. 35; Deut. xv. 7, 8. It was a subject of agreeable reflection to Job in his adversity that he had been kind to the poor; or, as he beautifully expresses it, that he had been "a father to the poor," Job xxix. 12—16. True charity is commended, and a blessing promised to its exercise, Psalm. xli. 1. Ostentation in alms-giving is pointedly condemned by our Lord, Matt. vi. 1. Dorcas, in her conduct, presented an example of charity, which may well awaken emulation, Acts ix. 36—39.

ALMUG (*al'mug*). (See **ALGUM**).

ALOES, or ALOE (*al'oes*), an East India plant, the wood and gum of which were articles of commerce. The Hebrew *ahaloth*, which is translated *aloes*, signifies a wood or gum, which was in great esteem on account of its fragrance, and could certainly have borne no resemblance to

the drug of the apothecary, called *aloes*, which is bitter, nauseous, and without pleasant odour. Without settling the botanical characteristics of the plant referred to, which have occasioned dispute, the principal fact is sufficiently established, that to the orientals it was known as a rich perfume, as may be seen, Psalm xlv. 8; Prov. vii. 17; Sol. Song iv. 14. It was employed also in embalming the dead, John xix. 39.

ALPHA (*al'fah*), the first letter in the Greek alphabet, as omega was the last. Our Lord says of himself, "I am Alpha and Omega," and then explains the meaning, "the first and the last," "the beginning and the ending," denoting his eternity, as from everlasting to everlasting, Rev. i. 8, 11.

ALPHEUS (*al'fe-us*), the father of James the less, Matt. x. 3; Acts i. 13; and the husband of Mary, who was sister to the mother of Christ, John xix. 25. Alpheus and Cleophas were the same person, Alpheus being his Greek, and Cleophas his Hebrew or Syriac name. Another of the name is referred to, Mark ii. 14, as the father of Levi or Matthew.

ALTAR denotes a place or structure for the offering of sacrifices. Altars were originally constructed in the simplest and rudest style, being a stone, a square pile of stones, or a mound of earth. We hear of Noah, Abraham, Isaac, Moses, and others, erecting altars on which to sacrifice to the true God. After the giving of the law, the Israelites were permitted to build altars of stone, but these were not to be hewn or sculptured. Altars were frequently built on high places, but this

appears to have been disallowed; and as they were often devoted to idolatrous ceremonies, it was a mark of zeal for the true God to break them down, 2 Kings xxiii. 15. The *horns* of the altar, frequently spoken of, were projections at the four corners, to which the victims were probably fastened. To seize hold of these horns was regarded as a security for one who was in peril of his life, but it did not always secure his safety, 1 Kings ii. 28—34.

The altars in the Jewish tabernacle and temple were, (1st) The altar of burnt-offering, which is described Exod. xxvii. and xxxviii. (2d) The altar of incense, described Exod. xxx. and xxxvii. Pictorial representations of these, derived from these descriptions, have been attempted, and perhaps with sufficient precision. The early monuments and coins furnish representations of ancient altars which may aid our conceptions of such structures. As sacrifices ceased at the establishment of the Christian dispensation, so did altars, and there is a manifest incongruity in designating any part of the Christian church as an altar.

AMALEK (*am'a-lek*), a son of Eliphaz, who was the first born of Esau, and chieftain of one of the Idumean tribes, Gen. xxxvi. 16.

AMALEKITES (*am'a-lek-ites*), a powerful people who dwelt in Arabia Petraea, between the Dead and Red seas, Numb. xxiv. 20. They were not the descendants of the aforementioned Amalek, as they are referred to as existing before his time, Gen. xiv. 7. They lived generally in migrating parties in caves and tents. They attacked the Israelites soon after they had passed through the Red

sea, but Joshua signally defeated them, Exod. xvii. 8—13. They were afterwards defeated in the time of the Judges by Gideon, Judges vi. 33, vii., and by Saul and David, 1 Sam. xv. and xxx. A remnant still remained, and these were destroyed by "men of the sons of Simeon," 1 Chron. iv. 43.

AMANA (*am'a-naḥ*), mentioned in Sol. Song iv. 8, the southern summit of Anti-Libanus, as is supposed.

AMARIAH (*am-a-ri'ah*), three persons of this name are mentioned, 1 Chron. vi. 7; Ezra x. 42; Zeph. i. 1.

AMASA (*a-ma'sa*), a nephew of David, whom Absalom appointed leader of his army, 2 Sam. xvii. 25; and who was afterwards defeated by Joab, 2 Sam. xviii. David on account of his valour as well as relationship, pardoned him and appointed him general of his army, 2 Sam. xix. 13, but he was afterwards treacherously slain by Joab, 2 Sam. xx. 4—10.

AMASAI (*a-mas'a-i*), a leader of a considerable body of men from the tribes of Judah and Benjamin who came to David at Ziklag, when he was fleeing from Saul, and of whose aid David gladly availed himself, 1 Chron. xii. 18.

AMAZIAH (*am-a-si'ah*), son of Joash, and eighth king of Judah, who began to reign about B. C. 835, and reigned twenty-nine years, 2 Kings xiv. 1—20. The first part of his reign was auspicious, for "he did that which was right in the sight of the Lord, but not with a perfect heart," 2 Chron. xxv. 2. He resolved to subdue the Edomites who had cast off the yoke of Judah, and presuming that his own army would not be sufficient, he

employed a mercenary army from Israel of one hundred thousand men, to whom he paid one hundred thousand talents of silver. Being warned by a prophet of the Lord, he dismissed these men, and then engaged the Edomites and defeated them, slaying ten thousand and taking the same number of captives. Unhappily, he found among the spoils some of the idols of the Edomites, which, strangely enough, he adopted as his gods. For this the anger of the Lord was kindled against him, and he was abandoned to his evil ways. Subsequently he made war against Israel, but was completely routed and Jerusalem was spoiled. He, however, was permitted to retain his throne, thus shorn of all its glory. A conspiracy was afterwards formed among his own subjects to destroy him, to escape which he fled to Lachish, to which place he was pursued by some of the conspirators and assassinated. His body was brought back to Jerusalem for interment, 2 Kings xiv. ; 2 Chron. xxv.

Another person of this name was a priest to the golden calves at Bethel, who complained to Jeroboam of the prophet Amos, Amos vii. 10.

AMBER, a yellow or straw-coloured inflammable mineral, transparent, susceptible of polish, and often used in the manufacture of trinkets. The word translated *amber* in the Scriptures (Ezek. i. 4, 27) is supposed to mean a brilliant metal composed of gold and silver, or of gold and brass.

AMBUSH, Josh. viii. 2; or AMBUSHMENT, 2 Chron. xiii. 13, a military manœuvre, by which a hostile party is exposed to capture or destruction by com-

ing unconsciously to a place where their opponents lie concealed and prepared to take them by surprise. The inhabitants of Ai were signally defeated by exposing themselves to such an ambush, arranged by Joshua, Josh. viii.

AMEN (*a'men'*). This word, when occurring at the close of a sentence, singly or doubly, is designed to confirm what has been said, and to invoke its fulfilment, and is the same as saying, *so let it be, or let it be done*, 1 Kings i. 36; Jer. xi. 5; Psalm xli. 13. So in ratifying a covenant, the word has a similar meaning, Deut. xxvii. 15. When used at the beginning of a sentence, it imparts a peculiar emphasis and force to what is to be said. *Verily, verily, I say unto you*, is a form of expression often used by our Lord, and was an emphatic mode of introducing what he was about to say. The word *amen* is here translated *verily*. The word, as applied to our Lord, is explained in Rev. iii. 14, where he is styled "the Amen, the faithful and true witness." In the primitive church it appears that worshippers assented to what had been said by using this word, 1 Cor. xiv. 16.

AMERCE (*a-merce'*), to punish by a fine, Deut. xxii. 19.

AMETHYST (*am'e-thist*), the name of a beautiful stone of a purple or violet colour, greatly esteemed by the ancients for rings and cameos. It is mentioned as one of the stones in the high priest's breastplate, Exod. xxviii. 19. It is also referred to, Rev. xxi. 20.

AMMI (*am'mi*), and RUHAMAH, names bestowed on the people of Israel to indicate God's mercy towards them in their restoration, Hos. ii. 1; the first, sig-

nifying "my people," and the other, "having obtained mercy."

AMMINADAB (*am-min'a-dav*), one of the ancestors of Christ, Matt. i. 4.

In Solomon's Song, vi. 12, the chariots of *Amminadib*, (the last syllable differently spelled,) are spoken of for their swiftness. The person referred to was probably a celebrated charioteer.

AMMON (*am'mon*), or **NO AMMON**, or simply **NO**; a city of Egypt, which, with some probability, is identified with Thebes, the celebrated capital of Upper Egypt, and the principal seat of the worship of Jupiter Ammon. The ruins of this city remaining to the present day are noted for their grandeur and magnificence. The name of this city is properly *No Ammon*, the 'dwelling of the god Ammon,' although in Nahum iii. 8, and Jer. xlvi. 25, it is called *No*. "I will punish the multitude of *No*."

AMMONITES (*am'mon-ites*), the descendants of Ammon or Ben-ammi, a son of Lot, Gen. xix. 38. They occupied the country which lies south-east of Judæa, which they took from a race of giants called *Zamzummim*, Deut. ii. 19—21. Their chief city was *Rabbah*, or *Rabbath Ammon*. The Israelites were forbidden to attack the Ammonites, but were afterwards subdued by them, and in turn were delivered by *Jephthah*, Judg. xi. 33. They had frequent conflicts with the Israelites, and were not utterly destroyed until the time of the *Maccabees*. Their national idol was *Moloch*, or *Milcom*, into whose worship Solomon was betrayed by his Ammonitish wives, 1 Kings xi. 5—7. The utter destruction of this people was predicted, Zeph. ii. 9; Jer. xlix. 2.

AMNON (*am'non*), the eldest son of David, who was only distinguished for his base conduct to his half sister *Tamar*, for which his brother *Absalom* afterwards killed him, 2 Sam. xiii.

AMON (*a'mon*), the son of *Manasseh*, and the fourteenth king of Judah. He began to reign B. C. 643, when he was twenty-two years old, and reigned but two years. He was an idolator, and utterly regardless of the ways of the Lord. His servants conspired against him, and slew him in his own house, 2 Kings xxi. 19—23.

AMORITES (*am'o-rites*), the descendants of one of the sons of *Canaan*, Gen. x. 16; afterwards a powerful tribe, and one of the most formidable adversaries of the Israelites. They occupied the mountains west of the *Dead Sea*, near *Hebron*, and after subduing the *Ammonites* and *Moabites*, took possession of their provinces between the brooks *Jabbok* and *Arnon*. *Moses* subdued their king, *Sihon*, and took possession of their country, Numb. xxi. 23, 24, which was divided among *Judah*, *Reuben*, and *Gad*. The *Amorites* were a race of gigantic stature, Amos ii. 9, and their name is often used to denote all the *Canaanites*.

AMOS (*a'mos*), the fourth of the minor prophets, was a herdsman at *Tekoa*, a small town of Judah, about twelve miles south-east of *Jerusalem*. He prophesied during the reign of *Uzziah*, king of Judah, and *Jeroboam*, son of *Joash*, king of Israel, about B. C. 784. He boldly remonstrated against the prevalent sins of Israel and Judah, and predicted their terrible consequences. *Jerome* calls him, "rude in speech, but not in

knowledge." Lowth, however, represents him as not inferior to the chief of the prophets in splendour and elegance of style.

AMPHIPOLIS (*am-fip'o-lis*), a city of Macedonia, situated near the mouth of the river Strymon, and nearly encircled by it. It was built by Cimon the Athenian, about B. C. 470. Paul and Silas passed through this city on their way to Thessalonica from Philippi, Acts xvii. 1. The village which now occupies its site is called Empoli, or Yamboli.

AMPLIAS (*am'pli-as*), a disciple whom Paul affectionately styled his beloved, Rom. xvi. 8.

AMRAM (*am'ram*), son of Kohath, and father of Moses and Aaron, Ex. vi. 20. His wife Jochebed was "his father's sister," but such marriages were afterwards forbidden, Lev. xviii. 12.

AMRAPHEL (*am'ra-fel*), king of Shinar, was one of the four kings who invaded Palestine in the time of Abraham, Gen. xiv. 1.

ANAH (*a'nah*), the father of Aholibamah, the wife of Esau. While attending his father's asses in the desert, he is said to have found the "mules," Gen. xxxvi. 24. It is generally agreed that the word should have been translated "warm springs." On the eastern coast of the Dead Sea such springs do exist, and the discovery of them is here attributed to Anah.

ANAK (*a'nak*), plural **ANAKIM**, (*an'a-kim*), the descendants of Anak, a race of giants who inhabited the country in the neighbourhood of Hebron, Numb. xiii. 33; Deut. ix. 2. They were expelled from Hebron by Joshua and Caleb, Josh. xi. 21; Judg. i. 20. Some of them were subsequently found in the Philistine towns,

Gaza, Gath, and Ashdod, Josh. xi. 22.

[**ANALOGY**, agreement of proportion. Thus the analogy of faith is the correspondence of the several parts of divine revelation in one consistent whole.]

ANAMMELECH (*a-nam-me-lec*). (See **ADRAMMELECH**.)

ANANIAS (*an-a-ni'as*). Three persons of this name are referred to in the New Testament.

(1st.) A Christian disciple resident at Damascus, who was sent to Saul of Tarsus, after he had been miraculously stricken blind on his persecuting journey, and by whom his sight was as miraculously restored, Acts ix. 10—17, and xxii. 12.

(2d.) A Jew at Jerusalem, who, professing to be a convert to Christianity, conspired with his wife Sapphira to deceive the apostles by a wilful falsehood. As an evidence of devotion to the gospel, some of the Christian converts disposed of their property, and with the proceeds formed a common fund. Ananias and his wife pretending to be actuated by this spirit, wickedly withheld a part of their property, while solemnly declaring that they surrendered the whole. For this hypocrisy and falsehood they were struck dead, as an awful example to others, Acts v. 1—11.

(3d.) Ananias the son of Nedeus, who was high priest, A. D. 47. It was before him that Paul was brought, who commanded the officers to strike the apostle in the face for the simple declaration, that "he had lived in all good conscience before God until that day." Indignant at the injustice of this conduct, Paul fearlessly replied, "God shall smite thee, thou whited wall." This prediction

was verified, for after his retirement from office with his hoarded wealth, he was assailed in his palace by a band of assassins, and murdered, Acts xxiii. 1-3.

ANATHEMA (*a-nath'e-mah*), properly signifies something separated and devoted, and is used in reference to excommunication. Among the Jews, according to the Rabbins, there were three forms of excommunication. The first and slightest was the separation of an individual for thirty days from the privileges of the synagogue and intercourse with his brethren. If this failed to bring him to repentance, the second form, entitled "the curse," was resorted to, and this was pronounced more solemnly with imprecations. By this the excommunicated person was completely cut off from all social and religious privileges; and it was unlawful to eat, drink, or deal with him. If the offender remained still impenitent, a sentence of a still severer kind was pronounced against him. This was the *maranatha* which amounted to a complete excision from the Church, and the giving up of the criminal to the justice of God and final perdition.

The *anathema maranatha* which Paul denounces against all who love not the Lord Jesus, 1 Cor. xvi. 22, may be rendered, "Let him be accursed at the coming of the Lord," which is equivalent to saying, when the Lord comes he will execute this fearful curse on all who do not love him in sincerity.

ANATHOTH (*an'a-thoth*), a city in the tribe of Benjamin, three miles north of Jerusalem, Josh. xxi. 18. It was memorable as the birth-place of Jere-

miah, Jer. i. 1. On the return of the captives from Babylon only one hundred and twenty-eight of the men of this place returned, Ezra ii. 23. Dr. Robinson seems to have identified it with the present village of Anata, where the remains of an ancient wall, and the foundations of ancient buildings, are still to be seen.

ANCIENT OF DAYS (*an'-shent*), a title applied to God, the Father, denoting his eternity, Dan. vii. 9, 13, 22.

ANDREW, one of the twelve apostles, and brother of Peter, John i. 40. He resided in Bethsaida, and was a fisherman. Andrew was a disciple of John the Baptist, but attached himself to Christ on hearing John style him "the Lamb of God," and induced his brother Peter also to become his follower, John i. 40, 41. He is several times referred to by the Evangelists, but there is no record of his labours and death, except in uncertain tradition.

ANDRONICUS (*an-dro-ni'-kus*), a kinsman and fellow prisoner of Paul, Rom. xvi. 7.

ANGEL (*an'jel*). This word properly signifies a *messenger*.—The original is so translated in Job i. 14; Matt. xi. 10, and in other places. In 1 Cor. xi. 10, it seems to denote *spies*, or evil disposed persons, who frequented the worshipping assemblies of Christians to detect irregularities. The women therefore were to be modestly veiled. It is applied to the priest of the Old Testament, Mal. ii. 7; to the minister of the New Testament, Rev. i. 20. The name therefore seems properly to denote an *office*. Applied to spiritual beings, it designates their office as messengers. The angels, to whom reference is so frequently made in the Scriptures,

are a race of exalted and holy beings, who dwell in the presence of God, and are his ministers. They are employed by him in his administration of the affairs of the world and church, in modes not particularly revealed to us. Thus an angel announced to Joseph and Mary the Messiah that was to be born, Matt. i. 20; Luke i. 28. So the birth of John the Baptist was announced by an angel to Zacharias, Luke i. 13. The nativity of Christ was revealed by an angel to the shepherds, Luke ii. 10. They are styled ministering spirits to the heirs of salvation, Heb. i. 14. They may often be commissioned to protect, encourage and sustain the people of God, and to become the ministers of Providence to them.—They are to assist in the judgment of the world, Matt. xiii. 41; xxv. 31.

The angels are of different grades of dignity and power, as we may infer from the titles ascribed to them, Col. i. 16; Eph. i. 21. They are in number "thousands of thousands," Dan. vii. 10; "legions," Matt. xxvi. 53; "multitudes," or "myriads," Heb. xii. 22. In *strength*, they "excel," Psalm ciii. 20; "great in power and might," 2 Pet. ii. 11. They are glorious in appearance; ceaselessly active in glorifying God; unspeakably holy and happy, as may be inferred from the numerous references made to them in holy Scripture.

Jesus Christ is called the "Angel of the Covenant," Mal. iii. 1.

Some of the angels "kept not their first estate," but became apostate spirits or devils, and these are now engaged in opposing God and tempting man. Hell is their doom, Matt. xxv. 41.

ANGER, a strong and painful

emotion, generally, if not always, of a sinful kind. It is by no means certain that the expression, "be angry and sin not," Eph. iv. 26, implies that there may be anger without sin. The verse certainly prohibits continued anger. Figuratively, it is often ascribed to God; not that the divine nature is susceptible of such an emotion, but as expressive of his abhorrence of sin and determination to punish it, Psalm vii. 11. Sinful anger in man is denounced by the law of God, Eph. iv. 31.

ANGLE, **ANGLING** (*ang'gl*), (*an'gling*), the capture of fish by the use of hook and line. That this method of taking fish was well known to the ancients is evident from Isa. xix. 8; Hab. i. 15, as well as from ancient Egyptian monuments.

ANISE (*an'is*), an annual plant with aromatic fragrance. The word in the original, it is thought, should have been translated *dill*. It was an herb, of which the Pharisees, while they neglected the weightier matters of the law, were careful to devote a tithe or tenth to the service of religion, Matt. xxii. 23.

ANNA, a prophetess, the daughter of Phanuel of the tribe of Asher. During her long widowhood she devoutly and constantly attended the temple services. She was eighty-four years of age when the infant Jesus was brought into the temple, and she united with Simeon in praising the Redeemer, Luke ii. 36, 37.

ANNAS, a high priest of the Jews. He is spoken of as joint high priest with Caiaphas, Luke iii. 2. He held this office under Quirinus, proconsul of Syria, but was deprived of it under Tiberius; still from the forecited pas-

sage it appears that he assisted Caiaphas, who was properly the incumbent, and who was his son-in-law.

[ANNUN'CIA'TION, the tidings brought by the angel Gabriel to the Virgin Mary, respecting the birth of Christ, have been called the *annunciation*.]

ANOINT (*a-noint'*). Anointing was a ceremony among the Hebrews. Oils or ointments, generally perfumed, were used on these occasions. It was emblematical of sanctification or consecration. Persons, places and things were thus anointed. Thus kings, priests and prophets were set apart to their respective offices by this ceremony, 1 Kings xix. 15; Exod. xxix. 7. Thus also the sacred vessels of the tabernacle, Exod. xxx. 26. It was customary also to anoint the whole, or some part of the person, John xii. 3; Luke vii. 38. Dead bodies were anointed, Mark xiv. 8; Luke xxiii. 56. Also the sick, Mark vi. 13. In this case it was done under the impression of the medicinal influence of oil. The "extreme unction" in the Romish church is a mere superstition, and is a perversion of this practice, as it is professedly never administered except to persons who are beyond the reach of cure.

Christ by way of pre-eminence is the *Anointed*, as consecrated to his high office as Mediator, Psalm ii. 2; Luke iv. 18. The word is used figuratively to express the communication of especial grace to the soul, 1 John ii. 20; 2 Cor. i. 21.

ANT, a well known insect, distinguished for its social habits, industry and skill. Solomon refers to it as a reproof to the indolent and improvident, Prov. vi. 6; xxx. 25. The history of this

insect, as given by naturalists, is exceedingly interesting and wonderful. Their skill in constructing their habitations, their instinct for self-preservation, and their unwearied activity, will justify Solomon's description of them as "exceeding wise," Prov. xxx. 24.

[AN'TEDILU'VIAN means before the flood, and hence those who lived before that event are called *antediluvians*.]

[AN'THROPO'PATHY means the ascription of human passions to God, as when we say, God *hates*, or is *angry*.]

ANTICHRIST strictly means opposed to Christ. John says that in his days there were many antichrists, meaning heretics and persecutors, 1 John ii. 18. The term, however, is generally supposed to refer to a greater power that was to arise at a period subsequent to the time of the apostles, which was to be the antagonist of a pure Christianity. This power was evidently the same with the one alluded to by Paul in 2 Thess. ii. 3, as "the man of sin," the "son of perdition." The description in the forecited passage, answers to nothing so well as the papal power, which is antichrist, or opposed to Christ in all its leading features. For a conclusive argument on this point, consult "Christ and Antichrist," published by the Presbyterian Board of Publication.

[ANTINO'MIANS, (*opposed to the law*.) are those who maintain that under the gospel dispensation the moral law has no obligation. Those who hold such a sentiment abuse and pervert the doctrine of free justification, and turn the grace of God into licentiousness.]

ANTIOCH (*an'ti-ok*), the name

of two different cities mentioned in the New Testament. The first was the capital of Syria, and is now called Antakia by the Arabs. It was situated on the river Orontes, and about thirty miles from the Mediterranean, seven hundred from Alexandria, and the same from Constantinople. It was founded by Seleucus Nicanor, and named in honour of his father Antiochus. It was celebrated for its opulence, luxury and licentiousness, and at the same time for its cultivation of the fine arts. Paul and Barnabas preached there, Acts xi. 25, 26; and at Antioch the disciples of Christ were first called *Christians*, Acts xi. 26. Whether the name, like that of Nazarenes, was given by way of reproach or not, is uncertain; it seems, however, to have been adopted by the disciples, 1 Peter iv. 16, and has ever since been retained as an appropriate distinguishing name. In the time of Chrysostom, at the close of the fourth century, the population of Antioch was computed at two hundred thousand, of which one half professed to be Christians. The city afterwards passed through many eventful scenes; and by war, pestilence and earthquake, was left in ruins. The present town occupies but a small portion of the site of the ancient city. In 1822 it was nearly destroyed by an earthquake. It is now comparatively an insignificant place. Its glory has departed.

The other city was called **ANTIOCH OF PISIDIA**, Acts xiii. 14. It was also founded by Seleucus Nicanor, and its site has been identified by Mr. Arundel. It was in this city that Paul and Barnabas were so hotly persecuted that they were compelled to leave it,

shaking off the dust of their feet against the inhabitants, Acts xiii. 50. Paul refers to these persecutions, 2 Tim. iii. 11.

ANTIPAS (*an'ti-pas*), one spoken of as a faithful martyr, of the church of Pergamos, Rev. ii. 13.

ANTIPATRIS (*an-tip'a-tris*), a town of Palestine, situated on a fertile plain between Cæsarea and Jerusalem, on the site of a former town called Caphar-Saba. It was founded by Herod the Great, and named after his father, Antipater. It was to this place that Paul was brought by the Roman guard, when on his way to Cæsarea to escape the Jewish conspirators, Acts xxiii. 31.

[**ANTIQUITIES**, things belonging to ancient times; thus we speak of Jewish antiquities, meaning things belonging to the ancient history of the Jews.]

[**AN'TITYPE**, that which answers to the type, or that of which the type is the figure; thus Christ, in his sacrifice, was the antitype of the lamb offered at the passover, which in turn was the type of Christ; and the lifting up of the brazen serpent in the wilderness was a type of Christ lifted up on the cross, and he in this situation was the antitype of the former.]

APELLES (*a-pel'lee*), one referred to by Paul as "approved in Christ," Rom. xvi. 10.

APHARSACHITES (*a-far'sa-kites*), a tribe mentioned by Ezra v. 6, as opposing the rebuilding of Jerusalem.

APHEK (*a'fek*), a city not far from Jezreel, where the Philistines twice encamped on the eve of a battle with the Israelites, 1 Sam. iv. 1; xxix. 1. Probably the same place referred to in Josh. xii. 18.

Another town of the same name,

near which Benhadad was defeated by the Israelites, 1 Kings xx. 26.

Another place of the same name is referred to in Josh. xiii. 4.

[APO'CALYPSE is from a Greek word meaning revelation or disclosure, and is the name often applied to the last book in the New Testament, otherwise called the book of Revelation.]

[APO'CRYPHA, the name applied to those writings which pretend to divine inspiration, but which have no just claims to this high origin. Sometimes these apocryphal books are improperly bound in the same volume with the inspired Scriptures.]

APOLLONIA (*a-pol-lo'ni-a*), a city of Macedonia, situated between Amphipolis and Thessalonica, and about thirty miles from the former. Paul passed through this place on his way to Thessalonica, Acts xvii. 1.

APOLLOS (*a-pol'los*), a Jewish Christian, born in Alexandria, and distinguished as "an eloquent man and mighty in the Scriptures," Acts xviii. 24. He went to Ephesus about A. D. 54, and although but partially instructed in the Christian religion, he manifested his zeal by boldly upholding it. Aquila and Priscilla, who were themselves enlightened, expounded to him the way of God more perfectly, after which he was very successful in convincing the Jews that Jesus was Christ, Acts xviii. 24—28. In Corinth he followed up the labours of Paul, and, as the latter expresses it, watered what he had planted, 1 Cor. iii. 6. As is too much the case in modern times, the people began to think more of the men than their message; and were evidently immoderate in advo-

ating the merits of their respective favourites, some being for Paul and some for Apollos. Paul properly and severely rebuked this spirit, as tending seriously to impede the progress of the gospel, 1 Cor. i. 12, 13; and both he and Apollos, it would seem, refrained from visiting Corinth, that the church there might see and deplore its error, 1 Cor. xvi. 12.

A POLLYON (*a-pol'ly-on*). (See ABADDON.)

APOSTLE (*a-pos'tl*). This word signifies an *envoy* or *messenger*. Christ, who was God's great ambassador to reconcile a fallen and rebellious world, is called an apostle, Heb. iii. 1. The term, however, particularly designates those twelve disciples whom Christ selected and invested with authority to preach the gospel, administer the sacraments, work miracles, and build up the church. The office was evidently an extraordinary one, and differed materially from that of the ordinary minister of the gospel. This appears from its characteristic features. (1st.) It was essential that those who exercised this office should have seen the Lord, that they might be eye and ear-witnesses of that to which they testified, John xv. 27; and this was laid down as a requisite in the one who was to be chosen to succeed Judas, Acts i. 21, 22. Paul refers to this mark of an apostle in his own case, 1 Cor. ix. 1; xv. 8. (2d.) It was necessary that the apostles should be immediately called to that office by Christ himself; this was the case with all of them, Luke vi. 13. Paul was no exception, for he was called by Christ on his way to Damascus; neither was Matthias, for the lot

by which he was chosen, was by the disposal of the Lord, Acts i. 26. (3d.) They were infallibly inspired to expound the Old Testament, and to give forth the revelation of the New. Christ promised to "teach them all things;" to "bring all things to their remembrance," John xiv. 26; to "guide them into all truth," and to "show them things to come," John xvi. 13. Their word therefore was to be received, "not as the word of man, but as it is in truth, the word of God," 1 Thess. ii. 13. (4th.) The working of miracles, the speaking with tongues and conferring miraculous gifts on others, were apostolical qualifications; Mark xvi. 20; Acts ii. 43. Paul said, "truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds," 2 Cor. xii. 12. (5th.) The universality of their mission was a characteristic of office. They were not to be confined to any particular place as ordinary pastors, 2 Cor. xi. 28. Now, as these marks of an apostle cannot possibly meet in any one at the present time, it is presumption in any branch of the Church to claim for their ministers an official succession from the apostles. Their office as an extraordinary one ceased with them; and there is no shadow of proof that the Head of the Church designed to perpetuate it.

The apostles of our Lord were, 1, Simon Peter; 2, Andrew; 3, James; 4, John; (these last two were the sons of Zebedee); 5, Philip; 6, Bartholomew; 7, Thomas; 8, Matthew, also called Levi; 9, James the Less; 10, Jude, also called Lebbeus and Thaddeus, and in John xiv. 22,

Judas; 11, Simon, the Canaanite; 12, Judas Iscariot. When Judas Iscariot had destroyed himself Matthias was chosen in his place, and Paul was afterwards added to the college of the apostles.

APPEAL, a legal provision, by which a cause is carried up from an inferior judge or court to a superior one. When Paul was arraigned before Festus, and detected a disposition in his judge to favour his accusers, by giving judgment against him, he immediately claimed his right, as a Roman citizen, to appeal to the emperor; "I appeal unto Cæsar," was his language, Acts xxv. 11. In consequence of this appeal he was sent to Rome, where, although a prisoner, he was successful in diffusing the knowledge of Christianity.

APPII FORUM (*ap'pi-i fo-rum*), a place about forty-three miles from Rome, on the great road called the *Appian Way*, leading from Rome to Capua, and constructed by Appius Claudius. It is supposed that *Casarillo de Santa Maria* occupies the site of this town, where ancient ruins are still to be seen. In Acts xxviii. 15, in describing Paul's journey to Rome, it is recorded that some Christian brethren came out to meet him at Appii Forum and the Three Taverns, the latter place being eight or ten miles nearer Rome.

APPLE. The apple and apple tree are referred to in Sol. Song ii. 3, 5, and Joel i. 12; and it is generally understood that the reference is to the citron, a golden-coloured, fragrant and pleasant fruit. In Prov. xxv. 11, the phrase "apples of gold in pictures of silver" represents the golden citron served in silver net-work baskets, and is introduced as

a pictorial representation of "words fitly spoken," or beautiful thoughts, beautifully expressed.

APPLE OF THE EYE. As the ball, or apple of the eye, is extremely sensitive, and is guarded with much care, it is made an object of comparison in Psalm xvii. 8, Prov. vii. 2, and other places.

AQUILA (*ak'quil-ah*), a Jew with whom Paul became acquainted on his first visit to Corinth, a native of Pontus, in Asia Minor, and by occupation a tent-maker. He and his wife Priscilla had embraced Christianity at Rome, and being banished, with the other Jewish residents, by the emperor Claudius, had repaired to Corinth and become companions in labour with Paul, Acts xviii. 2; Rom. xvi. 3. They had a church in their house, Rom. xvi. 5; 1 Cor. xvi. 19. Paul held Aquila and Priscilla in high esteem.

AR, a city of Moab, Numb. xxi. 28, and near the river Arnon, Numb. xxi. 13—15. It was also called Rabbah or Rabbath, and by the Greeks, Areopolis. The ruins of the city are still visible, and have been described by modern travellers. The place still bears its ancient name, and is situated about seventeen miles east of the Dead Sea, and eight north of Kerak.

ARABIA (*a-ra'bi-a*), an extensive region of country occupying the south-western extremity of Asia—bounded on the north by a part of Syria, on the east by the Persian Gulf and the Euphrates, on the south by the Indian Ocean, and on the west by the Red Sea. It lies south and south-east from Palestine. It is a country sacred from its associations. It was the residence of Job, the place of temporary refuge of Moses and

Elijah, and the scene of the remarkable vicissitudes through which the Israelites passed in their protracted journey to the Holy Land. The inhabitants are a remarkable people, and have, amidst changes which have proved destructive to other nations, retained possession of their original territory, and much of their original character. The division of Arabia, into *Deserta*, or desert, *Petræa*, or rocky, and *Felix*, or happy, although not recognized in the Old or New Testament, is convenient, and has been adopted by geographers.

Arabia Deserta, or as the Arabs call it, *El-Badiah*, is bounded on the north-east by the river Euphrates, on the north-west by Syria, and on the west by Palestine; and is a vast and burning waste of sand, almost wholly destitute of water and vegetation, without fixed habitations, and relieved only by the tents of the wandering Arab tribes called Bedouins.

Arabia Petræa, lies south of the Holy Land, and had *Petra* for its capital. It contained the southern Edomites, Amalekites, and Hivites, but its inhabitants come under the general name of Arabians. Sinai is situated within its bounds. It is characterized by its rocky mountains and stony plains. The celebrated and very remarkable ruins of *Petra* are within its limits.

Arabia Felix, or according to its Arabic name, *Yemen*, is the region which lies between the Red Sea on the west and the Persian Gulf on the east; and as it does not lie in proximity to the Holy Land, it is not so frequently referred to in Scripture as the other divisions. Although called *Happy Arabia*, or, in the lan-

guage of the poets, "Araby the blest," it is only so in comparison with the other parts of Arabia. The population is of a more fixed character, and sustains itself by agriculture and commerce. The Queen of Sheba, who visited Solomon, was probably from this part of Arabia. The country abounded with spices, which constituted a great article of commerce. The famous cities of Mecca and Medina are within its limits.

The Arabians derive their origin from Ishmael, and from Joktan, son of Heber, of the family of Shem. Their history, including their present customs, is worthy of study.

ARAD (*a'rad*), an ancient city on the southern part of Palestine. Its king opposed the passage of the Israelites, and for this he, with his people, was utterly destroyed, Numb. xxi. 1—3.

ARAM (*a'ram*), Numb. xxiii. 7, generally translated SYRIA, which see.

ARARAT (*ar'a-rat*), a province of Armenia, and sometimes used to denote the whole country, Jer. li. 27. In Gen. viii. 4, it is said "the ark rested on the mountains of Ararat." In the range there is one which is generally regarded as the resting place of the ark. Its summit is upwards of 17,000 feet above the level of the sea, and all the surrounding peaks dwindle into insignificance in comparison with it. It is grand and imposing in its appearance, and its top is capped with everlasting snow. In the year 1829, Professor Parrot, of Germany, after repeated failures, succeeded in reaching its top, and he describes it as being a circular platform about 220 feet in diameter, which descends steeply on all sides. This moun-

tain is held in great veneration by the Armenians.

ARAUNAH (*a-raw'nah*), was a Jebusite, one of the people who inhabited Jerusalem before it was occupied by the Israelites. This man owned a threshing floor on Mount Moriah, and David, being warned of God to build an altar on the place, in order to stay the desolating plague which his own presumptuous sin had brought on Jerusalem, purchased the ground, although Araunah generously offered it as a gift, and it became the site of the future temple, 2 Sam. xxiv. 18. In 1 Chron. xxi. 18, *Araunah* is called *Ornan*.

ARBA, or KIRJATH-ARBA, the ancient name of Hebron, Gen. xxxv. 27; Josh. xx. 7; xxi. 11.

[ARCHÆO'LOGY, a knowledge of ancient things; the science of antiquities.]

ARCHANGEL (*ark-an-jel*). This word occurs twice in the New Testament, 1 Thess. iv. 16, and Jude 9, and while most commentators regard it as applicable to the highest rank of created celestial beings, others suppose it to be exclusively applicable to the Lord Jesus-Christ, who was God's chief messenger and superior to all angels.

ARCHELAUS (*ar-ki-la'us*), a son of Herod the Great, and his successor in the kingdom, Matt. ii. 22. Like his father, he was a man of malignant and cruel disposition, and after enjoying his dignity for ten years, he was accused before the Roman Emperor for his cruelties, and banished to Vienne, in Gaul, where he died.

ARCHER, one skilled in the use of the bow, Gen. xxi. 20. Before the invention of fire-arms, the bow was much used in war and hunting.

ARCHIPPUS (*ar-kip'pus*), a Christian minister, whom Paul styles his "fellow-soldier," Philem. 2, and to whom on another occasion, he sends a message to take heed to the ministry that he had received and to fulfil it, Col. iv. 17.

ARCTURUS (*ark-tu'rus*). This name is found twice in the book of Job, ix. 9, and xxxviii. 32. The etymology of the original word is obscure, yet it is supposed to denote the principal star in the tail of the Great Bear; and the *sons* of Arcturus, referred to in the last passage, are supposed to refer to the smaller stars near it.

AREOPAGUS (*ar-e-o'pa-gus*), the celebrated and supreme tribunal at Athens, the judges of which were called Areopagites. The court was situated on an eminence nearly in the centre of the city named Mars' Hill, and the judges when assembled took cognizance of questions of religion, education, politics, as well as of all kinds of offences, and particularly those which related to religion. It was before this court that Paul was arraigned on the charge of being "a setter forth of strange gods." Standing on Mars' Hill, and surrounded by these august judges, the undaunted apostle made his defence, and improved the occasion for the utterance of important truths in relation to acceptable worship, introducing the doctrines of Jesus and the resurrection. His discourse was the means of conversion to one of his judges, "Dionysius the Areopagite." Paul was dismissed without rebuke. Some, however, mocked at the mention of a resurrection of the dead, Acts xvii. 19—34.

ARETAS (*a-re'tas*), the name

of several kings of Arabia Petraea; one only of whom is referred to in Scripture. Having made an incursion upon Damascus he took the city and appointed a governor over it. It was during the incumbency of this subordinate officer, that the attempt was made, at the instigation of the Jews, to seize and imprison the apostle Paul, of which when his friends were apprized, they let him down from the walls at night in a basket, 2 Cor. xi. 32, and Acts ix. 24, 25.

ARGOB (*ar'gob*), a district in Bashan, east of the lake of Gennesareth which was given to the half tribe of Manasseh, Deut. iii. 4, 13; 1 Kings iv. 13.

ARIEL (*a'ri-el*). The meaning of this name is *Lion of God*, and as an epithet, it was applied to warlike men. Thus in 2 Sam. xxiii. 20, it is rendered *lion-like*. In Isa. xxix. 1, 2, it is used as a proper name, and applied to Jerusalem.

ARIMATHEA, or **RAMAH** (*ar-i-ma-the'ah*), was the birth place of Joseph, the rich counselor, in whose sepulchre our Lord was laid, Matt. xxvii. 57—60. Some suppose that this was the same place with Ramah of Mount Ephraim, the birth place and residence of Samuel, which was also called Ramathaim-Zophim, 1 Sam. i. 1, 19. Some have placed it where the existing town of Ramleh is, but Dr. Robinson gives reasons for dissenting from this opinion. (See **RAMAH**.)

ARISTARCHUS (*ar-is-tar'kus*), a native of Thessalonica, and a faithful and esteemed co-labourer with Paul. In Col. iv. 10, Paul styles him his "fellow-prisoner;" in Philem. 24, his "fellow-labourer." He was with Paul at Ephesus when the tumult

was raised by the silversmiths, at which time he was in great danger of losing his life, Acts xix. 29. He accompanied Paul also on his voyage to Rome, during which they suffered shipwreck, Acts xxvii. 2. Tradition attempts to supply his subsequent history, which, however, is not to be relied on.

ARK, of *Noah*, the vessel prepared by Noah, at the command of God, in which he and his family, together with various animals, were preserved during that general deluge which drowned the rest of the world. Notwithstanding the ingenious discussions to which the subject has given rise, nothing can positively be known of its size and form, except that it was 300 cubits long, 50 cubits broad, and 30 cubits high; constructed of gopher wood, and rendered water tight by the use of pitch; consisting of three several stories, with a door at the side and windows in the roof. This gives the idea of an oblong chest which was designed merely to float on the waters, and not that of a vessel which was to be propelled by sails or any other artificial contrivance. As the measure of the cubit is not certainly ascertained, we can only know that the ark was of sufficient size to answer the purposes of its construction. The various questions which have been raised as to the capacity of the ark; the difficulty of collecting the various animals which were to be preserved; the care and feeding of so many by the eight persons in the ark, &c., may be regarded as idle. If the account is not an inspired one, there is no necessity for cavilling at details; if it be inspired there is no room for such cavils. It is

remarkable that many heathen nations have traditions respecting the construction of an ark for the preservation of a part of the human race during a deluge.

ARK OF THE COVENANT. The word translated *ark* in this application is different from that so translated in the preceding article. It was a sacred chest or coffer, in which were deposited the tables of the law, Aaron's rod that budded, and the pot of manna, Heb. ix. 4. It was made of shittim wood, and covered with plates of gold; two cubits and a half in length, a cubit and a half wide, and a cubit and a half high, having around its top a ledge or crown of gold; and on its cover, which was also the mercy-seat, two cherubims. On the sides it had four rings, through which the poles ran by which it was carried. It was to the Israelites an extremely sacred object, and was deposited in the holiest part of the tabernacle, and afterwards in the temple. Over this sacred object the symbol of the Divine presence appeared. During the marches of the Israelites, it was covered with a purple mantle, and borne with great reverence by the priests in advance of the host, Numb. iv. 5. At its approach the waters of Jordan separated, and while deposited in the bed of the river, the Israelites passed over; on being brought out, the waters returned to their channel, Josh. iii. 14—17. When Jericho was invested the ark was carried around its walls, Josh. vi. 4, 8. After the settlement of the Jews in Palestine, the ark remained in the tabernacle at Shiloh. On one occasion the army of Israel took it with them, without divine authority, with the superstitious hope that it would secure them a

victory over the Philistines. They were, however, defeated, and the ark captured, 1 Sam. iv. 3—11. The Philistines soon discovered that the judgments of God visited them on this account, and they sent the ark back, 1 Sam. v. 7; and it was deposited in Kirjath-jearim, 1 Sam. vii. 1. In the time of David it was removed to Jerusalem. In transporting it, Uzzah, the Levite, was smitten with death for irreverently touching it, 2 Sam. vi. 7. When the temple was completed by Solomon, the ark was deposited in the sanctuary, 1 Kings viii. 6—9. It seems to have been lost or destroyed when the temple was plundered by the Babylonians, and the Jews carried into captivity; and no mention is made of it in the second temple.

ARKITES (*ar'kites*), mentioned in Gen. x. 17, as pertaining to the Sidonian branch of the family of Canaan. The principal city of the Arkites was Arka or Acra, situated at the base of Lebanon, about twenty-five miles north of Tripoli. Burekhardt, travelling from the north-east of Lebanon to Tripoli, came to a hill called Tel-Arka, on the top of which ruins of former habitations are still to be seen. The hill commands a beautiful view, and was probably the citadel of the ancient Arka.

ARM, this word is frequently used in Scripture to denote power or strength. As examples; to "break the arm of the wicked," Psalm x. 15, means to diminish or destroy their power. "I will redeem you with a stretched out arm," Ex. vi. 6, that is, with power fully exerted. "Jehovah hath made bare his holy arm," Isa. lii. 10, has a similar meaning, and the allusion, in both

cases, is to a warrior baring and stretching forth his arm for the contest. "Awake, put on strength, O arm of the Lord," Isa. li. 9, is a highly figurative mode of appeal to God to exert his power in behalf of his people.

ARMAGEDDON (*ar-ma-ged'don*), a place mentioned Rev. xvi. 16. It properly signifies the mountain of Megiddo. The city of Megiddo was situated in the great plain at the foot of Mount Carmel. This was a great battle ground, and it is referred to as the place, or as descriptive of the place, where God will collect his enemies for the great battle in which antichrist is to be destroyed, Rev. xvi. 14—16.

ARMENIA (*ar-me'ni-a*), a country in Western Asia, which was anciently divided into Armenia Major and Minor. It is situated between the three inland seas, the Mediterranean, the Black, and the Caspian, and forms an elevated table land, from which rises the gigantic Ararat, the resting place of the ark after the subsidence of the flood. The great rivers Euphrates and Tigris take their rise in this region, and it is traversed also by the Araxes and Kur. The boundaries of Armenia have fluctuated at different times, as has also its government. It abounds in beautiful and romantic scenery, and in rich pasture lands; the inhabitants principally depending on their flocks for support. Christianity was introduced into this country in the fourth century, and the present Armenian church bears a strong resemblance to the Greek, and may be regarded as a corruption of the true Church.

ARMS, ARMOUR. The following description relates to some

of the principal implements employed in ancient warfare, both for offensive and defensive purposes.

1st. Weapons of offence.

The Spear was an offensive weapon known to all the nations of antiquity. It was a wooden staff with a metallic head or point, double edged, and having on the lower extremity a sharp point for convenience in sticking it upright in the ground, when not in use. This last mentioned particular explains the mode of Asahel's death when pursuing Abner, the latter striking the former by a back stroke, "with the hinder end of the spear," 2 Sam. ii. 22, 23. The length and weight of the spear indicated the strength of him that wielded it; thus the shaft of Goliath's spear "was like a weaver's beam," and the iron head weighed six hundred shekels, 1 Sam. xvii. 7.

The Javelin. As the spear was intended for thrusting, so the javelin was designed for hurling, and belonged to the weapons of light armed troops. It was probably of similar form with the spear, but of lighter material. It was with one of these instruments that Saul attempted "to smite David even to the wall," 1 Sam. xix. 10.

The Dart was probably a still lighter instrument of the same general form, 2 Sam. xviii. 14.

The Sword was a formidable weapon for close combat, and was variously constructed. It was worn in a sheath and belt at the side, 1 Sam. xvii. 39. Some were double-edged, Psalm cxlix. 6. Figuratively, the sword is used to designate the divine judgments, Jer. xii. 12, and the wicked are called God's sword, because they

are employed by him for inflicting punishment, Psalm xvii. 13.

The War-Bow and Arrow. The war-bow in ancient times was made of elastic reed or flexible wood, and afterwards of wood backed with horn; or of horn entirely, or brass. It was of very ancient origin, Gen. xxvii. 3, and xlviii. 22; and was at first used in hunting. The Israelites learned the use of the bow in Egypt, and it is referred to as one of their weapons in Josh. xxiv. 12. David enjoined instruction in the use of it, 2 Sam. i. 18, and archers afterwards became numerous, 2 Chron. xiv. 8. The arrows which were projected by the bow, were made of wood, tipped with flint or iron points, and sometimes barbed, and were kept in a quiver of pyramidal form, slung across the shoulder.

The Sling was anciently used in hurling stones, and those expert in the use of it were employed in war. It was made of plaited thongs, somewhat broad in the middle, for retaining the stone; the two ends of the sling being held in the hand, with the stone resting in the middle. It was several times twirled round the head, and one end being loosened from the hand, the stone was projected with great force. Two instances of the skill acquired in the use of this instrument are referred to in Scripture. The one was that of the Benjamites, who could hurl a stone with it, with either the right or left hand, with equal precision, 1 Chron. xii. 2; the other was that of David, who, with his simple sling and stone struck the giant Goliath with such force and directness of aim as immediately to prostrate him, 1 Sam. xvii. 49.

The Battle-Axe is also mentioned as a weapon of offensive warfare, Jer. li. 20.

2. Defensive armour.

The Shield or *Target* was the most important part of defensive armour. It is first mentioned in Gen. xv. 1. It was of various forms and sizes; the large size designed for heavily armed troops, and the smaller shield or buckler for light infantry. Sometimes it was manufactured of osiers woven together and covered with bull's-hide, and sometimes of hide alone of two or three thicknesses. It was a custom to oil it for the sake of preservation, and this seems to be alluded to in Isa. xxi. 5. Shields covered with gold and silver plates were constructed by Solomon, 1 Kings x. 16, 17. In the centre were projecting points called the bosses, Job xv. 26. On one side were straps, through which the left arm was thrust, and by which it could be so managed as to defend any part of the body. When a body of men were in battle array, their united shields were like a wall before them to arrest the arrow or javelin. To lose the shield was ignominious, while a shield captured was esteemed a trophy, 2 Sam. i. 21.

The Helmet. This was a strong defence for the head, which in close combat was particularly exposed to the stroke of the sword. It was a cap padded with wool, or of hard leather, and ultimately of metal. It was in many instances ornamented with crest and plume, Ezek. xxiii. 24.

Body Armour. Anciently the body was protected by a padded or leather garment; to this was afterwards added a plate of metal over the breast, known as a breast-plate or cuirass. In the

course of improvement, the coat of mail was formed of small metallic plates, so riveted as to overlap like the scales of a fish, and not to obstruct the easy movements of the body. Of this kind was that worn by Goliath, 1 Sam. xxvii. 5. The *habergeon* mentioned in Job xii. 26, and other places, related to this covering of the body, but it is difficult to say to what particular part.

The Girdle was not only a belt used for suspending a weapon, but was a part of the armour, composed of leather and studded with metal bosses.

The Greaves were a kind of boots without feet, for the protection of the legs, constructed of similar materials with other parts of armour, 1 Sam. xvii. 6.

Armour in general, or perhaps the coat of mail, is sometimes rendered *harness*, as in 1 Kings xx. 11: 2 Chron. xviii. 33.

The apostle Paul refers to the Christian as a spiritual combatant, and in allusion to these contrivances of war, shows how he should be equipped, Eph. vi. 13—18.

ARMOUR-BEARER. This was some intrepid soldier, selected by a military chieftain to carry his armour until he was ready to equip himself for battle, and to be near him during the contest, 1 Sam. xvi. 21; Judg. ix. 54.

ARMOURY (*ar'mo-ry*), the place in which armour was deposited when not in use, Sol. Song iv. 4.

ARNON (*ar'non*), a river rising in the mountains of Gilead east of Jordan, and flowing into the Dead Sea, Numb. xxii. 36; Deut. ii. 24. It was originally the boundary between the Moabites and Amorites, Numb. xxi.

13. It is now called the *Wady Modjeb*, and is described as flowing in a deep ravine, on both sides of which are steep and barren banks. The stream, although rapid and wild in winter, is nearly dried up in summer.

ARQER (*ar'o-er*), a town situated on the edge of the precipice, at the foot of which the aforementioned river Arnon flows, Josh. xiii. 9. The site, marked by ruins, still bears the name of Araayr. It was near this city that Jephthah defeated the Ammonites, Judg. xi. 33.

Also a city in the south of Judah, to which David sent presents after recovering the spoil at Ziklag, 1 Sam. xxx. 26, 28. Dr. Robinson supposes he has identified this Arqer with a place south-west of Hebron, where there are many pits for water, called *Ararah*, which give name to the valley, and existing ruins of an ancient town, with fragments of pottery.

ARPAD, or ARPHAD (*ar'fad*), mentioned in connection with Hamath, Syrian cities, but the precise situation unknown, 2 Kings xviii. 34; Isa. x. 9.

ARPHAXAD (*ar-fax'ad*), a son of Shem, and born two years after the flood, Gen. xi. 10.

ARROW, (See ARMOUR.) The word is often used as a symbol of calamity or disease inflicted by God, Job vi. 4; Psalm xxxviii. 2; xci. 5. The arrow is by a striking figure of speech used to denote lightning, Psalm cxliv. 6. Children are also compared to arrows in the hand of a mighty man, Psalm cxxvii. 4.

ARTAXERXES (*ar-ta-xerx'-es*), the name of several kings of Persia. The first, referred to in Ezra iv. 7, as the Persian king who, at the instigation of the en-

emies of the Jews, resisted the rebuilding of the temple, and was probably the Magian impostor, Smerdis, who usurped the throne B. C. 522, and reigned less than one year.

The second one referred to in Ezra vii. was probably Artaxerxes Longimanus, the son and successor of Xerxes, who began to reign B. C. 464. He issued a decree favourable to the return of the Jews to Jerusalem.

ARTEMAS (*ar'te-mas*), an esteemed disciple in whom Paul confided, and whom he proposed to send to Crete to supply the place of Titus, while the latter should visit the apostle at Nicopolis, Titus iii. 12.

ARTILLERY. This word is found in 1 Sam. xx. 40, and applies to the arrows which Jonathan had been shooting: it must not, therefore, be confounded with modern artillery, of which the ancients had no knowledge.

ARUMAH or RUMAH (*a-ru'-mah*), a village near Shechem, where Abimelech lived, Judg. ix. 41; 2 Kings xxiii. 36.

ARVAD, a small island and city on the coast of Syria which is still known under the name of Ruad. The inhabitants, who are called Arvadites, Gen. x. 18, were celebrated as mariners, Ezek. xxvii. 8.

ASA, the third king of Judah, son and successor of Abijam. He began to reign about B. C. 955, and reigned forty-one years in Jerusalem, 1 Kings xv. 9, 10. When he assumed the government he displayed a commendable zeal in suppressing all idolatrous practices, and the gross immoralities which before had been tolerated, v. 12. And evap his mother was deprived of her authority for having erected an idol,

v. 13. He strengthened the kingdom and made the best use of his resources. His reliance on the divine aid was rewarded by a signal victory over Zerah, the Ethiopian, 2 Chron. xiv. 9—15. Although it was said "Asa's heart was perfect with the Lord all his days," we are to understand this of his continuing to maintain the sound principles he had from the first adopted, and not of every particular act of his life. His alliance with the king of Syria in his war with Israel evinced a distrust of God, and his treatment of the Lord's prophet for faithfully rebuking him on this account, was inexcusable, 2 Chron. xvi. 1—10. In the latter part of his life, he became diseased in his feet, and was reproached for his undue confidence in the aid of physicians, 2 Chron. xvi. 12. His funeral was attended with pomp.

ASAHEL (*as'a-hel*), brother of Joab, distinguished for his swiftness in running. At the battle of Gibeon, in pursuing Abner, he was slain by him by a back-thrust of his spear, 2 Sam. ii. 19—23.

ASAPH (*a'saf*), eminent as a musician, and appointed by David to preside over the sacred musical services which he instituted, 1 Chron. vi. 39. The office appears to have been hereditary, for his sons are mentioned as choristers in the temple, 1 Chron. xxv. 1, 2. His name is prefixed to twelve of the Psalms; probably they were written by him or his sons, or specially written for them to sing. These are the fiftieth and those included from the seventy-third to the eighty-third.

Another of the name was "the

keeper of the king's forest," Neh. ii. 8.

ASCENSION (*as-sen'shun*). The ascension of the Redeemer to heaven was the visible evidence of his glorious triumph over all adverse powers, and the successful accomplishment of his mission to the world. In this light was it foreseen by the prophet David, Psalm lxxviii. 18. After his resurrection he remained forty days on earth, that the fact of his resurrection might be fully attested, Acts i. 3. Then he ascended in a visible and glorious manner; and that there might be witnesses of the fact, the disciples were with him when he was parted from them, Acts i. 9. Christian faith confidently reposes in the truth of this doctrine. It beholds the Redeemer elevated above all principality and power, ever living to intercede for his people in heaven, and waiting to receive them into the mansions he has prepared for them.

[ASCETIC. In the early church, one who retired from the world and lived in seclusion, practising rigorous rules for mortifying the flesh, was called an *ascetic*.]

ASENATH (*as'e-nath*), the daughter of Potipherah, priest of On, whom Pharaoh gave to Joseph as his wife, and who was the mother of Ephraim and Manasseh, Gen. xli. 45, and xlvi. 20.

ASH. As the word translated *ash*, Isa. xlv. 14, occurs but once in Scripture, it is by no means certain that the ash-tree is intended.

ASHDOD (*ash'dod*), was one of the five cities of the Philistines which were assigned to the tribe of Judah, but not permanently conquered. The Greeks called it *Azotus*, Acts viii. 40. It

was situated on the coast of the Mediterranean, midway between Gaza and Jeppa, and between Askelon and Ekron. The temple of Dagon was in this city, in which the Philistines deposited the captured ark, 1 Sam. v. 2. It is now an insignificant village called *Esdud*, having realized the prophetic denunciations, Amos i. 8; Zeph. ii. 4.

ASHER, the son of Jacob by Zilpah, Gen. xxx. 13, who gave the name to one of the tribes of Israel. No particulars of his personal history are recorded. The inheritance of this tribe on the sea coast and south of Lebanon was exceedingly fruitful.

ASHES, in the symbolical language of Scripture, denote human frailty, Gen. xviii. 27; also deep humiliation, Jonah iii. 6; also profound grief, Job ii. 8; Ezek. xxvii. 30. To feed on ashes, Isa. xlv. 20, is expressive of a course of conduct which is wholly useless and unsatisfactory.

ASHIMA (*ash'i-mah*), an idol of the men of Hamath, who were settled in Samaria, 2 Kings xvii. 30. The form of this idol is supposed to have been that of a goat.

ASHKENAZ (*ash'ke-naz*), son of Gomer, and grandson of Japhet, Gen. x. 3. Probably also a province of Armenia, Jer. li. 27, as it is mentioned in this connection with Ararat and Minni, which were provinces of that country.

ASHPENAZ (*ash'pe-naz*), chief of the eunuchs of king Nebuchadnezzar, who had the charge of Daniel and his companions, and treated them kindly, Dan. i. 3.

ASHTAROTH (*ash'ta-roth*), and *Ashtaroth-Karnaim*, was a town of Bashan, Deut. i. 4, which was embraced in the territory of

the half tribe of Manasseh, Josh. xiii. 31, and is usually identified with the present Mezareib. This town was known in the time of Abraham, Gen. xiv. 5. *Karnaim* means "horned," and is probably expressive of the idol Ashtaroth worshipped there, which was represented with horns.

ASHTAROTH, the goddess of the Sidonians, 1 Kings xi. 5, whose worship was introduced among the Israelites in the time of the Judges, Judg. ii. 13, and by which Solomon was ensnared, 1 Kings xi. 5. This was probably the idol known among the Greeks as Astarte. The horns, or crescent with which this idol was figured, as still seen on ancient coins, seem to point out that the moon was worshipped under this name, and that the expression "queen of heaven," Jer. vii. 18, refers to it. The most debasing lasciviousness was not only tolerated in its rites of worship, but formed a necessary part of them. The idol Baal is found often associated with Ashtaroth, 1 Sam. vii. 4.

ASHTORETH (*ash'to-ret*), same as the preceding.

ASIA (*a'si-a*). The Asia mentioned in the New Testament, when used in its largest application, does not comprehend the whole continent, but only that peninsular portion which lies between the Euxine or Black Sea and the Mediterranean, and known since the fifth century as *Asia Minor*. This included the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. In this general sense, Asia is referred to in Acts xix. 26, 27, and xx. 16, 18. In a more restricted sense, Asia is re-

ferred to *as* meaning only Asia proper, or proconsular Asia. Cicero speaks of this as embracing the provinces of Phrygia, Mysia, Caria, and Lydia; but as Phrygia is mentioned in Acts ii. 9, and both Phrygia and Mysia in Acts xvi. 6, 7, as distinct from Asia, it is probable that the region of Ionia, of which Ephesus was the capital, was intended when Asia was referred to in these verses, as well as in Acts vi. 9; xix. 10.

ASKELON (*as'ke-lon*), one of the cities of the Philistines, situated on the coast of the Mediterranean, between Ashdod and Gaza, and about forty miles west of Jerusalem. The desolation of this once important city is now complete, and it remains without an inhabitant, agreeably to the prediction, Zech. ix. 5, "Askelon shall not be inhabited."

ASP. The word translated *asp*, in our version, is supposed to signify the celebrated aspic of the ancients, which has never been so described by them as to determine its species. It was a kind of serpent whose venom was so deadly, that its bite was regarded as incurable. One of the characteristics of corrupt human nature is, that "the poison of asps is under their lips," Rom. iii. 13. The security of Messiah's reign is strikingly symbolized by the sucking child playing in safety on the hole of the asp, Isa. xi. 8.

[**ASPER'SION**, the act of sprinkling water in baptism, in opposition to *immersion* or putting the whole body under water.]

[**AS'PHALTI'TES**. The Dead Sea is often so called from the quantity of asphaltum or bitumen which it contains.]

ASS. There are several words in the Hebrew which are trans-

lated *ass*, while the contexts do not furnish the means of judging whether distinct species, or qualities of age and sex, are referred to. The class of animals, however, is well known. The ass was not only valuable as a beast of burden, but also for its sure footedness. The ass occupied the place of the horse, and was used in travelling. The nobles of the land rode upon them, and especially on the choice and rarer kind, the *white ass*, Judg. v. 10. It constituted a part of eastern wealth, Job i. 3.

The *wild ass* is often mentioned in Scripture, and was much more spirited and beautiful than the domestic kind, Job xxxix. 5—8. In their wild state they herd like wild horses, having their leaders and sentinels, and are shy and vigilant. They are captured with difficulty. Mr. Morier, the eastern traveller, says, "we gave chase to two wild asses, which had so much the speed of our horses, that when they had got at some distance they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavours to catch them."

ASSHUR (*ash'ur*), a son of Shem, who gave name to Assyria, Gen. x. 11, 22.

ASSOS, a town of Mysia, opposite the isle of Lesbos. Paul came to this place on foot from Troas to take ship for Mitylene, Acts xx. 13, 14. It is now an insignificant village called Beiram.

ASSURANCE (*a-shur'ans*), is the persuasion of the certainty of any thing, or the confident expectation of something future. Thus the resurrection of Christ affords the assurance that he will hereafter judge the world, Acts xvii. 31.

In Col. ii. 2; Paul speaks of the "full assurance of understanding," by which he evidently means an unalterable conviction of the truth of the mysteries of redemption. The "full assurance of faith" mentioned in Heb. x. 22, is the unwavering, confident, and realizing belief in divine things; and to have it in our approaches to the throne of grace, enables us to realize that God is, and that he is the rewarder of them that diligently seek him. The "full assurance of hope," spoken of in Heb. vi. 11, is that confident personal expectation of the believer, that God will confer on him the blessings which he has promised. Paul illustrates this kind of assurance in his own case, in Rom. viii. 38, 39. Although the doctrine of assurance, in either of the senses above-mentioned, may be perverted to a fanatical presumption, yet it is attainable, and may be regarded as that precious privilege of the believer, in which his mind is brought into a state of perfect peace. Assurance itself can never, in its gospel sense, be found associated with any allowed sin.

ASSYRIA (*as-sir'i-a*), an ancient and celebrated empire of Asia, of the ancient boundaries of which, and its chronology, comparatively little is known with certainty. It had its name from Asshur, the second son of Shem, who settled in that region, Gen. x. 22.

Assyria Proper was a region east of the Tigris, the capital of which was Nineveh. According to Ptolemy it was bounded on the north by Armenia, on the west by the river Tigris, on the south by Susiana and Babylonia,

and on the east by Media, and was divided into six provinces. Of these Adiabene was the most important, as including Nineveh. Of this region the Turks have possession, but it embraces many merely nominal Christians.

The *Assyrian Empire* was more enlarged, embracing Mesopotamia and Babylonia, and extending to the Euphrates. Sometimes the references in Scripture are to Assyria proper, and sometimes to the Empire at large. The explorations of Mr. Layard are at this present time, (1851) bringing to light many remarkable facts illustrative of the history of Assyria, and corroborative of the Scriptural references to the country. As far as published, his discoveries are truly remarkable.

ASTROLOGERS (*as-trol'o-gers*), persons who falsely pretended to predict future events by observing the aspects of the stars, Isa. xlvii. 13; Dan. i. 20.

ATAD (*a'tad*), the name of the person on whose threshing floor the sons of Jacob and the attendant Egyptians mourned over the body of the patriarch as they were carrying it to the burial, Gen. l. 10, 11. See **ABEL-MIRRAIM**.)

ATAROTH (*at'a-roth*). Several places of this name are mentioned in Scripture. One in the tribe of Judah, 1 Chron. ii. 54; another in the tribe of Gad, Numb. xxxii. 3; and still another in the tribe of Ephraim, Josh. xvi. 2. Dr. Robinson discovered a large village on the summit of a hill six miles north-west of Bethel, named Atara, which he thinks may be identified with the Ataroth in Ephraim.

ATHALIAH (*ath-a-li'ah*), daughter of Ahab, king of Israel, and wife of Jehoram, king of Ju-

dash, 2 Chron. xxi. 6. She is called the daughter of Omri, 2 Chron. xxii. 2, by which we are to understand his granddaughter. Her son Ahaziah having died after reigning one year, this wicked woman usurped the throne after destroying all the male branches of the royal family, 2 Chron. xxii. 10, except Joash, the son of Ahaziah, who escaped through the intervention of his aunt Jehosheba. In the seventh year of Athaliah's usurpation, Joash was brought forth from his place of concealment, and proclaimed king, and she, failing to excite a popular feeling in her favour, and deserted by all, was slain, 2 Kings xi; 2 Chron. xxiii.

[A'THEIST. (See DEIST.)]

ATHENS (*ath'ens*), one of the most celebrated cities of Greece, and capital of the ancient kingdom of Attica. It is renowned in history for its celebrated schools, orators, generals, and philosophers, and its high state of refinement in manners, and in the arts; yet, as an evidence of the insufficiency of natural religion to ennoble man, its inhabitants were the worshippers of idols, and were without God or hope in the world. Luke characterizes them, at the commencement of the Christian era, as "spending their time in nothing else, but either to tell or to hear some new thing," Acts xvii. 21. Paul visited Athens A. D. 52, and "his spirit was stirred in him when he saw the city wholly given to idolatry," Acts xvii. 16. With his characteristic boldness he exposed the folly of their idolatry and declared the gospel; and although the masses of the people were too besotted to appreciate the truth, yet some were enlightened and "clave to him

and believed," Acts xvii. 34. Some of the grand and impressive ruins of the ancient city remain, among which stands conspicuous the Parthenon, or ruined temple of Minerva, a noble monument of architectural genius. The modern city is comparatively insignificant, and has substituted the superstitions and corruptions of the Greek church for the idolatries of Paganism.

ATONEMENT (*a-tone'ment*).

That work of the Lord Jesus Christ, in which, assuming human nature that he might substitute himself in the place of the sinner, and become a subject of law, he endured in his own person the full weight of punishment which sin deserved; thus satisfying the divine justice, making expiation for offences committed, and reconciling the sinner to God. Atonement implies that man by transgression has fallen under the wrath of God; that God cannot and will not release him from merited punishment at the expense of his justice; and that man is so situated that he cannot make satisfaction himself. At this juncture Christ becomes incarnate; assumes the sinner's responsibilities; becomes "a man of sorrows and acquainted with grief;" and after a life of privation and suffering, endures the accursed and ignominious death of the cross. Thus the anger of God is appeased, his justice satisfied, and the offending sinner reconciled to God.

The atonement by Jesus Christ is the grand, distinguishing peculiarity of the gospel revelation. It is the doctrine which renders the gospel so appropriate and salutary to the condition of fallen man. Without it, escape from wrath and reconciliation with

God would be impossible. It is highly important that it should be rightly understood, and distinguished from those dangerous perversions of it which have been devised by a vain philosophy.

1. The doctrine of atonement constituted the significancy of the ancient Jewish ritual. In the nature of things it was impossible that the blood of irrational, inferior animals, should take away sin. The sacrifices under the old dispensation derived all their virtue from their typical allusion to Jesus Christ as the great sacrifice. This is set forth at large in the epistle to the Hebrews.

2. The sacrifice of Christ was strictly vicarious. The law regarded him as if he had been its transgressor, and all its claims were exacted of him. The penalty which had been incurred by the sinner, he obliged himself to endure in its full measure. He did not suffer what might be assumed as an equivalent for the penalty, but the penalty itself; thus making a true satisfaction to the law. "He bore our sins in his own body on the tree," that is, he bore the punishment which these sins deserved.

3. From the very nature of his suretyship, it is manifest that all for whom he died, must of necessity be delivered from the arrest of justice, as the fullest expiation has been made for their sins. In other words, all for whom the atonement was made, must enjoy the benefits of it—they must be saved. If any one of them could possibly perish after Christ had died for them, his atonement could not have been a certain and efficacious work.

4. From this it appears that as no one can, with any show of scriptural argument, contend that

all men are actually saved, the atonement must have been exclusively made for those who shall be saved, that is, for those whom God has elected, called, and renewed by his grace. To say that it is indefinite and without certain application, is to deny that it is an atonement at all. To say that it was for sin in general, is to say that all sin will be remitted and all men saved.

All parts of the Scriptures which relate to this subject may be explained in consistency with the above-mentioned principles, while opposite theories are encumbered with insuperable difficulties. As it is difficult to embrace in a short article even an outline of a subject so vital and glorious, the reader is referred for further information to *Lime Street Lectures, Old and New Theology, and Compend of Bible Truth*, published by the Presbyterian Board. See also *Symington on Atonement*.

ATTALIA (*at-ta'li-ah*), a maritime city of Pamphylia, in Asia Minor. It was visited by Paul and Barnabas, A. D. 45, Acts xiv. 25. It is still known by the name of Adalia, and was once a place of some importance, as may be inferred from the ruins in its neighbourhood.

[*AT'TRIBUTES*, characteristic qualities. Thus we speak of the Divine attributes, such as the holiness, justice, goodness, and mercy of God.]

AUGUSTUS (*au-gus'tus*), the emperor of Rome at the time of our Saviour's birth, who ordered the enrolment which required the presence of Joseph and Mary at Bethlehem, where our Lord was born, Luke ii. 1—4. His name has no further connection with scriptural events.

[AURICULAR, pertaining to the ear. In the Popish church, auricular confession is the confession whispered into the ear of a priest.]

[AUTHENTICITY. In speaking of the books of the Bible, we say they are *authentic*, that is, they contain nothing but what is true. Their *authenticity* in this sense is to be distinguished from their *genuineness*, which means that they were really written by the persons whose names they bear, or to whom they are generally attributed.]

AVEN (*a'ven*), a plain lying between Lebanon and Anti-Lebanon, which is supposed to be the same as the plain of Baalbec, Amos i. 5.

AVENGER of Blood. According to the Jewish law, a murderer was to be put to death; and the nearest male relation of the person killed, was properly the avenger of blood. Cities of refuge were appointed for the security of those who had committed accidental homicide, into which the avenger of blood could not pursue them, Josh. xx. 3. (See CITIES OF REFUGE.)

AVIM (*a'vim*), supposed to be the same as the Avites or Hivites,

a people occupying the southern part of Palestine, on the Mediterranean coast, who were afterwards dispossessed by the Caphtorim or Philistines, Deut. ii. 23.

AVOUCH, to make a solemn and deliberate act of recognition and choice, Deut. xxvi. 17.

AZARIAH (*as-a-ri'ah*), a king of Judah, son and successor of Amaziah, who reigned fifty-two years. The first part of his reign was prosperous, while he did what was right in the sight of the Lord; but for attempting to encroach on the priest's office he was struck with leprosy, 2 Kings xv. In 2 Chron. xxvi. he is called Uziah. There are twelve or thirteen other persons of this name mentioned in Scripture, without any striking incidents attached to their history, and the references, to which, it is unnecessary to enumerate.

AZEKAH (*a-ze'ka*), a city of Judah, situated south of Jerusalem. It is noticed in the defeat of the Amoritish kings, Josh. x. 10, and in the slaughter of the Philistines after the death of Goliath, 1 Sam. xvii. 1.

AZOTUS (*a-zo'tus*), the Greek name of Ashdod, which see.

B.

BAAL (*ba'al*), (*Lord or Master*), was an idol of the Phoenicians, whose principal seat of worship was at Tyre. It is frequently referred to in the Old Testament, and often in connection with Ash-taroth. It is believed that the sun and moon were respectively worshipped under these names. The worship of these idols was introduced among the Israelites in

the times of the Judges, Judg. ii. 13. It was continued in the reigns of Ahab and Manasseh, kings of Judah, 2 Chron. xxviii. 2; 2 Kings xxi. 3. Ahab, king of Israel, through the instigation of his wife, set up Baal as his god, 1 Kings xvi. 31. The altars of Baal were generally erected on eminences. Jeremiah refers to those who offered homage to

this idol on the house tops, Jer. xxxii. 29. As to the particular rites of worship, incense was burned to him, 2 Kings xxiii. 5; bullocks were sacrificed at his shrine, 1 Kings xviii. 26; and even children were offered to him as burnt offerings, Jer. xix. 5. Homage was also paid by bowing the knee and kissing his image, 1 Kings xix. 18.

Baalim (*ba'al-im*), which is the plural of Baal, probably refers to the images or statues of Baal, Judg. ii. 11.

Among the Babylonians this idol was worshipped under the name of BEL, Jer. l. 2.

It is supposed that traces of the worship of this idol are to be found in Scotland, where, on the tops of hills, there are heaps of stones still called Bel's cairns; and the principal deity of the ancient Irish was called Bal, or Beal.

The word is also found in composition with other distinguishing words, as,

1. **BAAL-BERITH**, Judg. ix. 4, meaning, *Lord of the Covenant*, an idol of the Shechemites, and chosen as their god by the Israelites in the times of the Judges, Judg. viii. 33.

2. **BAAL-PEOR**, Numb. xxv. 3, meaning the *Lord of Peor*, an idol of the Moabites, whose licentious rites are alluded to in the foregoing chapter.

3. **BAAL-ZEBUB**, 2 Kings i. 2, the *Lord of the Fly*, was a god of Ekron, and worshipped as a protector against the fly or gnat.—In Matt. xii. 24, Beelzebub is the name ascribed to the prince of the devils.

Baal is often found as an element in the names of places; as for instance,

BAALAH, a city of Judah, Josh.

xv. 29; called also Kirjath-jeirim, Josh. xv. 9.

BAALATH (*ba'al-ath*), a town in the tribe of Dan, Josh. xix. 44.

BAALATH-BEER, a city of Simeon, Josh. xix. 8.

BAAL-GAD, a city "in the valley of Lebanon under Mount Hermon," Josh. xi. 17.

BAAL-HAMON, a place where Solomon had a vineyard, Sol. Song viii. 11.

BAAL-HAZOR, the place where Absalom had his shearing feast, when he murdered Amnon, 2 Sam. xiii. 23.

BAAL-HERMON, a place in, or near Mount Hermon, 1 Chron. v. 23.

BAAL-MEON, a town in the tribe of Reuben, Numb. xxxii. 38, called Beth-meon, Jer. xlvi. 23, and which was in possession of the Moabites in the time of Ezekiel, Ezek. xxv. 9.

BAAL-PERAZIM (*ba'al-per'a-zim*), a place where David routed the Philistines, 2 Sam. v. 20. From this passage it appears that David named the place, so that Baal is here used appellatively and without reference to the idol of that name.

BAAL-SHALISHA (*ba'al-shal'isha*), a place supposed to be near Mount Ephraim, from which the man came who brought provisions for the prophet Elisha, 2 Kings iv. 42.

BAAL-TAMAR, a place near Gibeon, where was a grove sacred to Baal, and where the tribe of Benjamin was nearly annihilated by the other tribes, Judges xx. 33—35.

BAAL-ZEPHON, one of the resting places of the Israelites after leaving Egypt, on the border of the Red Sea, Exod. xiv. 2.

BAANAH (*ba'a-nah*), a captain in the service of Ishbosheth,

son of Saul, who, with his brother Rechab, treacherously slew Ishbosheth, and carried his head to David in hope of receiving a reward. David, indignant at their treachery, ordered them to be put to death, and their mutilated bodies to be hung up as spectacles, 2 Sam. iv.

BAASHA (*ba'a-she*), the son of Ahijah, and commander of the army of Nadab, king of Israel. At the siege of Gibbethon, he treacherously slew his master and usurped his throne, which he maintained for twenty-four years, 1 Kings xv. 27. He exterminated the whole race of Jeroboam; thus fulfilling the threatening before pronounced by the Lord, 1 Kings xiv. 10; but in consequence of his own evil conduct, he incurred the divine indignation, and terrible vengeance was threatened against his family, 1 Kings xvi. 3, 4.

BABEL (*ba'bel*). The **TOWER OF BABEL** was the name of a structure erected in the plain of Shinar by the descendants of Noah, about one hundred years after the flood, as some chronologists suppose. Their object, as we learn from Gen. xi. 1—9, was to make to themselves a name lest they should be scattered abroad upon the face of the whole earth. God, however, had not designed that they should be congregated together as one great nation, and accomplished his purpose in peopling the world through their dispersion, by confounding their language, so that they could not understand each other. This necessarily defeated their vain project, and broke up their community as a single people. What progress they had made in building their city and tower, there is no means of ascertaining. It is

to be presumed that while the different parties which had the same language respectively adhered to each other, and sought other places of residence, one portion still remained in Shinar and formed a nation, although on a less grand scale than they had originally contemplated. The tower, whatever was the state of its forwardness, was no doubt abandoned, as it could not answer its purpose as a great central bond of union; but the building of the city was still carried on. This became the famous Babylon. Writers differ in opinion respecting the identity of the tower; some supposing it to be the same as that which, at a subsequent period, was completed within the city of Babylon and called the tower of *Belus*, which is described by Herodotus as a structure of immense proportions, and inconceivably costly in all its appointments; others identifying it with a great artificial mound, or rather a mound of ruins, about six miles south-west of the present ruins of Babylon, which is called *Birs Nimroud* (Tower of Nimrod;) and others are of opinion that a vast oblong mass of ruins on the eastern side of the Euphrates, called *Mujellibah* by the Arabs, marks the site of the ancient tower. The ruins of *Birs Nimroud*, which is generally regarded as the site of this remarkable tower, consist of masses of broken brick, tiles and vitrified fragments, and travellers who have examined them agree that they exhibit the evidences of the strong action of fire.

BABYLON (*bab'i-lon*), a great city situated on the Euphrates, which was supposed to owe its origin to the project of the descendants of Noah, spoken of in

the preceding article. It was the capital of the province of Babylonia. The Euphrates, running through it, divided it into two nearly equal parts, connected by bridges. It was indebted for its magnificence chiefly to Semiramis and Nebuchadnezzar; under the latter it attained its highest glory. Herodotus describes it as a city incomparable for extent, strength, beauty, and wealth; and the Scriptures recognize its pre-eminence by styling it "the great," "the beauty of the Chaldee's excellency," "the lady of kingdoms," "the golden city." It was also noted for its luxury and licentiousness. After its capture by Cyrus its glory began sensibly to decay, and through many successive changes, all but the memory of its former greatness has perished. The terrific predictions of Isaiah have been literally and awfully accomplished in its utter desolation, Isa. xiii., xiv., xlvii.

As Babylon was a great central point for the corruptions of idolatry, the name is employed in Rev. xvii. 5, to denote Rome, the seat of the great anti-christian superstition.

BABYLONIA (*ba'bi-lo'nia*), was the province anciently called Shinar, Gen. x. 10, of which Babylon was the metropolis. It is an extensive plain between the Euphrates and Tigris, uninterrupted by hill or mountain, and subject to inundation from the annual rise in the two rivers between which it lies. For the purpose of drawing off the superfluous waters, and distributing them where most needed, the whole plain was intersected by canals; and from the abundance of its waters it justified the figure employed by Jer. li. 13, "O

thou that dwellest upon many waters."

B A C A (*ba'kah*). This word occurs in Psalm lxxxiv. 6—"who passing through the valley of Baca make it a well." As *Baca* means *weeping*, it is disputed whether it refers to a valley of that name, or to any unpleasant and toilsome road which, from its difficulty, might be called a "vale of tears." The Psalm was written by David when in a state of exile, during which it was his principal sorrow that he was absent from the house of the Lord—"my soul longeth, yea even fainteth for the courts of the Lord." Then referring to those who wended their way to Jerusalem to worship God in his holy place, he regards their lot as, under any circumstances, enviable, for even should they have to pass over a dreary road, a road of tears, they would be so absorbed with the delightful object in view as to regard it as a well watered and pleasant passage.

BADGER. In Exod. xxvi. 14, *badgers' skin* is represented as the covering of the tabernacle. As the badger is unknown in Arabia, this is generally regarded as a mis-translation. Some suppose that the original word merely indicates a *colour*; others believe it to refer to an *animal*, but are uncertain what the animal was, whether a thick-skinned marine animal, or a species of the antelope family.

BAG, a pouch or purse. It was an ancient custom, before coined money was in use, to keep money in bags of various sizes, the amount in each having been weighed by a proper officer, to which he affixed his seal. While the seal remained unbroken, the true value of the

purse was known and thus paid from hand to hand. This saved the trouble of repeated weighings. It is a custom still observed in some eastern countries. This may serve to throw light on various passages of Scripture, as 2 Kings v. 23; xii. 10; Job xiv. 17.

BAHURIM (*ba-hu'rim*), a place not far from Jerusalem, on the road to Jordan, where Shimei cursed, and threw stones at David, 2 Sam. xvi. 5, 6.

BALAAM (*ba'la-am*), a prophet of the city Pethor, on the Euphrates, Numb. xxii. 5. Some suppose him to have been a mere diviner who had obtained celebrity by his art; yet it appears evident from the whole narrative, that at least in the particular transactions there referred to, he was made use of by the Lord as an unerring prophet. Balak, king of Moab, apprehensive for the safety of his country from the approach of the hosts of Israel, and aware of the public estimation in which Balaam was held, sent for him to pronounce a malediction against Israel. There was no doubt a prevalent belief that persons occupying his station, which was regarded as sacred, possessed a real power to entail blessings or curses on the objects of their divinations; and besides, Balak had probably reference to the inspiring effects on his own people of a curse pronounced by a prophet on their enemies, with whom they would probably soon come into conflict. Balaam, who was covetous and otherwise unprincipled, would no doubt have been ready for the business, had it not been for the restraints imposed upon him by the Lord. The narrative shows his hesitation, his entire subjection as an instrument in the

hands of the Lord, and yet his own private character as an un-sanctified man. He was permitted to obey the summons of Balak, but he was not permitted to curse Israel; in this he was the mouth of the Lord, who had determined to bless his people and defeat the stratagems of their enemies. The prophecy of Balaam was an inspired one. Not only did he bless Israel but he predicted their triumphs. Although loving "the wages of unrighteousness" he was inspired to see the excellency of righteousness, and to express his desire for its final rewards, Numb. xxiii. 10.

The wit of the infidel has found an occasion for its exercise in the incident of the speaking ass, Numb. xxii. 28, and yet it may be asked, had not the Lord, who has conferred on man the mysterious gift of speech, the same power to confer it for a special purpose on an inferior animal? The beasts of the field have their various grades of intelligence, and the means too, of communicating to each other their impressions. Had they been endowed with speech it would not have been more wonderful, than many of the phenomena now attributed to what we call their *instinct*. In the present case it is not necessary that we should suppose the ass to be temporarily endowed with rationality. All that is required is a belief in the fact that, He who made the organs of speech, should have, in this instance, put them into use in an unusual way. God loosed the tongue of a brute creature by the same power by which he restrained the tongue of Balaam, a rational creature.

When God had served his pur-

pose with Balaam, he appears to have given him up to the lusts of his own heart. At his suggestion, Balak threw into the way of the Israelites the most alluring temptations to idolatry and lewdness. This was an effectual stratagem. The people whom no one could curse while they remained faithful to God, were the means of cursing themselves by a wicked departure from him. In consequence of being ensnared by the impure and idolatrous worship of Baalpeor, twenty-four thousand were cut off in the Lord's anger. This wicked prophet afterwards fell in the war waged by the Israelites against the Midianites, Numb. xxxi. 8. See narrative of these transactions in Numb. xxii. xxiii. xxiv. Compare also, 2 Peter ii. 15, 16; Jude 11; Rev. ii. 14.

BALAK (*ba'lak*), king of the Moabites. (See preceding article with its references.)

BALANCE, an instrument used in weighing. Before the use of coined money, silver and gold were made current according to weight; and some dealers were accustomed to carry a balance or scales with them for the purpose of weighing these precious metals. Frequent allusion is made to the balance. A false or fraudulent one, by which is meant the wickedness of false dealings, is called an "abomination to the Lord," Prov. xi. 1. To be "weighed in the balance," referring to character, is to have the character tested by infallible rules. Thus Belshazzar was weighed and found wanting, Dan. v. 27; he was found to be unworthy of his station. According to Roberts, there are various expressions still familiar in the East, of a like kind, such as "the

judge has been weighing the prisoners, and they are all wanting."

BALDNESS. Among the Jews, involuntary baldness was considered a great defect, and was even treated with contempt; while they prided themselves in a luxuriant growth of hair as highly ornamental, and perfumed and arranged it with much care, Sol. Song v. 11; Isa. iii. 24; Psalm xxiii. 5. Elisha was ridiculed for his baldness, 2 Kings ii. 23. A principal reason for this disgust was the supposition that baldness implied a leprous taint. This opinion was so prevalent, that the Levitical law determined, that unless there were other accompanying symptoms, it was not a conclusive proof of leprosy, Lev. xiii. 40—44. Roberts remarks among the present customs of the East, the use of the term "bald-head," in a way of reproach, applied to persons without regard to their having or not having hair on their heads. Thus a stupid fellow is called "a bald-headed-dunce."

Voluntary baldness, or shaving the head, was a very ancient custom of mourning; thus Job's grief was expressed by his rending his mantle and shaving his head, Job i. 20. See also Jer. xvi. 6.

BALM (*bam*), the gum, or inspissated juice of the *opobalsamum*, or balsam tree, which grew in great perfection in Gilead, and hence commonly referred to as the "Balm of Gilead," Jer. viii. 22; xlvi. 11. It was highly esteemed for its healing virtues when applied to wounds. Its fragrance is agreeable. It was a costly article of commerce, Gen. xxxvii. 25; Ezek. xxvii. 17. Relief from national distress is

figuratively represented as an application of such a balsam, Jer. viii. 22; xvi. 11.

BAND, a tie, cord, or ligature. Chiefly used in a metaphorical sense in Scripture. A "band of soldiers," so called because united together, Acts xxi. 31. Arguments or influences are so called, Hos. xi. 4. So government and laws, Psalm ii. 3. So also oppression, Ezek. xxxiv. 27. So distress or apprehension, Psalm lxxiii. 4. In all which cases we may trace the original meaning of the word.

BANNER, ENSIGN, or STANDARD, answering the same purposes as colours or flags in modern warfare. They were of various forms and construction, and being elevated, were rallying points. Each nation has its distinguishing standards. The peculiar form and materials of those used by the Hebrews are not known, Numb. ii. 2. The word is often used metaphorically; Christ's love is so represented, Sol. Song ii. 4. Christ himself, as the great rallying point, is an "ensign of the people," to which the Gentiles should repair, Isa. xi. 10.

BAPTISM, one of the two sacraments of the Christian Church. It is a solemn, initiatory ordinance, through which the recipient is introduced into membership in the church. In its administration, water is applied to the person, in the name of the Father, Son, and Holy Ghost; and this is emblematical of the purifying efficacy of the blood of Christ and of the soul's renewal. Baptism is not regeneration itself, but the symbol of it. No more dangerous error has been held on this subject, than that which goes under the name of *baptismal re-*

generation; a doctrine alike contrary to Scripture and fact. Baptism relates to the *subject*, and the *mode* of administration. The subjects of it are either *adult* persons, who receive it on profession of their own faith; or *children*, who receive it on the faith of their parents or guardians. As the right of children to the ordinance has been disputed, it may be sufficient here to say, that in the Christian Church, as under a former dispensation, the promise is to believers and their children; that as children were introduced into the Jewish Church by receiving the rite of circumcision, so now these are to be received into the Christian Church by baptism, which has taken the place of circumcision. Christianity has not surely diminished the privileges of God's children. Instances, too, are recorded in the New Testament of household baptisms, as in the case of the jailer, Lydia, and Stephanas, in which it is fairly presumable that children were included. As to the *mode*, that may be inferred from the meaning of the several original words used to denote baptism. They signify, as may be incontestably proved, to wash, to tinge, to sprinkle, to plunge, or immerse. The spiritual significance of the ordinance does not at all depend on the quantity of water used, or the particular mode of its application; and the rite is as well performed by sprinkling the person, as by dipping it under the water. The serious difficulties, if not impossibility, in some cases, of using the latter mode, would seem to indicate, that the ordinance, which was intended to be administered in all countries and at all seasons, was to be accom-

plished by sprinkling, rather than by immersion.

John's Baptism was preparatory to the Christian institution. Christ did not personally baptize, but enjoined it on his disciples. The significance of the ordinance, as a sign or seal, is referred to in various expressions, such as *baptism for forgiveness*, *baptism of repentance*, and such like. The baptism with the Holy Ghost and with fire, is supposed to refer to the remarkable effusion of the Holy Spirit, as on the day of Pentecost. Baptism for the dead, 1 Cor. xv. 29, is a point much disputed, and its true meaning is not satisfactorily ascertained. As the subject of baptism has given rise to much controversy, and requires patient and careful examination, we would refer the reader to Miller and Edwards on Baptism, and Confessions of a Convert, published by the Presbyterian Board.

BAPTIST, John, the forerunner of Christ. (See **JOHN** the Baptist.)

BARABBAS (*ba-rab'bas*), a notorious robber, who was guilty of sedition and murder. Under these charges he was in prison at the time of our Lord's arraignment, Mark xv. 7. Pilate, who was anxious to release Christ, proposed to do so in accordance with a custom that some one criminal, selected by the Jews themselves, should be liberated at the feast of the passover. The implacable Jews, however, selected Barabbas in preference to Christ, saying, "not this man but Barabbas," John xviii. 40.

BARACHIAS (*bar-a-ki'as*), Matt. xxiii. 35. (See **ZACHARIAS**.)

BARAK (*ba'rah*), the son of Abinoam, of Kedesh Naphtali a

city of Galilee, who was selected by the Lord to take the lead in the deliverance of the Hebrews from the bondage in which they were held by Jabin, king of the Canaanites. When summoned, for this purpose, by the prophetess Deborah, he declined unless she would accompany him. Gathering ten thousand men from the tribes of Naphtali and Zebulon, he went out against the numerous and well appointed host of Sisera, Jabin's general in chief, and completely routed it. In commemoration of this signal deliverance, he and Deborah composed a triumphal song, Judges iv. v.

BARBARIAN. The Greeks were accustomed to style all foreigners who did not speak their language, barbarians; and Paul refers to the distinction in Rom. i. 14, "I am debtor both to the Greeks and Barbarians." So Luke styles the inhabitants of Melita, Acts xxviii. 4. As the term, in classical authors, does not imply a rude and savage state in those to whom it is applied, so in its scriptural use, it is not to be understood as a term of contempt or reproach.

BARBED. A "barbed iron," Job xli. 7, is an instrument, the edges of which are armed with sharp points, so arranged, that when it is struck into a body, the points prevent it from being withdrawn.

BAREFOOT. To go barefoot was a sign of great distress, Isa. xx. 2-4. In the description of David's grief at the rebellion of Absalom, the custom is referred to, 2 Sam. xv. 30. According to Roberts, the Hindoos, on occasions of great sorrow, cover the face and go barefoot.

BARJESUS (*bar-je'sus*); who

was also called Elymas, the sorcerer, was a Jewish magician resident in the isle of Cyprus. When Paul and Barnabas visited Cyprus, and Sergius Paulus, the deputy or proconsul, was anxious to hear their doctrine, Elymas opposed them, and endeavoured to counteract their influence. Paul severely rebuked him, and he was struck with blindness. This judgment, so evidently inflicted by a divine power, produced the most salutary effect on the proconsul's mind, and he became a believer, Acts xiii. 6—12.

BAR-JONA, (*bar-jo'nah*), that is, *son of Jonas*, the Syriac designation of Peter, Matt. xvi. 17.

BARLEY, a species of grain, sown in Palestine in the autumn, and reaped in the spring. Bread was made of it, Judg. vii. 13; 2 Kings iv. 42.

BARNABAS (*bar'na-bas*), an eminent and successful preacher of the gospel in the early Church; a native of the isle of Cyprus, whose original name was Joses, but surnamed Barnabas by the apostles, which, according to the authorized version, means *son of consolation*, but more properly *son of exhortation*, in reference to his talent for public speaking. When he embraced the gospel, he sold all his property and placed the avails of it at the disposal of the apostles, Acts iv. 36, 37. He became an active missionary, and his name is connected with that of Paul in many of the prominent incidents noticed in the book of Acts. In consequence of a dispute between him and Paul, relative to Mark, the nephew of Barnabas, they separated, Paul going to Asia, and Barnabas to Cyprus, Acts xv. 36—41. His subsequent history is not known. Although on

one occasion he was guilty of dissimulation, Gal. ii. 13, yet "he was a good man and full of the Holy Ghost," and through his ministry, "much people was added to the Lord," Acts xi. 24.

BARBABAS (*bar'sa-bas*), Joseph, nominated with Matthias to fill the apostleship rendered vacant by the death of Judas, Acts i. 23. There is also a Judas Barsabas, referred to Acts xv. 22, as one of the chief men among the brethren.

BARTHOLOMEW (*bar-thol'o-mew*), one of the twelve apostles, Matt. x. 3; Mark iii. 18; Luke vi. 14. He is supposed, from several circumstances, to have been the same person whom John calls Nathanael, John i. 45; xxi. 2.

BARTIMEUS (*bar-ti-me'us*), the blind beggar of Jericho, whom Christ restored to sight, Mark x. 46.

BARUCH (*ba'ruk*), the faithful friend and secretary of Jeremiah the prophet, who wrote the prophecies at the dictation of Jeremiah, and at his personal risk read them to the princes of the people. King Jehoiakim destroyed this roll, being offended with its contents, and Baruch wrote out another with some additions, at the dictation of Jeremiah, and that comprises the prophecies we now have. He was imprisoned during the siege of Jerusalem, and released on its capture. When and where he died is not known, Jer. xxxvi.

BARZILLAI (*bar-zil'la-i*), a wealthy Gileadite of Rogelim, who evinced the sincerity of his attachment to David by entertaining him when fleeing from Absalom. Every necessary comfort was provided by him for the afflicted king and his followers,

2 Sam. xvii. 27—29. On the king's triumphant return, he was anxious to requite this friendship, and urged Barzillai to spend the residue of his life with him at Jerusalem. This he declined, urging as a reason his great age, the comforts of which could not be promoted by such a change. He permitted his son, however, to accompany David to his court, 2 Sam. xix. 31—39. David, in his dying charge to Solomon, showed that he still affectionately remembered this kindness of Barzillai, 1 Kings ii. 7.

BASHAN (*ba'shan*), a rich pasture district of country, otherwise called Batanea, lying on the east of Jordan, bounded by the mountains of Gilead and Hermon, and anciently containing within its limits sixty fenced cities, Deut. iii. 3—5. This region was celebrated for its cattle, which are often referred to, Deut. xxxii. 14; Ezek. xxxix. 18; and also for its oaks, Isa. ii. 13; Ezek. xxvii. 6. It retains its character to the present day as a fine country for pasturage, and still abounds with the oak.

BAT. This word occurs in Levit. xi. 19; Isa. ii. 20, meaning, in Hebrew, *flying in the dark*, which is the habit of the bat. Various species of it are known, all alike repulsive in aspect, with mouse-like bodies, and wings of thin, leather-like membrane, which they can fold up or expand. During the day their resort is in caves, ruins, or some dark corner. The Hindoos, according to Roberts, are accustomed to say of a useless or worthless article "give it to the bats." When the glory of Christ's kingdom is come, men shall cast their idols "to the moles and the bats," as worthless and offensive

articles for which they have no further use, Isa. ii. 20.

BATH, a Hebrew measure, equal to seven and a-half gallons, Isa. v. 10; Ezek. xlv. 11.

BATHSHEBA (*bath'she-ba*), wife of Uriah the Hittite, and after his death, wife of King David and mother of Solomon. The narrative describing David's connection with this woman, while exhibiting the strict impartiality of Scripture history, presents a deplorable picture of human depravity when the restraints of divine grace are withdrawn, 2 Sam. xi.

BATTERING RAM, an ancient implement of warfare for making breaches in the walls of fenced cities. It was a heavy beam suspended on a frame by the middle, so as to swing to and fro. One end was armed by a thick metallic head, fashioned like that of a ram, and this was struck heavily against the wall by the swinging of the beam after the force which drew it back was removed, Ezek. xxi. 22.

BATTLEMENT (*bat'til-ment*), a parapet or balustrade which surrounded the flat roofs of oriental houses, to prevent accidents. This precaution was rendered the more necessary from the circumstance that people in eastern countries often resort to the flat roofs of their houses for repose, or amusement, Deut. xxii. 8.

BDELLIUM (*del'yum*), is generally supposed to be an odoriferous resin or gum; by some, however, it is understood to mean a precious stone, perhaps the pearl, Gen. ii. 12; Numb. xi. 7.

BEACON (*be'kn*), a pole or standard erected on a hill or mountain top to give notice of danger, or as a signal for the assembling of the people. Thus

the disasters which should befall the Jews should make them a warning beacon to others, Isa. xxx. 17.

BEAR. The brown bear of the East, is a savage and rapacious animal, dwelling in solitary places, and still to be found in the elevated, woody parts of Lebanon. David showed his courage and strength in successfully defending his flock against the attack of one of these animals, 1 Sam. xvii. 34—36. The impious children, who mocked the prophet Elisha, were destroyed by bears, 2 Kings ii. 24. These animals are particularly ferocious when deprived of their young, or when assailed. Thus the divine anger is forcibly depicted by Hosea, xiii. 8, "I will meet them as a bear that is bereaved of her whelps."

BEARD. The oriental nations, from time immemorial, have attached great importance to the beard as a personal beauty and mark of distinction. It was suffered to grow, and no more grievous affront could be offered to its owner than by contemptuously treating it, 2 Sam. x. 4, 5. It was a mark of respect and affection to take hold of a man's beard to kiss him. It was therefore the basest treachery in Joab to slay Amasa, while, under the pretence of friendship, taking him by the beard to kiss him, 2 Sam. xx. 9, 10. Voluntarily to neglect the beard, or pluck it out, was an evidence of profound mourning, Isa. xv. 2; Ezra ix. 3. Among the Turks, it is a usual mode of friendly salutation, "may God preserve your beard," and a common expression of rebuke, "shame on your beard."

BEAST. The term "beast" is variously applied in Scripture,

to denote, simply, irrational creatures, or certain classes of animals; and is metaphorically applied to wicked men. The animal world was created for the uses of man, and for the illustration of the wonderful power and wisdom of God. Under the Levitical law there was a distinction of beasts into clean and unclean, the one permitted, and the other prohibited, as food, Levit. xi. The reasons for the distinction are not very manifest. Under the gospel, however, it has no binding force. As the distinction was known before the flood, and Noah was required to take into the ark a much larger number of clean than of unclean animals, we may presume that the general usefulness of the former, and their superior excellence and wholesomeness as food, were made the basis of this distribution. Metaphorically the term *beasts* seems to be applied to men in general, on account of their grovelling, stupid, and carnal nature, Ecc. iii. 18. Particularly to cruel and fiercely wicked men, 1 Cor. xv. 32; Psalm xxii. 12—16; and to the unclean and licentious, 2 Peter ii. 10, 12. The papal power is compared to a beast with seven heads and ten horns, as descriptive of its power and unrelenting cruelty, Rev. xiii. In Rev. iv. 6—9, the original, which is most unhappily translated *beasts*, properly means "living beings," who, from the description given of them, were highly rational, and rendered homage to God.

[**BEA'TIFICA'TION**, an act by which the Pope of Rome undertakes to declare persons blest after death. This is never done until they have been dead at least fifty years. *Canonization* is a still more formal act of ranking the

dead in the catalogue of saints, to whom prayers may then be addressed. Both acts show the usurpations of this "man of sin."

[BEA'TITUDE, a state of pure happiness. The term *beatitudes* is also applied to those declarations of Christ in the beginning of the sermon on the mount, in which he pronounces certain persons *blessed*.]

BED. In oriental countries, where the weather is usually very warm, the mode of sleeping was and is very different from that adopted in colder climates. The divan, which was a low cushioned seat, arranged against the walls of a room, served as a sofa by day, and a bed at night. Rugs or hard mattresses, placed on the floor, were also used. Of this kind was probably the bed of the sick man healed by Christ, which could be easily taken under his arm and carried away, Matt. ix. 6. The custom of the poor to sleep in the raiment which they wore by day, illustrates the benevolence of the law, that their pledged garments were to be restored to them before night, Deut. xxiv. 12, 13. While this may serve to show the general custom, we may very well suppose that ornamented couches, with costly hangings and coverings, were also in use by the rich and luxurious, Prov. vii. 16.

BEDAN (*be'dan*), is mentioned in 1 Sam. xii. 11, as one of the Judges or deliverers of Israel, but as he is not again referred to, several conjectures, all alike uncertain, have been made as to who he was.

BEE. The honey-bee, to which frequent allusion is made in Scripture, is an insect noted for its remarkable instincts, its untiring industry, its fierceness

when assailed, and the valuable products of its labours. It abounded in Palestine, and its honey was highly esteemed. A land flowing with milk and honey was one particularly desirable, Lev. xx. 24. In their wild state, they deposited their honey in clefts of the rocks, Psalm lxxxii. 16. It has been thought to be entirely opposed to the usual habits of the bee for it to have chosen the carcass of a lion as a place of deposit for its honey, as mentioned in Judg. xiv. 8; but as the interval at which Samson visited the remains of the lion, might have been long enough for the consumption of the flesh by wild animals, or the heat of the climate, it may be presumed that it was the skeleton, and particularly of the head, that had been selected as a hive. When David says of his enemies, "They compassed me about like bees," Psalm cxviii. 12, he refers to the fierceness of these formidable little creatures when their hive is disturbed. Isaiah compares the Assyrians who should be commissioned to attack Israel, to the bee, Isa. vii. 18. The expression in this connection, the "Lord shall hiss for the bee," merely denotes his call upon those represented by it to execute the assigned work, and can have no allusion, as some suppose, to any ancient custom, similar to those adopted in modern days, of gathering a swarm of bees, by various sounds or noises.

BERLZEBUB (*be-el'ze-bub*), is the name applied to "the prince of the devils," in Matt. xii. 24. It probably refers to Baalzebub, or the Fly-god of the Ekronites.

BEER, (*well*), or Beeroth, plural, (*wells*), a local proper name, and, simple or compound-

ed, denoting the presence of a well of water.

Some of these compound names are as follows:

BEEROTH (*be-e'roth*), a city of the Gibeonites, Josh. ix. 17, in the tribe of Benjamin. Eusebius assigns it a place now answering to the present town of Bireh, seven miles north of Jerusalem.

BEER-ELIM, (*well of the princes*,) Isa. xv. 8, supposed to be the same as the well referred to in Numb. xxi. 16—18.

BEER-LAHAI-ROI (*be'er-la-ha'i-roi*), (*the well of him that liveth and seeth me*,) Gen. xvi. 13, 14, the well pointed out to Hagar.

BEER-SHEBA (*be'er-she-bah*), (*the well of the oath*,) the place where Abraham formed an alliance with Abimelech, Gen. xxi. 31. A town of some consequence was afterwards built at this place, twenty-six miles south of Hebron at the southern extremity of Palestine. Dan being at the northern extremity and Beersheba at the southern, it became a proverbial expression denoting the whole extent of the country, "from Dan even to Beersheba," Judg. xx. 1. Dr. Robinson discovered the site of this city, which still goes under the name of Birseba. He says the ruins extend over half a mile, and that there are two circular wells of water over forty feet in depth.

BEEBLE, only mentioned in Levit. xi. 22, where not the beetle, but some species of locust is probably meant.

BEEVES. The word, collectively, signifies horned cattle, Levit. xxii. 19. Plural of *beef*.

BEGGAR, one dependent on charity, through misfortune, im-providence, or vice—causes which effectually prevent a perfect equality of condition among men.

Even among the Israelites there were those who depended on alms; and liberality to the poor was urged as a duty, Deut. xv. 11. The Psalmist states it as his experience, that the posterity of the godly were never reduced to beggary, Psalm xxxvii. 25; while he regards poverty as an appropriate curse on the wicked, Psalm cix. 10. In the times of our Saviour, instances are mentioned of diseased and maimed persons being laid in the high-ways, at the doors of the temple, and at the gates of the rich, to solicit alms, Mark x. 46; Luke xvi. 20, 21; Acts iii. 2. It is a peculiarity of the Christian religion that, in proportion to its prevalence, the sorrows of the poor are mitigated, and their wants supplied.

BEHEMOTH (*be'he-moth*). The animal referred to in Job xl. 15, under this name, is generally supposed to be the river-horse, or hippopotamus, an amphibious animal of huge and uncouth structure, found in the Nile and other rivers in Africa, and coming out on their banks to graze on the green herbage. (See a full description of the hippopotamus in the "Natural History of the Bible," published by the Presbyterian Board.)

BEL, a Babylonian idol, mentioned Isa. xli. 1, contracted from **BAAL**, which see.

BELIAL (*be'li-al*), that is, *worthless*. "Sons of Belial," "children of Belial," Judg. xix. 22; Deut. xiii. 13, signify worthless and disorderly persons. In the New Testament it is an appellation of Satan, 2 Cor. vi. 15.

BELL. The first historical notice we have of bells, is in Exod. xxviii. 33, in which they are represented as suspended to

the hem of the high priest's robe, that by their tinkling they might indicate when he went in and came out from the holy place, v. 35. The prophet Zechariah, in referring to a time when true religion should be universally prevalent, says, that "Holiness to the Lord" should be inscribed on the bells of the horses, Zech. xiv. 20. Maurice, in his *Indian Antiquities*, says, that the dancing girls of the pagoda, in celebrating idol worship, "have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." This may possibly illustrate Isa. iii. 18.

BELLY. The word is often used figuratively in Scripture. In Rom. xvi. 18; Philip. iii. 19, it denotes carnal indulgence. In John vii. 38, it may mean the inmost recesses of the soul. The inhabitants of Crete, on account of their gluttony and indolence, are called "slow bellies," Tit. i. 12.

BELSHAZZAR (*bel-shaz'ar*), the impious king of Babylon, and the last of its monarchs. The only mention of him is in Dan. v., in which his daring wickedness is described in using the sacred vessels, carried away from the Temple at Jerusalem, as drinking cups during a festive banquet. The merriment of the king and his courtiers was interrupted by the mysterious hand inscribing on the wall his approaching doom. On the same night Babylon was taken by surprise, by the Medes under Darius and Cyrus, and Belshazzar was slain.

BELTESHAZZAR (*bel-teshas'ar*), the Chaldaic name given

to Daniel while in Babylon, Dan. i. 7.

BENAI AH (*ben-ai'ah*), the son of Jehoiada, and a captain under David, 2 Sam. viii. 18. His exploits as a warrior are enumerated, 2 Sam. xxiii. 20—22. When Adonijah set up his pretensions to the throne, Benaiah adhered to Solomon, and having slain Joab, was appointed chief commander in his place, 1 Kings ii. 34, 35.

[**BENEDIC'TION**, the pronouncing a blessing. The concluding prayer after public service in the church, in which the officiating minister prays that the grace of God, the love of Christ, and the communion of the Holy Spirit may abide with the worshippers, is called the benediction.]

BENHADAD (*ben'ha-dad*). Three persons of this name are referred to in Scripture. (1.) *Benhadad*, king of Syria, who was employed to assist Asa, king of Judah, against Baasha, king of Israel, 1 Kings xv. 18. (2.) *Benhadad*, king of Syria and son of the preceding. He was almost constantly at war with Ahab, and afterwards with his son Jehoram, from both of whom he met with signal defeats. When besieging Samaria, which was reduced to the extreme of famine, his army were struck with panic, and fled, leaving all their camp equipage behind them. Samaria was thus remarkably delivered. In the following year while sick, he was stifled by Hazael, his general, who seized on his throne. The particulars of his history may be found in connection with the accounts of the reigns of Ahab and Jehoram in the first and second books of Kings. (3.) *Benhadad*, king of Syria, and son of the

above mentioned Hazael. He was thrice defeated by Jehoash, king of Israel, and was compelled to surrender the territory beyond Jordan, which his father Hazael had taken from Israel, 2 Kings xiii. 24, 25.

BENJAMIN, the youngest son of Jacob and Rachel, Gen. xxxv. 18. Rachel died immediately after his birth, and as she was dying she named him Benoni, *son of my sorrow*, but this name was changed by his father to Benjamin, *son of the right hand*. The tribe of Benjamin, although the least numerous of the tribes of Israel, numbered in the desert 35,400 warriors, all over twenty years of age, Numb. i. 36, 37. In the time of the Judges this tribe was nearly exterminated by the other tribes, in a war excited against them for acts of atrocious wickedness, Judg. xx. The tribe, however, was afterwards revived, and in the time of Jehoshaphat it numbered 200,000 warriors, 2 Chron. xvii. 17. When the kingdom was severed, Benjamin united with Judah in forming the kingdom of Judah, 1 Kings xii. 21.

BEREA (*be-re'a*), a city of Macedonia, about twenty miles west of Thessalonica. It is now called *Boor*, and by others *Cara Veria*. The Jewish residents of this place are commended, Acts xvii. 10—12, as being much more reasonable and better disposed than these of Thessalonica, because they searched the Scriptures with an honest desire to ascertain whether they confirmed the doctrine preached to them by the apostle Paul.

BERNICE, or **BERENICE** (*ber-ni'ce*, or *ber-e-ni'ce*), eldest daughter of Herod Agrippa the first, and sister of the younger

Agrippa. She was married to her uncle Herod, king of Chalcis, and was a woman of notoriously bad character. She is referred to in company with Agrippa, Acts xxv. 13.

BERODACH-BALADAN (*be-ro'dak-bal'a-dan*), a king of Assyria, mentioned in 2 Kings xx. 12, to whose messengers Hezekiah imprudently displayed all his treasures. Called also Merodach-baladan, Isa. xxxix. 1.

BERYL (*ber'yl*), the name of a precious stone, of a green colour, found chiefly in India. It was one of the stones in the high priest's breast-plate, Exod. xxviii. 20, and is also mentioned as one of the foundations of the heavenly Jerusalem, Rev. xxi. 20.

BESOM, a brush for sweeping. "The besom of destruction," Isa. xiv. 23, denotes the entire destruction of those upon whom the judgments of God, thus metaphorically represented, shall fall. Roberts, in his illustrations, says, that the phrase is common in India. Thus of the cholera, the people would say, "Alas! alas! it is sweeping us away as with a besom."

BESOR (*be'sor*), a brook in the south-west corner of Canaan, at which two hundred of David's men, exhausted and faint, halted, while, with the rest of the band, he pursued the Amalekites who had burned the town of Ziklag, 1 Sam. xxx. 9, 10.

BESTEAD (*be-sted'*), an obsolete word. "Hardly bestead"—sorely distressed, Isa. viii. 21.

BETHABARA (*beth-ab'a-ra*), referred to John i. 28, as the place where John baptized, and supposed to be the same as *Bethbara*, mentioned Judg. vii. 24. It signifies the *place of a ford*, over Jordan.

BETHANY (*beth'a-ne*), a village two miles east of Jerusalem, on the road to Jericho, in which Mary and Martha dwelt, with their brother Lazarus, whom Christ raised from the dead, Mark xi. 1; John xi. 18—44. It was a place to which Christ often resorted. At present it is an insignificant village containing about twenty families.

BETH-ARBEL (*beth-ar'bel*), mentioned only in Hos. x. 14, was a strongly fortified rock, the destruction of whose inhabitants by Shalmaneser is referred to as particularly appalling. Some suppose that it was the same place as the Arbela of Josephus, a village in Galilee, near which were fortified caverns, situated on the sides of precipitous cliffs, to which the only access was by a steep and narrow path, which could be easily defended.

BETHEL (*beth'el*), (*house of God*), originally Luz, but called Bethel by Jacob, in commemoration of the remarkable vision which he had there, Gen. xxviii. 19. It was a border city of Benjamin, and celebrated as the abode of the patriarch. This was one of the places where Jeroboam set up the "golden calves," as objects of idolatrous veneration, 1 Kings xii. 28, 29. In reference to this desecration, the prophets, in reproach, style it *Beth-aven*, "house of vanity," showing that it was unworthy of its former title, "house of God," Hos. x. 5. The site has been visited by recent travellers, who describe it as uninhabited. It is now called Beit-in.

BETHESDA (*beth-es'da*), (*house of mercy*), a pool of water situated near the sheep-gate of Jerusalem, and the scene of one of the miracles of our Lord, John

v. 2—16. It is chiefly celebrated from the fact, that at certain times a miraculous efficacy was imparted to the waters for the cure of all kinds of diseases. After the troubling of the water, by an angel, the first diseased person that stepped in was healed. This shows that the water itself possessed no medicinal virtues, and that the cures effected were truly miraculous.

BETH-HARAN, (*beth-ha'ran*), a fenced city of the tribe of Gad, Numb. xxxii. 36; called Betharam in Josh. xiii. 27.

BETH-HOGLA (*beth-hog'lah*). A place on the border of Benjamin and Judah, Josh. xv. 6; xviii. 21. A fountain called Hajla, on the road between Jerusalem and Jericho, according to the conjecture of Dr. Robinson, may indicate the site of the ancient Beth-hoglah, alluded to in the references.

BETH-HORON (*beth-ho'ron*), two adjoining places, about twelve miles north-west of Jerusalem, called the Upper and Lower Beth-horon, Josh. xvi. 3, 5. Dr. Robinson, who visited the place, observed that in looking down from Upper Beth-horon, a broad valley is seen in the south-west, issuing from the mountains and hills into the plain, while on the ridge that skirts its south-west side is seen a village called Yalo, the Arabic form for the Hebrew Ajalon. "Here then it was" he remarks, referring to Joshua, "that this leader of Israel, in pursuit of the five kings, having arrived at some point near Upper Beth-horon, looked back towards Gibeon, and down upon the noble valley before him, and uttered the celebrated command, "Sun, stand thou still on Gibeon, and thou moon, in the valley of

Ajalon. The places still bear the name of *Beit-ur*, Upper and Lower, serving still further to identify them.

BETH-JESIMOTH (*beth-jes'i-moth*), a city on the east of Jordan, and assigned to the tribe of Reuben, Numb. xxxiii. 49; Josh. xiii. 20.

BETH-LEBAOTH (*beth-leb'a-oth*), a city in the tribe of Simeon, Josh. xix. 6.

BETHLEHEM (*beth-le-hem*), a celebrated city, the birth place of David, and of Jesus Christ. It is situated about six miles south-west of Jerusalem on the road to Hebron. It was called Bethlehem-Judah, to distinguish it from another Bethlehem in Zebulun, Judg. xvii. 7; Josh. xix. 15, 16. It was also called Ephrathah, *the fruitful*, Micah v. 2. It was the place with which the interesting incidents connected with the history of Naomi and Ruth were associated, Ruth i. 1, 22. It is a beautiful village situated on the brow of a hill, from which there is a very pleasing prospect. For a full description of this place and its neighbourhood, see "Mission of Inquiry to the Jews," published by the Presbyterian Board of Publication.

BETH-MEON (*beth-me'on*), a city of the Moabites, in the territory of the tribe of Reuben, denounced by the prophet Jeremiah, Jer. xlvi. 23.

BETH-NIMRA (*beth-nim'ra*), now called Nimrin, of which some ruins remain, situated near the junction of the brook Nimrin with the Jordan, Numb. xxxii. 36. Here is still a fountain corresponding with "the waters of Nimrin," Isa. xv. 6.

BETH-PEOR (*beth-pe'or*), a city in Moab not far from the Jor-

dan, and near which Moses was buried, Deut. iv. 46; xxxiv. 6.

BETHPHAGE (*beth'fa-je*), a small village, no trace of which is now to be found. Christ in coming from Jericho visited it before reaching Bethany, Mark xi. 1.

BETH-REHOB (*beth're-hob*). (See **РЕНОВ**.)

BETHSAIDA (*beth-sa'i-da*), (*a place of fishing*), a town in Galilee, John xii. 21, on the western side of the sea of Tiberias, and not far from Capernaum. It was the birth place of the apostles, Peter, Andrew, and Philip, and the frequent residence of Christ. The precise site of the town is now utterly unknown. It was one of the cities upon which our Lord pronounced a woe for its obstinate unbelief, notwithstanding the mighty works he performed there, Matt. xi. 21, and every trace of it is now blotted out.

Another *Bethsaida* was situated on the eastern side of the same sea or lake, and near the place where the Jordan enters it. It was in the neighbourhood of this place that Christ fed the 5000, Luke ix. 10. This last named *Bethsaida* was greatly enlarged by Philip the Tetrarch, and named *Julias*. The supposed site, at *Et-Tell*, is covered with ruins.

BETH-SHAN, or **BETHSHEAN** (*beth'shan* or *beth-she'an*), 1 Sam. xxxi. 10, and Josh. xvii. 11, a city belonging to the half-tribe of Manasseh, on the west of Jordan, and in a valley of that river, fifteen miles from the sea of Tiberias. The Greeks called it *Scythopolis*, probably from the circumstance that Scythians settled there in the time of Josiah. It is now called *Beisan*, and is a poor place, containing not more

than sixty or seventy houses. The ruins of the ancient city are still to be seen, and are of considerable extent. It was to the walls of this city that the dead body of Saul was fastened by the Philistines, whence the men of Jabesh Gilead took it away, 1 Sam. xxxi. 10.

BETH-SHEMESH (*beth'she-mesh*), a sacerdotal city on the borders of Dan and Judah, Josh. xv. 10; xxi. 13, 16, about thirty miles west of Jerusalem. When the Philistines were plagned, on account of their retaining the captured ark, they sent it to Bethshemesh, and the inhabitants of that place, irreverently prying into it, were smitten by the Lord to the number of fifty thousand and seventy. As this number appears very great, some suppose that the transcriber has mistaken an arithmetical sign, writing this number instead of five thousand and seventy. Others, with Borchart, render it, "he smote three score and ten men, fifty out of a thousand," that is, it was only in this proportion that the people suffered. A battle between Judah and Israel was also fought at this place, 2 Kings xiv. 11—13. Dr. Robinson has identified the site of this city at a place now called Ain Shems, an Arab village, constructed with the ruins of an ancient city to be seen lying in its neighbourhood.

Another Beth-shemesh was in Naphtali, Judg. i. 33; another in Issachar, Josh. xix. 22; and another in Egypt, also called Heliopolis, or On, Jer. xliii. 13.

BETHUEL (*be-thu'el*), nephew of Abraham, and father of Rebecca whom Isaac married, Gen. xxii. 23.

BETROTHING, an engagement of marriage between a man

and woman. Anciently these engagements were made or arranged by the parents of the parties, even when they were mere children, and without their having seen each other. It is still one of the customs of oriental countries. Although after this betrothment, the parties lived apart until the day appointed for their marriage, they were nevertheless regarded as so bound together, that separation could be effected only by death or divorce. Mary the mother of Christ was thus betrothed to Joseph, and the history, Matt. i. 18—20, shows that the engagement was considered as equivalent to marriage.

BEULAH (*be-u'lah*), (*married*) a name applied to the Jewish Church, importing its near and holy relation to God. It occurs in Isa. lxii. 4, where it is explained, "thy land shall be married." In India, according to Roberts, a sovereign is familiarly represented as married to his dominions.

BEWITCH, to lead astray by trick and jugglery. Thus Simon bewitched the people of Samaria by his arts, making them believe he was some great person, Acts viii. 9. False teachers, who are generally the most artful among men, are charged with bewitching those who fall into their snares, by so fascinating them that they can scarcely form a right judgment. So was it with the Galatians, Gal. iii. 1.

BEWRAY (*be-ray'*), an antiquated word, signifying to expose, discover. Thus Peter's speech exposed him, his dialect being peculiar to the place from which he came, Matt. xxvi. 73. The perfumed ointment bewrayed, or revealed its presence by its fragrance, Prov. xxvii. 16. It im-

plies also a treacherous discovery, as in Isa. xvi. 3.

BEYOND. The phrase, "beyond Jordan," frequently occurs in Scripture, and to determine its meaning, we must take into consideration the writer's situation. As for example, in the writings of Moses, "beyond Jordan," means the west side of the river, as he wrote on the east side. With Joshua it means on the east side, as he lived on the west side.

BEZALEEL (*be-zal'e-el*), an eminent artificer, who was employed in constructing the tabernacle and its furniture, Exod. xxxi. 1—11.

BEZEK (*be'zek*), a city in the lot of Judah, where the Canaanites were routed, and their king, Adonibezek, taken and punished, Judg. i. 4—6.

BEZER (*be'zer*), one of the cities of refuge, called "Bezer in the wilderness," Deut. iv. 41—43.

BIBBER. A "wine-bibber" is an habitual and excessive drinker of wine, Prov. xxiii. 20; Matt. xi. 19.

[BIG'AMY, the having two wives at the same time. This is not only forbidden in Scripture, but is an offence punishable by the civil law.]

[BIG'OT, one who pertinaciously and without reason adheres to certain religious views, and particularly those of a superstitious nature. It is a very different thing from a firm and intelligent attachment to the pure doctrines of the gospel.]

BILDAD, one of the three persons who visited Job in his afflictions, conjectured to be a descendant of Shuah, the son of Abraham by Keturah, Job ii. 11.

BILHAH, the handmaid of

Rachel, and mother of Dan and Naphtali, Gen. xxxv. 25.

BILLOWS, heavy waves of the sea, used metaphorically to denote overwhelming afflictions, Psalm xlii. 7; lxxxviii. 7.

BIND, to tie firmly together. Metaphorically it is used to denote the obligation of an oath or vow, Numb. xxx. 2—13; also restraint, Job xxviii. 11; the power of Satan in inflicting physical evils, Luke xiii. 16; arbitrary stretch of authority, Matt. xxiii. 4; the infliction and ratification of church censures, Matt. xvi. 19.

BIRDS. Under the Levitical law there was a distinction of birds into clean and unclean, and the respective classes are given. There is no certainty that our authorized version has properly identified these, Lev. xi. 13—20. It was a benevolent provision in the Jewish law, that when young birds were taken from a nest, the mother bird should be permitted to escape, Deut. xxii. 6. It is not improbable that singing birds, as in modern times, were kept in cages, as bird cages are referred to, Jer. v. 27. The art of snaring birds was also known, Prov. vii. 23; Ecc. ix. 12. The bird is frequently spoken of in a metaphorical sense; thus the Chaldeans are compared to ravenous birds; David was hunted by Saul as a partridge on the mountains; a Christian's temper is compared to the harmlessness of the dove, &c.

BIRTHRIGHT, the privileges pertaining to the first-born son, which, among the Hebrews were of a distinguishing character, Gen. xxv. 31. [See **FIRST BORN.**]

BISHOP; that is, an *overseer*. The term in the New Testament designates spiritual rulers, and when applied to the ministers of

the gospel, it simply and exclusively signifies a pastor, or presbyter; and never, as some use it in modern times, to denote a superior order among the clergy. In the Episcopal Church three orders of clergy are recognized, bishops, priests or presbyters, and deacons. This distinction receives no countenance from Scripture; for 1st, the scriptural deacon was not a preacher of the word, but was appointed expressly for the purpose of relieving those who were thus occupied from the duty of serving tables, or taking care of the poor, by the collection and distribution of alms, Acts vi. 1—6. A deacon might become a presbyter, and so preach; but as a deacon, this was no part of his office, as the forecited passage shows. 2d. In the Scripture the terms bishop and presbyter are used interchangeably as signifying the same class of ministers, Acts xx. compare verses 17 and 28; Titus i. compare verses 5 and 7; 1 Peter v. 1, 2; and this is so evident, that Episcopalians have been constrained at length to acknowledge it, and to assume the new ground, that their bishops are not the successors of the scriptural bishops, but of the apostles. Then, 3d, if diocesan bishops do not derive their authority from the apostles, they have no scriptural authority as a superior order of clergy; and that they cannot be admitted to be the successors of the apostles, we have already shown under the article APOSTLE, which the reader will please consult. Thus, so far as the Scriptures are concerned, the Episcopal orders of clergy have no authority, except in relation to their simple presbyters or pastors.

The distinction of clerical or-

ders, however, is very ancient, and gradually arose from the ambition of influential and aspiring men, who thus sought pre-eminence. Some presbyters gained ascendancy over their co-presbyters, and assumed the authority of diocesan bishops; then among these some sought a higher station and became archbishops; then, a still further reaching ambition led to the selection of a pope, who claimed to be the head of the church universal. Relying, however, on the plain word of God, we learn that every pastor is a bishop, or overseer, and that the ministers of the gospel stand on an equality so far as authority is concerned. The qualifications of a scriptural bishop or minister of the gospel are enumerated, 1 Tim. iii. 2—7.

BISHOPRIC (*bish'op-ric*), the overseership of a Christian minister, implying inspection, instruction, and government in the church, Acts i. 20; 1 Peter v. 2.

BITHYNIA (*bi-thyn'i-a*), a province of Asia Minor, on the shore of the Euxine or Black Sea; bounded on the west by Mysia, and on the south by Phrygia and Galatia. It was opposite Constantinople. Peter directed his first epistle to the Bithynians, with others, 1 Peter i. 1. It was to this province that Paul essayed to go, but the Spirit suffered him not, Acts xvi. 7. In subsequent times, Pliny was governor of this province, and from it wrote his celebrated letter to the emperor Trajan on the subject of persecuting the Christians, to whose good character he bore honourable testimony. The capital of the province was *Nice*, where the council A. D. 325 was held, at which Arianism was condemned.

BITTERN, a fowl of the same

genus with the heron, and about the same size. Its resorts are in fens and swamps, and it generally flies in the dusk of the evening. Nineveh and Babylon became a "possession for the bittern," according to prediction, Isa. xiv. 23; Zeph. ii. 14. There is, however, a great difference of opinion among biblical critics as to the animal which is meant in the original; some supposing it to be the porcupine, and others the hedge-hog, while others receive as correct the rendering of the English version.

BLACK, BLACKNESS, used metaphorically, to denote terror and dismay; "all faces shall gather blackness," Joel ii. 6. Nah. ii. 10. Hell is called the "blackness of darkness," Jude 13.

BLAINS, burning boils or eruptions, constituting one of the plagues of Egypt, Exod. ix. 9.

BLASPHEMY (*blas'fe-me*). In the scriptural sense this word signifies the irreverent and reproachful speaking of God and his attributes. The blasphemer is the calumniator of the most high God, and no sin can be conceived of so daring and impious a character. Under the Jewish law it was enacted, "that he that blasphemeth the name of the Lord shall surely be put to death," Lev. xxiv. 16. Profane swearing is at least a near approach to this sin, however thoughtlessly practised.

The "blasphemy against the Holy Ghost," Matt. xii. 31, which is represented as an unpardonable sin, is supposed by some to have consisted in the wicked ascription of Christ's miracles to the agency of the devil; while others regard it as referring to a malicious and persevering rejection of Christ, including a deter-

mined and infidel reviling of the work of the Holy Spirit. As many persons of sensitive consciences are filled with apprehension that they are chargeable with this sin, it may be remarked, as highly probable, that where it has been committed, there is an obdurate insensibility of heart, which effectually prevents the sinner from ever seeking for pardon, or feeling any anxiety about his personal salvation.

BLAST, to wither or parch up, Hag. ii. 17. The sound of a horn or trumpet, Josh. vi. 5. The anger of God, 2 Kings xix. 7. The violent and futile assaults of the wicked, Isa. xxv. 4.

BLASTUS, Herod's chamberlain, whose interest was secured by the Tyrians and Sidonians, Acts xii. 20.

BLEMISH. No person could be a priest under the Levitical law who had any blemish or bodily defect, Lev. xxi. 17—21. The animals offered to God in sacrifice were required to be perfect and without blemish, Deut. xv. 21. So was Christ the great priest and sacrifice prefigured, who was without spot or blemish, 1 Peter i. 19; and such also is to be the character of his Church, Eph. v. 27.

BLESS, BLESSING. When God blesses man, it implies the multiplied favours he bestows, comprehending the temporal and eternal happiness of the creature. His blessings are always effectual. When man blesses God, it denotes his extolling him for his excellencies, and thanking him for his mercies, Psalm civ. 1; xvi. 7. When man blesses his fellow man, it implies good wishes and prayers for him, Psalm cxxix. 8; Luke vi. 28. As there is always

a virtue attending the blessing of God, so the blessing of a good and holy man should be prized, as it implies the fervent prayer of the righteous, which availeth much. In the popish church, this, like every other thing that is good, is monstrously perverted; candles, bells, water, utensils, and a great variety of articles are blessed by the priest, who thus professes to impart to them some mysterious virtue.

BLINDNESS, the privation of sight. Christ displayed his power in removing it. Under the Jewish law it was esteemed highly criminal to annoy or mislead the blind, Lev. xix. 14; Deut. xxvii. 18. Spiritual blindness is the want of discernment in spiritual things, Matt. xv. 14. The indulgence of improper tempers is represented by blindness, 1 John ii. 11. Those who are under the power of Satan are blinded to the excellencies of the gospel, 2 Cor. iv. 4. This spiritual blindness is often sent on men in the way of judgment from God, John ix. 39; xii. 40.

BLOOD. The circulation of the blood through the animal body is necessary to its life, and hence it is often used as synonymous with life, while the shedding of it, or the diversion of it from the circulation, denotes death. The word is used in Scripture under a great variety of applications. Watering the land with blood, Ezek. xxxii. 6, or pouring out fury in blood, Ezek. xiv. 19, denotes great slaughter. To wash the feet in blood, Psalm lviii. 10, expresses signal triumph over enemies. To build a town with blood, Hab. ii. 12, imports the wicked and murderous means through which

it is done. To stop the ears from hearing blood, Isa. xxxiii. 16, is to reject proposals for taking away life. These examples may serve to show the method of interpreting other similar expressions. Under the typical law there were frequent calls for the shedding of blood in sacrifice. As Paul says, "almost all things are by the law purged with blood, and without shedding of blood is no remission," Heb. ix. 22. The design of these bloody sacrifices was to prefigure the meritorious efficacy of the death of Jesus Christ as the great expiatory sacrifice. Hence the "blood of Jesus" is used to represent his atonement. His blood cleanseth from all sin, 1 John i. 7; we are justified by it, Rom. v. 9: we have redemption through it, Eph. i. 7; and other similar forms of expression, all tend to show, that Jesus, by pouring out his life-blood, has procured salvation for his people.

The reason of the prohibition against the eating of blood, which we find to have existed in the time of Noah, afterwards incorporated in the Levitical law, and recognized, on one particular occasion, by the apostles, Acts xv. 29, may not now be very obvious, although there can be no doubt it commended itself to the judgment of those who were subject to it. Some suppose that it was interdicted, because the drinking of blood was an idolatrous ceremony among the heathen, from whose practices it was desirable to keep the chosen people as far separated as possible; and others suppose that the familiar participation in such food was forbidden, because it might tend to weaken those sacred associations with the religious shedding of

blood in sacrifices, which the people entertained.

BOANERGES (*bo-a-ner'ges*), a term applied by Christ to James and John, signifying "sons of thunder," Mark iii. 17. It is supposed by some that this name was descriptive of their zeal and energy in preaching the gospel; and by others, that it referred to the fervid and impetuous spirit which induced them to ask the Lord for permission to call down fire from heaven to destroy the Samaritan village that refused to entertain him, Luke ix. 54. The former appears the more reasonable interpretation.

BOAR. The wild boar mentioned Psalm lxxx. 13, is the original of all the varieties of the hog kind. The Israelites had no domestic animals of the kind; for swine's flesh was an abomination to them. The wild boar, in some respects, differs from the animal known in America. In the East its favourite shelter is in the jungles, from which it makes its incursions upon the plantations and vineyards, and commits great depredations.

BOAZ (*bo'as*), a wealthy Bethlehemite, and kinsman of the first husband of Ruth, whom he afterwards married. By this marriage he became one of the direct ancestors of Christ, Matt. i. 5. His character appears to great advantage in the book of Ruth.

Boaz was also the name of one of the two brazen pillars which Solomon erected in the court of the temple, 1 Kings vii. 21.

BOCHIM (*bo'chim*), Valley of, the name given to a place where an angel of the Lord reproved the assembled Israelites for their disobedience in forming alliances with the heathen. This caused

profound grief and weeping among the people, from which circumstance the place took its name, Judg. ii. 4, 5.

BOLLED, Exod. ix. 31. When the flax was in the pod, or nearly ready for gathering, it was said to be balled.

BOOK. In ancient times, tablets of metal, wood, stone, and bark, were used for writing upon. The law from Sinai was inscribed on stone. A tablet was often coated over with a thin layer of wax, to facilitate the operation of writing with an iron style or pen. The thin bark of the maple, ash, and other trees, was also used instead of paper. From this circumstance, the Latin word *liber* signifies both *bark* and *book*. These barks, instead of being made into leaves, were united in a continuous sheet, and from their being rolled up, were called *volumen*, whence our word *volume*. One of the most ancient materials used for writing on, was a sheet prepared from a reed called the *papyrus*, whence our name of *paper*. At still later periods, the skins of animals and parchment were used. The invention of paper, made of linen, only dates back to A. D. 1300, and printing was not introduced until 150 years after. When, therefore, we read of books used in ancient times, we are not to suppose they were like the convenient volumes now used, but either tablets fastened together at the edges by rings through which a stick was passed for convenience in carrying; or rolls of a continuous sheet, which were unfolded backward or forward until the place was found which the reader wanted. The book of the law, which is read in the Jewish synagogues

at the present time, is written on such rolls.

A sealed book, Rev. v. 1—3, is a book or roll whose contents are not made known. A book of remembrance, Mal. iii. 16, may allude to the custom of kings in registering the services rendered to them by individuals. The book of life, Rev. xxi. 27, denotes the certainty of the salvation of those who are redeemed by Christ. To eat a book, Jer. xv. 16, Rev. x. 9, 10, may refer to the careful reading of it, and digesting its contents. The names of men are registered in the books of judgment, Dan. vii. 10, Rev. xx. 12, and they are judged out of them according to their deeds, whether good or evil; by which we are to understand that God has a perfect remembrance of the character and acts of all men, and will judge them accordingly.

BOOTH, a covering made of green boughs fixed on upright poles, in which the Israelites were directed to celebrate the Feast of Tabernacles, Levit. xxiii. 40. This was done in commemoration of their abode in the wilderness.

BORROW. The word translated *borrow* in Exod. xi. 2, may be translated to *ask* or *demand*; and we may suppose that the Hebrews, who had rendered the Egyptians a long and severe servitude, considered what they asked as their right, which ought not to be withheld. That the Egyptians complied, was no evidence of a returning sense of justice, but of the fear that had fallen upon them. They were glad to get rid of the Hebrews on such easy terms.

BOSOM. It is usual with the western Asiatics to carry various sorts of things in the bosom of

their dress, which, from its loose construction around the neck, was both convenient and easy. In allusion to this, Christ is beautifully represented as carrying the lambs in his bosom, Isa. xl. 11. To be pressed to the bosom, to lie in the bosom, denote intimacy, affection, security, and confidence, Gen. xvi. 5; John L. 18; xiii. 23.

BOSESSES, the projecting points on the face of a buckler or shield, Job xv. 26.

BOTTLE. It was, and is still customary, among eastern nations, to convert the skins of slaughtered animals into vessels for holding wine or water. The skin being stripped off without any incision in the lower part, and properly dressed, it was only necessary to tie up those parts through which the legs passed, and leave the neck open for the mouth of the vessel. It is necessary to bear this in mind in interpreting several parts of Scripture in which there is a reference to bottles. Thus the Gibeonites, in pretending to Joshua that they had travelled a great distance, took among other things "wine bottles old and rent, and bound up," Josh. ix. 4; these must necessarily have been skin bottles. So in Matt. ix. 17, the meaning is, men do not put new and fermenting wine into old skin bottles for fear of their bursting. A passage apparently contradictory to this is found in Job xxxii. 19, "My belly is as wine which hath no vent; it is ready to burst like new bottles." He may be supposed to say, although new wine is not apt to burst new skins, yet when there is no vent, and the fermentation is powerful, it may do even this; so with me, my impatience to utter the fulness of

my mind is so great that I am ready to burst. In Psalm cxix. 83, David compares himself to a bottle in the smoke. A skin bottle hung up and exposed to the smoke of an Arab tent, would become dingy and shrivelled, and properly represent the appearance of one who, by distress, had become sadly altered. Bottles of earthen-ware are also spoken of, Jer. xix. 1, 10. Metaphorically, the clouds are called "the bottles of heaven," Job xxxviii. 37. "Put thou my tears into thy bottle," Psalm lvi. 8, that is, treasure them up as something valued and remembered.

BOW, a weapon of war and an instrument used in the chase. (See **ARMOUR**.)

BOWING was an act of reverence and worship. Thus Jacob bowed himself seven times to the earth before Esau, Gen. xxxiii. 3, and Moses bowed his head towards the earth and worshipped, Exod. xxxiv. 8.

BOWELS are often spoken of in the Scriptures in the same sense in which we speak of the *heart*, as the seat of certain emotions. Thus "bowels of mercies," Col. iii. 12; "bowels of compassion," 1 John iii. 17. See also 1 Kings iii. 26; Jer. xxxi. 20.

BOZRAH (*boz'rah*). In most of the passages in which this place is mentioned, it is referred to as a city of Edom, as in Isa. xxxiv. 6; lxiii. 1; but in Jer. xlvi. 24, it is represented as a city of Moab. This has given rise to the question whether there were not two places of the same name. Some critics contend that but one place is intended, and that as a result of the fortune of war, it may, like other places, have changed masters, under

which several changes it may have been referred to by the different prophets. Dr. Robinson thinks it more probable that there were two places of the name, one within the proper limits of Edom, the present El-Busaireh, and now a village of about fifty houses, situated on a hill, upon the top of which is a small castle; and Busrah, in Hauran, the Bostra of the Greeks and Romans, which was a city of considerable note, now resting under the blight which the prophets had foretold, Jer. xlix. 13.

BRACELET, an ornament for the arm, worn by both sexes, but particularly by women, Gen. xxxviii. 18; xxiv. 30. It was worn on the wrist; a similar ornament was worn on the arm above the elbow, and on the ankle. Among the wealthy they were made of costly materials. Representations of bracelets worn by the Egyptians are found on the tombs at Thebes, and it is probable that those of the Hebrews were of similar construction.

BRANCH. In Scripture, trees often denote great men and princes, and branches or boughs, their offspring. Thus Christ, as to his human nature, was "a rod out of the stem of Jesse, and a branch out of his roots," Isa. xi. 1. He is styled also **THE BRANCH**, in Zech. iii. 8. The rejection of the Jews is compared to branches broken off, Rom. xi. 17, 21. There are other figurative uses of the word.

BRASS. The word frequently occurs in the English Bible, but it is to be presumed, that as brass is not an original metal, but an artificial compound of comparatively recent invention, copper is intended. This appears evident

from Deut. viii. 9, where brass is said to be dug from the hills, which cannot, with propriety, be said of an artificial compound. If the Hebrews and Egyptians did not understand the mixture of copper and zinc in the composition of brass, there is reason to believe they were acquainted with the alloy of copper and tin in the formation of bronze, this latter having been found in ancient tombs. Figuratively, brass is set forth as a symbol of strength, Mic. iv. 13; also of baseness and obstinacy, Isa. xlviii. 4; Jer. vi. 28.

BRAVERY. "The bravery of their tinkling ornaments," Isa. iii. 18, that is, the pride and magnificence of their appearance; still used in Lowland Scotch as synonymous with *finery*.

BRAWLER, a noisy wrangler, 1 Tim. iii. 3; Tit. iii. 2.

BRAY, the peculiar cry of an ass, Job vi. 5. It means also to bruise in pieces, as braying a fool in a mortar, Prov. xxvii. 22.

BREAD. The ancient Hebrews made their bread of wheat or barley, and it was generally formed in thin cakes, which were broken, and not cut with a knife. From this circumstance arose the familiar expression of "breaking bread," signifying to take a repast, Luke xxiv. 35. It also denotes the celebration of the Lord's supper, Acts ii. 42. Bread was baked in the ashes, on the hearth, on metal plates, and in ovens. The Arabs, from scarcity of fuel, sometimes bake their bread with fires made of cow-dung. This illustrates Ezek. iv. 15. The "cracknels" mentioned 1 Kings xiv. 3, were a hard kind of biscuit.

The **SHEW BREAD** or *bread of the presence*, is described Lev.

xxiv. 5—9. It was presented every Sabbath day before the Lord, the stale loaves being removed, as the fresh ones were laid on the table. It was not lawful for any but the priests to eat of it, Matt. xii. 4.

Bread as the principal support of life is often used figuratively in the Scriptures; a few examples of this use we subjoin. Christ is called the true bread, the bread of life, living bread, as he is the life and support of the soul, John vi. 48—51. The gospel with its blessings is called "the children's bread," Matt. xv. 26. The "bread of wickedness" is that which is acquired by unlawful means, Prov. iv. 17. The "bread of tears" implies the interruption of the comforts of life by grief and adversity, so that even our bread is not pleasant to us, Psalm lxxx. 5.

BREASTPLATE. A beautiful part of the dress of the Jewish high priest, which covered his breast, composed of richly embroidered cloth, in which were set, in four rows, twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel, Exod. xxviii. 15—29; xxxix. 8—21. It was suspended to the neck by rich chains of gold. In wearing it, the high priest became, in a certain sense, the representative of the tribes of Israel in his ministrations, and was thus a type of Christ, the great high priest, who carries the names of his people on his heart, in his continual intercession for them.

The *breastplate* was also a piece of defensive armour. (See **ARMOUR**.)

BRICK, clay formed into a regular shape, and hardened by the heat of the sun, or action of

fire. The making of bricks was one of the hard services required of the Hebrews by the Egyptians. Straw was intermingled with the clay to give it greater consistency, Exod. i. 13, 14; and it was a grievous increase to the labour of the Hebrews when the straw was withheld by the Egyptians, Exod. v. 6—19. Specimens of these bricks, of a large size, are still to be seen in ancient ruins, as in those of Babylon, in which the intermingled straw is plainly visible.

BRIDE, BRIDEGROOM. (See MARRIAGE.)

BRIGANDINE (*brig'an-dine*), a coat of mail, Jer. xlvi. 4; li. 3.

BRIMSTONE, a highly inflammable mineral, found in the neighbourhood of volcanoes, and one of the ingredients used in the manufacture of gunpowder. With fire and brimstone God destroyed the cities of Sodom and Gomorrah, Gen. xix. 24. It is used as a symbol of desolation, "brimstone shall be scattered upon his habitation," Job xviii. 15; Deut. xxix. 23. In India they still designate a barren and arid soil, as a place of brimstone. It is also used to express great suffering and pain, Psalm xi. 6. It is descriptive, too, of the torments of hell, Rev. xxi. 8.

BROTHER, according to oriental usage, denotes a relationship of much greater latitude than among us. Besides brothers in the ordinary sense, as offspring of the same parents, it comprehends near kinsmen, Matt. xii. 46; persons of the same country, Acts iii. 22; disciples or followers, Heb. ii. 11; and several other remote relationships. There is a spiritual brotherhood in which all are embraced who are the sincere followers of Christ, 2 Thess. ii. 3.

BRUIT (*brute*), an obsolete word, meaning a report or rumour, Jer. x. 22; Nah. iii. 19.

BUCKLER. (See ARMOUR.)

BUFFET, to beat, to harass, 1 Cor. iv. 11; 2 Cor. xii. 7.

BUILD. This word, with its derivatives, is used frequently in a figurative sense. For example, the saints are built on Christ as the true foundation, Col. ii. 7; Eph. ii. 20. The people of God are built on the faith, Jude 20. The apostles are called wise master builders, 1 Cor. iii. 10. To build up the walls of Jerusalem, is to give security and strength to the Church, Psalm li. 18. In its figurative use, therefore, it denotes security, enlargement, successful enterprise.

BUL, the eighth month of the Jewish sacred year, and second of their civil, corresponding to our October or November, 1 Kings vi. 38.

BULLS. The term is figuratively used to denote ferocious and powerful enemies. David compares his enemies to the bulls of Bashan, which, from being full fed in their rich pastures, exhibited great strength and ferocity, Psalm xxii. 12.

BULRUSH, a species of reed, growing in the marshy places of the Nile; the *papyrus*, out of the bark of which the ancient *paper* was made. The little ark, in which Moses was exposed in the river by his mother, was made of this material, Exod. ii. 3. The bulrush grew to the height of ten or twelve feet, and was easily bowed by the wind; hence hanging down the head in token of sorrow, is compared to the bending of the bulrush, Isa. lviii. 5.

BUNDLE. Things bound together constitute a bundle. Thus bundles of tares represent

the wicked gathered together to be cast into hell, Matt. xiii. 30. The soul bound up in the bundle of life, denotes its being secured and preserved, 1 Sam. xxv. 29.

BURDEN, besides its ordinary meaning, is used in prophecy as implying predictions of heavy judgments, and might have been so translated. Thus the burden of Moab, Isa. xv. 1; the burden of Damascus, Isa. xvii. 1; the burden of Egypt, Isa. xix. 1, signify the calamities predicted as about to fall on those places.

BURIAL (*ber're-al*). Under this head a brief notice of the various ceremonies performed in relation to the ancient treatment of the dead, will be presented. 1. When a person died, immediate preparations were made for the burial, which was hastened in consequence of the heat of the climate. The eyes being closed, the near relatives affectionately kissed the corpse. The ceremony of closing the eyes by a near kinsman, is referred to Gen. xlvi. 4; and in Gen. l. 1, we are told that when Jacob died, "Joseph fell upon his father's face and wept upon him and kissed him." The corpse was then washed with water and laid in an upper room, Acts ix. 37; 2 Kings iv. 21. Then the body was wrapped round with many folds of linen, and the head bound up in a separate napkin, as in the case of Lazarus, John xi. 44. So also in the burial of Christ, John xx. 6, 7.

EMBALMING THE BODY. Among the Egyptians, the process of embalming the dead was committed to a particular class of persons, whose office was deemed sacred. The internal and soft parts of the body were removed, and the cavities filled with aromatic spices. Many folds of linen were wrapped

round the body, enveloping it entirely, and glued together with a gum, over which rich perfumes were spread. According to the wealth of the deceased were these preparations, which were often of a very costly kind. The body of Jacob was thus embalmed in Egypt, Gen. l. 2, 3. The Hebrews, it would seem, did not adopt this very difficult and expensive mode of embalming, but a simpler, though less efficacious one. They wrapped the body in spices which would delay the progress of decay. Thus Nicodemus and Joseph of Arimathea brought the most costly spices and wound up the body of Jesus in linen clothes with the spices, John xix. 38—40.

MOURNING FOR THE DEAD.

The death of friends was attended with great lamentation and wailing, as in the case of the daughter of Jairus, Mark v. 38. Grief was sometimes expressed by shaving the head and cutting the flesh, but this heathenish custom was forbidden among the Hebrews, Lev. xix. 28. It was an abuse of this natural custom of expressing grief at the death of friends, that hired mourners were employed to increase the appearance of it, Jer. ix. 17; 2 Chron. xxxv. 25. A more sincere grief was evidenced in rending the clothes and sitting in sackcloth, Gen. xxxvii. 34. There appeared to be no fixed period for the continuance of this mourning. The mourning for Jacob was three-score and ten days before he was carried to the place of sepulture, and seven days in addition, Gen. l. 3, 10. That for Moses and Aaron was each thirty days, Numb. xx. 29; Deut. xxxiv. 8. It was customary also to go to the grave of a deceased friend to

mourn there, as in the case of Mary weeping for her brother Lazarus, John xi. 31.

CARRYING TO THE GRAVE. The dead body was not usually placed in a coffin, although sometimes coffins were used, especially for the rich, Gen. l. 26; but enveloped in its grave clothes, it was laid on a bier or bed, and thus carried to the grave. It would seem that Lazarus was not inclosed in a coffin, for at the command of Christ he came forth "bound hand and foot with grave clothes," John xi. 44; and so the son of the widow of Nain, who sat up on the bier at the word of Christ, Luke vii. 14, 15. The funeral procession was composed of relatives and friends. In relation to the last mentioned case, "much people of the city were with the widow," as her son was borne towards the tomb.

PLACES OF BURIAL. The places of sepulture among the Jews were always, except in regard to the royal family, and persons of distinction, beyond the limits of their cities. Affection for the dead induced the desire for family burying places. Abraham in his treaty for the cave of Machpelah evinced this feeling, Gen. xxiii., and still more strikingly was it shown in the case of Jacob, Gen. xlix. 29—31. To be left unburied was esteemed a great calamity, Psalm lxxix. 2, 3; Isa. xiv. 20. Various situations were selected for tombs. Deborah was buried beneath an oak, Gen. xxxv. 8; Abraham, Isaac and others were buried in a cave, Gen. xlix. 29—31; Manasseh in his own garden, 2 Kings xxi. 18. Christ was buried in a tomb excavated from the solid rock, Matt. xxvi. 60. Many ancient tombs of this latter kind are

still to be seen in Palestine, particularly in the rocky valleys around Jerusalem. Sepulchres were sometimes distinguished by a column. Thus Jacob erected a pillar over the grave of Rachel, Gen. xxxv. 20. It was a practice with the Jews to adorn their tombs, Matt. xxiii. 29, and sometimes to whiten them, Matt. xxiii. 27. This latter custom was, as is supposed, intended as a warning to persons approaching Jerusalem to the feasts, lest they might contract ceremonial defilement by unwittingly coming in contact with them.

BURNT OFFERINGS. (See OFFERING.)

BUSHEL, Matt. v. 15. The word so translated here and in parallel passages, is the Greek *modios*, a measure of about one peck.

BUTLER, an officer in the house of a king or a noble, who had the charge of his entertainments, and who acted as cup bearer in furnishing the wine at feasts, Gen. xl. 21.

BUTTER. In most instances in which butter is referred to in Scripture, curdled milk, of a cheesy consistence, is to be understood. This may be dried and carried on a journey, and when used, is mixed with water, forming a very refreshing and salubrious drink. The mode of preparing it was to place the milk in a goat-skin and to press it back and forth until the whey was separated. Butter, however, was most probably known to the Hebrews as it is at present known to the Arabs. It is called "butter of kine," Deut. xxxii. 14. The butter of the Arabs, having the consistency of lard and of the same colour, is not very palatable.

table to foreigners; although the natives of the wilderness eat it in large quantities and with relish.

Butter in abundance was re-

garded as an evidence of prosperity. Thus Job denoted his prosperity by the expression, "I washed my steps with butter," Job xxix. 6.

C.

CAB, 2 Kings vi. 25, equal to three pints and a third of our wine measure, and two pints and five sixths of our corn measure.

[CAB'ALA, a term applied by the Jews to the doctrines handed down to them by tradition. It is also applied to a certain mystical or allegorical method of interpreting the Old Testament, and those who devoted themselves to the study of the mysteries of Jewish traditions were called Cabalists. The Cabala embrace many far fetched and puerile interpretations.]

CABINS. In Jer. xxxvii. 16, the word refers to the cells of a prison.

CABUL (*ka'bul*), the name which Hiram, king of Tyre, gave to the twenty cities, or region in Galilee in which they were situated, which Solomon gave to him for the services he had rendered him in erecting the temple; and with which he was dissatisfied, 1 Kings ix. 13. The word signifies *unpleasing*, and hence it was applied to signify his dissatisfaction at the gift as not a sufficient remuneration.

CÆSAR (*ce'sar*), a name applied to all the Roman emperors after the time of Julius Cæsar. In the New Testament it is applied to several emperors without their distinctive proper names, as in Luke xxiii. 2; Acts xvii. 7. Sometimes the distinguishing

name is given, as Augustus Cæsar, Luke ii. 1; Tiberius Cæsar, Luke iii. 1; Claudius Cæsar, Acts xi. 28. Nero Cæsar is intended, Acts xv. 8.

CÆSAREA (*ces-a-re'a*), a name given to several ancient places, two of which were in Palestine:

1. *Cæsarea Philippi*, a city situated at the source of the Jordan, in a beautiful plain at the foot of mount Hermon or Paneas, and hence formerly called *Paneas*. It was enlarged by Philip the Tetrarch, and named Cæsarea in compliment to Tiberius Cæsar, Philippi being added to distinguish it from Cæsarea of Palestine. It was afterwards called *Neronias*, in honour of Nero. It is now a poor village of about one hundred and fifty houses, and is called *Banias*. Mark viii. 27.

2. *Cæsarea of Palestine*, or simply *Cæsarea*, a city on the coast of the Mediterranean, about thirty miles south-west of Acre, and fifty-five north-west from Jerusalem. It was built, or greatly enlarged, by Herod the Great, with great splendour and strength, about twenty-two years before the birth of Christ, upon a site formerly occupied by the Tower of Strato. It was named in compliment to Augustus Cæsar, and was the capital of Judea during the reign of Herod the Great and Herod Agrippa; and the resi-

dence of the Roman Procurator, while Judea was under the Roman government. Nothing but a heap of ruins marks the place of its former glory. It is seldom visited by travellers. It is frequently mentioned in the New Testament. Philip the Evangelist resided there, Acts xxi. 8. It was to this place that Paul was sent, and there he defended himself against the Jews and their orator Tertullus, Acts xxiv.

CAIAPHAS (*cai'a-fas*), was the Jewish high priest at the time of Christ's crucifixion, Luke iii. 2. When the Pharisees held a consultation in reference to Christ, he gave it as his opinion that it was expedient that one man should die for the people that the whole nation might not perish, John xi. 50. This language, it is said in the succeeding verses, he spoke prophetically, as high priest, and not of himself. Perhaps he intended it to apply in a political point of view, that that if Christ was not put to death, the whole Jewish nation would become answerable to Cæsar, for countenancing one who set up a kingly claim. Still the language had another and an important meaning, which the high priest did not perceive, when he was constrained to use it. Subsequently, when Christ was under examination before him, and in consequence of his solemn adjuration, had acknowledged that he was the Son of God, Caiaphas charged him with having uttered blasphemy, and adjudged him worthy of death, Matt. xxvi. 62—66. Two years after he was deposed from office.

CAIN (*kain*), the first born child of Adam and Eve, and chiefly noted as the first murderer. When his sacrifice, which

appeared to have been a mere thank-offering, without any reference to the expiation of sin, was rejected, and that of his brother Abel, which was presented in faith, was accepted, his jealousy and malignant hatred were aroused, and seizing a favourable opportunity, he slew his brother. For this atrocious deed God called him to an account, and drove him out of the presence of his kindred, as a wanderer in the earth, under the Divine curse. The guilty man was sensible of the weight of his punishment, and expressed his apprehension that he should be execrated and violently put to death by the first person he should meet. God, however, had determined to keep vengeance in his own hand, and as the authorized version expresses it, "he set a mark upon Cain, lest any finding him should kill him." We are not to suppose that he affixed any visible mark on the person of Cain, as a caution to others not to kill him; but he gave him a sign or token, which satisfied him that he need be under no apprehension of this kind.

The unhappy man, thus driven out from the society of those who constituted the visible Church of God, repaired to the land of Nod, where he built a city, and his descendants were alike distinguished for their inventive genius and their irreligion, Gen. iv.

CALAMUS (*kal'a-mus*), rendered "sweet calamus" in Exod. xxx. 23, is rendered "sweet cane" in Jer. vi. 20. Whatever plant is meant, a sweet perfume was extracted from it.

CALEB, the son of Jephunneh, of the tribe of Judah. He was commissioned by Moses, in company with Joshua and ten others,

to explore the promised land, and to report what they should see. On their return, Caleb and Joshua gave a most favourable report of the land; but the other ten gave such a discouraging account of the difficulties which would have to be surmounted before the land could be possessed, that the people rebelled against Moses, and determined to proceed no further. For this inexcusable unbelief God signally punished them by decreeing that none of them that were over twenty years of age should enter into the promised land, and that their whole generation should die in the wilderness, except Caleb and Joshua, Numb. xiii. xiv. After the lapse of more than forty years, when the country was partially conquered, Caleb had the privilege of selecting Kirjath-arba or Hebron for his possession, Josh. xiv. 6—15.

CALF. The calf was an object of idolatrous worship among the Egyptians, and from them the Hebrews received the hint which they so disgracefully put into practice in the construction of the golden calf by Aaron, when Moses was in the mount, Exod. xxxii. 4. In the time of Jeroboam, king of Israel, two idols in the shape of the calf were set up in Dan and Bethel, by which the people were led into idolatry, 1 Kings xii. 28—30. Calves were offered in sacrifice, and hence by a bold figure of speech, "the calves of our lips" denotes the offering of praise and thanksgiving, Hos. xiv. 2.

CALL, CALLING. Besides other and more obvious meanings, *calling upon God* denotes an act of worship, Psalm l. 15; cv. 1. The *calling* of an individual is his particular business or occu-

pation, 1 Cor. vii. 30. The invitations and directions of the gospel, addressed to sinners, are represented as a call; thus "many are called" who are not really converted to God, Matt. xxii. 14. The most important meaning of the word, however, is the effectual invitation to sinners, by which they are brought into saving union with Christ. This has been termed **EFFECTUAL CALLING**. It is thus described in the Westminster Shorter Catechism: "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." Thus the invitation or call is made effectual, not through any virtue or power in man, but through the Holy Ghost, who imparts to it an irresistible energy, by which the sinner is made willing in the day of God's power. This calling is according to the purpose of God in predestination, Rom. viii. 28—30; 2 Tim. i. 9. It is sovereign, inasmuch as God calls whom he will, 1 Cor. i. 26—28. It is a high, heavenly and distinguished calling, Phil. iii. 14; Heb. iii. 1. It is a holy calling, 2 Tim. i. 9; 2 Pet. i. 3. It is a calling, the benefits of which can never be forfeited or lost, as God never repents of it, Rom. xi. 29. Thus they who are united to Christ by the sovereign and effectual operation of God's Spirit are infallibly secured to salvation.

CALNEH (*kal'neh*), a city built by Nimrod in the land of Shinar, or Babylonia, Gen. x. 10; probably the same with Calno, Isa. x. 9, and Caneh, Ezek.

xxvii. 23; and some think it should be identified with the more modern Ctesiphon on the river Tigris.

CALVARY (*kal'va-re*). In three of the Gospels, the Hebrew name of the place where our Lord was crucified is given, which is Golgotha, meaning "the place of a skull;" and in Luke xxiii. 33, the word translated Calvary is *cranium*, a diminutive of *cranium*, a *skull*; of which the Vulgate gives *calvaria* as the translation, which also means a skull. The name was probably given to the place as being a place of execution. It was a small rising ground a short distance from Jerusalem, and although it is alleged that by subsequent changes it became included within the city walls, and is now covered by what is called the Church of the Holy Sepulchre, yet Dr. Robinson, who investigated the subject most thoroughly on the spot, comes to the conclusion that the places now, and for some centuries, fixed on as the true sites of Calvary and the Tomb of Christ, are unsupported by topographical evidence; and that any search for the position of Calvary is probably now in vain. The veneration of Roman Catholics for holy places in Palestine, is perhaps, in nineteen cases out of twenty, thrown away, so far as it depends on the true position of the places. Saving faith would not be aided by a knowledge of the very spots where Christ was born, crucified, buried or ascended to heaven.

CAMEL (*kam'el*). There are two species of this animal. The Bactrian camel, which has two bunches or protuberances on its back, and the Arabian camel, or dromedary, which has a single

bunch. Of this latter species there are two races; the one of very strong frame and slow pace, which is used chiefly for carrying burdens; and the other of lighter form, and much fleet, used for the saddle with single riders. Their adaptation for desert life is a striking evidence of the wisdom of Providence. Without them there could be no travelling or commerce across those extended and arid plains, and hence they have been appropriately styled "the ships of the desert." They are endowed with strength and docility to fit them for the service of man. Their structure too, especially the conformation of the cushioned foot, enables them to travel through the sands with facility; but in a more especial manner, the ease with which they are sustained adapts them for the particular service to which they are called. A pound of dates or barley will suffice one for twenty-four hours, together with the thistles and thorny plants it may snatch up, without stopping, while travelling; and for eight or nine days together it will endure fatigue and heat without drinking. For a more minute description of these useful animals we refer the reader to "Natural History of the Bible," published by the Presbyterian Board. There are frequent references to the camel and dromedary in the Scriptures, Gen. xii. 16; Lev. xi. 4; Job xlii. 12; Isa. lx. 16.

The expression in Matt. xix. 24, of a camel passing through the eye of a needle is a proverbial one, denoting an impossibility. That also in Matt. xxiii. 24, straining at a gnat and swallowing a camel, is of the same character, showing the glaring

inconsistency in one, who should be particular about a trifle, and yet regardless of something important. The allusion is to filtering wine, in which a person might be fastidious in straining out a gnat, and yet leaving in it something to be swallowed with greater difficulty and danger.

The camel has a fine hair, which is wrought into beautiful and costly fabrics. Its coarse hair is also woven into garments; of the latter kind, probably, was the raiment of John the Baptist, Matt. iii. 4.

CAMELEON, or **CHAMELEON**, an animal of the lizard kind, reckoned, in the Levitical law, among unclean animals, Lev. xi. 30. It has the curious property of changing its colour, which is supposed to result, not from the colour of the object on which the animal rests, as is vulgarly believed, but from the respiratory organs acting upon a transparent skin and on the blood of the animal.

CAMPHIRE (*kam'fir*), mentioned in Sol. Song i. 14, and iv. 13, is not the gum camphor of the apothecary, but the cyprus flower, or, as the Arabs call it, the *alhenna*. It resembles the myrtle, has small and beautiful white flowers of a very agreeable odour and hanging in clusters. Oriental ladies are not only partial to the flower for its fragrance, but they make a paste of the dried leaves ground to powder, with which they dye the nails of their fingers and toes of a beautiful orange colour.

CANA (*ka'nah*), a town in Galilee, where Christ performed his first miracle of turning water into wine, John iv. 46. The site of this town has been identified by some with the existing Kefr

Kenna, a small place with a few hundred inhabitants, about four miles north-east of Nazareth. It is remarkable, that water pots of compact limestone are still used in this neighbourhood. Dr. Robinson is of opinion that a ruined town, eight miles north-east of Nazareth, and which is called Kana of Jelil, is the true site of the ancient Cana.

CANAAN (*ka'na-an*), the land or country peopled by Canaan, the son of Ham and grandson of Noah, which was afterwards taken possession of by the Hebrews. It received its name from its first settler, whose eleven sons became the heads of separate and numerous tribes, Gen. x. 15—18. The land of Canaan is known also under other names. 1. The *land of Israel*, 1 Sam. xiii. 19; this was after the conquest of the country by the descendants of Jacob, who was called Israel. 2. The *land of promise*, Heb. xi. 9, because it was promised to Abraham and his posterity. 3. The *land of the Hebrews*, Gen. xl. 15, which was another name for the Israelites. 4. The *Holy Land*, Zech. ii. 12, as being the residence of God's chosen people. 5. *Palestine*, Exod. xv. 14; this is the Greek name of the land of the Philistines. At present, this is the most common designation. 6. The *land of Judah* or *Judea*, 2 Chron. ix. 11.

The precise extent of the country inhabited by the Israelites is not easily determined, in consequence of the variation of the boundaries at different periods of their history. These, however, were its general boundaries, the Mediterranean sea on the west; the mountains of Lebanon and Syria on the north; Arabia Deserta, land of the Ammonites, and

Dead-Sea on the east; and the Desert of Sin on the south. From the names of the two cities on the extreme north and south, Dan and Beersheba, it was customary to express the length of the country by the phrase "from Dan even to Beersheba." This was about 180 miles, while the width was probably 60 miles.

Joshua divided the land, when he took possession of it, among the twelve tribes. Solomon divided it into twelve convenient districts, 1 Kings iv. 7—19; and on the accession of king Rehoboam, by the revolt of ten tribes, it was divided into the two kingdoms of *Judah*, embracing the tribes of Judah, and Benjamin, and *Israel*, including the other ten tribes. At subsequent periods it was conquered by the Babylonians, the Syrians, and the Romans. It was under the dominion of the latter power at the time of Christ's birth, and by them the land was divided into five provinces, viz: Galilee, Samaria, Judea, Perea, and Idumea.

The government of the country from the time of Joshua to that of Saul, was entrusted to Judges, and from that time the form of its government was monarchical.

The face of the country is beautifully diversified with mountains, plains, valleys, and rivers. The chief mountains are Lebanon, Carmel, Tabor, Hermon, Olives, Gilboa; and the principal streams Jordan, Arnon, Kishon, Kedron, Jabbok. Its lakes are the Dead Sea, the lake of Tiberias or sea of Galilee, and lake Merom.

While some portions of the country are barren, the larger part is susceptible of a high degree of cultivation; and when we consider the vast population it supported, and the innumera-

ble cities and towns embraced within its limits, it must have been extremely fertile, justifying the description of its being a land flowing with milk and honey. Its present condition, under the still existing curse of God, and oppressed by the despotic government of the Turks, which so far from affording encouragement to industry, increases its exactions upon the enterprising, is truly deplorable. The traveller is only occasionally reminded of what the land once was, and what it is susceptible of being made, under rightly directed effort. (The reader is directed to "The Mission of Inquiry to the Jews," published by the Presbyterian Board, for a beautiful description of the most interesting features of Palestine.)

CANAANITES (*ka'na-an-ites*), the descendants of Canaan, and the first settlers in the land of Canaan, of which they were dispossessed in the providence of God, as a punishment of their heinous wickedness. There were seven principal tribes occupying the country, viz: the Hivites, Canaanites, Girgashites, Jebusites, Amorites, Hittites and Perizzites, Deut. vii. 1. There were also other Canaanitish tribes, which dwelt beyond the limits of the promised land, such as the Arkites, Sinites, Arvadites, Zemarites, and Hamathites, Gen. x. 17, 18. Still other tribes are included in the promise to Abraham, such as the Kenites, Kenizzites, Kadmonites, and Rephaims, Gen. xv. 19, 20. It is not improbable that the same tribes may be designated by more than one of these names.

CANE. (See **CALAMUS**.)

CANKER-WORM, the word in Hebrew translated canker-worm.

is supposed by many to mean a species of locust, Nah. iii. 15, 16.

CANNEH. (See **CALNEH.**)

[CANONIZATION. (See **BEATIFICATION.**)]

[CAN'TICLES, the Song of Songs, another name for that book in the Old Testament which is usually called Solomon's Song.]

CAPERNAUM (*ka-per'na-um*), a city on the north-western shore of the sea of Galilee, and on the border of the tribes of Zebulun and Naphtali, in which our Saviour principally dwelt, and where he performed some of his most wonderful miracles, Matt. iv. 13; John vi. 17; and upon which a heavy doom was pronounced because they believed not on him, Matt. xi. 23. Its precise site is now uncertain. Dr. Robinson considers it probable that it stood on a spot now marked by a mound of ruins called Khan Minyeh.

CAPHTOR (*kap'tor*), Deut. ii. 23, supposed by some to be the island of Crete, and by others, Cappadocia. The first mentioned conjecture is the most probable.

CAPPADOCIA (*kap-pa-do'she-a*), an ancient province of Asia Minor, bounded on the north by Pontus, on the east by Armenia Minor, on the south by Cilicia, on the west by Phrygia and Galatia. The country is mountainous and productive. Christianity was early introduced into Cappadocia, and it is mentioned by Peter in addressing the Christian churches in Asia Minor, 1 Peter i. 1. Perhaps some of the inhabitants of the place, who were at Jerusalem on the day of Pentecost, were converted to the truth, and communicated their knowledge of it to their countrymen on their return, Acts ii. 9.

CAPTIVITY, a state of bondage to which an individual or

nation may be reduced. As applied to the Israelites, the word portrays their condition upon their forcible expatriation, the result of their defeat in war. In the 28th chapter of Deuteronomy, God expressly threatened them, that if they would not obey his word, they should be smitten before their enemies, and with their children be carried into foreign lands as captives. The threatening was fulfilled in the most ample and explicit manner. In ancient warfare it was customary to make captives with the view of permanently detaining them and reducing them to a state of servitude, and oftentimes the worst kind of slavery. This was done for the purpose of effectually destroying the power of an enemy, and preventing any future hostile organization; and probably too with the view of supplying population for new provinces or cities under the control of the conqueror. The double design was effected by carrying away the entire families of the wealthiest and most distinguished inhabitants, and those who possessed the greatest skill as artisans. On more than one occasion Palestine suffered in this way. Both the kingdoms of Judah and Israel were thus almost depopulated. The most remarkable of their captivities may be thus enumerated.

1st, of *Israel*. In the year B. C. 740, Tiglath-pileser took various cities and carried their inhabitants to Assyria, 2 Kings xv. 29. About twenty years after, Shalmaneser, son of Tiglath-pileser, destroyed Samaria, and carried its inhabitants captive to Assyria, 2 Kings xvii. 5, 6. Some are of opinion that the ten tribes never returned from

this captivity, but were absorbed by intermarriages with their conquerors, and thus lost. The language of the prophets, in the opinion of others, implies that many of them did actually return; see Amos ix. 14; Isa. xi. 12, 13; Jer. iii. 18. It may be mentioned that some interpreters apply these and similar prophecies to a restoration which is yet future.

2d, of *Judah*. Three captivities of Judah are enumerated. The first by Nebuchadnezzar, king of Babylon, during the reign of Jehoiakim, when Daniel and others were carried into Babylon, B. C. 606, Dan. i. 1, 2. The second also under Jehoiakim, or probably during the reign of Jehoiachin, B. C. 598, 2 Kings xxiv. 8—16. The third under Zedekiah, B. C. 588, 2 Kings xxv. This last was the seventy years' captivity foretold by Jeremiah, Jer. xxv. 9—11. By the decree of Cyrus and Darius Hystaspis, the exiles, after this captivity, were permitted to return and rebuild the temple. The last Jewish captivity was under the Romans, in which many of the Jews, after the destruction of their nation, were sold into bondage; and at the present time the Jews are scattered among all nations, and yet every where preserve, as if by miracle, a distinctive character. When the period of their humiliation shall have passed away, they shall, as is generally believed, be restored to their own country, and be converted to Christianity.

In its spiritual application, captivity denotes the state of servitude into which sin brings us, Rom. vii. 23; 2 Tim. ii. 26; also that agreeable state of allegiance

and holy obedience into which we enter by the constraining power of grace, 2 Cor. x. 5. The phrase, "he led captivity captive," referring to Christ, means he made captives of the enemies who had once led his people captive—he overcame the capturing power.

[**CAR'AVAN, CARAVAN'SARY.** In traversing the deserts of the East, travellers generally associate in large bodies for mutual aid and protection, and these companies are called *caravans*. At certain points large square buildings with a court in the centre, are erected where travellers may repose for a night; these are called *caravansary* or *caravanserai*.]

CARBUNCLE (*kar'bun-kel*), a precious stone of a deep red colour, mixed more or less with violet or blue; occurs in crystals of the dodecahedron form. It is better known as the precious garnet, Ezek. xxviii. 13.

CARCHEMISH (*kar'ke-mish*), a fortified city situated on the Euphrates; and probably the same referred to by the Greeks, as Kirkesion, and by the Arabs, as Kerkesiyeh, which was on the western side of the Euphrates, at the point where the river Chaboras falls into it, 2 Chron. xxxv. 20; Jer. xlvi. 2.

CARMEL (*kar'mel*), a range of hills extending north-west six miles from the plain of Esdraelon and ending in a promontory or cape which forms the Bay of Acre. Mount Carmel, at the point overhanging the sea, is less than 900 feet in height, but to the south-east it rises to the height of 1200 feet, which is its greatest altitude. This range of hills was noted for its fertility; indeed its name signifies a *fruitful field*.

and when covered with the vine, the olive, the fig, and almond, it would fully justify the expression, "the excellency of Carmel," Isa. xxxv. 2; and the description of the Church given in the Song of Sol. vii. 5, "Thine head upon thee is like Carmel." Like all the rest of Palestine, however, it bears the marks of the curse of God, and instead of its former luxuriance and fertility, the prediction of Amos, i. 2, "the top of Carmel shall wither," has been fulfilled. This mount was distinguished, and has been rendered famous by its connection with some remarkable incidents in the history of the prophet Elijah, 1 Kings xviii. (See Mission of Inquiry to the Jews, published by the Presbyterian Board of Publication.)

CARMEL was also the name of a city of Judah among the mountains of Judah, Josh. xv. 55. Here Saul set up a trophy of victory over Amalek, 1 Sam. xv. 12. It is referred to as connected with the affair between David and Nabal, 1 Sam. xxv. Eusebius speaks of it as a village in his day ten miles from Hebron, and Dr. Robinson visited it and inspected its ruins. It is now called Kurmul.

CARNAL signifies fleshy, sensual, sinful, and is put in opposition to spiritual and holy. Thus ceremonial ordinances are styled *arnal*, as contrasted with the spiritual character and efficacy of the gospel, Heb. ix. 10, 11. Unregenerate men, as contrasted with those who are spiritual, are *arnal* and *arnally minded*, Rom. viii. 5—9.

CARPUS, a disciple of Paul, who dwelt at Troas, 2 Tim. iv. 13.

CARRIAGES (*kar'rij-jes*). This word, as used in Scripture,

does not mean a species of vehicle, as in the present day, but a load or baggage, Isa. x. 28; Acts xxi. 15.

CART, or *wagon*, a vehicle on wheels for carrying burdens, Gen. xlv. 19; 1 Sam. vi. 7. The expression Isa. v. 18, "Woe unto them that draw iniquity with cords of vanity, and sin as (or, as with) a cart rope," signifies the laboriousness with which sinners persevere in doing evil. They are not represented as overcome by the power of temptation which they cannot resist, but as actively and earnestly labouring in the cause of sin.

CASEMENT (*kase'ment*), a window, or perhaps the grating or lattice by which it was protected, and through which the air could pass unobstructed, Prov. vii. 6.

CASSIA (*kash'she-a*), a species of the bay-tree, as is supposed, and very closely resembling the cinnamon. It was one of the ingredients in the holy anointing oil, Exod. xxx. 24.

CAST, "a stone's cast," the distance at which a stone is thrown, Luke xxiii. 41. Also to mould melted metal, Exod. xxv. 12. To cast out of the synagogue means an act of excommunication, John ix. 22 and 34. God casting men's sins behind his back, or into the depths of the sea, denotes his forgiveness of them, Isa. xxxviii. 17; Mic. vii. 19. *Cast-away*, one doomed to perdition, 1 Cor. ix. 27.

CASTLE, a fortified tower, 1 Chron. xi. 5, 7. In Acts xxi. 34, it refers to the quarters of the Roman soldiery in Jerusalem, in the fortress Antonia.

CASTOR and POLLUX, in heathen mythology, the twin sons of Jupiter and Leda, regarded as

the patrons of sailors; and hence this name was given to the ship of Alexandria, in which Paul sailed on his voyage to Rome, or else the ship was known by having at its bow the sculptured images of Castor and Pollux, Acts xxviii. 11.

[CA'SUIST, CA'SUISTRY. A *casuist* is one who is skilled in resolving cases of conscience, and *casuistry* is the science by which such cases of conscience are resolved.]

[CATECHUMEN. At an early period of ecclesiastical history, converts to the Christian faith, who were received under instruction were called catechumens; and the term is still sometimes applied to persons who are receiving the elements or first rudiments of Christian instruction.]

CATERPILLAR. The Hebrew word thus translated, 1 Kings viii. 37; Isa. xxxiii. 4, and elsewhere, literally signifies a *de-vourer*, and the best critics are of opinion that a species of locust is intended.

[CATH'OLIC. This term, as applied to the Church, means *general* or *universal*. The popish Church has assumed this name, although not entitled to it, for it is not the universal Church. The title Roman Catholic Church, although used from custom, is a contradiction in terms, as Roman limits it, while catholic ascribes to it universality. The name Romish or Popish Church is more strictly descriptive of it.

The *catholic* epistles are those which were addressed to the church *at large*, as those of Peter and John.]

CATTLE, domesticated animals, such as oxen, sheep, &c. In such useful animals Palestine abounded, and they constituted a

large portion of the wealth of the inhabitants. The richest pasture lands were on the borders of Jordan. The Scriptures often allude to the cattle of Bashan and Gilead, which were celebrated for their excellency. To tend the flocks and herds was no menial office, for even the sons and daughters of their rich owners were thus occupied, Gen. xxix. 9. Of the extent of this kind of wealth, possessed by some, we may form an opinion from the fact, that, among other animals, Job owned a thousand yoke of oxen, and fourteen thousand sheep, Job xlii. 12.

CAUL, a membrane of network, covering most of the intestines, and called by anatomists the *omentum*, Exod. xxix. 13. The name also of a head dress of net-work worn by Jewish women, Isa. iii. 18.

CAUSEWAY, a high road or beaten path, 1 Chron. xxvi. 16, 18.

CAVE, an excavation in a rock, either natural or artificial. There were many such in Canaan, sometimes used as dwelling places, and sometimes as resorts of banditti and places of concealment. The capaciousness of the cave of Adullam may be inferred from the fact that it afforded accommodation for David and four hundred followers, 1 Sam. xxii. 1, 2; and in the cave at Engedi, he and six hundred men concealed themselves, 1 Sam. xxiii. 13, compared with xxiv. 3.

CEDAR-TREE. Critics are of opinion that the original of this word does not always apply to the same tree, but was used in an enlarged sense, as the cedar is now, to denote a class of evergreens. There are various spe-

ties of the cedar, among which that of Lebanon is the most celebrated for beauty, majesty, and longevity, Sol. Song v. 15. In the cedar grove of Lebanon there are still some hundreds of trees of different ages, and some which are very large and old. Maundrell measured one which was thirty-six feet in girth. The wood of the cedar is not liable to the attacks of insects, nor much affected by moisture, and is hence very durable. Solomon used it for rafters and beams in the construction of the temple and of his palace, 1 Kings vi. 36; vii. 12. (For a fuller description see Natural History of the Bible, published by the Presbyterian Board of Publication.)

CEDRON (*se'dron*). (See KIDRON.)

CEILING. The oriental ceiling was generally made of wood, and often beautifully framed into different compartments, and highly ornamented. The Egyptian monuments furnish many of the richly painted patterns which were used in ornamenting them, and illustrate Jer. xxii. 14; Hag. i. 4.

CENCHREA (*sen'kre-a*), a port on the east side of the isthmus of Corinth, and about nine miles from the city. Paul sailed from this port for Ephesus, Acts xviii. 18, and there a Christian church was established, Rom. xvi. 1. The ruins of the place are still to be seen.

CENSER, a vessel in which incense was burned in the service of the temple. It was sometimes made of brass, Numb. xvi. 39, and sometimes of gold, 1 Kings vii. 50. The form of the ancient Jewish censer is not known, unless we conclude it to have been similar to those figured on the

Egyptian monuments, consisting of a cup attached to a shaft or handle, with the extremity formed into the shape of a hand.

CENTURION, a Roman military captain having the command of a hundred men. Such was Cornelius, the first Gentile convert to Christianity, Acts x. 1.

CEPHAS (*se'fas*), a surname applied by Christ to Simon Peter, John i. 42. *Cephas* in Syriac, and *Petros* in Greek, signify a stone or rock.

CEREMONIES, the same as rites or forms of worship, observed by the Jews, which have been superseded by the simple, spiritual worship of the Christian Church, Numb. ix. 8; Col. ii. 17.

CHAFED, excited or roused to anger, 2 Sam. xvii. 8.

CHALCEDONY (*kal-ced'o-ny*), in mineralogy, a species of quartz, one variety of which is the white carnelian, esteemed in jewelry, Rev. xxi. 19.

CHALDEA (*kal-de'a*), a country in Asia, the capital of which, in its widest extent, was Babylon, Jer. l. 10. It was the ancient land of Shinar, Gen. xi. 2, embraced between the rivers Euphrates and Tigris. Much uncertainty rests on the early history of the country. At a period not certainly fixed, the Chaldeans subdued this part of Asia, and gave their name to the empire they founded. The Chaldeans, or rather their priests and philosophers, were worshippers of the heavenly bodies, and from their observations of their phenomena their name has become famous as the earliest astronomers. Their study of the heavenly bodies, however, appears to have been stimulated chiefly by the notion that the constellations

exercised a mysterious influence over the destinies of men and empires; and hence they were astrologers rather than astronomers, and were addicted to divination. The language spoken in Babylon was the Chaldee, and in this language certain portions of the Old Testament Scriptures were written, as a part of the books of Daniel and Esra.

CHAMBER. (See HOUSE.)

CHAMBERING, immodest and obscene conduct, Rom. xiii. 18.

CHAMBERLAIN (*cham'ber-lain*), a term of office applied to one confidentially employed about the person and private apartments of a sovereign, 2 Kings xiii. 11; Est. ii. 15.

CHAMELEON (*ka-me'le-on*). (See CAMELEON.)

CHAMOIS (*sham'me*), a species of mountain goat remarkable for its agility, and inhabiting the almost inaccessible parts of the Alps. It is supposed that the word translated *chamois* in Deut. xiv. 5, means a species of antelope.

CHAMPAIGN (*sham-pane'*), a flat, open country, Deut. xi. 30.

CHAMPION, a single combatant of tried bravery. Goliath, who challenged the army of Israel to select their most noted warrior to meet him in single combat, was such a champion, 1 Sam. xvii. 4. In this instance David became the successful champion of Israel, and struck the Philistines with panic and dismay by killing Goliath, whom they had regarded as invincible.

CHANCELLOR, an official title, Ez. iv. 8. The particular duties of the office referred to are not known.

CHANT, a style in singing, Amos vi. 5.

CHAPTERS, the upper part of a column, or what is styled in architecture, the *capital*, 1 Kings vii. 18.

CHAPMEN, merchants or traders, 2 Chron. ix. 14.

CHAPT, cleft with fissures or openings by heat and drought, Jer. xiv. 4.

CHARGER, a large, shallow bowl or dish, Numb. vii. 13; Matt. xiv. 8.

CHARIOT. In the sacred Scriptures there are references to two kinds of chariots. The first kind was employed by the noble and wealthy for the purpose of ostentatious display, and for convenience in locomotion. On Joseph's elevation by Pharaoh, he was permitted to ride in the king's chariot, while the people were required to do obeisance to him as the chief ruler of Egypt, Gen. xli. 43. In his private chariot, in which he was accustomed to ride, he went out to meet his father, Gen. xli. 29. The other kind was the war chariot, which was probably constructed of stronger materials and less ornamented. From these, one or more persons could fight, when they were driven into the midst of opposing ranks. As to the particular form of this vehicle, our information is to be derived from the drawings on Egyptian monuments, which no doubt furnish a just representation. According to these, the chariot was a two horse and two-wheeled carriage, apparently without springs, and furnishing but little of the luxury of modern vehicles. In those used for war, the driver, or charioteer, sometimes confined himself to the management of the horses while others standing at his side were

engaged in fighting; but in other cases the charioteer is seen alone with the reins wound round his body, while he is poisoning his javelin. In a large army these chariots were numerous. Thus Jabin, king of Canaan, is said to have had "nine hundred chariots of iron;" by which probably is meant that they were armed at the hub of the wheels with projecting iron scythes, which as they were rapidly driven along would mow down the enemy, Judg. iv. 3. The Philistines on one occasion came forth against Israel with thirty thousand chariots, 1 Sam. xiii. 5. As this appears to be an incredible number, there is reason to believe that the number refers to the riders, or the men of the chariots, as in 2 Sam. x. 18, and not to the chariots themselves.

The term chariot is often used in prophecy in a figurative sense, as in Zech. vi. 1. In the miraculous ascension of Elijah, "2 Kings ii. 11, there appeared a "chariot of fire." The Hindoos, according to Roberts, have a tradition of this; as they suppose their supreme god, Siva, sends his angels with a green chariot, to carry to heaven the souls of those who have devoted themselves to his service; and they have various familiar phrases relating to the subject, as; for instance, when a man is particularly devotional, they say, "do you expect the green chariot to be sent for you?" or do you expect to go to heaven without the pain of dying?

CHARITY, in its present acceptation, means alms-giving, or tolerance of the opinions of others. As used in 1 Cor. xiii., it means *love*, which is represented as a higher grace than *faith* or *hope*.

CHARRAN (*kar'ran*). (See HARAN.)

CHASTE, pure from fleshly lusts, Tit. ii. 5; referring to the purity of the mind, as well as of the body.

CHASTEN, CHASTISEMENT (*chas'tis-ment*). To punish in the exercise of justice; thus the "chastisement of our peace" was laid on Christ, Isa. liii. 5; that is, he bore the punishment of our sins which were legally put to his account as our substitute, and by atoning for which he procured our peace or reconciliation with God. The word denotes also such afflictions as are designed to benefit those upon whom they are laid; thus God chastises those whom he loves for their advantage, Heb. xii. 5—11.

CHATTER, the peculiar note emitted by the swallow or crane, Isa. xxxviii. 14.

CHEBAR (*ke'bar*), a river of Mesopotamia which empties itself into the Euphrates. It is supposed to be the same with the Chaboras of the Greek geographers, and which now bears the name of Khabour. Nebuchadnezzar planted a colony of the Jews on its banks among whom was the prophet Ezekiel, Ezek. i. 1.

CHECKER-WORK, ornamental work in which the materials or colours are brought together alternately 1 Kings vii. 17.

CHEDORLAOMER (*ked-or-la'o-mer*), the king of Elam, and leader of the four confederated kings who invaded Canaan in the time of Abraham, Gen. xiv.

CHEEK. To smite on the cheek, implied insult and contempt, 1 Kings xxii. 24; Luke vi. 29. To smite on the cheek-bone denoted an effectual check

imposed on those ready to do harm; just as a severe blow on the jaw of a ravenous beast, would disqualify it from doing injury, Psalm iii. 7.

CHEESE, coagulated and pressed milk, not having the firm consistency of the article now known by that name. It was an important article of diet in the East, Job x. 10.

CHEMARIMS (*kem'a-rims*), mentioned Zeph. i. 4, are thought by some to mean certain idols, and by others, an order of the idolatrous priests of Baal.

CHEMOSH (*ke'mosh*), the national god of the Moabites and of the Ammonites. On this account the Moabites were called the "people of Chemosh," Numb. xxi. 29. Solomon encouraged the worship of this idol in Jerusalem, 1 Kings xi. 7.

CHERETHITES (*ker'eth-ites*). The *Cherethites* and *Pelethites* are mentioned as attendants of David, 2 Sam. viii. 18; xv. 18; and the question as to who and what they were, has given rise to much difference of opinion. Some suppose them to have been foreigners whom David had taken into his service; others regarding this as improbable, suppose the names distinctive of the particular duties required of them. The Targum translates the terms *archers* and *slingers*; others, *headmen* and *footrunners*. It may be sufficient for us to know that they constituted the king's body-guard.

CHERITH (*ke'riih*), the name of a brook or winter torrent falling into the Jordan, the precise position not known. It was on its banks that Elijah concealed himself from the resentment of Ahab, 1 Kings xvii. 3.

CHERUB, plural **CHERUBIM**, an order of angels, with repre-

sentations of which the mercy-seat of the ark of the testimony was adorned, Exod. xxv. 18. They are frequently referred to in the Old Testament Scriptures as symbolical representations, composed of the forms of various creatures, as a man, the ox, the eagle and the lion, Ezek. i. 5-10. The various conjectures which have been adventured show plainly the uncertainty of our knowledge on this subject.

CHESTNUT-TREE. The word which in the English version is translated chestnut tree, Gen. xxx. 37; Ezek. xxxi. 8, is generally supposed to mean the *plane tree*. It is a majestic tree, growing to a great height. The outer bark annually peels off.

CHIDON (*ki'don*). The threshing floor of Chidon was the place where Uzzah was struck dead for touching the ark, 1 Chron. xiii. 9. It is called Nachon in 2 Sam. vi. 6. It is, however, uncertain whether these names are applied to the place or to the owner of the threshing-floor.

CHIMNEY. The word rendered chimney, Hos. xiii. 3, merely means an opening through which the smoke may escape; eastern houses not being furnished with fire places and chimneys, as in modern times.

CHINNERETH, **CHINNE-ROTH**, **CINNEROTH** (*kin'er-eth*), Numb. xxxix. 11; Josh. xi. 2; 1 Kings xv. 20, names applied to the sea of Tiberias, which is also called the sea of Galilee, and the lake of Gennesaret. They are supposed also to designate the city of Tiberias. (See **TIBERIAS**.)

CHIOS (*ki'os*), now called Scio, an island in the Grecian Archipelago on the coast of Asia Minor. It is mentioned as hav-

ing been passed by Paul as he sailed from Mitylene to Samos, Acts xx. 15. The place has been rendered memorable in modern times by the horrible massacre there perpetrated by the Turks on the Greeks, in the year 1822.

CHISLEU (*kis'lu*), the ninth month of the Jewish ecclesiastical year, and the third of the civil year, Neh. i. 1. It corresponded with November or December according to some, and December according to others.

CHITTIM (*kit'tim*). From the notices of this place, a maritime country is evidently referred to; as in Numb. xxiv. 24, "ships shall come from the coast of Chittim;" Ezek. xxvii. 6, "the isles of Chittim;" Dan. xi. 30, "the ships of Chittim;" still it is a subject of much difference of opinion. The editor of the Pictorial Bible is perhaps nearest the truth in saying, "Chittim seems to be a name of large signification, (such as our Levant) applied to the islands and coasts of the Mediterranean, in a loose sense, without fixing the particular part, though particular and different parts of the whole are, probably, in most cases to be understood."

CHIUN (*ki'un*), an idol worshipped by the Israelites in the desert, Amos v. 26. The same probably as *Remphan*, referred to Acts vii. 43.

CHLOE (*klo'e*), a Christian woman at Corinth, some of whose family had informed Paul of the divisions existing in the church at that place, 1 Cor. i. 11.

CHORE. This word is used figuratively in Luke viii. 14, to show the pernicious effect of worldly cares and riches in counteracting the growth of religious principle in the heart, as good

plants are choked by the upspringing of weeds.

CHORAZIN (*ko-ra'zin*), a town in Galilee, against which Christ pronounced a woe for its impenitence, notwithstanding the remarkable evidences it had received of his divine mission, Matt. xi. 21. Its site is now unknown, as if to illustrate the terrible doom pronounced against it.

CHRIST, signifying *Anointed*, and corresponding with the Hebrew word *Messiah*; a name belonging, in a pre-eminent sense, to the Lord Jesus, the Saviour of the world. He was the Christ, or Messiah, because anointed or consecrated by God to exercise the office of a mediator between God and man, and to effect all that was necessary for God's glory in man's salvation. He was called also *Jesus*, that is, one who saves, or Saviour.

The history of our Lord Jesus Christ is contained in the Old and New Testaments, and is particularly detailed by the four Evangelists. This history is the Gospel, or the declaration of God's good will to man. A subject so comprehensive cannot be adequately set forth in a brief article like this, and hence but a few points can be referred to by way of directing further inquiries.

1. Christ is the eternal Son of God. This was not merely his official designation. He did not become the Son of God when he engaged in his mediatorial work, but as the Father was a Father from everlasting, so the Son was a Son from everlasting, and this was from eternity his designation as the second person in the Trinity.

2. He was a divine person.

In the Holy Scriptures, divine names, divine attributes and divine works are attributed to him, and divine worship offered to him in numerous instances; which could not have been done with any propriety except on the presumption of his true and real Deity. None of the various theories, which would make him essentially inferior to the Father, can be sustained on scriptural grounds.

3. He became truly man—God manifested in the flesh. He was born by a miraculous conception, and although subject to the sinless infirmities of human nature, he was free from all sin.

4. By this constitution, in which his divine and human nature were brought into mysterious union, he became qualified to act as a Mediator between God and man, to reconcile man to God.

5. This reconciliation was effected by his satisfying God's law in its precept and penalty in the place of man, and thus rendering it possible for God, in strict consistency with the unalterable righteousness of his government, to forgive and save sinful men. He is thus a Redeemer, Ransom, Saviour, Advocate.

6. As the Messiah, he was the subject of ancient prediction from the period of man's apostacy in Eden; foreshadowed by all the significant ceremonies of the Jewish law; referred to by the prophets both as a suffering and triumphant Messiah; and these his characteristics were fully verified and sustained by the whole history of his sojourn on earth.

7. After the suffering of death,

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as the sinner's substitute, he arose triumphantly from the grave, ascended to heaven, took his seat at the right hand of God the Father, where he carries on the ever prevalent work of intercession for his people, and he will finally come to judge the world.

8. In his character he is adorable, infinitely lovely, unspeakably gracious and benignant, worthy of all acceptance as an all sufficient Saviour, and of the purest gratitude which the heart of man can render.

For a fuller exhibition of the nature, offices and work of Christ, together with the testimony of Scripture by which the orthodox views on these subjects are sustained, the student is referred to the Westminster Confession and Catechisms, Fisher's Catechism, published by the Presbyterian Board, Pictet's Theology, published by the same, and Dick's System of Theology.

CHRISTS, *false*, referred to by our Lord, Matt. xxiv, 24, were impostors, who taking advantage of the expectation by the Jews of a Messiah, were ready to impose upon them their false pretensions. Many of these appeared at different times, by whose failure to justify their pretensions the Jews greatly suffered.

CHRISTIANS, the followers and disciples of Christ. This name was first given to the disciples of Christ at Antioch, Acts xi. 26. The followers of Christ were also contemptuously called Nazarenes and Galileans. They were accustomed to speak of each other as *brethren*, the *saints*, the *believers*. *Christian* is now a common and honourable designation.

CHRONICLES. This is the

same given to two books of the Old Testament. Some suppose that Ezra was the chief compiler of these annals, but this is by no means certain. Their object is to exhibit the genealogies, rank, and functions of the Levites; to show how the lands were distributed among the Israelites; to present a condensed history of the kings of Judah from the time of Solomon to the return from the Babylonish captivity, with but little reference to the kingdom of Israel. In some parts, the Chronicles are but a repetition of the two books of Kings, and in others, they are supplemental, embracing further particulars. The period embraced in them is about 3500 years.

[CHRONOL'OGY relates to the method of ascertaining the times when past events occurred, and of arranging them in their due order. Scriptural chronology is the method of fixing the times when events occurred which are referred to in the Bible.]

CHRYSOLITE (*kris'o-lite*), or golden stone, Rev. xxi. 20. Probably the stone here referred to is the *topaz* of the moderns.

CHRY SOPRASUS (*kris'op-rasus*), Rev. xxi. 20, a precious stone of a greenish golden colour, probably of the nature of the modern *beryl*.

CHUB (*kub*), a country mentioned in Ezek. xxx. 5, in connection with Egypt and Cush, and conjectured to be Nubia.

CHURCH. The Greek word translated church, in its largest signification, denotes an assembly called together for any purpose, civil or religious. It was applied even to a riotous assembly, Acts xix. 32, and to a lawful assembly v. 39, where the word is *eclesia*, elsewhere rendered

church. It is applied more particularly to religious assemblies met together for worship. Thus the people who met for worship in the house of Priscilla and Aquila were called a church, Rom. xvi. 5. In a larger sense, the religious community in a particular city were called a church, as the church in Jerusalem, Acts viii. 1, the church in Antioch, Acts xi. 26. The whole body of believers constitute a universal church, 1 Cor. xii. 28; Eph. i. 22. The *visible* church is constituted of the *professed* followers of Christ, and the *invisible* church of all *true believers*, wherever they are found, and whose names are written in heaven, Heb. xii. 23.

Jesus Christ is the corner-stone and the sole head and governor of the true Church, Col. i. 18; and it is presumptuous and indeed impious to ascribe the headship of the Church to a mere mortal, as it is also arrogant for any denominational organization to urge exclusive claims to the character of the true Church. From its divine origin, it may be inferred that the possession of the truth, as it is in Jesus, is essential to the true notion of the Church. There may be a greater latitude of opinion in reference to many parts of its external government. It is not doubted that faithful and devout followers of Christ may belong to the true Church, whether under the government of diocesan bishops, congregational assemblies, or presbyteries, although the last form is, most clearly, in strictest conformity with the apostolic model. The proper officers in the Christian Church are pastors, ruling elders and deacons. (See Dr. Miller on the Christian Ministry, and on

Baling Elders, published by the Presbyterian Board.)

The spirit of the Church is in opposition to that of the world, and hence the Church has ever been an object of bitter persecution, and multitudes of true believers have been called to seal their testimony with their blood. In the darkest days of its trial and apostasy there has always been a remnant of sincere believers; and its preservation, amidst opposition from devils and men, is evidence that it is under the peculiar protection of Almighty God. It shall eventually triumph and overspread the world, and when the design of its establishment on earth is accomplished, it shall become the Church triumphant in heaven.

CHURL (*tehurl*), a rude, surly and niggardly man, 1 Sam. xxv. 3. Isa. xxxii. 5.

CHURNING, the method of producing butter from milk, Prov. xxx. 33.

GHUSHAN-RISHATHAIM (*kush'an-rish-a-tha'im*), a king of Mesopotamia who oppressed the Israelites for eight years, until the deliverance effected by Othniel, Judg. iii. 8—10.

CEILING. (See **CEILING**.)

CILICIA (*ci-lish'i-a*), a province of Asia Minor, bounded on the north by Cappadocia and Lycaonia, south by the Mediterranean, east by Syria, and west by Pamphylia. Anciently the eastern part was called "Cilicia the level," and the western part, "Cilicia the rough," or mountainous. Its capital was Tarsus, the birth place of Paul, Acts xxi. 39. We learn that Paul and Silas went "through Syria and Cilicia confirming the churches," Acts xv. 41.

CINNAMON, referred to as

one of the ingredients in the holy ointment, Exod. xxx. 23, and in Prov. vii. 17, as a perfume. The article referred to in these passages is generally supposed to be the same with the aromatic plant of that name, so well known in domestic economy, and which is the inner bark of the cinnamon tree of Ceylon.

CINNERETH. (See **CHINNERETH**.)

CIRCUIT (*sir'kit*), the act of moving round, and applied to the apparent motion of the sun, Psalm xix. 6. As civil judges, in modern times, make a circuit in passing from one court to another, so Samuel is represented as making an annual judicial circuit to Bethel, Gilgal and Mizpeh, 1 Sam. vii. 15, 16.

CIRCUMCISION (*sir-cum-sizh'un*), an ordinance of a peculiar kind, enjoined upon Abraham when far advanced in life, and which was performed on him and the male members of his household. It was the seal of the covenant into which God entered with the patriarch, Gen. xvii. 10. The injunction was renewed to Moses, Lev. xii. 3, since which time it has always been scrupulously observed by the Jews. Other oriental nations adopted the custom for other reasons, than that involved in the original design. As an indelible mark affixed to the Jews, they are called the circumcision, in contradistinction to the Gentiles, who were designated as the uncircumcision, Rom. iv. 9. This bloody rite was abrogated under the Christian dispensation, and another and more significant ordinance substituted in its room, viz. baptism, through which children and adults are introduced into the visible church, as the

children of the Jews, when eight days old, were, by circumcision, brought into a church relation. As the religion of the gospel aimed at the spiritual renovation of man, and was not satisfied with his obedience to outward ceremonies, it was among its earliest teachings that neither circumcision nor uncircumcision availed any thing, but faith that worketh by love, Gal. v. 6. Figuratively, the circumcision of the heart refers to a renovated state of the heart, Acts vii. 51.

CIRCUMSPECT. To be circumspect is literally to look around, and hence to be watchful and cautious in regard to personal conduct, Eph. v. 15.

CISTERN. In a country like Palestine, where there were comparatively few streams, and rain was not frequent, it was essential for domestic purposes in large towns, and in pasture grounds, that the waters caught in the rainy seasons should be preserved in cisterns, 2 Kings xviii. 31; Prov. v. 15. Besides private cisterns, there were large public reservoirs, from which towns obtained their main supply of water. Some of these remain until the present day. Such are the pools or cisterns of Solomon, situated near Bethlehem, which are three in number, and are respectively three, four, and five hundred feet in length, and two hundred in breadth. Both Bethlehem and Jerusalem depended principally on these pools for water. Jeremiah forcibly illustrates the folly of the Jews who forsook God and had recourse to the world for happiness, by representing them as forsaking the fountain of living waters, and hewing out to themselves cisterns, broken cisterns,

which could hold no water, Jer. ii. 13.

CITY, TOWN. The primary tendency of men was to distribute themselves over a large extent of country, and this best suited their plans for acquiring wealth, which consisted mainly in large herds and flocks. With the increase of population, and especially for the purposes of mutual protection, safety, and luxury, men became aggregated, and built cities and towns. These were generally situated on hills or elevations, from the facilities which such positions afforded for defence in time of war. In Palestine there were many of these fortified cities, the positions of which are still known, and which could be easily defended against the nomad or wandering tribes. They were more or less populous, and built in a style which best suited the climate, with narrow streets and houses differently constructed from those in Europe and America. It may be presumed, from the fixedness of customs in eastern countries, that one of their modern towns furnishes a very fair model of what they were in ancient times. The various changes, however, through which the Holy Land has passed, have necessarily thrown into obscurity many things which it would be interesting now to know, and without the knowledge of which, we can form but inadequate notions of the size, form, government, and resources of the numerous towns which dotted the surface of that once flourishing region.

CITIES OF REFUGE. It was a law of God, early promulgated, "whosoever sheddeth man's blood, by man shall his blood be shed," Gen. ix. 6. In cases of

homicide, it appears to have been an early custom for the near kinsman of the slain to execute summary justice on the murderer. As this was likely to be done in the heat of passion, which would not permit the avenger nicely to discriminate between wilful murder and an accidental and unintentional homicide, the establishment of Cities of Refuge, to which the slayer could flee, until the circumstances of the case could be deliberately investigated, was an exceedingly humane provision. A wilful murderer, although he should reach one of these cities, was not protected against the doom he had merited; but the man who had accidentally slain his neighbour, was perfectly secure within its walls. Under the Levitical law there were six of these cities, so distributed as to be convenient to all portions of the population; and the roads to them were required to be kept always in repair, to facilitate the escape of the slayer, Deut. xix. 7-9; Josh. xx. The law on the subject is fully recorded in Numb. xxxv.

CITIZENSHIP. The Roman Emperors were accustomed to confer the privileges of Roman citizenship on individuals of foreign nations, who had rendered special services to the State; also, in particular cases, on the inhabitants of cities or provinces, which they had conquered; or on persons who paid them a pecuniary consideration. These privileges were of a high order, particularly in exempting those who enjoyed them from indignity and certain forms of punishment. This fact explains Acts xxii. 25-28. Paul was a Roman citizen, and Lysias, the chief captain, who had ordered him to be

scourged was alarmed when he learned that he had subjected a Roman citizen to such indignity. Lysias had purchased the privilege to which Paul was entitled by birth.

CLAUDA, a small island off the south-west coast of Crete, which now bears the name of Gozzo. It is mentioned in the account of Paul's voyage to Rome, Acts xxvii. 16.

CLAUDIA (*klaw'di-a*), a Christian female convert in Rome, referred to by Paul, 2 Tim. iv. 21.

CLAUDIUS CÆSAR, the fifth Roman Emperor, and successor of Caligula, Acts xviii. 2. He was a dissolute man. It was during his reign that the famine occurred which was predicted by Agabus, Acts xi. 28.

CLAUDIUS LYSIAS, a Roman Tribune, who preserved Paul from a conspiracy of the Jews, and who is referred to Acts xxi. xxii. xxiii.

CLAUDIUS FELIX. (See **FELIX.**)

CLAY. The Jews were acquainted with the uses of clay in making brick and pottery. The revolving wheel, as in modern times, seems to have been employed in the manufacture of the latter, Jer. xviii. 3. The expression in Job xxxviii. 14, "it is turned as clay to the seal," may possibly refer to an ancient custom of stamping some device on the clay brick before it was burned in the kiln. Fragments of such brick are still found in Egypt. Or it may refer to a custom in Egypt of placing a lump of clay on the lock of a closed granary which was stamped with a seal, so that the door could not be opened without breaking it. The sovereignty of God is com-

pared to the power of the potter over the clay, to make one vessel unto honour and another unto dishonour, Isa. lxiv. 8; Rom. ix. 21. A state of trouble and difficulty is presented under the similitude of being sunk in "miry clay," Psalm xl. 2.

CLEAN and **UNCLEAN**. Agreeably to the Levitical law, Levit. xi. xii. xiii. xiv. xv. there were specific regulations relative to ceremonial cleanness. As these related to persons, things and animals, they were significant in a religious sense, and had their uses in promoting health and comfort. If the accepted worshipper was to be free from ceremonial defilement, how much more must his heart be pure and upright in the sight of God! The one was significant of the other. We may not be able precisely to see the reasons in which was founded the distinction of clean and unclean animals, yet it is probable, that besides subserving some economical purposes, it rendered the Jews wary of familiar intercourse with the heathen, and guarded them against that vain idolatry of their neighbours, who found their gods among the animals which the Jews were permitted to eat, or which their law pronounced and interdicted as unclean.

CLEAR, bright and shining, as the sun, Sol. Song vi. 10; innocent or blameless, Exod. xxxiv. 7.

CLEAVE, to divide a thing into parts, as wood, Gen. xxii. 3. It also means to adhere closely, Gen. ii. 24; Acts xi. 23.

CLEFTS or **CLIFTS**, openings, fissures, or narrow passages in a rock, Isa. ii. 21; Jer. xlix. 16.

CLEMENCY, mildness or mercifulness, Acts xxiv. 4.

CLEMENT, a fellow labourer of Paul, whose piety he commends, Phil. iv. 3. It is merely conjecture, that he was the same as Clement, a bishop in Rome, who wrote an epistle to the Corinthians, still extant.

CLEOPHAS (*kle'o-fas*), the same as **ALPHEUS**, which see.

[**CLER'GY**, derived from a word which signifies a *lot* or a *part of an inheritance*. In 1 Peter v. 3, it is used in the plural number to signify that part of the Lord's people (*cleroi*) which came under the care of each pastor. After the establishment of the Episcopal hierarchy, this apostolic use of the term was dropped, and the word improperly applied to signify the company of priests (in a diocese) as we learn from Jerome, as if they were the Lord's peculiar portion. The apostolic use of this word being thus perverted, the word *laity* was invented to supply its place, and has been used to designate not only professing, but nominal Christians. Both terms have been retained by Protestants for convenience of designation, although without any scriptural warrant for the sense in which they are employed.]

CLOSET, a secret place, a private chamber.

CLOTHES. The costumes of oriental nations, at the present day, probably furnish a very good idea of what they were in ancient times, or at least in some particulars. In the general features, the dress of both sexes bore a similarity to each other; that of the female being of finer material, and made with more delicacy of taste. The chief garments of the Hebrews were the *tunic* or inner garment, and the

mantle or outer garment. The tunic was of linen, and was worn next the skin, supplying the place of the modern shirt. It had arm holes and sometimes sleeves, and extended to the knees, or in the case of females, to the ankles. This inner garment was ordinarily fitted to the person by sewing the seams, and sometimes was woven in a single piece without seams, like that worn by the Saviour, John xix. 23. When the tunic was full and flowing, a girdle around the loins kept it close to the person, and prevented the wearer from being impeded by it. Hence the expression "girding up the loins," denoted preparation for active duty. The *mantle* or outer garment was of woollen cloth, nearly square, of several yards in length and breadth. As may be supposed, there were different modes of wearing it, sometimes as a cloak, clasped around the neck, and sometimes as a sash, thrown over one shoulder, and brought round under the opposite arm. It could be so arranged as to be brought round the waist, so as to form a pouch or pocket, in which various articles could be carried. This article of dress could be easily detached from the person, and it was often used as the only covering of the wearer when he slept, by being so wrapped around him as entirely to envelope his body. To the poor it was essential to comfort and health, as a bed covering in the chilly nights, and hence the law of Moses humanely enacted, that if a man's raiment was taken in pledge, it must be restored to him at the going down of the sun, Exod. xxii. 26. The *girdle* was, according to the rank of the wearer, more or less

costly in material and ornament. The *poignard* or knife was secured to the side by it, and its folds answered the purposes of a purse. These were the ordinary Hebrew garments, and they constituted what was called a "change of raiment."

Besides these, the Hebrews sometimes wore a robe of cotton or linen between the tunic and mantle, which was without sleeves. As a covering for the head, one edge of the mantle could be thrown over to shield it from the weather, and turbans and caps were probably worn. Mitres or bonnets were a part of the priest's dress, Exod. xxxix. 28. The females wore veils in different styles and of different forms. One form was the "muffler," Isa. iii. 19, covering the lower part of the face from the eyes. As a covering for the feet the *sandal* was used, which was either simple or ornamented, and was a sole of various materials, for the bottom of the foot, strapped over the upper part. It may be presumed that in constructing and arranging these general articles of dress, the Hebrews could, according to their taste and wealth, obtain variety in fashion, although, it is evident, they were not as much the slaves to capricious changes in dress as modern Europeans and Americans. It was a custom with the rich to have their wardrobes well stored with garments, and these were a part of their hoarded treasures, which were subject to the moth, Matt. vi. 19; James v. 1, 2. White raiment was held in high estimation, and from its emblematic purity, the saints and angels in heaven are represented as thus clothed, Rev. vii. 9, 13, 14. Mourning garments were of

dark fabric and sombre colours, and in seasons of deep grief, it was a custom to tear or rend the garments, Gen. xxxvii. 29.

CLOUD. The most remarkable reference in Scripture to a cloud, is that in Exod. xiii. 21, where a miraculous column or pillar of collected vapour was provided to attend the Israelites in their journey through the wilderness, marking the several stages of their journey, and at night illuminated for their benefit. The symbolical use of the cloud is very frequent in Scripture. God is represented as veiling the inexpressible glory of his nature in clouds, Psalm xviii. 11; xvii. 2. Clouds are symbols also of multitudes, Heb. xii. 1. Many other and obvious symbolical applications of the term may be found in Scripture.

CLOUTED, patched, Josh. ix. 5.

CNIDUS (*ni'dus*), a city standing on a promontory in Caria, in Asia Minor, between the isles of Rhodes and Cos, which Paul passed in his voyage to Rome, Acts xxvii. 7.

COCK, COCKCROWING. The cock is a domestic fowl, well known at the present time. Cock-crowing is used in Scripture to denote a measure of time. The ancient Hebrews divided the night into *three watches*, called the *first watch*, Lam. ii. 19, the *middle or second watch*, Judg. vii. 19, and the *morning or third watch*, Exod. xiv. 24. When the Jews became subject to the Romans, they appear to have adopted their method of dividing the night into *four watches* of three hours each, viz. from six in the evening to nine, from nine to twelve, from twelve to three, and from three to the morning. That from

twelve to three was called the *cock-crowing*, because in that interval the cock was accustomed to crow. Our Lord alludes to this division, when he speaks of "even, or at midnight, or at the cock-crowing, or in the morning," Mark xiii. 35. There is evidence also that the Jews were accustomed to speak of the *second cock-crowing*, that is, from three o'clock until the morning. This will serve to explain an apparent discrepancy between Matt. xxvi. 34, where it is said, "before the cock crow thou shalt deny me thrice," and Mark xiv. 30, where it is said "before the cock crow twice thou shalt deny me thrice." The first evangelist refers, in a general way, to the period in which the denial should take place; the other is more specific in saying it should be between the two watches or cock-crowings. Thus the cock-crowing and the two cock-crowings were well understood as embracing the same periods of time, or the same watches of the night.

COCKATRICE (*kok'a-tris*): The word, in several places translated cockatrice, evidently means a venomous serpent, as in Isa. xi. 8, and lix. 5, but of what particular species does not appear. The latter passage, which speaks of hatching cockatrice's eggs, is illustrated, as Roberts remarks in his work on the customs in India, by a familiar expression, still in use, in characterizing a wicked man who abuses his talents—"that wretch hatches serpents' eggs."

COCKLE. "Let thistles grow instead of wheat, and cockle instead of barley," Job xxxi. 40. The word means some rank and offensive weed which should occupy

the place of the good grain, but it is useless to conjecture what particular weed is meant.

[C O' D E X, a manuscript or written book.]

COFFIN. (See BURIAL.)

COLD is used metaphorically to express a want of ardour in the Christian affections, Matt. xxiv. 12; and a state of spiritual decline or slothfulness, Rev. iii. 15, 16.

COLLEGE. This word is found in 2 Kings xxii. 14, and is supposed to refer to the residence of the subordinate priests to which schools were attached.

Besides its ordinary meaning as a place for literary instruction, it means a company or society of persons *associated* upon some common principle; in which sense we speak of the "college of the apostles," that is the apostles in their associated capacity.

COLLOPS, referring to one that is fat and fleshy, as denoting his prosperity, Job xv. 27.

COLONY. This term is applied to Philippi in Macedonia, which was settled by Romans, Acts xvi. 12.

COLOSSE (*ko-los'se*), a city of Phrygia, in Asia Minor, not far from the junction of the Lycus with the Meander, and nearly equidistant from Laodicea and Hierapolis. A Christian church was formed here at an early period, to which Paul addressed an epistle; and shortly after, according to Eusebius, the city was destroyed, or greatly injured by an earthquake, about A. D. 65. A few ruins alone remain of the ancient city, and the village now occupying its site is called Konos or Khonas. Paul's epistle to the Colossians was written from Rome about A. D. 62, and the occasion

of it seems to have been the information he had received from Epaphras of certain disorders which had arisen through false teachers, Col. i. 7, 8; and ii. 8—23.

COMFORTER, *paraclete*, literally an advocate or intercessor. The word is applied, with one exception, to the Holy Ghost, John xiv. 16, 26. In one instance it is applied to Christ, 1 John ii. 1, where it is translated *advocate*. While Christ is our *paraclete*, or intercessor at the right hand of God, the Holy Spirit is the *paraclete* or intercessor within us, helping our infirmities, suggesting suitable prayers, and making intercession with groanings which cannot be uttered, Rom. viii. 26.

COMMANDMENTS. (See LAW.)

COMMON. Sometimes as in Acts x. 14, 15, the word signifies that which is ceremonially unclean.

COMMUNION, fellowship or agreement, 2 Cor. vi. 14, and as signifying mutual participation in any thing, it is applied to the Lord's supper, 1 Cor. x. 16.

COMPACT, in Scripture is used to denote consolidation, or close joining together; thus Jerusalem was built in a compact manner, the best use being made of the ground, and the houses adjoining each other, Psalm cxxii. 3; and the human frame from its nice adaptation of parts and remarkable symmetry, is said to be *compact*, Eph. iv. 16.

CONCISION. In Philip. iii. 2, Paul says: "beware of dogs, beware of evil workers, beware of the *concision*." His intention was to guard the Philippians against false teachers, to whom he applied these epithets, and especially against those who insisted upon circumcision as es-

essential to salvation. Circumcision means *cutting*, and by the use of it, the apostle as much as says—"since circumcision is no longer a seal of the covenant, but has been abrogated, its practice now is nothing more than a *cutting of the flesh*, which can possess no religious virtue; therefore, beware of those who insist upon it as an important rite. We, who worship God spiritually, are the true circumcisers; they are mere cutters of the flesh."

CONCUBINE. In its scriptural use, concubinage had a different sense from what it has at present. Although unquestionably in opposition to the original law of marriage, it was recognized as an allowable custom for a man to have besides his first wife, who had peculiar privileges as the mistress of his house, other lawful wives who were considered as inferior to the first. These were not married by solemn stipulation; they brought no dowry; had no share in the government of the family; nor were their children entitled, like those of the first wife, to the inheritance. Under the New Testament dispensation, the original law of marriage is restored; concubinage and polygamy are forbidden; and one man is to have but one wife, and one woman one husband, *Matt. xix. 5; 1 Cor. vii. 2—4.*

CONCUPISCENCE (*kon-kw'pi-cence*), irregular and unlawful desire, or inclination for improper indulgences, *Rom. vii. 8; Col. iii. 5; 1 Thess. iv. 5.*

CONDUIT (*kon'dit*), a water course through pipes, or aqueducts, *2 Kings xviii. 17.*

CONEY. The word translated coney, is supposed to refer to the Syrian hyrax, or rock rabbit; a

small quadruped very deficient in symmetry, being without tail, and covered with bristly hairs. It is larger than the American rabbit; does not burrow like it, but dwells in the clefts of the rocks, *Psalm civ. 18.* Coney is exceedingly timid, and give evidence of their feebleness, *Prov. xxx. 25.* In Abyssinia, both Christians and Mahomedans regard it as unclean; the Arabs, however, eat it.

CONFEDERACY, a covenant agreement between princes or nations, *Isa. viii. 12.* Persons thus in league, were called *confederates*, *Gen. xiv. 13.*

CONFESS, in its usual acceptation, means to acknowledge. Thus, we confess, or candidly acknowledge our sins, as did David, *Psalm li. 3, 4.* It also means *profession*, or public avowal; thus Christ will acknowledge, before angels, those who have *confessed*, or made a public and sincere profession of him before men, *Luke xii. 8.* Confession of sin may with propriety be made to our fellow men, when we have injured them; or to the Church when, by our conduct, we have brought reproach on the cause of religion, *James v. 16.* The monstrous dogma of the popish Church, of auricular confession to a priest, has no countenance from Scripture, and is liable to the most fearful abuses. Confession should be made to God, who is the one chiefly offended and aggrieved by our misconduct, *Psalm li. 4,* and who alone possesses the pardoning power. It can be regarded as an evidence of true repentance, only when made from a deep conviction of our criminality, *Psalm xxxviii. 18; li. 17,* accompanied by a sincere intention of re-

nouncing the practice of sin for the future.

CONFIRM, to strengthen and establish the faith of believers, as did the early teachers in their visits to the Churches, Acts xiv. 22; xv. 32. Thus God also makes sure his covenant and promises, and establishes his people in their most holy faith. The ceremony of *confirmation*, as practised in the Popish and Episcopal Churches, is a super-addition of human invention, and as such it can neither be innocent nor useful.

CONFIRM, to make like. True Christians are made like Christ in their sanctified nature, Rom. viii. 29; and hence they are forbidden to conform themselves to the world, Rom. xii. 2.

CONIAH. (See JEROLACHIN.)

[**CONSANGUINITY**. See **AFFINITY**.]

CONSCIENCE (*con'shens*), or as some term it, the moral sense, is that faculty of the mind by which we compare our moral character with the divine law, and approve or disapprove accordingly, Rom. ii. 15. Every man possesses it, although various circumstances may affect the force and purity of its testimony. A "good conscience," 1 Tim. i. 5, or a "conscience void of offence," Acts xxiv. 16, is a source of the purest happiness to its possessor. It may, however, be ignorant and deluded, and hence liable to give a wrong judgment; or it may be so stupefied by continuance in sin, as to refuse to give any testimony. This sad condition is referred to in the expression, "seared with a hot iron," 1 Tim. iv. 2, the violence done to it having rendered it insensible. Conscience may be disregarded, abused, and quieted;

still it exists, and sooner or later it will arise in its terrible energy to scourge the sinner. Conscience unappeased by the blood of Christ, occasions remorse and despair. Even in this life it becomes the source, to its guilty possessor, of exquisite misery, often driving him into the commission of suicide, as in the case of Judas; and hereafter, it becomes "the worm that never dies, the fire that shall never be quenched."

CONSECRATE, CONSECRATION. Under the Mosaic law, consecration was the solemn setting apart of a person or thing to the service of God. Thus the priests were consecrated, Exod. xxviii. 3; the sacrifices, Exod. xxix. 22; and various other things, Josh. vi. 19. The popish church, without regard to the typical character of the ceremonies under the old dispensation, which have received their accomplishment, and have been abolished, still continue to consecrate their priests, their churches, their bells, their burial grounds, military banners, and a thousand other things.

[**CON'SUBSTANTIATION**.— This word is intended to express the obscure notion of Luther respecting the sacrament of the Lord's supper. He rejected the Popish notion of *transubstantiation*, which was that the consecrated elements of bread and wine are converted into the real body and blood of Christ, and maintained that the body and blood of Christ are present together with the substance of bread and wine. This he termed *consubstantiation*.]

CONTENTION. When the word denotes carnal striving, it implies a sinful act, Prov. xiii. 10; but it denotes a lawful and

praiseworthy act, when referring to the conflict which ensues in maintaining the truth of the gospel against its opposers, 1 Thess. ii. 2; Jude 3.

CONTRITE, broken, bruised, deeply affected with grief, Psalm li. 17; Isa. lvii. 15.

CONVERSATION. This word in its scriptural sense does not mean, as now, colloquial intercourse, but the behaviour, or conduct of a person, or the habits of his life, Gal. i. 13; Phil. i. 27.

CONVERSION. Strictly speaking, conversion differs from regeneration. Regeneration implies the renewal of our nature by the power of the Holy Ghost, and conversion is the first acting of that new nature in turning from sin and Satan unto God, Acts xxvi. 18. In common usage, it denotes the change of heart and life experienced by one who becomes a true believer. The institution of the ministry and other means of grace, has a principal reference to the production of this great change, without which no one can be saved. As the convert has new feelings, new principles, new pleasures, so he has new objects of pursuit, and leads a new life. Old things have passed away, and all things have become new.

COOS, or **COS** (*ko'os*), now called Stanchio, is a small and fertile island in the Ægean Sea, near the coast of Caria in Asia Minor. It was celebrated for its wines, silks, and cotton of a beautiful texture. Paul passed it in his voyage to Jerusalem, Acts xxi. 1.

COPING, the top finishing of a wall, 1 Kings vii. 9.

COPPER, a primitive metal, very ductile and malleable. Palestine abounded in it. It was

employed in the construction of many articles for domestic use. The vessels in the tabernacle and temple were made of it, Numb. xvi. 39. It should be remembered that our English Bible often, but improperly, renders the word *brass*, which is an artificial metal.

COR, a liquid measure containing seventy-five gallons, Ezek. xlv. 14. It is the same measure as the homer.

CORAL (*kor'al*), a hard cretaceous marine production, of which there are many beautiful varieties. It arises from the deposit of calcareous matter, by a minute animal known as the coral insect. The extent of the labours of these minute animals may be judged from the fact, that coral forms the basis of many large islands. The more beautiful and rarer kinds of coral are formed into ornamental articles of jewelry. It is ranked among precious stones in Job xxviii. 18, and Ezek. xxvii. 16.

CORBAN signifies a gift, or a thing devoted to God. The Jews often consecrated a portion of their property to the service of religion, and it was then considered sacred. The custom was subject to great abuses. A debtor might deprive his creditor of his just rights by declaring his property *corban*, devoted to God; and our Lord refers to another and still more heartless abuse, by which an unnatural son might, under the pretence of having devoted his property to God, evade his obligation to maintain his parents, Mark vii. 11. If in their necessity they should ask him for aid, which he was unwilling to render, he was regarded as loosed from his obligation by saying of his property, It is *corban*, it is

consecrated to the service of religion; although, by an express command of God, he was required to honour and cherish his father and mother.

CORE (*ko're*), Jude 11, the same as KORAH, which see.

CORIANDER, a small round seed of an aromatic plant. The form of the manna which fell in the wilderness, was compared to coriander seed, Exod. xvi. 31.

CORINTH, a Grecian city, the capital of Achaia, situated on the Isthmus which connects the Morea or Peloponnesus with the main land. Its earliest name was Ephyra. It had two harbours, Cencrea on the eastern side, and Lechaëum on the west, which gave it great advantages in a commercial point of view, it being the great port of entry for merchandise, passing from the Ægean to the Ionian seas. It was populous and wealthy; celebrated for the architectural elegance of its public buildings, and still more for the dissolute habits of its people. The worship of Venus, as there observed, was associated with customs and ceremonies peculiarly revolting to morality; and the grossest licentiousness was legalized under the forms of religion. In the year B. C. 146, this beautiful city was destroyed by the Romans, and the Corinth to which reference is made in the New Testament, was a new city, built on the same site by a Roman colony, in the time of Julius Cæsar. At the period of Paul's visit to it, A. D. 52, it was characterized by its former licentiousness. A Christian church was established there, to which Paul directed two of his Epistles, written between A. D. 56 and 58. Their design was to correct errors in doctrine, into which the church

had been seduced by false teachers; to rebuke a spirit of schism which pervaded the church, and to condemn certain irregular and immoral practices tolerated among them. The city of Corinth is now a miserable ruin, and a few fragments of its ancient splendour are to be found.

CORMORANT, an aquatic bird of the pelican kind, about the size of a goose, noted for its insatiable appetite, and remarkably skilful in diving for fish, on which it preys. In China, the cormorant is trained as a fisher, and so successful is it in this occupation, as to be profitable to its master. It is mentioned among unclean birds in Levit. xi. 17.

CORN. The word frequently rendered *corn* in the English Bible, is a generic term, signifying all kinds of grain, as wheat, rye, oats, and barley, and probably including various kinds of pulse and seeds of plants. This is more especially to be noted as the word corn, in this country, is applied only to maize, or Indian corn.

CORNELIUS, a Roman centurion, or military commander of one hundred soldiers, who resided at Cæsarea, and although a Gentile by birth, was devout and anxious to obtain a knowledge of true religion. His very interesting history is recorded in Acts x. and xi.

CORNER. This word is variously applied in Scripture, principally as denoting the extreme part of a thing, as the "four corners of a land," meaning its extreme boundaries, Ezek. vii. 2; or the "corners of the head or beard," Lev. xix. 27; or the "corner of a house," Prov. xxi. 9. The "corner-stone" is the main stone in the foundation,

which gives support and strength to the building; and hence Christ, being the great foundation on which the church is built, is called "a chief corner-stone," 1 Pet. ii. 6.

CORNET, a musical wind instrument known to the Jews, 1 Chron. xv. 28.

COTES, sheds or stables for the sheltering of sheep, 2 Chron. xxxii. 28.

COTTAGE, not a regular habitation as now, but a slightly constructed tabernacle, or hut made of boughs of trees interlaced, Isa. xxiv. 20.

COUCH. (See **BED**.) To *couch*, is to lie down like a wild animal in his den, Job xxxviii. 40.

COULTER, the fore-iron of a plough that cuts the earth, 1 Sam. xiii. 20.

COUNCIL, an assembly of men convened for consultation and deliberation, John xi. 47. The Jewish Sanhedrim was such a council which determined the most important affairs of the nation, Matt. v. 22; Mark xiii. 9. In the xv. of Acts, an account is given of a council of apostles and elders, which decided the question whether the Gentile converts should be subject to the yoke of the law. In the early history of the church, councils, called *oecumenical*, or general, were held, to consult on points relating to the interests of the church; such were those of Nice and Chalcedon.

COUNSEL. Besides its more usual and obvious senses, as advice, deliberate opinion, it is used to denote the secret purpose and determination of God. Thus Christ was delivered up "by the determinate counsel and foreknowledge of God," Acts ii.

23; iv. 28. It is therefore equivalent to his decree, Eph. i. 11.

COUNSELLOR, one, who from his wisdom and experience, is supposed to be able to give judicious advice, 2 Sam. xv. 12. Jesus Christ, who with the Father devised the plan of salvation, and who is possessed of all wisdom and excellency, among his other titles, is called **COUNSELLOR**, Isa. ix. 6.

COUNTERVAIL, to balance, compensate, to obviate an effect by an opposite action, Esth. vii. 4.

COUPLING (*kup'ling*) a connecting loop, chain, or bar, Exod. xxvi. 4; 2 Chron. xxxiv. 11.

COURSE. Besides its more obvious meanings, the word refers to the order in which the priests ministered at the altar. (See **ABIA**.)

COURT. Oriental houses were built in the form of a hollow square, and the inclosed space or yard was called the *court* 2 Sam. xvii. 18. The Temple was provided with several courts or inclosures, among which was the court of the Gentiles, beyond which strangers were not permitted to pass.

COVENANT (*kuv'e-sant*), an agreement or contract between parties under certain stipulations, by which the parties voluntarily and solemnly bind themselves to a fulfilment of the terms. An ancient mode of ratifying a covenant, by the contracting parties passing between the divided parts of a slain animal, is referred to in Jer. xxxiv. 18.

The word *testamentum*, in Latin, is often used to express the Hebrew word which means *covenant*, and hence we have the Old and New Testaments, instead of the more proper designations, Old and New Covenants.

We read of special covenants made by God with Noah, Abraham, and with the Hebrew nation; here, however, we shall only speak particularly of the two great covenants which relate to the salvation of men.

1st. *The Covenant of Works.*

"When God created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death." As this covenant was not between equals, the terms being proposed by a Sovereign lawgiver, it is also called *the law*, and the *law of works*, Rom. iii. 27; Gal. ii. 19. In this transaction, we observe all the particulars necessary to the idea of a covenant. (1) There were covenanting parties, viz. God and Adam. (2) A condition, which was the exact obedience of Adam in fulfilling his part by abstinence from the forbidden fruit. (3) Sanctions. Death was to be the result of disobedience, and continued life the reward of obedience. God proposed a simple test of obedience; Adam was fully able to comply, and all the circumstances of the case show that he fully consented to the condition. God bound himself by promise, and Adam bound himself under penalty. In this transaction, Adam was regarded as the representative of the race, and his obedience or disobedience was, in its effects, to be co-extensive with the race. This is manifest from the fact, that the curse has actually been transmitted to all his descendants, to whom his first sin is legally imputed; and it is most expressly set forth in the parallel which the apostle draws between the representative

characters of Christ and Adam, Rom. v. 12—19; 1 Cor. xv. 21, 22, 45, 49. The breach of this covenant by Adam, has rendered salvation by obedience to the law an utter impossibility. Human nature is now corrupt, and its ability for holy obedience is lost, and this opens up the way for the display of the grace and mercy of God in

2d. *The Covenant of Grace.*

"God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into a state of salvation by a Redeemer." The parties contracting are the Father on the one side, and Jesus Christ the Son on the other. The Father engaged to save all for whom Christ should obey the law, and sustain its penalty. Christ, by his incarnation, became the representative of his people, and as they were brought into a state of ruin by the "first Adam," so through his obedience and death, they are restored by him as the "second Adam." He thus becomes "the mediator of a better covenant," Heb. viii. 6. (For a fuller illustration of these covenants, see Fisher's Catechism, published by the Presbyterian Board, Questions 12 and 20.)

Covenant of Salt, Numb. xviii. 19; 2 Chron. xiii. 5. As salt is an emblem of incorruptibility, so a "covenant of salt" is a perpetual covenant, not to be broken.

COVERT, a place of shelter and protection, Psalm lxi. 4. The "covert of the Sabbath," which Ahaz destroyed, is supposed to have been a place in the court of the temple, where the royal fami-

ly sat to hear the law on the Sabbath, 2 Kings xvi. 18.

COVET, to desire strongly. It is used in a good sense, as to "covet earnestly the best gifts," 1 Cor. xii. 31. It is, however, generally used to denote an avaricious desire after earthly possessions, 1 Tim. vi. 10.

CRACKNELS, a species of hard cake or bread, 1 Kings xiv. 3.

CRAFT, deceit and guile, Dan. viii. 25. It also signifies a trade, or occupation, Acts xviii. 3.

CRAIG, the top or pinnacle of a rock, Job xxxix. 28.

CRANE. The word so translated is found only in Isa. xxxviii. 14, and Jer. viii. 7, and critics are not agreed whether the term is rightly appropriated. The crane is a bird of passage, and of large size. In one of the passages above cited, it is characterized by its "chattering" note, and in the other as instinctively knowing the time of its coming, or migration.

CRAVE, to desire earnestly, Prov. xvi. 26.

CREATE, to call things into being which had not previously existed. Thus God by his omnipotence formed the heaven and the earth, Gen. i. 1. He is said to have accomplished this in six days. Some suppose it to be necessary, in order to harmonize the narrative with the recent developments of geology, to regard these days as indefinite periods of time. It is safer, however, to take the language in its literal sense, in correspondence with which the facts in geology may be explained. The term creation is also applied as descriptive of the great change wrought in the heart of man by the renewing operation of the Spirit of God, Eph. ii. 10; iv. 24.

CREDITOR, one to whom a debt is owed, 2 Kings iv. 1; Luke vii. 41.

[**CREED**, a system or arrangement of doctrines in a set form of words. All churches and all individuals have their creeds or systems of faith, whether they be written or not.]

CRESCENS (*kres'cens*), one of Paul's fellow-labourers, 2 Tim. iv. 10.

CRETE (*loreet*), one of the largest islands in the Mediterranean, now called Candia, and by the Turks, Kirid. It is one hundred and forty-five miles long, and forty broad, and is noted for its fertility. It is particularly productive in olives, grapes, figs, and pistachio nuts. Surrounded by the sea, the Cretans were excellent sailors, and skilled also in archery. In a moral point of view their character corresponded with the quotation which Paul made from one of their own poets—"The Cretans are always liars, evil beasts, (or brutes,) slow bellies," or devoted to appetite and gluttony. Their character does not seem to have improved much in modern times. A Christian church was established there of which Titus was the minister. In Paul's voyage to Italy, the vessel in which he sailed was driven out of its course, and "sailed under Crete, over against Salmons," a promontory on the eastern side of the island. They then "came unto a place called the Fair Havens, nigh wherunto was the city of Lasea." Paul advised them to winter there, but disregarding this, the captain attempted to make the harbour of Phenice, in doing which the vessel was totally wrecked, Acts xxvii.

CRIB, the rack or manger

in a cattle stall, Prov. xiv. 4; Isa. i. 3.

CRIMSON, a well known and admired shade of red, 2 Chron. ii. 7. This beautiful colour is obtained from an insect called kermes. Crimson and scarlet were esteemed very permanent and fast colours, and hence the appositeness of the illustration in Isa. i. 18, in showing the extent of the divine mercy in cleansing away sin.

CRISPING-PINS, as some suppose, were instruments for curling the hair, or, according to others, clasps for the hair, Isa. iii. 22.

CRISPUS, the chief of the Jewish synagogue at Corinth, Acts xviii. 8, who, after his conversion, was baptized by Paul, 1 Cor. i. 14.

CROSS, a gibbet made of two beams of wood placed transversely in the shape of a T or X or †, on which criminals were executed. This mode of punishment was not practised by the Jews; and among the Romans it was reserved for slaves, or the most atrocious criminals. The victim, with outstretched arms, was either bound with cords, or nailed through the hands and feet to the cross, as it lay on the ground, and then the upright beam was thrust into the hole prepared for it, thus occasioning the sufferer the most acute anguish. Death-pains thus inflicted, were not only excruciating, but lingering; the unhappy person often surviving for several days. In the narrative of our Saviour's enduring this ignominious death, the various circumstances are mentioned which it is supposed were the usual attendants of the punishment. He was scourged; compelled to bear the transverse beam of his cross to

the place of execution; his garments were distributed among his executioners; a mixed drink was offered to him for the purpose of soothing the pain; and a title or superscription was placed at the top of the cross, indicating the nature of the offence for which the punishment was inflicted. By this humiliating, painful, and accursed death, the Son of God made expiation for sin; and hence the cross is used to designate the great work of redemption, 1 Cor. i. 17, 18; Col. i. 20; Gal. vi. 14. It is also figuratively used as expressive of the reproaches and trials which the followers of Christ must endure, Matt. xvi. 24.

CROUCH, to stoop, to cringe, as a dog does to his master, to lie close to the earth, Psalm x. 10.

CROWN, the top of the head, Jer. ii. 16. Also an ornament for the head, chiefly worn by royal personages, as a symbol of their power. Anciently it was a simple fillet bound round the head, but afterwards assumed various and expensive forms, 2 Sam. xii. 30. The blessed Redeemer in cruel mockery of his kingly claim, had a crown of thorns placed on his head, Matt. xxvii. 29.

CRUCIFY. (See Cross.)

CRUSE, a small vessel or flask, for holding water and other liquids, 1 Sam. xxvi. 11.

CRYSTAL, a beautifully clear and transparent stone, found under regular forms or in masses. In Job xxxviii. 29, the word is translated ice, to which the rock-crystal bears a strong resemblance. Its transparency is referred to in Rev. iv. 6.

CUBIT, a measure of length not accurately determined, derived as it was from a variable

standard, the length of the lower arm. Two measures of length seem to be referred to under this name; the ordinary one supposed to be eighteen inches, and the longer one twenty-one inches.

CUCKOO, mentioned in Lev. xi. 16, among unclean birds, but it is by no means certain, that the bird now known by that name is meant.

CUCUMBER. This word first occurs in Numb. xi. 5. The Israelites, when in the desert, expressed their regret in being deprived of the cucumbers and melons of Egypt. This plant, in its varieties, was, and still is, much cultivated in the East. Its fruit is more refreshing and nutritive than the varieties known in America, and is eaten with great relish. The passage in Isa. i. 8, "a lodge in a garden of cucumbers," is explained by reference to an ancient custom of erecting a platform in the midst of a field of fruit, on which a watchman took his station to drive away wild animals, and which was abandoned after the fruit was gathered.

CUD. Animals that chew their cud, or ruminates, as it is otherwise called, are referred to in Deut. xiv. 6, and elsewhere. By a wonderful contrivance some animals are provided with several stomachs. When grazing, their food is swallowed without mastication, and when at rest, they can throw up from one of their stomachs to their mouth round balls of this food, which they can then chew at their leisure. An observer can see in a ruminating animal the muscular impulse in its throat by which the cud is thrown up.

CUMMIN, an umbelliferous plant, the seeds of which contain

an oil of a grateful and stimulating nature, used medicinally and as a condiment. It seems to have been extensively cultivated in ancient times in the East, Isaiah xxviii. 25, as it is at present. It is one of the articles which the self righteous Pharisees tithed, while they neglected the weightier matters of the law, Matt. xxiii. 23.

CUP. The forms of ancient cups may be seen pictured on monuments, and in specimens which have been dug from ruins and preserved in museums. They were various in shape, material, and embellishment. Figuratively, the *cup* is used to denote blessing or misfortune; thus, "my cup runneth over," signifying abundant mercy, Psalm xxiii. 5; "the cup of trembling," signifying judgment, Isaiah li. 17; so also the "cup of blessing," the "cup of salvation." The intense sufferings of the Son of God are spoken of as a cup of which it was necessary for him to drink, Matt. xxvi. 39.

CURSE, an imprecation. Shimei cursed David, 2 Sam. xvi. 5. A denunciation of judgment. Such are the curses of God, which always carry with them the miseries which they denounce, as that pronounced on the serpent, Gen. iii. 14. In the Psalms we find many instances of David cursing his enemies; these are to be regarded not as the expressions of personal anger or malignant feeling, but as predictions which he pronounced for God on the enemies of religion. Imprecations uttered in the heat of passion are always profane, and injure those alone who utter them. The curse of the law indicates that state of condemnation in which every human being is found, and from which Christ came to deliver us,

Gal iii. 13. It is not uncommon for the heathen to curse their gods, when they have been disappointed in their expectations, or when calamities befall them. This may illustrate the spirit of Job's wife, who advised him "to curse God and die," Job ii. 9.

CUSH, the eldest son of Ham, Gen. x. 6. The name also of a place, inhabited by his descendants. It is supposed that there were several places bearing this name, but generally Cush signifies Ethiopia, and is thus frequently translated. This point in geography has given rise to various conjectures.

CUSTOM, a settled or ordinary practice, Luke iv. 16. It also means a tax imposed on persons or things, Rom. xiii. 7.

CYMBAL, a musical instrument consisting of two broad plates of brass of a convex shape, which were struck together, 1 Chron. xvi. 5. An unfruitful profession of religion is compared to the unmeaning and monotonous sound of the cymbal, 1 Cor. xiii. 1.

CYPRESS, an evergreen, the wood of which is very durable. In Isa. xlv. 14, it is mentioned as one of the species of wood selected for making idols.

CYPRUS, one of the largest islands in the Mediterranean, and next to Sicily in importance. It was distinguished for its fertility, abounding in corn, wine, and oil; and equally celebrated for its mineral products. Its inhabitants were noted for their luxury and licentiousness, and in Paphos, one of its principal towns, there was a celebrated temple, dedicated to Venus, in which obscene rites were practised. It is several times mentioned in the New Testament, as well as its princi-

pal cities, Salamis and Paphos, Cyprus was the native place of Barnabas, Acts iv. 36. The Christians who were dispersed during the persecution which arose after the martyrdom of Stephen, carried the gospel to the Jews of that place, Acts xi. 19. It was there that Sergius Paulus, the Roman deputy, was converted through the instrumentality of Paul, Acts xiii. 12. Cyprus was the scene of some bloody massacres by the Turks during the last revolution, and many nominally Christian Greeks were barbarously murdered. The island has now lost much of its former beauty, and recent travellers have represented it as poor, oppressed, desolate and insalubrious.

CYRENE (*cy-re'ne*), a city in upper Libya, in Africa, and the capital of a district called from it Cyrenaica, which was founded by a Greek colony about B. C. 632. Great numbers of Jews resided there, and one of them, named Simon, was the person who was compelled to bear the Saviour's cross to the place where he was crucified, Mark xv. 21. The Cyrenian Jews had a synagogue at Jerusalem, and persecuted the Christians, Acts vi. 9—13. The city is now in ruins, which have been thoroughly explored by recent travellers.

CYRENIUS (*cy-re'ni-us*), or according to his Latin appellation, P. Sulpitius Quirinus, was governor of Syria, whose name is mentioned in connection with the enrolment which was made about the time of our Lord's birth, Luke ii. 1, 2.

CYRUS, a celebrated Persian king and warrior, the son of Cambyses and Mandane. His history is so intermingled with fable and

romance, that few authentic details are now known. His chief exploit was the conquest of Babylon, and he is most favourably known as the friend of the Jews. He was foretold by the prophet

Isaiah by name, Isa. xlv. 28; xlv. 1, as the restorer of Judah from the Babylonish captivity, and the prophecy was most accurately accomplished, 2 Chron. xxxvi. 22, 23; Ezra i. 1, 2.

D.

DABERATH (*dab'e-rath*), a town in the tribe of Issachar, assigned to the Levites, and probably the same as Dabaritta, mentioned by Josephus. Dr. Robinson recognizes it in the small village of Duburieh, still seen in the side of a ledge of rocks just at the base of Mount Tabor, Josh. xix. 12; 1 Chron. vi. 72.

DAGON (*da'gon*), the name of a national god of the Philistines, worshipped at Gaza and Ashdod, the form of which is generally believed to have been that of a fish with the head and hands of a man. When the ark of God was captured by the Philistines, they carried it as a trophy to the temple of Dagon, and placed it beside his image. Early the next day, the idolatrous image was found lying prostrate on the ground. Being restored to its place, it was found on the following day again lying on the ground, and miserably mutilated. This was the first indication to the Philistines that the ark was to them a dangerous possession, which was afterwards made still more manifest, 1 Sam. v.

DALMANUTHA (*dal-manu'tha*). This place is mentioned in Mark viii. 10, as "the parts of Dalmanutha," and in the corresponding passage in Matt. xv. 39, we find the place referred to as "the coast of Magdala."

These were probably neighbouring towns on the western shore of the lake of Gennesareth. Mary Magdalene was a native of the latter place, hence her name, Mary Magdalene, or Mary of Magdala.

DALMATIA (*dal-ma'shi-a*), a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Paul sent Titus there to spread the gospel, 2 Tim. iv. 10.

DAM, a mother among animals, Deut. xxii. 6.

DAMASCUS (*da-mas'kus*), a city of Syria, and perhaps the oldest one in the world. We find it mentioned in Gen. xv. 2, as the native place of Eliezer, the steward of Abraham. It is frequently referred to in the Old Testament, as well as in the New. It was on his way to this city that Saul of Tarsus was converted, and from it that he subsequently made a remarkable escape, Acts ix; 2 Cor. xi. 32, 33. To the present day Damascus continues to be one of the most delightful places, in regard to situation, to be found in the East. In approaching it, the country is parched and desolate, and the eye of the traveller rests on no object to refresh it; "but," to use the language of a traveller, "hew changed is the scene, when

dazzled with the glare of the sun, and oppressed by heat, you clamber up the rocks to seek a moment's rest and shade under a small arched building called Kobbet-el-Nazzar, which crowns the summit of the hill! The instant you reach it, one of the most magnificent prospects in the world bursts suddenly upon you. You look directly down from an elevation of a thousand feet, on the city of Damascus and its unrivalled plain, with a revulsion of feeling almost amounting to ecstasy.*** In the foreground, an unbroken expanse of gardens and orchards advances up to the very foot of the cliff on which you stand, forming a circuit of more than fifty miles; in the midst of it, about two miles from the western hills, is the beautiful city, with its picturesque minarets, its domes and glittering crescents, like a fleet riding at anchor upon a little sea of the most richly variegated foliage." Although such is the external view, the traveller is disappointed on his entrance into the city with its narrow streets, and not very inviting houses. The public buildings are, however, very splendid. One of the streets, a mile in length, is still, as in the days of Paul, called "Straight," Acts ix. 11. The population is supposed to be from 120,000 to 150,000, of whom about 10,000 are nominal Christians. The plain of Damascus is indebted for its fertility to the river Barrada, which is probably either the Abana or Pharpar to which Naaman the Syrian referred as "the rivers of Damascus," 2 Kings v. 12.

DAMNATION, a word which is commonly and properly applied to denote the everlasting punishment of the wicked, as in

Mark xvi. 16, a doctrine plainly taught in the Scriptures, as well as to be inferred from their uniform tenor. The word so translated in 1 Cor. xi. 29, might with more propriety have been rendered *judgment*.

DAN, the fifth son of Jacob, Gen. xxx. 6, who, although he left but one son, Hushim, became the father of a tribe bearing his name, which at the time of the exodus from Egypt amounted to 62,700 men over twenty years of age. The settlement of this tribe was in the south-western part of Palestine, and in the neighbourhood of the Amorites and the Philistines, whom they were unable to dispossess. Samson, so remarkable for his achievements among the Philistines, belonged to this tribe. The territory assigned to this tribe was too limited for their number, and to supply the defect they formed a military expedition which marched to the northern part of Palestine against the city of Laish, upon which they seized and gave it the name of their tribe, Judges xviii. The town of Dan is often mentioned in connection with Beersheba, on the southern extremity of Palestine, to denote the extent of the country, Judges xx. 1. Dr. Robinson gives conclusive reasons for placing it at a place now called Tell-el-Kady, at one of the sources of the Jordan.

DANCE. The words so rendered literally signify "to leap for joy," and the action, whether measured or impulsive, was originally used to express religious emotions. David's dancing before the ark, 2 Sam. vi. 16, appears to have been the spontaneous, and perhaps extravagant expression of his joy and gratitude that the ark was restored.

It would seem from the context that his action was unusual, or at least unusual for one occupying his high station, vs. 20—22. The Israelites' passage of the Red Sea seems only to have been celebrated by Miriam and the women in the dance—it was not promiscuous, Exod. xv. 20; and it is evident that in all the religious dances, to which there are frequent references, the sexes performed their parts separately, Jer. xxxi. 13. In the course of time dancing was practised on festive occasions, and was divested of its religious character. This was not infrequently in the form of an exhibition by one or more skilful dancers before spectators. In this way Herod and his company were entertained by the daughter of Herodias on that fatal occasion which cost John the Baptist his life, Matt. xiv. 6. It may be inferred from the words of Cicero, "no one dances unless he is either drunk or mad," that persons of reputation did not in his day practise dancing, and that it was left to professional dancers, as is still customary in the East, whose attitudes are often indelicate and offensive. On the whole, whatever may have been the character of ancient dances, it is a profanation to appeal to Scripture in support of the promiscuous ones now common, in which God is forgotten, the mind diverted from grave reflection, the proprieties of life violated, and feelings and habits encouraged which are wholly at variance with the sober, circumspect and consistent conduct insisted upon in the religion of Christ.

DANIEL (*dan'yel*), the name of one of the sons of David, 1 Chron. iii. 1; also a Levite of the race of Ithamar, Ezra viii. 2;

but more distinguishingly, the name of a celebrated prophet, of princely, if not royal lineage, Dan. i. 3 who in his early youth was carried captive from Jerusalem to Babylon, together with three other Hebrew youths of rank, Hananiah, Mishael and Azariah, v. 6. This occurred in the fourth year of Jehoiakim, king of Judah, about 606 years before the Christian era. He, together with his companions, was selected for his personal qualities, to reside at the court of Nebuchadnezzar, and having received the Chaldean name of Belshazzar, he was thoroughly instructed in all the learning of the Chaldeans, Dan. i. 4. The prophet Ezekiel speaks of him as distinguished for his piety and wisdom, xiv. 14; xxviii. 3. His conscientiousness and firmness of character were fully tested in his bold and positive refusal to receive his supplies from the royal table, which, according to his strict notions as a Jew, might have been ceremonially unclean or prepared for idolatrous banquets. This was a remarkable instance of the strength of virtue in one who had been removed at so early an age from the salutary influences of home, and exposed to the powerful temptations of a luxurious court. On another occasion, rather than abandon or conceal his religious principles, he exposed himself to the horrors of a cruel and violent death. God, however, was with him, and even ferocious beasts of prey had no power to injure him, Dan. v. Having the spirit of God in him he was enabled to interpret several remarkable dreams and visions of Nebuchadnezzar and Belshazzar, showing his superiority to all the learned magicians and astrologers

of Chaldea. For these services he was rewarded with the highest offices of state. The powerful combinations formed for his destruction were thus signally defeated, and a happy illustration furnished of the security of those who maintain unshaken confidence in God. Of the time and place of his death we have no authentic account. It is to be inferred that he lived to a good old age, as we find him retaining his high honours after Babylon had been subdued by the Medes and Persians, under Cyaxares and Cyrus.

The book which, in the sacred Scriptures, bears his name, and which was undoubtedly written by him, besides the deeply interesting historical narratives which it contains, embraces the most remarkable prophecies on record; some of which have been literally fulfilled, while others refer to times still future. These relate to the fate of monarchies, the advent and death of the Messiah, the restoration of the Jews, and the conversion of the Gentiles. Part of this book is written in the Chaldee, and the rest in the Hebrew language.

DARIUS, THE MEDE, (*dari'us*), Dan. xi. 1, also called by Xenophon, Cyaxares, was the son of the Median king Astyages, who in Dan. ix. 1, is called Ahasuerus. He was the brother also of Mandane, who was the mother of Cyrus. He succeeded Belshazzar, king of the Chaldeans, Dan. v. 30, 31.

DARIUS HYSTASPIS, was also a king of Persia, mentioned in Ezra iv. vii. and by the prophets Haggai and Zechariah, who, in the second year of his reign, carried out the decree of Cyrus,

granting liberty to the Jews to rebuild their temple.

Another Persian king of this name is referred to, Neh. xii. 22.

DARKNESS, the absence of natural light. Such was the darkness which rested on the chaotic mass on the first day of creation, Gen. i. 2. The darkness which enshrouded the land of Egypt, which was so dense, that it is said it might be felt, Exod. x. 21—23, and that which occurred at the time of the Saviour's crucifixion, Luke xxiii. 44, were manifestly miraculous, and it is absurd to explain them on any other principle.

Figuratively the word is used to denote adversity, Psalm cvii. 10; iniquity, Eph. v. 11; the state of the dead, Job x. 21; ignorance, error, unbelief, John iii. 19; the place of future punishment, Matt. viii. 12.

DART, an instrument of ancient warfare, which was hurled at an enemy, 2 Sam. xviii. 14.

DATE, the agreeable and refreshing fruit of the palm tree, 2 Chron. xxxi. 5; (margin.)

DATHAN, one of the chiefs of Reuben, who joined Korah and Abiram in the revolt against Moses and Aaron, whose punishment was so signal and fatal, Numb. xvi.

DAUGHTER, besides its usual and common meaning, has a variety of acceptations in the Hebrew Scriptures. For example, "daughters of Zion," Isa. iii. 16, means the women of Jerusalem; "daughters of men," Gen. vi. 2, means carnal, irreligious women; "the daughter of Jerusalem," Isa. xxxvii. 22, is taken for the whole population. Small towns are called daughters of large cities, on which they are dependent, and from which they have derived their origin, as Tyre

the daughter of Zidon, Isa. xxiii. 12. The word is also used to distinguish remote descendants, as the "daughters of Heth," meaning his descendants; so Elizabeth was "of the daughters of Aaron," Luke i. 5, being one of his descendants.

DAVID, the youngest son of Jesse, a descendant of Judah, and born in Bethlehem. After the rejection of Saul as king of Israel, the prophet Samuel was directed to anoint David, who was then quite a youth tending his father's flocks, an act expressive of God's intention to raise him to the throne at some future favourable opportunity. The particulars of his life, which may be found recorded in the two books of Samuel, and the first book of Chronicles, cannot well be compressed, and must be referred to as there recorded. David was a man of great personal courage, as evidenced in his single combat with Goliath, and his other warlike feats. He possessed, in point of sagacity and general knowledge, peculiar qualifications for government, and it was through him chiefly that the Jewish monarchy was established, and the national character formed. He was the friend of the true religion, not from mere policy, but affection; and in the Psalms, which were chiefly his production, the strongest evidence is furnished that he was remarkably devout in his habits, and experimentally acquainted with religion. He was not, however, a perfect man. The impartial Scripture account not only records his virtues, but his delinquencies, without extenuation. In regard to Uriah, his conduct was inexcusably criminal; although the general tenor of his life was unexceptionable and holy.

He suffered many grievous afflictions, both in his private and public relations, which were appropriate chastisements for his sin, and which seemed necessary to subdue and humble him. They produced their effect. He was penitent, lowly, grateful, and confident in the Lord. After a life of great vicissitudes, this distinguished servant of the Lord died in a good old age, leaving his kingdom in a prosperous condition to his son and successor, Solomon. Of the lineage of David, according to the flesh, Christ came, and hence he is called the Son of David, the root and offspring of David, Rev. xxii. 16.

DAY, a measure of time, and the earliest of which we have any account, Gen. i. 5. The day has been distinguished into *natural* and *civil*. A *natural* day is marked by one entire revolution of the earth on its own axis, and is subdivided into twenty-four hours. The length of a *civil* day is the same, but the time of its beginning and ending, varies according to the customs of different nations. The Hebrews reckoned from evening to evening; other nations from sun rising to sun rising; and we, following the example of the Egyptians, reckon the civil day from midnight to midnight. After the captivity in Babylon, the Jews divided the day into twelve hours. To this our Lord refers, "Are there not twelve hours in the day?" John xi. 9. According to this computation, the first hour of the day began at sunrise, and hence the sixth hour was at noon, and the twelfth hour at sunset. These hours were of course variable in length according to the seasons of the year, being longer in summer than in

winter. The days of the week had no proper names among the Hebrews, but were distinguished in their numerical order, as the first day of the week, the second day, &c.

In prophetic language, a day is put for a year, and so a week is put for seven years, Ezek. iv. 5.

A day sometimes indicates an indeterminate period of time, thus "the day of temptation in the wilderness" was forty years. As God's existence is not marked by a succession of years, it is said "one day is with the Lord as a thousand years, and a thousand years as one day," 2 Peter iii. 8.

"The day of the Lord," Isa. ii. 12, denotes the time when he shall afflict by his judgments. Signal judgments against the wicked are spoken of as the great day of God's wrath, Rev. vi. 17.

"The Lord's day" is the Christian Sabbath, Rev. i. 10.

DAYS MAN, an umpire, mediator, or judge, to settle differences between parties, Job ix. 33.

DAYS PRING is the commencement of light in the morning, Job xxxviii. 12, and the term is appropriately applied to Christ, Luke i. 78.

DEACON (*de'kon*), an officer in the Christian church, who was entrusted with its pecuniary concerns, and attended to the distribution of its charities. It is well known that in the Episcopal and Roman Catholic churches, the deacon is made the third order in the ministry, invested with authority to preach, but not to administer the sacraments. This assumption is set aside by a careful consideration of the original institution of the office, as found in the sixth chapter of Acts.

The apostles did not consider it proper for them "to leave the word of God and serve tables," that is, to neglect their duty as religious teachers to attend to the distribution of the charities of the church. Hence they recommended the selection of seven well qualified men who should attend to this business, while they more exclusively devoted themselves "to prayer and the ministry of the word." Here there is not the slightest intimation that these deacons were set apart to preach the gospel, but to attend to the money or distribution tables, a duty from which the regular preachers of the gospel were to be relieved by their appointment. So Paul in enumerating the qualifications and duties of the deacon, 1 Tim. iii. 8—13, makes no allusion to their preaching the gospel, which it is to be presumed he would have done if that had been, as is alleged, their chief duty. If in other parts of Scripture there are notices of the preaching of Stephen and Philip, two of these deacons, it is most consistent to suppose that they did this, not as deacons, but as evangelists, to which office they were subsequently appointed. There were female assistants, or deaconesses, whose province it probably was to minister, in a similar manner, to those of their own sex. In the Presbyterian Church, to the present day, the deacon attends to the poor; but without propriety, the Congregational Church substitutes the deacon for the ruling elder.

DEATH, as referring to the body, is a cessation of its appropriate functions, and a dissolution of its structure. In it the immaterial and immortal part is separated from the mortal; the

body returns to the dust whence it came, and the soul to God that gave it. It is described as a dissolving of the earthly house of this tabernacle, 2 Cor. v. 1; as a departure from the world, Job x. 21; as a sleep, John xi. 11. It is an inevitable and universal doom; Enoch and Elijah being the only two out of the millions of men that have lived on the earth, who were translated without experiencing it. Sin is the cause of death, Rom. v. 12, and the devil is said to have the power of death, Heb. ii. 14, as being the first instigator of the sin which introduced it, and the constant tempter to that sin which perpetuates it. By divine permission, Satan may also have great power over the lives of the wicked.

There is also a spiritual death, which consists in the separation of the soul from God, Rom. viii. 6; Eph. ii. 1. In this condition of unregenerated nature, the soul is devoid of the principle of spiritual life; has no inclination to that which is holy; is devoid of religious sensibility, and opposed to God the source of life, and to all the high purposes for which it was created. This spiritual death, unless remedied before the death of the body occurs, results in eternal death, which is an everlasting separation from God's life-giving presence; and this is emphatically called the second death, Rev. xxi. 8. It was death in these several senses or aspects which constituted the curse pronounced on Adam, as the representative of the human family, and to which all his posterity are subject. The mission of Christ was designed to counteract the effects of the curse, and to them who believe in him,

temporal death is converted into a blessing, spiritual death is displaced by spiritual life, and eternal death is entirely avoided, Rom. v.

DEBIR (*de'bir*), called also Kirjath-sepher, Judg. i. 11, a city in the tribe of Judah, the precise locality of which is not known, as no traces of it are now to be found. It is the same place as Kirjath-sannah, Josh. xv. 39; This place was taken by Joshua, Josh. x. 38, 39, and afterwards retaken by the Canaanites. Caleb, to whom it was assigned, gave his daughter Achsah in marriage to Othniel for his bravery in subduing it, Josh. xv. 16, 17. It was afterwards given to the priests, Josh. xxi. 15. Another town of the same name belonged to the tribe of Gad, Josh. xliii. 28. Debir also was the name of the king of Eglon whom Joshua subdued and killed, Josh. x. 3, 26.

DEBORAH (*deb'o-rah*), the nurse of Rebekah, whom she accompanied to the land of Canaan. She died at an advanced age near Bethel, and was buried under an oak with great lamentation, whence it was called *Alon-bachuth, the oak of weeping*, Gen. xxxv. 8.

DEBORAH was also the name of a prophetess, the wife of Lapidoth, who judged the Israelites, and dwelt under a palm tree between Ramah and Bethel, Judg. iv. 4, 5. She evidently possessed great authority and influence with the people, and was destined to be their deliverer from the oppression under which they then groaned. She summoned Barak to lead the forces against Jabin, who was at the head of the Canaanitish confederacy; but discouraged at the prospect, he refused to go unless she accompanied:

him. To this she consented, aprizing him at the same time that he would thus lose the credit of the victory. Sisera, the captain of Jabin, with his immense hosts, was utterly routed by Barak, and liberty and repose were secured to Israel during a space of forty years. Deborah composed a triumphal song, which was sung on the occasion, and which is recorded in Judges v.

[DECALOGUE (from deka, *ten*, and logos, *word*.) The Ten Commandments given by God to Moses are called the *decalogue*.]

DECAPOLIS (*de-kap'o-lis*), or the *ten cities*, as the name imports, from which great numbers of the inhabitants came to hear the Saviour's instructions, Matt. iv. 25. These cities were situated near the sea of Galilee, and are supposed to have been principally inhabited by Gentiles. There is a difference of opinion as to their enumeration; the following however, is most generally agreed on, viz: 1. Scythopolis, or Bethshan, 2. Gadara, 3. Gerasa, 4. Pella, 5. Hippos, 6. Kanatha, 7. Dion or Dios, 8. Philadelphia, 9. Raphana, 10. Capitolias. The name "ten cities" may have been retained after the actual number was increased, and this may account in a measure for discrepancies in the list, one ancient writer, at least, enumerating *fourteen* Decapolitan cities.

DECREE. "The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass." Short. Cat. Q. 7. It is a dictate of reason, that if God created all things by his will, and governs all things according to his good pleasure, he must have a settled plan of government.

This plan is the result of his determination, and it includes his interposition in every thing which occurs, in relation to angels or men. If we deny to God foreknowledge, we deny to him perfection of character; and this foreknowledge must necessarily be certain, or it would be deceptive. "Known unto God are all his works from the beginning of the world," Acts xv. 18. It is unquestionably perfect. Nothing can possibly occur which he did not foresee, and he foresees events because he has determined or decreed them. As surely therefore as God has foreknown and foreseen from eternity whatever comes to pass, he has decreed that it shall be so. Yet God has not so decreed any event as to be justly chargeable as the author of that which is morally evil. The inexpressible wickedness of the Jews in crucifying Christ, was their own voluntary and deliberate sin, although the event itself was foreordained, Acts ii. 23. Hence we may make the distinction, that what God decrees to be done by his moral creatures, if morally good, he disposes and enables them to do; but if morally evil, he permits them to do, without interposing any restraint. These decrees are infinitely wise, immutable, and effective; "his counsel shall stand and he will do all his pleasure," because he has declared "the end from the beginning, and from ancient times the things that are not yet done," Isa. xli. 10. His decrees are executed in his works of creation and providence, because he has decreed the means as well as the end.

As these decrees refer to the spiritual and eternal destination of men, the Scriptures often speak

of them under the terms of *election* and *predestination*, to which articles the reader will refer.

DEDAN, a grandson of Cush, Gen. x. 7, whose descendants are supposed to have settled in Southern Arabia, near the Persian Gulf, in the neighbourhood of which a place called Dedan was known to exist.

Also a son of Jokshan, Abraham's son by Keturah, Gen. xxv. 3, whose descendants are supposed to have settled in the neighbourhood of Idumea. It is difficult to distinguish between these tribes in the references in Jer. xxv. 23; xlix. 8; Ezek. xxv. 13; Isa. xxi. 13, and other places.

DEDICATION, a religious ceremony in which any thing is set apart to a holy purpose. Moses dedicated the tabernacle in the wilderness, Exod. xl. Solomon dedicated the first temple, 1 Kings viii. So Ezra dedicated the second temple, Ezra vi. 16. The Maccabees after cleansing the temple from the pollutions under Antiochus Epiphanes, and renewing the dedication, established an annual feast in commemoration of it, which was called the FEAST OF THE DEDICATION, and was observed in the winter season. This is referred to in John x. 22.

There appears to have been a ceremony of dedication of a less sacred kind, as of houses, Deut. xx. 5; of walls, Neh. xii. 27.

The ceremony in some modern churches of *consecrating* church edifices, priestly vestments, bells, burial grounds, &c., is without significance, and in a large degree partakes of superstition.

DEER. The fallow-deer is mentioned among the clean animals in Deut. xiv. 5. It is supposed that the original so trans-

lated, is a generic term, referring to the whole family of the deer kind. Thus we have the hart, the hind, the roebuck, the antelope, alike distinguished by their timidity, swiftness and beauty of form.

DEFILE. Under the ceremonial law, persons were susceptible of defilement in various ways, and on account of their ceremonial uncleanness were excluded from certain privileges. A defect of nature, contact with an unclean object, wilful transgression, and other causes are enumerated, as subjecting an individual to this loss of privilege. Under the Christian dispensation, these ceremonial defilements are superseded, and impurity is made to depend on the state of the mind, heart and conduct, Matt. xv. 18—20.

DEGREES. Fifteen of the Psalms, from Ps. cxx. to cxxiv., are called Songs of Degrees, but with what reference is not certainly ascertained. In the opinion of some they were so called, because sung with an unusually elevated voice; others, because they were sung by the Levites, as they ascended the steps of the temple; others, because of their peculiar structure, according to which the sense of some of them seems to ascend by degrees; but the most probable conjecture is, that the title signifies *songs of the ascents or pilgrim's songs*, meaning such as were sung by the people in their journeyings to Jerusalem as they repaired to the national solemnities. It was usual to speak of *ascending* to Jerusalem from its elevated position, and it is an agreeable thought that the Jews in going up to the holy city from all parts of the land to worship, should beguile the way and

refresh their spirits in chanting these brief and beautiful Psalms.

[DE'IST, one who professes to believe in the existence of God, but denies the truth of divine revelation. An *atheist* is one who professes to deny even the existence of God himself. An *infidel* is a general unbeliever; he may be an *atheist*, or a *deist*.]

DELECTABLE, pleasing and delightful. It is said that the *delectable* things of idolaters, or the pursuits in which they delight themselves shall not profit, Isa. xlv. 9.

DELICATES, Jer. li. 34, an obsolete word for delicacies.

DELILAH (*del'i-lah*), a licentious woman, who by her arts captivated Samson, and then showed her want of affection to him by betraying him into the hands of his enemies, Judg. xvi.

DEMAS (*de'mas*), an associate of Paul and a fellow labourer in the gospel, Col. iv. 14; who afterwards deserted him, "having loved this present world," 2 Tim. iv. 10. Some suppose that he forsook the ministry for some worldly pursuit; others regard the phrase as meaning, that he had become fearful of the hardships and perils to which he was exposed, and was too much disposed to seek his worldly ease and security, without absolutely implying apostasy.

DEMETRIUS (*de-me'tri-us*), a silversmith of Ephesus, whose employment was to make small models of the temple and image of Diana, which were probably purchased by her worshippers who came from a distance, and carried home with them as memorials. Apprehensive that Paul's preaching would bring idolatry into disrepute, and thus affect his business, he assembled

his fellow workmen, inflamed their minds, and excited a tumult, which threatened serious consequences, and was allayed with difficulty, Acts xix. 24—41. It is remarkable that in Popish countries there are many who make a profitable business of manufacturing images of the virgin Mary and little shrines, which are eagerly bought and set up for household worship by the deluded people.

An estimable disciple of our Lord, of this name, is mentioned in 3 John 12.

DERBE (*der'be*), a town of Lycaonia in Asia Minor, south-east from Iconium. It was the birth-place of Gaius, Paul's fellow traveller, Acts xx. 4, and the place to which Paul and Barnabas fled when driven from Iconium, Acts xiv. 6. No trace of it is now to be found.

DESERT or WILDERNESS. By a desert the Hebrews did not always mean a place entirely barren, but merely uncultivated, and hence their pasture lands were so called, Psalm lxxv. 12; Luke xv. 4. Even the desert of Arabia in winter and spring is covered with herbage, although burnt up in summer. Some of the deserts are entirely dry and barren. In the Scriptures mention is made of several wildernesses, such as of Shur, Edom, Kadesh, Paran, which see.

DEUTERONOMY (*deuter-on'o-me*), the Greek name given to the fifth book of Moses, and meaning the *repetition of the law*, because it contains a recapitulation of the ordinances or laws found in the preceding books. As the greater part of the Israelites who had come out of Egypt had died in the wilderness, Moses, in the fortieth year of their jour-

sayings, made this re-statement of God's ordinances, previously recorded, with some additional ones; accompanying them with explanations and exhortations well calculated to impress them on the minds of the new generation that had risen up. Few books in the Old Testament can be read with more spiritual profit than this, as it unfolds the spiritual import of the different parts of the law. The last chapter of the book is to be regarded as a supplement, which was probably added by Joshua.

DEVIL, meaning the *calumniator*, or *accuser*, is a name applied to the chief of the fallen angels. The same evil spirit is referred to under the names of Satan, Beelzebub, adversary, prince of darkness, &c. It is manifest, from the whole tenor of Scripture, that the devil is a real being, and not a mere personification of an evil principle; that since his apostasy from God, he is malignant in his hatred to God and man; that his ceaseless object is to frustrate the designs of God, and to seduce mankind into sin and ruin; that he has many other wicked spirits under his direction and control, which are always engaged in prompting men to evil; that he possesses great power and subtlety, but yet cannot force men to sin against their will; that his power is restrained by Christ, who hath conquered him; and finally, that he is destined to be confined in hell, where he is to be tormented day and night for ever and for ever, Rev. xx. 10. Those who by their wicked works oppose God, are stigmatized as the children of the devil, John viii. 44; Acts xiii. 10.

DEW, the vapour of the atmosphere, condensed by coming in

contact with the surface of the earth, which has been cooled by the radiation of its heat. In Palestine, where rains at certain seasons are unusual, this precipitation of vapour during the night is very great, and proves highly refreshing to the parched earth. It is said, however, that the dew is deposited chiefly late in the spring and early in the autumn. In Arabia Petrea, the dews are so abundant as to wet those exposed to them to the skin, although soon after sun-rising they are entirely evaporated. Many beautiful and appropriate allusions are made to the dew by the sacred writers, Psalm cxxxiii. 3; Hos. xiv. 5; Job xxix. 19, particularly for its refreshing qualities.

DIADEM (*di'a-dem*), Isa. xxviii. 5, a crown, or kingly ornament for the head. A symbol of royal authority.

DIAL, an instrument for measuring time by the sun, variously constructed with a graduated face, and a style by the shadow of which the time is indicated. It is supposed to have been an invention of the Babylonians, and was very serviceable to the ancients, but is now superseded by the more perfect invention of modern chronometers. The dial of Ahas mentioned 2 Kings xx. 11, is connected with an interesting narrative, to which the reader can refer. The return of the shadow ten degrees was a miracle, and it is useless to attempt to explain it on natural principles.

DIAMOND (*di'a-mond*). The word translated *diamond* in Jer. xvii. 1, is translated *adamant* in Ezek. iii. 9, and Zech. vii. 12. It is highly probable that the diamond is meant, as in the two latter passages the word is used to express the obduracy of the Is-

vaelites; and in the first, the same hard quality of the diamond is referred to in cutting or graving;—"the sin of Judah is written with a pen of iron, and with the point of a diamond."

DIANA, a heathen goddess, who was numbered among the superior deities, whose fabled history may be found in books of mythology. A temple of great magnificence was erected to her honour in Ephesus, which was extensively resorted to by her besotted worshippers. In Acts xix. 23—35, this fact is referred to, together with the tumult excited in Ephesus by the silversmiths, who had become apprehensive that their craft in manufacturing shrines of this idol was endangered by the successful progress of the gospel.

DIBON, a city on the northern bank of the Arnon, rebuilt by the Gadites, Numb. xxxii. 34, and hence called Dibon Gad, Numb. xxxiii. 45, although originally apportioned to Reuben, Josh. xiii. 17. In Isa. xv. 9, the same place is called Dimon.—The site of this place has been identified by Irby and Mangles, and other modern travellers at a place now called Dhiban, three miles north of the Arnon, or as it is now called Wady Mojob.

DIDYMUS (*did'i-mus*), signifying a twin, the surname of the apostle Thomas, John xi. 16.

DINAH, the daughter of Jacob and Leah, Gen. xxx. 21, who, while her father's camp was tarrying in the neighbourhood of Shechem, through curiosity and love of pleasure, mingled with the inhabitants and lost her virtue. This brought down sorrow upon her father, inflamed the vengeful passions of her brothers, led to duplicity, and finally resulted in

a fearful massacre of the Shechemites, Gen. xxxiv. The conduct of Simeon and Levi on this occasion was strongly reprobated by their father, Gen. xxxiv. 30; xlix. 5—7.

DIONYSIUS (*di-o-nish'i-us*), called the Areopagite, because a member of the court of Areopagus at Athens, was a convert to the Christian faith in that city under the preaching of Paul, Acts xvii. 34. No further authentic information of him has been transmitted to us. The writings which are attributed to him, are generally conceded to be the work of a much later hand.

DIOTREPES (*di-ot're-fes*), a pretended Christian, and probably a minister, who is rebuked by the apostle John for refusing to recognize his apostolic authority, desiring himself to have the pre-eminence, 3 John 9.

DISCERNING OF SPIRITS, one of the gifts of the Holy Ghost, mentioned 1 Cor. xii. 10. It was peculiar to the age of the apostles, by which those who were endowed with it were enabled to penetrate into the true character of men, and particularly of those who offered themselves as teachers in the Christian church, 1 John iv. 1.

DISCIPLE, a term applied in the New Testament to the followers of John the Baptist, Matt. ix. 14, and particularly to the friends and adherents of Christ, Matt. xxvi. 17; Luke ix. 1. It is still used to designate a professed believer in Christ. Our Lord, to guard against false expectations, explicitly stated that no man could be his disciple who was not willing to renounce the world and to encounter hardships and self-denial, Luke xiv. 26, 27.

DISPENSATION, a particular

form of divine administration in the church; thus we have "the dispensation of the grace of God," by which spiritual blessings are dispensed to men, Eph. iii. 2; "the dispensation of God," Col. i. 25; "a dispensation of the gospel is committed unto me," that is the authority to preach it and administer its ordinances, 1 Cor. ix. 17. We speak also of the dispensations of Providence or providential occurrences.

DISPERSION, the scattering of the Jews among various nations after their captivity, and their final overthrow as a nation by the Romans, Isa. xi. 12; Neh. i. 8, 9; John vii. 35; James i. 1.

DIVINATION (*div-i-na'shun*), relates to illusive practices, founded in fraud and ignorance, and pretending to pry into the future for the discovery of things concealed from human foresight. These arts were much practised by the heathen, and were comprehended under different classes and names, such as neoromancy, chiromancy, soothsaying, astrology, divining by the cup, by the entrails of beasts, by the flight of birds, &c. The Israelites seem to have participated largely in these unlawful practices, which are frequently denounced in the sacred Scriptures, Lev. xx. 27; xix. 26; Deut. xviii. 10—12. Those who practised them were, it may be presumed, generally impostors, who took advantage of the credulity of others, like modern fortune tellers, astrologers and clairvoyants. It is an act of temerity to attempt to unfold the future which God has wisely concealed, and it is as foolish and vain as it is presumptuous. We have a sure word of prophecy on which to rely; and to be influenced by omens, dreams,

lucky and unlucky days, &c. but the remnant of a dark superstition.

DIVORCE, the dissolution of the marriage relation, which under certain circumstances was permitted, Deut. xxiv. 1. In the degenerate days of the Jews, the law of divorce was shamefully abused, husbands separating from their wives on the most trivial occasions. This was one of the evils existing when Christ appeared, and he settled the law by pronouncing divorces unlawful except for the single cause of adultery, Matt. xix. 3—9.

DOCTOR of the law, one whose profession it was to give instructions in the law of Moses, and to solve difficult questions in relation to it, Luke ii. 46.

DOCTRINE, sometimes used to denote simply knowledge and instruction, Deut. xxxii. 2; the gospel at large, Heb. vi. 1; a system of instruction, Acts ii. 42. There can be no doubt that the system of doctrine taught in the Holy Scripture, is connected and consistent in all its parts, comprising a complete "form of sound words." These doctrines relate to the perfections and government of God; the offices of Christ and the Holy Spirit; and the character and destiny of man. They are promotive of godliness, 1 Tim. vi. 3; honourable to God, and humbling to the pride of men. Wicked men may pervert them, and by their traditions and speculations corrupt them, yet they can never be utterly subverted. They should be devoutly studied as the proper basis of intelligent worship and holy obedience. Those who depreciate the importance of doctrinal knowledge, assail one of the chief safeguards of the church. Incomparably the best human

summary of scriptural doctrine is comprised in the Westminster Catechisms and Confession of Faith.

DODANIM (*do'd'a-nim*), the fourth son of Javan, Gen. x. 4.

DOEG (*do'eg*), an Edomite, and chief herdsman of Saul, an office of considerable importance. This man gained an infamous notoriety by informing Saul that the high priest Ahimelech had afforded aid to David, when a fugitive at Nob. This induced Saul to arrest the priests of Nob, and order them to be put to death; which order was carried into effect by the hand of the treacherous and cruel Doeg, 1 Sam. xxii. 9—19.

DOG. Although the dog was esteemed by the Egyptians, it was contemned by the Jews, not only being included among the unclean animals, but affording the subject for degrading comparisons, 1 Sam. xvii. 43; 2 Sam. iii. 8; ix. 8; Isa. lxvi. 3; Matt. vii. 6; 2 Pet. ii. 22. The familiar and affectionate disposition of the dog in this country, was, and still is, almost unknown in oriental countries. Although they abounded in the cities, they were wild and ferocious, having no owners, and living on offals and carrion. Their offensive peculiarities resulted no doubt from the neglect with which they were treated, and the starvation to which they were subject. Driven by hunger, they were known to tear the corpses and sometimes the living bodies of men, 1 Kings xiv. 11; 2 Kings ix. 35, 36. At the present day the number of dogs in eastern cities is a serious annoyance to travellers. False teachers are compared to dumb and greedy dogs, Isa. lvi. 10, 11; and

the wicked are called dogs, Rev. xxii. 15.

[**DOGMA** settled opinion, or a doctrinal notion in relation to faith; and as it is generally associated with a claim of authority, the words dogma and dogmatical are often used in a bad sense, as that which is overbearing and dictatorial. *Dogmatic or dogmatical* theology is the statement and arrangement of the doctrines of religion as definite propositions.]

DOOR. (See **HOUSE**.)

DOR, a town on the border of the Mediterranean, which Jerome places nine Roman miles north of Cæsarea. It was one of the royal towns of the Canaanites, Josh. xii. 23; and was included in the possessions of Manasseh, Josh. xvii. 11. A town named Tortoura occupies its supposed site, which, according to Buckingham, is a village of about fifty houses, and five hundred inhabitants.

DORCAS (*do'r'kas*), in Greek, the same as *Tabitha* in Syriac, was the name of a pious and benevolent female, "full of good works and alms-deeds," who made garments for the poor widows. Peter being sent for at the time of her death, and witnessing the general lamentation occasioned by her decease, recalled her to life, to the great joy of her friends, Acts ix. 36—42.

DOTHAN (*do'than*), a town, which according to Eusebius, was about twelve Roman miles north of Samaria, and probably on the great caravan tract from Syria to Egypt. It is memorable as the place where the brethren of Joseph treacherously and cruelly sold him to the Ishmaelites, Gen. xxxvii. 17, *et seq.*; and where the Syrians were smitten with

blindness at the word of Elisha, 2 Kings vi. 13, *et seq.*

DOTING "about questions." 1 Tim. vi. 4, manifesting an excessive or foolish fondness for unprofitable speculations.

DOVE. The first reference to the dove in Scripture is in Gen. viii., where Noah is represented as sending one forth from the ark to ascertain if the waters of the deluge were assuaged. Under the Mosaic law, the poor, who could not present a more costly offering, were directed to offer doves or pigeons, Lev. v. 7; xiv. 21, 22. Such was the offering of the mother of our Lord, Luke ii. 22—24. Doves were offered for sale in the temple for this purpose, but improperly, as we may infer from our Lord "overthrowing the seats of them that sold doves," Matt. xxi. 12.

Frequent allusions are made to the dove as an emblem of meekness, purity, and beauty, Matt. x. 16; Sol. Song i. 15; and particularly as a symbol of the Holy Ghost, Matt. iii. 16. It is usual in the East to build dove-cotes or pigeon houses, and Morier says, "The extraordinary flights of pigeons, which I have seen upon one of these buildings, afford perhaps a good illustration of the passage in Isa. lx. 8, "Who are these that fly as a cloud, and as the doves to their windows?"

DOVE'S DUNG. In a description of a great famine in Samaria, 2 Kings vi. 25, it is said that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." This is intended to denote the extremity of the famine, during which the highest prices were given for the vilest articles, which

might for a moment allay the pangs of hunger. Other explanations have been given of this passage, among which it is said, that the term dove's dung was applied as the name of certain kinds of vegetables, such as the chick pea, which is still an article of food in the East.

DOWRY. According to Eastern custom, the bridegroom was expected to present to the father of the bride a stipulated amount of money, or other property, which was the dowry or nuptial present, Gen. xxiv. 12; Hos. iii. 2. According to modern custom, the dowry is brought by the wife to the husband.

[DOXOL'OGY, a form of words ascribing glory to God; as the following, "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end." Doxologies in Christian worship are usually versified, and sung at the conclusion of the service.]

DRAGON. The word so translated in Isa. xiii. 22; xxxv. 7, and in other places, evidently means serpents, perhaps of the larger kinds. In Ezek. xxix. 3, it may mean a crocodile, or any large sea monster. In Mic. i. 8, the "wailing" of the dragon is referred to, and Roberts in his Eastern Customs remarks on this, that a species of the boa, the malli-pambu, is said to make dreadful wailings in the night.

The word in its Greek form is used in the New Testament to denote Satan, Rev. xii. 9.

DRAM, or drachm of gold, Ezra ii. 69, supposed to be worth about five dollars.

DRAUGHT (*draft*). This word is used in the common version in two senses; to denote the capture of fish by the sweeping of a net, Luke v. 9; and to designate a

place in which filth and ordure are deposited, Matt. xv. 17. Jehu, to cast the greatest indignity on the image and house of Baal, broke them down and converted the place where they had stood into a draught-house, a place for the reception of vile offals.

DREAM. Without entering into the philosophical theories which have been invented to explain the phenomena of dreaming, a subject beset with difficulty, it will be sufficient to refer to some of the aspects in which it is presented in the Scriptures. There can be no doubt that God often revealed his will through the medium of dreams, and that he gave the power to some of interpreting them. It was in this way that God encouraged Jacob at Bethel, Gen. xxviii. 10—19, and through the same means that Laban was prevented from inflicting injury on Jacob, Gen. xxxi. 24. Joseph received through dreams the intimation that he was to be exalted above his brethren, Gen. xxxvii. 5—9. And his interpretation of the significant dreams of Pharaoh, and of his chief butler and baker, led the way to his elevation, Gen. xl. xli. It was in a dream that the Lord gave Solomon the promise of that remarkable wisdom and understanding which afterwards characterized him, 1 Kings iii. 5—15. The skill of Daniel in interpreting the dream of Nebuchadnezzar led to his advancement in the court of Babel, Dan. ii. In a dream, Joseph, the reputed father of Christ, was warned not to put away Mary, his wife, Matt. i. 20. These examples are sufficient to prove that this was one of the methods of divine communication with man. As might be supposed, the significance of some dreams, led the Jews into a

superstitious regard for all dreams, and the abuse called forth a special rebuke, particularly when the dream or its interpretation seemed to favour the practice of idolatry, Deut. xiii. 1—3.

The fact of divine intimations having been given through the medium of dreams, affords no ground to the vulgar superstitions still common on this subject. Although it is quite possible that directions and warnings may, in peculiar cases, be still thus communicated; we are not authorized, since we have the complete written revelation of God's will, to depend on dreams as a means of information; and it is an especial impiety in any uninspired person to pretend to a skill in the interpretation of them. A question has been raised how far we are accountable for dreams which are of an immoral character, and the true answer appears to be, that if they naturally arise from our waking thoughts, as an effect from a cause, they render us morally accountable for their polluting influence.

A vision may be distinguished from a dream, as it was a supernatural representation made to a person awake, and in the conscious possession of his faculties. The Lord appeared in vision to Saul on his way to Damascus, Acts xxvi. 13, and in a vision the glories of the heavenly world were exhibited to him, 2 Cor. xii.

DREGS, the sediment of liquors; and hence in figurative language, when wrath or affliction is represented by a cup, to empty the cup with its dregs, denotes the full measure in which the judgment is inflicted, Psalm lxxv. 8; Isa. li. 17.

DRESS. (See **CLOTHES.**)

DROMEDARY (*drom'e-da-ry*).
(See CAMEL.)

DROUGHT (*drou't*), dryness, absence of water or rain, referring particularly to the weather; when there is not sufficient moisture to promote the growth of plants. Eastern countries are particularly subject to a calamity of this kind. Palestine during the summer months, is exposed to a scorching heat, and there being little or no rain, the earth becomes chapped, the vegetation withers, man and beast suffer under an oppressive heat, and hence some of the most beautiful metaphors of Scripture are taken from falling showers, well supplied reservoirs or wells, and shady retreats, Psalm xxxii. 4; lxxii. 6; Isa. xxxii. 2.

DRUNKENNESS, the excessive use of intoxicating drinks, producing the most disastrous moral and physical effects on man. The beverages mentioned in Scripture are fermented or unfermented liquors. The immoderate use of the former is most emphatically condemned; and from the danger attending their habitual use, the propriety of entire abstinence is suggested, Isa. v. 22; Rom. xiii. 13.

DRUSILLA (*dru-sil'la*), youngest daughter of Herod Agrippa I. celebrated for her beauty and notorious for her profligacy. She abandoned her husband Azizus to live with Felix, the governor of Judea. Paul appropriately reasoned before her and Felix of "righteousness, temperance, and judgment to come," Acts xxiv. 24, 25.

DUKE, a title applied to the chiefs of Edom, Gen. xxxvi. 15, but the word simply means a chief or leader, and not in its modern acceptance, a nobleman.

DULCIMER (*dul'ci-mer*) a musical instrument, which the Rabbins describe as a species of bagpipe, Dan. iii. 5. The modern dulcimer is a stringed instrument.

DUMAH, a tribe and country of the Ishmaelites in Arabia, Gen. xxv. 14; Isa. xxi. 11. It is supposed to be identical with the place still called by the Arabs, *Duma the stony*, on the confines of the Arabian and Syrian deserts.

DURA, the plain on which Nebuchadnezzar set up his golden image, Dan. iii. 1; and probably the same in which Babylon is situated.

DUST, a word used figuratively to denote death and the grave, Gen. iii. 19; Job vii. 21; also a mean condition, 1 Sam. ii. 8; also a great multitude, Num. xxiii. 10. "Sitting in the dust," "putting dust on the head," "putting the mouth in the dust," were signs of mourning and humiliation, Josh. vii. 6; Isa. xlvii. 1; Lam. iii. 29. To shake off the dust from the feet in leaving a place, is an expressive sign of renouncing all intercourse with it for the future, Matt. x. 14; Acts xiii. 51. To say that an enemy shall "lick the dust" is to predict his defeat and destruction, Psalm lxxii. 9. To throw dust into the air, seems to have been a mode of expressing contempt and execration, Acts xxii. 23. The Jews were threatened, as a punishment of disobedience, that the rain should be powder and dust, Deut. xxviii. 24, which is exemplified even to the present time, by the clouds of dry, hot sand, which in the deserts are raised by the winds, and overwhelm man and beast, by penetrating the mouth, eyes and nos-

trills; or which in the towns, cover every object, and penetrate into the most sheltered places;

at once an annoyance and a calamity.

DWELLING. (See HOUSE.)

E.

EAGLE. This bird belongs to a class distinguished by their size, strength, courage, and powers of flight. (For a description of it, see Scriptural Natural History, published by the Presbyterian Board of Publication.) The allusions to it in the Scriptures are frequent. Its swiftness of flight is referred to in Deut. xxviii. 49; and Jer. iv. 13. Its habit of building its nest or eyrie in the clefts of the highest rocks is alluded to in Obad. 4; Jer. xlix. 16. A beautiful allusion to its parental care and instincts, is found in Deut. xxxii. 11. In attacking large animals, which it often does, it is said to be its habit to bewilder and disable its prey by first plucking out its eyes. This is alluded to in Prov. xxx. 17. The eagle is said to renew its youth, Psalm ciii. 5; this evidently refers to the renewed vigour it displays after the sickly lassitude of the moulting season, during which it annually changes its plumage. The Persian and Roman nations, as well as our own, adopted the eagle as a national symbol.

EARING, an old English word, synonymous with *ploughing*, and not with harvesting or gathering the corn. In Gen. xlv. 6, it is said "there shall neither be earing nor harvest," that is, neither ploughing nor harvest.

EARNEST. An *earnest* is something given in advance, as a warrant for the full performance of a promise. Thus in making a

bargain, a part of the price paid beforehand is the *earnest* that the whole shall be paid. The word is thrice used in the New Testament in a spiritual application, 2 Cor. i. 22; v. 5; Eph. i. 14, where it signifies the blessings now conferred by God on Christians, by way of assuring them of the still greater blessings which they shall receive in heaven.

EAR-RING, an appendage for the ear, worn as an ornament, by the women of Judæa, and which was generally circular in its form, and sometimes of considerable weight, Gen. xxxv. 4; Ezek. xvi. 12.

EARTH. Besides its common signification, the word sometimes is used to denote the inhabitants or people; as "the earth," meaning its inhabitants, "was corrupt before God," Gen. vi. 11. So the term is sometimes used in a restricted sense as meaning a particular country, as Judæa, Rom. ix. 28. Applied to dispositions and enjoyments, it denotes sensual, in opposition to spiritual tendencies, John iii. 31; Col. iii. 2.

EARTHQUAKE, a fearful and terrifying phenomenon, in which the earth is convulsed, and sometimes with such violence as to overturn cities. In accounting for earthquakes on natural principles, they are attributed, as their proximate cause, to the action of internal fires, and hence they generally occur in volcanic ranges. Three instances of earth-

quakes are mentioned in the Scriptures. One occurred during the reign of Ahab, 1 Kings xix. 11; another "in the days of Uzziah, king of Judah," Amos i. 1; and the third at the time of the Saviour's crucifixion, Matt. xxvii. 51, which was attended by remarkable circumstances. There are frequent references to earthquakes, in a symbolical sense, as denoting great civil commotions and changes, as well as the displays of Almighty power, Joel iii. 16; Psalm xviii. 7; Hab. iii. 6.

EAST, properly the quarter of the heavens in which the sun rises; but according to Hebrew usage, the term designated the countries lying east of Judea, as Meab and Ammon, and those more northerly, as Armenia, Syria, Mesopotamia, Chaldea. So also in speaking of the quarters of the heavens, the Jews supposed the face to be turned to the east, and hence called the east *before* or *forwards*, the west *behind*, the south the *right hand*, and the north the *left hand*.

EASTER, a word occurring in Acts xii. 4, where it should have been translated passover, as it is elsewhere rendered. The festival of Easter, as observed by some portions of the Church, is entirely without scriptural authority.

EAST WIND. (See **WIND**.)

EATING. In order to a proper understanding of several passages of Scripture, it is important to refer to the customs observed by eastern nations in their mode of eating. The Hebrews did not sit upright at table, as is the present custom, but reclined on couches placed near the table, resting on the left elbow, with their feet thrown back, and using

their right hands in carrying the food to their mouths. This peculiarity of position explains how the woman could wash the Saviour's feet with her tears, by coming *behind* him as he sat at meat, Luke vi. 37, 38. It explains the manner too in which the Saviour washed the disciples' feet at supper time, John xiii. 4, 5. Thus reclining, we may understand how John may be said to have leaned on Christ's bosom, John xiii. 23. It was customary to eat without knives and forks, and each guest used his fingers, dipping his bread into the dish, and taking up a portion of the food. Sometimes the principal person at a feast would thus dip his hand into the dish, and making a sop, put it to the mouth of a guest. This illustrates the Saviour's dipping into the dish, and handing the sop to Judas, John xiii. 26. This free use of the fingers may justify the scrupulous care with which the Jews washed their hands before eating, Mark vii. 2, 3, although accustomed to magnify such acts as meritorious, in a moral point of view. The Hebrews also were particularly strict in regard to the kind of their food, distinguishing between that which was ceremonially clean and unclean, and with regard to the persons with whom they should engage in a repast. They would not eat with persons of bad reputation, as publicans and sinners, Matt. ix. 11, or with the uncircumcised, Acts xi. 3. So far as sitting at meat may imply familiar and friendly intercourse with wicked persons, it was forbidden by the apostle, 1 Cor. v. 11.

EBAL AND GERIZIM, two mountains of Samaria, forming the opposite sides of the valley

in which is situated the town of Nablous, which was the ancient Shechem or Sychar. The valley between the two mountains is not more than five hundred yards wide, and about three miles in length. The two mounts, as Dr. Robinson describes them, rise in steep rocky precipices immediately from the valley on each side, apparently some eight hundred feet in height, and are both sterile. Dr. Olin, viewing Gerizim from a different position, and in the vernal season of the year, represents it as more fruitful. These mountains were the scene of an imposing and solemn ceremony described in Deut. xxvii. The Samaritans built a temple on Mount Gerizim and worshipped there, John iv. 20. Between them and the Jews, there were differences of opinion and bitter feuds, which interrupted all friendly intercourse, John iv. 9, 20. The Samaritans still reside in Nablous, and regard Gerizim as a sacred place; and at particular seasons visit the site of their ancient temple for purposes of worship. (See Mission of Inquiry to the Jews, Presbyterian Board of Publication.)

EBED-MELECH (*e-bed'me-lek*), a servant of king Zedekiah, who was instrumental in releasing the prophet Jeremiah from the filthy dungeon into which he had been cast, where he was in danger of dying from hunger. He was on this account preserved, when Jerusalem was taken by Nebuzar-adan, Jer. xxxviii. 7—13; xxxix. 15—18.

EBENEZER (*eb-en-e'zer*), signifies a *stone of help*, a name given to a stone or monument which Samuel set up between Mizpeh and Shen, in commemoration of the Divine goodness in

causing the defeat of the Philistines, saying, "hitherto hath the Lord helped us," 1 Sam. vii. 11, 12.

EBER, Gen. x. 24, or **HEBER**, Luke iii. 35, an ancestor of Abraham, from whom the Jews suppose they derived the name of Hebrews.

EBONY, mentioned in Ezek. xxvii. 15, is a wood of dark colour, very solid and susceptible of a high polish. In ancient times it was much used for ornamental furniture.

ECCLESIASTES, literally *the Preacher*, the title of one of the books of the Old Testament, which it is generally supposed was written by Solomon, at an advanced period of his life. It is an impressive discourse on the vanity and unsatisfying nature of all merely temporal pleasures and possessions, the effect of which is heightened by the consideration that it presents the deliberate judgment of one who indulged freely and unreservedly in all the pleasures of the world, and whose means of indulgence were unlimited. While sensual enjoyments are represented as "vanity of vanities," true wisdom or religion is extolled as the only satisfying portion.

[**ECCLESIAS'TICAL**, relating to the church; thus ecclesiastical history is the history of the church.]

[**ECON'OMY**, in a theological sense, is a system of rules, rites, and ceremonies. Thus we speak of the *Jewish economy*, meaning the system which embraced the peculiarities of their faith.]

EDAR, the name of a tower, supposed to have been situated near Bethlehem, in the neighbourhood of which Jacob spread his tent, Gen. xxxv. 21.

EDEN, the name of a province, in which was situated the earthly paradise, or the garden in which the first parents of our race had their residence. It is utterly vain to attempt to designate its position after so great a lapse of time, and so many changes in the earth's surface. Perhaps every trace of it was obliterated in the general deluge. The most extravagant opinions have been entertained on this subject, and the best conclusion at which we can arrive is that it was probably situated in Armenia. No great practical purpose can be accomplished by pressing the investigation further. It was a delightful place, where the progenitors of our race were happy until their sin marred its beauty, and made it a scene of sorrow, Gen. ii. 8; iii. 24. In the prophetic writings, the garden of Eden is referred to by way of comparison in portraying what is agreeable, Isa. li. 3; Ezek. xxxvi. 35.

EDOM, so called, Judg. xi. 17, was the same country as that designated *Idumea* by the Greeks and Romans. Edom was one of the names of Esau, Gen. xxv. 30, by whose descendants this region was peopled. It extends from the Dead Sea to the Eleanitic gulf, which is a branch of the Red Sea. It was anciently called Mount Seir, and was inhabited by the Horim until they were expelled by Esau, Dent. ii. 12. The Horim were so called because they dwelt in caves, many traces of which are still to be seen in Petra, which was the renowned metropolis. The Edomites were the implacable enemies of Israel, and various conflicts occurred between them, 1 Sam. xiv. 47; 1 Chron. xviii. 12; 2 Chron. xxv. 11. The Israelites generally held them in sub-

jection, and about the year B. C. 125, they were attacked by the Maccabees, and finally subdued by John Hyrcanus, who compelled them to submit to circumcision and other Jewish rites. Subsequently they were incorporated with other tribes, and lost their national distinction. Burekhardt was the first modern traveller who passed through the land of Edom. This was in the year 1712. Other travellers have since accomplished the perilous journey, and their descriptions of the country possess unusual interest. Edom was the subject of many prophetic denunciations which have been accomplished to the letter, as may be seen by a reference to Dr. Keith's work on the Prophecies.

EDREI (*ed're-i*). Ashtaroth and Edrei were the metropolis or royal towns of the kingdom of Bashan, beyond Jordan. It was at Edrei that Og, the gigantic king of Bashan, was utterly defeated by the Israelites, who "smote him and his sons and all his people, until there was none left him alive," Numb. xxi. 33—35. The place is now called Dras, situated in a deep valley two hours south-east from Masareib, the ancient Ashtaroth. The ruins cover an extent of about two miles in circumference. Another town of this name was in the tribe of Naphtali, Josh. xix. 37.

EGLON, a king of Moab, who, associated with the Ammonites and Amalekites, subdued the Israelites and made Jericho the seat of his government. During a period of eighteen years he held the Israelites in bondage, who were finally delivered through the instrumentality of Ehud, who slew the Moabitish king, Judg. iii. 12—30.

The name also of a city in the tribe of Judah, Josh. xv. 39, the king of which formed an alliance with Adoni-zedec against Gibeon, and was defeated by Joshua, Josh. x. 1—11.

EGYPT (*e'gypt*). With this land there are many interesting scriptural associations. There Joseph was once a captive, and subsequently a powerful prince; there the family of Jacob sprung up into a nation, and after many grievous oppressions, were delivered by the power of God, preliminary to their entrance into the land of promise. It was the subject too of many predictions which were accurately fulfilled. In a historical point of view it possesses unusual interest, and particularly so to the antiquarian. A few of the most prominent features of this country can alone be referred to in this article.

The Biblical name of Egypt was Mizraim, from the second son of Ham, Gen. x. 6, and it is still called by the Arabs, *Mizer*. Egypt was its Greek and Roman designation, but from what cause is unexplained. The inhabited part of Egypt is an extended valley, through which flows from south to north the river Nile, and on the east and west of which are ranges of mountains, which approach or recede from the river at unequal distances, leaving to the valley a breadth of two or three miles. It was from these mountains that the inhabitants obtained the materials for constructing their celebrated monuments of art. The Nile is the glory and life of the country, as upon its periodical inundations the land is dependent for its remarkable fertility. The Delta, so called from its resemblance to the

Greek letter Δ, Delta, owes its existence to the deposits of mud brought down by the branches of this river. The fertilizing agency of the Nile is rendered indispensable from the fact that rain, in that region, is of extremely rare occurrence. After the harvest has been gathered, the aspect of the valley is uninviting, nothing being seen but a gray and dusty soil, broken and intersected by chasms. After the Nile has risen the whole surface is under water, above which the date trees and villages alone are to be seen. When the waters have subsided the whole surface is covered with a black and slimy mud. This is the fertilizing deposit, and upon it the cultivator has little more to do than cast his seed, when the richest vegetation springs forth, and the whole country is converted into a beautiful and fruitful garden. At the period of overflow the waters are distributed over the land by artificial canals, where natural channels are wanting.

It was to such a land of plenty that Abram was compelled to have resort when "famine was grievous in the land" of Canaan, Gen. xii. 10. Besides corn, Egypt produced onions, garlic, beans, melons, flax, cotton and wine. On the Nile was found the *papyrus* reed, from which the ancient paper was manufactured, and in its waters lurked the crocodile and hippopotamus. The atmosphere is uniformly clear and unclouded, and glows with heat, which is not tempered by any shade, their only tree, the date, affording but little refuge from the scorching rays of the sun. The inhabitants are annoyed by mosquitoes, locusts, and frogs, and among their diseases are the

small-pox, leprosy and plague. According to Herodotus the people were divided into castes, which were seven in number, of which the priestly caste was the most influential. They possessed the finest parts of the country and held all the most distinguished offices. It was into this high caste that Joseph married on his elevation by Pharaoh, Gen. xli. 45.

The peculiarities of the ancient Egyptians, so far as the lower castes are concerned, are still in a measure preserved among the Fellahs, who are the tillers of the soil. They are a meek, peaceable and contented race, who patiently bear up under the severe exactions of their rulers, ceaselessly toiling for a bare subsistence, apparently gay and happy, lovers of peace, and devotedly attached to the place of their birth. To separate them from the Nile would be a calamity which they could not survive.

The Copts constitute another tribe resident in Egypt. They bear the Christian name, and have for centuries been the objects of persecution. They are the learned men of the country. The religion of ancient Egypt was idolatrous, and not only the heavenly bodies, but inferior animals, were the objects of their worship. The mode of burial was by embalming, and the mummies prepared thousands of years ago have been gazed upon by modern eyes. Since this practice of preserving the dead has been abandoned, it is believed the health of the country has declined.

The pyramids are the most extraordinary and enduring monuments of ancient Egypt. Immense labour and cost were be-

stowed in their construction, but the design of their erection is still a problem. Besides these there are the remains of magnificent temples, colossal statuary, sculptures, paintings and hieroglyphics. The ingenuity of modern science has discovered the key by which these hieroglyphics may now, in a measure, be deciphered, and by means of which the field of history has been enlarged. The present condition of the country may be considered as wretched in comparison with its former grandeur, and this is in exact accordance with the inspired predictions in relation to it, Isa. xix. Ezek. xxix. &c.

EHUD, of the tribe of Benjamin and one of the Judges of Israel. When the Israelites were in subjection to Eglon, king of the Moabites, Ehud was commissioned to convey to him their annual tribute. Under pretence of having an important message to communicate to the king, he obtained a private interview, during which, he drew his dagger and thrust it into the king's body, so that he died. Then summoning his countrymen to his aid, he overcame the Moabites and restored his country to independence, which they enjoyed for eighty years, Judg. iii. 15—30.

[EJACULATION, the act of throwing out quickly; applied to the utterance of short prayers, when not formally engaged in acts of devotion.]

EKRON, the chief of the five Philistine cities, Josh. xiii. 3. It was assigned to Judah in the distribution of the land, Josh. xv. 45, but as it would seem, was afterwards assigned to the tribe of Dan, Josh. xix. 43. It was from this place the ark was sent home in a new cart, 1 Sam. v. 10; vi.

10, 11. Dr. Robinson has identified the place with a small Moslem village, five miles south of Ramleh, named Akri. There are no apparent ruins of the ancient town, although the inhabitants say that cisterns and stones of handmills are sometimes found in the neighbouring fields. The prophecy of Zephaniah has been literally fulfilled, "Ekron shall be rooted up," Zeph. ii. 4.

ELAH, son and successor of Baasha, king of Israel, 1 Kings xvi. 6. After reigning two years, he was assassinated, while drunk, by Zimri, one of his captains, 1 Kings xvi. 9, 10, who also destroyed all his family, agreeably to the predictions of the prophet Jehu, (v. 12.)

Also the name of a valley in which the Israelites encamped when David fought with Goliath, 1 Sam. xvii. 19, and which Dr. Robinson thinks should be identified with the Wady-es-sumt, (valley of acacias) which lies about eleven miles south-west from Jerusalem towards Gaza. Others think it should be sought in the valley Beit Hanina, eight miles north-west from Jerusalem.

ELAM, so called from a descendant of Shem, Gen. x. 22, was evidently the region of country called by the Greeks and Romans, Elymais, and which formed a part of the ancient Susiana, the present Shusistan. It was a part of Persia Proper, and the sacred writers, under this name, comprehended the country of the Persians in general. It is mentioned as a distinct kingdom, as early as the times of Abraham, when Chedorlaomer is referred to as its king, Gen. xiv. 1. In this province Shushan was situated, of which Daniel speaks, Dan. viii. 2.

Allusions to it may also be found in several of the prophets. Elamites, or exile Jews who had settled there, were at Jerusalem at the feast of Pentecost, Acts ii. 9.

ELATH, a city of Idumea, and a seaport on the eastern gulf of the Red Sea, called the Elanitic gulf, now the gulf of Akaba. It is first mentioned in Deut. ii. 8, and it became a place of considerable importance in a commercial point of view, 1 Kings ix. 26.

ELDAD, associated with MADDAD, two of the seventy elders appointed by Moses to aid him in the government of the people, upon whom the spirit of prophecy fell, as well as upon those who stood at the door of the tabernacle, Numb. xi. 24—29.

ELDER, primarily signifies one of the older men; and as such persons, from their experience, were generally selected to fill the principal stations in Church and State, the term came to be used as a designation of office whether the incumbent was old or young. The Hebrews, in Egypt, had their elders, who were their chief men and rulers, and through them Moses communicated with the people, Exod. iii. 16. When in the wilderness these were his attendants and assistants, Exod. xvii. 5. Out of this number at a subsequent period, he selected seventy to assist him in bearing the burden of office, Numb. xi. 16, 17. The succession of this office may be traced down to the time of the rebuilding of the temple. In reference to this existing fact, ministerial officers in the Christian church were called *elders* or *presbyters*, who were the same as the bishops, or overseers of the flock; compare verses 12

and 28 of Acts xx; and Tit. i. 5 and 7. The apostles themselves were called *elders*, 1 Pet. v. 1; 2 John 1. In the organization of the Presbyterian Church, the primitive pattern in the designation of officers has been strictly adhered to. The apostles were an extraordinary class of officers, and have no successors, (see APOSTLES.) The scriptural Bishop was no other than the ordinary minister of the gospel in charge of a church, as seen in the forecited texts. Of elders, there were two classes, the preaching and the ruling. These Paul distinguishes in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, *especially* they who labour in the word and doctrine;" that is, the elders who well discharge their duty in ruling in the church are to be highly honoured, but an especial mark of distinction is to be conferred on those who preach the word. The *ruling elder* appears to be referred to in 1 Cor. xii. 28, under the designation of "governments." In another enumeration of officers in Rom. xii. 4—8, they are referred to as *ruling with diligence*. In the Jewish Synagogue there were such elders; and, with the right qualifications, they constitute a useful class of officers in the Christian church. (See Miller on Ruling Elders, and a Tract on the same subject, published by the Board of Publication.)

ELEALEH (*e-le-a'leh*), a town of the Reubenites, east of the Jordan, Numb. xxxii. 37. It is usually mentioned in connection with Heshbon, and in the vicinity of that place there are the ruins of a town still called El Aal.

ELEAZAR (*e-le-a'zar*), a very common name among the He-

brews. It is necessary only to distinguish three persons who bore it.

1st. ELEAZAR, the third son of Aaron, who succeeded him in the office of the high priesthood, Exod. vi. 23; Numb. xx. 25—28. He is supposed to have lived twenty-five years after the passage of the Jordan. The book of Joshua closes with an account of his death. His son Phinehas succeeded him, and the office of the high priesthood was perpetuated in his family, except during the period it was vested in Eli and his family.

2d. ELEAZAR, the son of Dodo, one of the three distinguished warriors who aided David in withstanding the Philistines, after the men of Israel had retired, 2 Sam. xxiii. 9, 10.

3d. ELEAZAR, the son of Abinadab, who was appointed to attend the ark, while it was in his father's house, 1 Sam. vii. 1.

ELECT, ELECTION. These terms are of frequent occurrence in the Scriptures, and, when used in a religious sense, designate the sovereign act of God, in choosing from eternity some men to salvation. In relation to those who shall be saved, God is represented as purposing, decreeing, ordaining, electing, choosing, predestinating. By a comparison of the various passages, it is manifest that God's election is of mere grace; that it is uninfluenced by any foreseen works in the creature; that it cannot be defeated by any possible circumstances; that it is the only security of the believer; that it is infinitely just as well as merciful; and that it is in conformity with it, that the elect are inspired with faith, enabled to trust in Christ, and to render a holy obedience. So

clearly is this doctrine taught in the Holy Scriptures; so completely does it pervade them; and so inwrought is it with their whole texture, that the attempt to dis sever it from the system of revealed truth, not only does violence to the explicit language in which it is set forth, but mars the whole fabric, and threatens to overturn it from its very foundation. To affirm that it exhibits God as a partial and unjust being, and that it encourages the sinner in his impenitence, is to charge God foolishly. (See Eph. i. 4, 5, 11; Rom. viii. 29, 30; ix. 11, 14 *et seq.*; 2 Thess. ii. 13; 2 Tim. i. 9; Acts xiii. 48, &c. Also "The Great Supper," published by the Presbyterian Board of Publication.)

ELECT LADY. John directs one of his epistles to the *elect lady*, that is, to one so distinguished by her piety as to be thus styled. Some interpreters contend that it should be to the *Lady Electa*, considering this as her proper name.

ELEMENTS, the first principles of which other things are composed, or whence they proceed, according to a primitive belief that all bodies consist of certain ingredients, into which they are resolvable. In its primary sense the word is used in 2 Pet. iii. 10, "the elements shall melt with fervent heat," meaning that of which the outward form of nature is composed.

Paul, in Gal. iv. 9, speaks of "weak and beggarly elements," by which he characterizes the imperfect system of religion in which the Galatians had been instructed, and which was weak and poor, compared with the Christian faith. The law was merely a schoolmaster to bring

men to Christ, and a shadow of good things to come. The same word is rendered *rudiments* in Col. ii. 8, 20, with a similar signification.

ELI, a high priest of the Jews, and a descendant of Ithamar, one of Aaron's sons. Why the office was transferred from the line of Eleazar to that of Ithamar is not known; but it was evidently not a usurpation on the part of Eli. Eli was the judge of Israel as well as the high priest. His history leads us to believe that he was a good man, who had his failings. His great offence before God, which led to the sad downfall of his family, was his culpable leniency to his profligate sons, Hophni and Phinehas, whose guilty and shameless immoralities he gently chided, instead of severely punishing, 1 Sam. ii. 12—17, 22—25. For this, the Lord, through the young Samuel, denounced the heaviest judgments on his house, 1 Sam. iii. The execution of these was delayed for years, but at length the threatenings were verified, when his sons were slain in battle, the ark of the Lord captured, and he himself, overwhelmed with the sad intelligence, fell from his seat and expired, 1 Sam. iv. 17, 18. The doom on his house was completed in the removal, by Solomon, of Abiathar his descendant from the office of high priest, and the restoration of it to the line of Eleazar.

ELIAKIM (*e-li'a-kim*), son of Josiah and king of Judah, whose name was changed by Pharaoh-nechoh, king of Egypt, into Jehoiakim, 2 Kings xxiii. 34.

The name also of a governor of the royal house under Hezekiah, appointed by him with others to treat with Rabshakeh

when Sennacherib was invading Judæa, 2 Kings xviii. xix. His character is eulogized in Isa. xxii. 20—25.

ELIAS (*e-li'as*). (See ELIAH.)

ELIASHIB (*e-li'a-shib*), grandson of Jeshua, who built a part of the walls of Jerusalem, and incurred the displeasure of Nehemiah by preparing a chamber for Tobiah the Ammonite "in the courts of the house of God," which was a profanation of the holy place, Neh. iii. 1; xii. 10; xiii. 4—9.

ELIEZER (*e-li-e'zur*), the household steward and probably a relative of Abraham, who it appears would have been his heir in case he had no children of his own, Gen. xv. 2, 3. The name also of one of the sons of Moses, Exod. xviii. 2—4. The name also of the son of Dodavah, who prophesied against Jehoshaphat, forewarning him that the fleet he had fitted out in conjunction with Ahaziah should be dispersed and wrecked, 2 Chron. xx. 37.

ELIHU (*e-li'hu*), one of those present during the controversy between Job and his friends, and who, at the close of it, interposed his views, in which he reproved Job for the spirit he had manifested in some parts of the debate, and rebuked his friends for the severity and injustice of their charges against the afflicted man, Job xxxii. *et seq.*

ELIJAH (*e-li'jah*), also called ELIAS, a distinguished prophet of the Lord, concerning whose parentage the Scriptures are silent. He was called the *Tishbite*, either from the place in which he was born, or the character he was called to sustain. His career was a remarkable one. With great boldness he rebuked the

wickedness of king Ahab, who, together with the greater portion of the people, was sunk in gross idolatry. A drought of three years and six months' continuance, which brought the extremest misery on the nation, was sent in answer to his prayers, and removed by the same means, James v. 17, 18. Although Ahab and his infamous wife Jezebel earnestly endeavoured to destroy him, he escaped from their power, and miracles were wrought for the preservation of his valuable life. While concealed at the brook Cherith, the ravens brought him food. Some commentators, who seem anxious to get rid of a miracle when a plausible evasion is possible, translate the word *Arabians*, and others *merchants*, substituting these instead of the *ravens*, to supply his wants. The received translation is undoubtedly the true one, and is best in keeping with his whole history. It should be remembered that God could as easily commission ravens as *Arabians* to minister to his wants. He was preserved by a miracle at Zarephath, when the handful of meal and the cruise of oil of the famishing widow were rendered unfailling. This widow, for her kindness to the prophet, was not only preserved from famine, but received another signal favour in the restoration to life of her only child. Another remarkable incident in his history was the complete triumph of the religion of which he was a minister, over a debasing idolatry, by the defeat and destruction of the priests of Baal. Other remarkable incidents are connected with his life, which are most appropriately and impressively presented in the simple narrative of Scripture. When his ministry

was accomplished, he was translated to heaven in a fiery chariot, being exempted from the pains of death. A still further distinction awaited him. In company with Moses, he appeared on the mount of Transfiguration, conversing with our Lord, Matt. xvii. 1—3. For the history of this great and good man, see 1 Kings xvii. xviii. xix. and 2 Kings i. ii.

ELIM, one of the stations of the Israelites in their route to Mount Sinai, where there were twelve wells of water and seventy palm trees, Exod. xv. 27.

ELIMELECH (*e-lim'e-lek*), a native of Bethlehem, and husband of Naomi, Ruth's mother-in-law, Ruth i. 2.

ELIPHAZ (*el'li-phas*), called the Temanite, one of the friends who came to condole with Job in his affliction. What he said on the occasion is recorded, Job iv. v. xv. xxii.

ELISABETH, a devout woman, a descendant of Aaron, the wife of Zacharias, and mother of John the Baptist, Luke i. 5.

ELISHA (*e-li'shah*), a distinguished prophet of the Lord, the successor of Elijah, whose translation he had witnessed, and whose mantle rested on him. His history is equally remarkable with that of his predecessor. He was at the head of the schools of the prophets, performed miracles in attestation of his divine mission, uttered predictions which were literally fulfilled, and was a faithful witness for God. As in the case of Elijah, a blessing attended those who hospitably entertained him. He raised the dead to life; denounced curses which were fearfully executed; and promised blessings which were fully realized. After a long

life, he died in peace, and was wept over by Joash, king of Israel. His remarkable life is best portrayed in the language of Scripture. See 1 Kings xix. 16—21; 2 Kings ii. iii. iv. v. vi. vii. viii. ix. xiii. 14—21.

ELISHAH, the ISLES of, whence purple was brought to Tyre, Ezek. xxvii. 7, and which probably derived their name from Elishah, son of Javan, Gen. x. 4.

ELISHEBA (*e-lis'h'e-bah*), daughter of Amminadab, wife of Aaron, and hence the mother of the priestly family, Exod. vi. 23.

ELIZAPHAN (*e-lis'a-fan*), the son of Uzziel, and chief director of the Kohathites in the wilderness, Numb. iii. 30.

ELKANAH (*el'ka-nah*), the name of several persons mentioned in Scripture; the father of the prophet Samuel, 1 Sam. i. 1, *et seq.*; an officer of king Ahab, 2 Chron. xxviii. 7; one of David's heroes, 1 Chron. xii. 6.

ELLASAR (*el'la-sar*), a territory in Asia, whose king, Arioch, in the time of Abraham, was one of the confederates of Chedorlaomer, in the invasion of Canaan, Gen. xiv. 1. Some suppose it to be the same with Thelasar, mentioned in 2 Kings xix. 12.

ELM. The word so rendered in Hos. iv. 13, is differently translated in every other place in which it occurs. It should be uniformly rendered *terebinth*, or turpentine-tree, as is thought by competent critics.

ELOI (*el'o-i*), *My God*, a part of Christ's exclamation on the cross, Eloi, eloi, lama sabachthani, and translated in Mark xv. 34. In Matt. xxvii. 46, it is Eli, Eli, &c., and the expression, with a slight variation from the Hebrew, is taken from Psalm xxii. 1.

ELON, of the tribe of Zebulun,

who judged Israel for ten years, Judg. xii. 11. Also the name of a city in the tribe of Dan, Josh. xix. 43.

ELUL, a Hebrew month, the twelfth of the civil, and sixth of the ecclesiastical year, Neh. vi. 15, corresponding with August or September.

ELYMAS (*el'i-mas*), a sorcerer. (See BARJESUS.)

EMBALM. (See BURIAL.)

EMBROIDERY and needle-work. The Egyptians were celebrated for their skill in this kind of work, and from them, no doubt, the Hebrew women learned the art, which was put in requisition in the preparation of the tabernacle, and the sacerdotal robes, Exod. xxvi. 36; xxvii. 16; xxviii. 39.

EMERALD, a precious stone of a brilliant green colour, Exod. xxviii. 18; Rev. xxi. 19.

EMERODS, a painful disease with which the Philistines were afflicted, but of what particular kind there is no means of accurately determining, 1 Sam. v. 6, 9, 12.

EMIMS (*e'mims*), a numerous and gigantic race of people, who, in the time of Abraham, occupied the country beyond the Jordan, afterwards possessed by the Moabites, Gen. xiv. 5; Deut. ii. 10, 11.

EMMANUEL (*em-man'u-el*). (See IMMANUEL.)

EMMAUS (*em'ma-us*), the name of a village about seven and a half miles from Jerusalem, on their way to which, two of the disciples had an interview with the risen Saviour, Luke xxiv. 13. The site of it is now entirely unknown. There were two other places of the same name which are not referred to in Scripture.

EN, signifies a fountain, and is

found in composition with names of certain places. (See AIN.)

ENCHANTMENTS. The Scriptures refer to enchanters, magicians, sorcerers, wizards, diviners, necromancers, with special condemnation, Deut. xviii. 9—12. It is difficult to tell the precise difference between them. They alike pretended to a secret power or art, which they did not possess, of unfolding the future; seeing into things hidden; performing supernatural works. Their success is principally to be ascribed to the credulity of those on whom they practised. Among savage nations persons with like pretensions are still to be found, and even in civilized nations, the ignorant are imposed on by similar artifices.

ENDOR, a town of Galilee assigned to Manasseh, Josh. xvii. 11, and noted as the residence of the witch whom Saul consulted on the eve of the battle in which he perished, 1 Sam. xxviii. 7. In the time of Eusebius there still existed a large village of the name, four miles south of Mount Tabor, and recently it has been visited and identified by Dr. Robinson.

ENEAS, or *Æneas*, a paralytic on whom Peter performed a miracle of healing, Acts ix. 33, 34.

EN-EGLAIM (*en-eg-la'im*), a town of Moab, which Jerome places on the northern end of the Dead Sea, at the influx of the Jordan, Ezek. xlvii. 10.

ENGEDI (*en'ge-di*), that is the fountain of the *kid*; or, according to its ancient Hebrew name, *Hasazon Tamar*, the city of palm trees, was a place situated on the western shore of the Dead Sea, 2 Chron. xx. 2. It gave name also to a part of the neighbouring desert, the wilderness of *Engedi*, to

which David retired from fear of Saul, 1 Sam. xxiv. 1—4. The place is now called by the Arabs, *Ain-jidy*, and has been visited by Dr. Robinson, where he found the beautiful fountain from which it seems to have derived its name. The remains of an ancient town are still visible. In the wilderness of Engedi, Dr. Robinson remarks, there are "caverns which might serve as lurking places for David and his men, as they do for outlaws of the present day," 1 Sam. xxiv. 3. Josephus says it was celebrated for its palm trees; and its vineyards are referred to in Sol. Song i. 14.

ENGINES (*en'jins*), warlike instruments for throwing stones, battering down walls, &c., 2 Chron. xxvi. 15; Ezek. xxvi. 9.

ENGRAVE. Although the art of engraving, as brought to its present perfection, was unknown to the ancients, the art of cutting signets in hard stones, and engraving letters on metal plates, was known very early in the history of the world, Exod. xxviii. 9—11, 36.

ENOCH (*e'noh*). There are four persons of this name mentioned in Scripture. One was the son of Cain, in honour of whom a city was named, Gen. iv. 17. The most distinguished person of this name, was Enoch the son of Jared and father of Methuselah, whom Jude calls "the seventh from Adam," Jude 14. He is represented as having held intimate converse with the Deity, and as having been exempted from the stroke of death; *he walked with God and was not, for God took him*, Gen. v. 24. Any ambiguity which might seem to attach to this sentence is removed by the apostle Paul in his epistle to the Hebrews, "By faith Enoch

was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony, that he pleased God," Heb. xi. 5. Elijah was in like manner translated; and thus, as one justly remarks, "was the doctrine of immortality *palpably taught* under the ancient dispensation."

There is an apocryphal book which bears the name of Enoch, which embodies many excellent sentiments, not coherently put together, but which contains nearly the words attributed to Enoch by Jude, *vs.* 14, 15. It is not to be supposed that the apostle Jude quoted from an apocryphal book; it is more reasonable to suppose that this prophecy of Enoch having been transmitted from early times, was picked up by the writer of this book, and that Jude as an inspired man was assured of its genuineness.

ENON or **ÆNON**, a place near Salim, where John baptized, John iii. 23. Enon means *fountain*, and as the reason for John's baptizing at that place was that there were "many waters" there, we may suppose he chose this place, because it afforded plenty of water for the multitude to drink. Nothing is certainly known of the sites of either Enon or Salim.

EN-ROGEL (*en-ro'gel*), the *foot fountain*, or the *fuller's fountain*, near Jerusalem, and frequently mentioned, Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17. It has usually been supposed to be the same with the fountain of Siloam, but that accurate observer, Dr. Robinson, prefers to identify it with what is now called by the Frank Christians, the well of Nehemiah, below the junction of the valleys of Hinnom and

Jehoshaphat. It is 125 feet deep, and in the rainy season the water rises to the top. It is walled with large square stones, and arched on one side in a manner indicating great antiquity.

ENSIGNS. (See **BANNERS.**)

ENSUE, an obsolete word, found 1 Peter iii. 11, signifying to pursue, or follow.

EPAPHRAS (*ep'a-phras*), a preacher in the church of Colosse, whom Paul affectionately styles "his dear fellow-servant," and "a faithful minister of Christ," Col. i. 7. He also speaks of him as his "fellow-prisoner in Christ," while in Rome, Phil. 23.

EPAPHRODITUS (*e-paf-ro-di'tus*), a messenger sent to Paul, while a prisoner at Rome, by the church at Philippi, bearing the most welcome supplies, Philip. iv. 18. Paul speaks of him in terms of high commendation as his brother, companion in labour, and fellow-soldier, Philip. ii. 25—27. It is not probable, as some suppose, that he was the same person as the Epaphras mentioned in the preceding article.

EPENETUS (*e-pen'e-tus*), spoken of by Paul as "my well beloved Epenetus, who is the first fruits of Achaia unto Christ," or the first convert to Christianity, Rom. xvi. 5. The best manuscripts have "Asia" instead of "Achaia" in this context, and it should probably so be read, since in 1 Cor. xvi. 15 the house of Stephanas is called the first fruits of Achaia, and this apparent discrepancy is obviated by the substitution of Asia for Achaia in the first-named passage.

EPHAH (*e'fah*), a Hebrew dry measure, as for barley, Ruth ii. 17; containing three pecks and three pints.

EPHESUS (*ef'fe-sus*), a cele-

brated and magnificent city of Asia Minor, situated on the river Cayster, about forty miles south of Smyrna. Adorned with costly temples and palaces, the birth place of artists, poets and philosophers, the scene of wealth and luxurious refinement, it for a long period maintained its celebrity both as a Pagan and Christian city, before the fulfilment of the divine judgments had left it in a state of utter desolation. Here was the unrivalled temple of Diana, whose singular fate was to be burned by an obscure person named Eratostratus, who sought in this singular way to render his name immortal. About the middle of the first century Paul commenced his missionary labours here. He found the city wholly devoted to idolatry and superstition. His efforts were so successful as to elicit a hot persecution against him from the devotees of the favourite goddess, Acts xix. A church was planted, and many converts were gathered in. It was to this church that Paul addressed an epistle full of useful instruction and animated exhortation. It was one of the seven churches also, to which epistles were addressed in the Apocalypse, Rev. ii. 1—7, in which its virtues are commended, its failings pointed out, and its fate predicted, unless it should repent, and return from its backslidings. This doom has been fulfilled; its candlestick—its church privileges and glory—has been removed out of its place. First consecrated to heathenism, then adorned by Christian temples, then given up to Mohammedanism, now, as one strikingly remarks, "Ephesus has neither temple, cross, crescent, nor city, but is a desolation, a dry land, a

wilderness." Even the sea which brought to its port ships richly freighted from every land, has retired from its ruins, and a pestilential marsh occupies the place of the stream which flowed by its side. Some few traces of its ancient works remain; the greater part has been removed to build other cities. It is every where solitary and deserted, its soil neglected, its very neighbourhood shunned by the living. No longer is heard the cry, "Great is Diana of the Ephesians;" the eager crowds are no longer seen pressing into the theatres; even the song of Christian praise has died away, and amidst the dreary ruins we seem to hear a voice—Thou hast left thy first love—thou hast refused to repent and do thy first works—I have come quickly and removed thy candlestick out of its place.

EPHOD (*e'fod*), a short cloak covering the shoulders and breast. When the youthful Samuel ministered before the Lord he wore a linen ephod, 1 Sam. ii. 18. David also, on a certain religious occasion, wore one of the same material, 2 Sam. vi. 14, as did also the inferior priests, 1 Sam. xxii. 18. The ephod of the high priest was much more costly and ornamental, as may be seen in the description of it, Exod. xxviii. 6—12.

EPHPHATHA (*e'fa-thah*), a Syriac word, signifying, *be opened*, and used by the Saviour in curing one who was deaf and dumb, Mark vii. 34.

EPHRAIM (*e'ra-im*), the younger son of Joseph, but taking precedence of his elder brother Manasseh, in consequence of the blessing of his grandfather Jacob, Gen. xlviii. Each of the two sons of Joseph was head of a

tribe, while the other sons of Jacob were only heads of one tribe each. Thus there were actually thirteen tribes of Israel, although the number twelve is retained, by dropping Levi, (which had no territory,) when Ephraim and Manasseh are mentioned separately; or by naming Joseph, instead of his sons, when Levi is included in the enumeration.

One of the most fruitful parts of Palestine was assigned to this tribe. Their lot was bounded on the north by the half tribe of Manasseh, and on the south by Benjamin and Dan, extending from the Mediterranean on the west to the Jordan on the east. This country included most of what was afterwards called Samaria. The Ephraimites, anxious for the ascendancy, were exceedingly jealous of the growing honours of Judah, and to this feeling may be traced the eventual rupture which resulted in the erection of the two kingdoms of Judah and Israel, in which latter Ephraim was so prominent, that the kingdom itself was sometimes called by that name.

A range of mountains running through the territory of this tribe is called **MOUNT EPHRAIM**, Josh. xvii. 15; 1 Kings iv. 8. These mountains were once covered with trees, which have now disappeared, Josh. xvii. 18.

The **WOOD OF EPHRAIM**, was the place in which Absalom was slain, 2 Sam. xviii. 6—14. This forest was not in the territory of Ephraim, but on the other side of the river; and it is conjectured that it received its name from the circumstance of the Ephraimites using it as a place of pasturage for their flocks.

EPHRAIM was also the name of a city or town eight miles north

of Jerusalem, to which Christ, with his disciples, retired to avoid the persecution consequent upon the raising of Lazarus from the dead, John xi. 54.

EPHRATAH (*ef'ra-tah*), the same as BETHLEHEM, which see.

EPHRON (*ef'ron*), the Hittite, residing in Hebron, who sold to Abraham the field of Machpelah for a burying-place, Gen. xxiii. There is also a "Mount Ephron" mentioned, Josh. xv. 9.

EPICUREANS (*ep-e-ku-re' ans*), a sect of heathen philosophers, with whom Paul had a conference at Athens, Acts xvii. 18. This sect, founded by Epicurus, denied the immortality of the soul, and maintained that happiness consisted in the pleasures of sense. Epicurus himself intended to be understood as meaning rational pleasures, but his disciples abused the doctrine by interpreting it as encouraging the full indulgence of every fleshly appetite.

EPISTLES (*e-pis'tles*), the term applied to the letters written by the Apostles to churches and individuals, which are included in the New Testament Scriptures. These are divinely inspired writings, not merely adapted to the times of the Apostles, but to all times. They are rich in doctrinal instruction, in practical advices, in warnings, rebukes, threatenings, promises, and encouragements; and should be read in an humble and devout spirit, and with all the necessary helps to their proper comprehension. They comprise a very principal portion of that "Scripture which is given by inspiration, and which is profitable for doctrine, reproof, correction, and instruction in righteousness. Of the twenty-one Epistles in the New Testament, fourteen were written by Paul; one by James; two by Peter; three by John, and one by Jude.

The following table is copied from Horne's Introduction to the study of the Scriptures.

EPISTLES OF PAUL.

<i>Names.</i>	<i>Where written.</i>	<i>When written.</i>
1 Thessalonians,	Corinth,	A. D. 52.
2 Thessalonians	Corinth,	52.
Galatians,	Corinth,	At the close of 52, or early in 53.
1 Corinthians,	Ephesus,	56.
Romans,	Corinth,	About the end of 57, or beginning of 58.
2 Corinthians,	Macedonia,	
perhaps from	Philippi,	58.
Ephesians,	Rome,	61.
Philippians,	Rome,	Before the end of 62, or beginning of 63.
Colossians,	Rome,	62.
Philemon,	Rome,	About the end of 62, or early in 63.
Hebrews,	Italy,	About the end of 62,
perhaps from	Rome,	or early in 63.
1 Timothy,	Macedonia,	64.

Titus,	Macedonia,	64.
2 Timothy,	Rome,	65.

THE GENERAL EPISTLES.

<i>Names.</i>	<i>Where written.</i>	<i>When written.</i>
James,	Judæa,	61.
1 Peter,	Rome,	64.
2 Peter,	Rome, about beginning of	65.
1 John,	Unknown,	68,
	perhaps Ephesus,	or early in 69.
2 and 3 John,	Ephesus,	68,
		or early in 69.
Jude,	Unknown,	64 or 65.

[E'P' OCH, in chronology, a point of time rendered memorable by the occurrence of some signal event. Thus the exodus of the Israelites from Egypt was a memorable *epoch*. *Era* or *æra* may be distinguished from epoch, as embracing a period of time reckoned from some distinguished point. Thus we speak of the Christian era, which has its commencement from the birth of Christ.]

[E'RA. (See foregoing.)]

ERASTUS (*e-ras'tus*), a Corinthian convert to Christianity, whom Paul styles the "chamberlain of the city," that is of Corinth, Rom. xvi. 23. The office of chamberlain or treasurer was one of much dignity and responsibility. He was with Paul at Ephesus, whence he was sent, in company with Timothy, into Macedonia, Acts xix. 22; and at a subsequent period we hear of him as again at Corinth, 2 Tim. iv. 20.

ERECHE (*e'rek*), one of the cities which composed the kingdom of Nimrod, Gen. x. 10. It is supposed that the site of this city is to be found in the mounds of ancient ruins now called Irak, situated midway between the site

of Babylon and the junction of the Euphrates and Tigris.

[ER'EMITE, the same as *hermit*, one living in a wilderness, under pretence of being entirely secluded from all interruption in religious contemplation.]

ESAIAS (*e-sa'i-as*), the same as ISAAIAH, which see.

ESARHADDON (*e'ser-had'don*), supposed to be the same with Sardanapalus of profane history. He was the son of Sennacherib, and his successor as king of Assyria, 2 Kings xix. 37; Ezra iv. 2; also called Sargon, Isa. xx. 1.

ESAU (*e'saw*), the son of Isaac, and twin brother of Jacob, Gen. xxv. 24—26. As the elder son he was entitled to the privileges which constituted the birthright. These he wantonly and wickedly transferred to Jacob for a mess of pottage when faint with hunger. Jacob's conduct on this occasion was not to be justified, while that of Esau was particularly inexcusable, who, on so trivial a plea as that of hunger, which he could have satisfied in other ways, recklessly parted with his birthright. Esau was called *Edom* (which means *red*), from the circumstance that he bartered away his birthright pri-

vileges for a red pottage, Gen. xxv. 30. When his father Isaac confirmed this transfer, and gave precedence to Jacob, he became sensible of his folly, and earnestly pleaded that the birthright might be restored, Gen. xxvii. 33—38. Paul refers to this, Heb. xii. 17, in a passage which is sometimes misinterpreted. It does not mean that he found no place for personal repentance, though he sought it carefully with tears; but no place of repentance in his father's mind; or that his tears had no effect in causing his father Isaac to revoke his purpose in making Jacob his lord. The narrative in Genesis contains many interesting incidents, which need not here be repeated. Esau settled on Mount Seir, and became "the father of the Edomites," Gen. xxxvi. 43. (See EDOM.)

ESHBAAL (*esh'ba-al*), the same as **ИШВОШЕТІ**, which see.

ESHCOL, one of the Amorithish chiefs, and an ally of Abraham when his camp was near Hebron, Gen. xiv. 13—24. The "Brook Eshcol," mentioned Numb. xiii. 24, and the valley through which it flows, probably received its name from this chief. It was there the spies, who were sent out to explore the land of Canaan, obtained a remarkable cluster of grapes, which they carried back with them as a specimen of the fruits of the land. It was carried on a staff between two men, not as some extravagantly suppose, because it was as much as two men could carry, but probably as the safest way in which it could be transported. The valley is in the neighbourhood of Hebron, and according to Dr. Robinson, still produces the largest and finest grapes in the country.

ESHTAOL (*esh'ta-ol*), a town belonging to Judah, and afterwards to Dan, Josh. xv. 33; Judg. xiii. 25. It is connected with the history of Samson, Judg. xiii. 25; xvi. 31. It is supposed by some to have occupied the site of the present village of Duli, which lies on a rock surrounded by ancient ruins.

ESHTEMOA (*esh-tem'o-a*), a city given by the tribe of Judah to the priests, Josh. xxi. 13, 14.

ESPOUSE. (See **BETROTHING**.)

ESTATES, "chief estates of Galilee," Mark vi. 21, or the principal men of Galilee who held the highest stations in society.

ESTHER (*es'ther*), a damsel of the tribe of Benjamin, and daughter of Abihail, who was brought up by her near relative, Mordecai. Her Hebrew name was Hadassah, Est. ii. 7. She became the wife of Ahasuerus, king of Persia, and in this high station effectually used her influence for the benefit of her countrymen. The book which bears her name, by whomsoever written, is undoubtedly authentic, and has always been held in the highest veneration by the Jews. It presents an interesting narrative of the exaltation of Esther, and of the means successfully adopted for defeating a wicked conspiracy against the Jews, and promoting their welfare. It is remarkable that the name of God is not mentioned in this book, and this is explained on the supposition that it is extracted from the Persian annals, or more improbably, as some would explain it, that the author, being a Persian Jew, avoided the mention of God's providence, for fear of giving offence to the Persians.

ETAM, a town in the tribe of Judah, built by Rehobeam, 2

Chron. xi. 6. Josephus places it about six miles south of Jerusalem, and says Solomon was in the habit of visiting it in his morning drives in his chariot. Dr. Robinson is disposed to fix its site at a ruined village called *Urtas*, about a mile and a half south of *Bethlehem*. The "rock *Etam*," mentioned in *Judg. xv. 8*, is supposed to have been in the neighbourhood of the town.

ETERNAL, ETERNITY. The terms *eternal, everlasting, for ever*, sometimes have a limited meaning, as the "everlasting hills," *Gen. xlix. 26*, the objects which they qualify showing that the meaning is restricted. When applied to God, they denote eternity in the strictest and most unlimited sense, as without beginning, succession, or end. They have the same enlarged meaning when applied to future retribution; and the use of the same word in describing the endless perpetuity of the believer's happiness, and the continuance of the unbeliever's misery, shows that a strict eternity is meant in both cases, *Matt. xxv. 46*. If there were no other objection to the doctrine of the ultimate salvation of all men, than the license it gives to sin, that would show its contrariety to the pure gospel.

ETHAM, the third station of the Israelites, after they had left Egypt, on the edge of the wilderness, *Numb. xxxiii. 6*.

ETHAN, the *Erahite*, a wise man, but who was excelled by Solomon in wisdom, *1 Kings iv. 31*. Some suppose he was the same person mentioned in *1 Chron. xv. 19*, as one of the masters of the temple music, and whose name is at the head of the *lxxxix. Psalm*.

ETHANIM (*eth'a-nim*), the

name of one of the Hebrew months, *1 Kings viii. 2*, afterwards called *Tieri*, corresponding with September or October. It was the seventh month of the ecclesiastical, and the first of the civil year.

ETHIOPIA (*e-thi-o'pi-a*), in the Hebrew, *Cush*. Ethiopia was used by the Greeks and Romans, in a very general sense, to denote nations which were of a swarthy complexion. In its scriptural application it is much more restricted. Sometimes it refers to Southern Arabia, as in *Numb. xii. 1*. More frequently, however, the reference is to the African Ethiopia, which answered in general to the countries now known as Nubia and Abyssinia. It was a mountainous and well watered country, hence we read of the "rivers of Ethiopia," *Isa. xviii. 1*. Queen Candace, mentioned in *Acts viii. 27*, was the reigning sovereign of Ethiopia, or Meroë, in whose dominions some knowledge of the Jewish religion evidently prevailed, *Isa. xi. 11*. Ebedmelech, an officer under Zedekiah, who showed kindness to Jeremiah, was an Ethiopian, *Jer. xxxviii. 7*.

[**EU'CHARIST**, a giving of thanks, improperly applied as a descriptive name of the Lord's Supper.]

EUNICE (*u-ni'ce*), the mother of Timothy, and wife of a Greek proselyte, *Acts xvi. 1*. Her piety was highly commended by Paul, *2 Tim. i. 5*.

EUNUCH (*yu'nuk*), designating a class of persons, to whose care eastern monarchs entrusted the apartments of their females, and used also to signify chamberlains, courtiers, or court officers. The eunuch mentioned in *Acts viii. 27*, held a highly honourable and

responsible station under Queen Candace.

EUODIAS and **SYNTYCHE** (*u-o'di-as*). These were female members of the Christian church at Philippi, and from the exhortation of Paul to them, Philip. iv. 2, it is probable that some difference of opinion had risen between them, which he was anxious should cease.

EUPHRATES (*u-fra'tees*), called "the great river," Deut. i. 7, where it is distinguished as the eastern boundary of the land which God gave to the Israelites. It has its rise in the mountains of Armenia, and after flowing by Syria and Mesopotamia, falls into the Persian Gulf. It varies in width, in different parts of its course, from two hundred to nine hundred yards; is fourteen hundred miles in length, and navigable about one hundred and forty miles. When at its lowest ebb it is tranquil and sluggish, but in March and April it is subject to great freshets, which increase its volume and rapidity. Its shores in many places are handsomely cultivated and adorned by villages. Its water is turbid, but salubrious, and highly esteemed by the Arabians, who call it the "water of desire."

EUROCLYDON (*u-rok'le-don*), a fierce and dangerous wind in the Levant, or eastern part of the Mediterranean Sea, confined to no particular point of the compass. Seamen call it a *Levanter*, Acts xxvii. 14.

EUTYCHUS (*u'ti-kus*), the name of a young man of Troas, who, while Paul was preaching in the upper story of a house, was overcome by sleep, and fell to the ground through the open window. He was "taken up dead," but re-

stored to life by a miracle, Acts xx. 5—12.

EVANGELIST, or messenger of good tidings, a class of ministers whose office appears to have been to preach the gospel in destitute places and establish churches, Eph. iv. 11; 2 Tim. iv. 5. Some suppose the office was a temporary one, which has ceased. Matthew, Mark, Luke and John are usually called Evangelists, because they wrote the gospels which bear their names. In the Presbyterian Church, it is sometimes thought to be desirable to ordain men to the gospel ministry without reference to a particular church, and with the view of sending them to administer sealing ordinances, and organize churches in frontier or destitute settlements, and these are called Evangelists, Form of Gov., Chap. xv., Sec. 15.

EVE, the first woman, and mother of the human race—the mother of all living, as her name indicates. The formation of Eve from a rib of Adam, her temptation and transgression, and the evils resulting therefrom to herself and posterity, are recorded in Gen. ii. iii. iv.

EVEN, Gen. xix. 1; **EVENING**, Josh. x. 26; **EVENTIDE**, Josh. viii. 29; the close of the day. According to the marginal reading of Ex. xii. 6, the passover lamb was to be killed *between the evenings*, that is, in the interval between the decline of the day or late in the afternoon, and dark; or according to others, between three o'clock and sunset.

EVIL-MERODACH (*e'vil-me-ro'dak*), the son and successor of Nebuchadnezzar, king of Babylon, who delivered Jehoiachin, king of Judah, out of prison, and conferred honours on him, 2 Kings xxv. 27—30.

EXCOMMUNICA'TION, an ecclesiastical act, or an act of discipline in the church, by which an individual is cast off from the privileges of the church.]

[**EXEGET'SIS** and **EXEGET'I-CAL**, exposition, or the science of interpreting Scripture. Thus we say, that the explanation of a passage in Scripture, is the *exegetis* of that passage.]

EXODUS (*ex-o-dus*), the name of the second book of Moses, and so called because it contains a connected history of the *exodus*, or going out of the Hebrews from Egypt, and their subsequent journeys. Its narrative embraces a period of about one hundred and forty-five years from the death of Joseph, and presents a history of the grievous oppression of the Hebrews by the Egyptians; the birth and education of Moses; his appointment as the advocate of his nation before Pharaoh; the terrible plagues which were sent upon the Egyptians; the deliverance of the Hebrews; their passage through the Red Sea, and the destruction of Pharaoh and his host; the miracle of manna; the giving of the law; the construction of the tabernacle, &c.

[**EXORCISM** means the expulsion of evil spirits. In the Popish Church, among other frauds, the priests go through certain ceremonies by which they profess to cast out demons.]

EXORCISTS (*ex'or-cists*), those who professed to expel devils, by calling upon the name of God. The apostles were invested with authority of this kind, but there were no doubt pretenders to the power among the Jews, whose conjurations were of little effect. The name of Jesus, reverentially and believingly used, was efficacious in this respect, as

appears from Luke ix. 49, 50. The effect of improperly using it, is illustrated in the case of the Jewish exorcists referred to, Acts xix. 13—16.

[**EXPIATION** (*ex-pi-a'tion*), the act of atoning for sins. Thus Christ made expiation for sin, by appeasing the wrath of God and making full satisfaction. To say a person by his suffering *expiates* his sin, is an abuse of the term.]

EYE. This being a most expressive feature of the human face, is used in Scripture in a great variety of applications, a few of which will be mentioned. Thus we have a "bountiful eye," Prov. xxii. 9; an "evil eye," Matt. xx. 15; a "wanton eye," Isa. iii. 16; "eyes full of adultery," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. To be "instead of eyes," is equivalent to being a guide or leader, Numb. x. 31. "Eye-service," Eph. vi. 6, is that which is constrained by the master's eye being on the workman. Among oriental females, it was and still is a practice to paint the eye-lids, under the impression that it increases the beauty of the eye. This custom is alluded to in Scripture. Thus, "Jezebel painted her face," literally, "put her eyes in paint," 2 Kings ix. 30. See also Ezek. xxiii. 40; Jer. iv. 30. Probably also alluded to in Prov. vi. 25.

EZEKIEL (*e-ze'ki-el*), the son of Buzi, both a priest and prophet, who was carried captive to Babylon with Jehoiachin, king of Judah. He was contemporary with Jeremiah and Daniel, and exercised the prophetic office about twenty-two years. He was resolute and courageous in uttering his predictions, and was so absorbed in his work as to subordinate every social feeling to it, Ezek.

xxiv. 15—18. His prophecies contain striking denunciations against rebellious Israel, and against some of the gentile nations. His visions are described with great minuteness, and have an impressive effect. Nothing very definite is known of his personal history.

EZION-GEBER (*e'zi-on-ge'ber*), first mentioned in Numb. xxxiii. 35, as one of the stations where the Hebrews halted in their journeyings. It was situated on the eastern arm of the Red Sea, but no trace of it is now to be found. Solomon sent a fleet from its port to Ophir, 1

Kings ix. 26—28. Jehoshaphat also built a fleet which was destroyed there, 1 Kings xxii. 48.

EZRA, a priest, who, about the year B. C. 458, led the second expedition of Jews back from the Babylonish exile into Palestine, where he manifested great zeal in reforming the conduct of the people, and restoring the true worship. The book which bears his name embraces a period of about eighty years, and presents points in Jewish history of great interest. It is supposed that he settled the present canon of the Old Testament Scriptures. Several Apocryphal books bear his name:

F.

FABLE. Paul admonishes Timothy and Titus to "refuse profane and old wives' fables," 1 Tim. iv. 7, and "Jewish fables," Tit. i. 4, by which he probably intended such unauthorized oral traditions and legends as are now to be found in the Jewish Talmud; or, in general, any religious schemes and theories which were not clearly revealed.

FACE, in its scriptural use, denotes the *presence* of an object to which it is applied. Thus the *face of God* is his manifested presence; and the *shining of his face* is his merciful presence, Psalm xxxi. 16. His face being set *against* a sinner, is the manifestation of his wrathful presence, Psalm xxxiv. 16; and when it is said "thou canst not see my face," Exod. xxxiii. 20, it means no man could endure the full revelation of God's glorious presence.

FAIR HAVENS, a harbour or roadstead of Crete, mentioned in Paul's voyage to Rome, Acts

xxvii. 8. It is identified with a small bay a little to the northeast of Cape Matala.

FAITH, in its ordinary acceptation, is credit given to a declaration on the authority of the person making it. A religious or justifying faith holds a high place in the scheme of true religion. It is indispensable to salvation, Mark xvi. 16; Heb. xi. 6. Its nature and operations are well described in the Larger Catechism, Q. 72, to which the reader is referred. *Confessions of Faith* are summaries of Christian doctrine, professedly derived from the word of God, which they are not designed to supersede. They are indispensable as a bond of union, as they serve to show the sense in which the doctrines of the Bible are received by those who have adopted them. It is not enough to say the Bible is our Confession of Faith, inasmuch as it is variously interpreted, and is appealed to by the

worst heretics in confirmation of their views. The Westminster Confession and Catechisms are incomparably the best formulary of Christian doctrine extant.

FAITHFUL, FAITHFULNESS. *Faithful* is an appellation applied to believers in Christ, Col. i. 2. In its frequent application to persons, it denotes firm adherence to the truth, and is the opposite of faithless or unbelieving. *Faithfulness*, as applied to God, expresses the certainty that he will fulfil and accomplish all his declarations, Heb. x. 23.

FALLOW DEER. This species of the deer was known to abound in the mountainous regions of Palestine, and as a clean animal, was used for food, Deut. xiv. 5; 1 Kings iv. 23. It is of a darkish brown or bay colour, and one variety is white. Its antlers, which gracefully branch out after its second year, are both an ornament and means of defence.

FALLOW GROUND, Jer. iv. 3, is ground that has remained untilled for a time.

FAMILIAR, a word applied to spirits of divination, Lev. xix. 31. (See **DIVINATION**.) It is applied also to intimate acquaintances or friends, Job xix. 14; Jer. xx. 10.

FAMILY, commonly applied to those who dwell in one household, Gen. xlvii. 12. It has, however, a more extended application, denoting a whole kindred or nation, Lev. xxv. 49; Amos iii. 1.

FAMINE, a dearth or scarcity of provisions. Several famines are referred to in Scripture, as that which prevailed at the time that Joseph was governor in Egypt. Our dependence on the divine providence for our daily bread is manifest from the fact

that God can, by withholding the rain from heaven, and in many other ways, defeat the labour of the husbandman, and cause the fruitful seasons to cease.

FAN, an instrument used for winnowing or cleaning grain, Isa. xxx. 24. The ancient fan was unlike the complete instruments now used for this purpose. Generally a kind of shovel was used, by which the grain was tossed into the air, so that the chaff might be blown away by the wind. This method is still adopted in the East.

[**FAN'ATIC,** a person who is misled by wild and extravagant opinions, whether of a religious or some other kind.]

FARE, charge paid for transportation in a public conveyance. Thus Jonah paid his *fare* in the ship that was going to Tarshish, Jon. i. 3. *To fare*, also, is used to express the mode of living, or the state and condition of a person. Thus David was directed by his father to go and see how his brethren *fares*, or how they prospered, 1 Sam. xvii. 18; and the rich man *fares* sumptuously, that is, lived luxuriously, Luke xvi. 19. **FAREWELL** is a friendly salutation at parting, Luke ix. 61, which means, May you prosper and be in a good condition.

FARTHING, a small coin, less than one cent in value, Matt. v. 26.

FASHION, in scriptural use, has several significations. It means a model or pattern; thus the tabernacle was to be made after the *fashion* or model that was prescribed, Ex. xxvi. 30. It means, also, outward appearance; thus Christ was "found in fashion as a man," Phil. ii. 8; "the fashion of this world passeth away," 1 Cor. vii. 31; its out-

ward show and pomp pass away. To *fashion* a thing is to give it outward form; so God fashions our bodies, Job x. 8.

FAST, abstinence from food. In a religious point of view, fasting was observed in times of great calamity, and was expressive of mourning and penitence.

The people of Nineveh observed a rigorous fast under an apprehension of the calamities predicted by Jonah, Jon. iii. 5. The Jews often fasted with great strictness, and not unfrequently from a spirit of self-righteousness, Matt. vi. 16. Moses, Elijah, and Christ fasted forty days. These were of course miraculous fasts. In pretended imitation of these, prelatical churches now enjoin a forty days' fast at Lent, which can be viewed in no other light than as an unauthorized imposition of a yoke on Christian people, which is rendered tolerable only by the subterfuges resorted to for the purpose of evading it. Constrained fasts are as useless as they are injurious. Some have doubted whether fasting for religious purposes was justified under the Christian dispensation; we have, however, sufficient evidence that under peculiar circumstances it may lawfully and usefully be resorted to as a means and expression of humiliation before God, Matt. vi. 17, 18; Acts xiii. 3; Luke v. 34, 35.

FAT. In Leviticus iii. 17, the use of fat as an article of diet is prohibited. The reason of the prohibition was the consecration to the Lord of this part of the animal; and perhaps too there was a reference in it to the unwholesome effects of such a diet in a hot climate. *Fatness* is used figuratively, thus "fatness of the

earth," means the rich productiveness of the soil, Gen. xxvii. 28; so also, "the fatness of the olive," Rom. xi. 17.

FATHER. Besides its obvious sense, this word is applied as a title of respect to a chief, or ruler, 2 Kings ii. 12; v. 13. It is also applied to the author or originator of a thing; so Jubal was the "father of all such as handle the harp and the organ," Gen. iv. 21. It not only expresses an immediate parent, but a grandfather, or a remote founder of a family; thus the Jews called Abraham their father.

FATHOM, a measure of length, equal to about six feet, Acts xxvii. 28.

FEASTS were ordinary or religious. The first were such as were observed in accordance with the rites of hospitality, or in commemoration of some joyful event. Thus Abraham made a great feast when Isaac was weaned, Gen. xxi. 8; and the father of the prodigal son received him on his return with feasting, Luke xv. 23. Birthday and marriage feasts were also common. It is unnecessary to mention here the particular ceremonies which were observed on such occasions. Among the Jews there were various religious festivals, the three principal of which were the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles, which are noticed under their respective heads. The *Sabbath* was the most ancient festival, commemorative of the creation of the world. *Atonement*, or *feast of Expiation*, was celebrated on the tenth of the seventh month, and was the most important of the annual feasts. The particulars of it are recorded, Lev. xvi. The *feast of Trumpets* was kept on

the first day of the month Tisri, and celebrated by the sound of trumpets, Numb. xxix. 1. The feast of Purim, or of Lots, the occasion of the institution of which is given Esther ix. 20 *et seq.* The feast of Dedication, John x. 22, observed in commemoration of the purification of the Temple from the pollution of Antiochus Epiphanes. The Sab-
batical year occurred every seventh year, and was observed with important and peculiar rites; see Exod. xxiii. 10, 11; Lev. xxv. 1—7; Deut. xv. 1—18. The Jubilee was observed once in fifty years, and was a year of general release, Lev. xxv. 8—17. Feasts of charity or love, Jude 12, were social feasts established by the early Christians, which seem to have been subject to abuse. For a more particular account of Jewish feasts, see Jennings's Jewish Antiquities.

F E E T. It was an ancient custom to wash the feet of strangers who stopped to partake of one's hospitality after a journey. This, in a hot climate, was both necessary and refreshing, especially as sandals were worn, which were an imperfect protection to the feet from dust, Gen. xviii. 4; 1 Tim. v. 10. Christ washed the feet of his disciples, to display his own condescension, and expressively inculcate lessons of kindness and humility, John xiii. 14. Nakedness of feet was a sign of mourning, Ezek. xxiv. 17. It was likewise a mark of great reverence, Ex. iii. 5. The land of Egypt is characterized in Deut. xi. 10, as a land watered with the foot; that is, for the purpose of artificial irrigation, a kind of tread-wheel was turned by the foot, by which water was raised and poured into the trenches.

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Roberts says, "he speaketh with his feet," Prov. vi. 13, is illustrated by a custom in the East, in which persons sitting in a house with bare feet, make significant motions to each other with them, which may be understood as signs with the fingers are. Job speaks of his own kindness to the helpless, by saying he "was feet to the lame," Job xxix. 15. To "cover the feet," Judg. iii. 24, is equivalent to attending to the calls of nature. "Under the feet," denotes subjection to a superior, Psal. viii. 6.

FELIX CLAUDIUS, a Roman procurator, or governor of Judæa, before whom Paul "reasoned of righteousness, temperance, and judgment to come," with such effect as to make him tremble, although he deferred attention to the great truths taught until a more convenient season, Acts xxiv. 25. He was a mercenary man, more anxious to receive a bribe from Paul, than to hear the gospel from him, v. 26. Originally a slave, he was manumitted by the emperor Claudius Cæsar, and elevated to a high station. His wife Drusilla had deserted her husband to wed him; and this was not his only immorality. His cruel administration caused his recall, at which time he left Paul in prison, "to show the Jews a pleasure," Acts xxiv. 27.

FELLOWSHIP, joint interest or communion. The saints have fellowship with God when they do his will, are conformed to his image and enjoy his presence, 1 John i. 3. They have fellowship with one another also, when united in the same objects, partaking the same sufferings, and participating in the same privileges, 1 John i. 7.

FERRER, the word so trans-

lated in Lev. xi. 30, is supposed to denote a species of lizard.

FESTUS. Porcius Festus was the successor of Felix in the government of Judæa, before whom Paul had a hearing, and who manifested some sense of justice in refusing to send the apostle to Jerusalem at the request of his implacable enemies. As Paul, on this occasion, appealed to Cæsar, in order to preserve himself from the violence of the Jews, Festus sent him to Rome, Acts xxv. Festus died in Judæa, about A. D. 62.

FETTERS, shackles or chains for binding prisoners, 2 Kings xxv. 7.

FIG. The fig tree flourishes in sandy and barren places, where other fruit trees would not grow. It was common in Palestine, and its fruit much esteemed. Although cultivated in many parts of Europe, and, to some extent, in gardens in the United States, it is a native of the East, where it grows luxuriantly, and becomes a large tree. There are two sorts of figs, the one ripening in June, and the other in August. The fig tree is frequently referred to in Scripture. The first reference is to the aprons made of its leaves sewed together by our first parents, Gen. iii. 7. It is mentioned as one of the valuable productions of Palestine, "a land of wheat and barley, and vines, and fig trees, and pomegranates," Deut. viii. 8. It is also referred to as a sign of national prosperity, "and Judah and Israel dwelt safely, every man under his vine and under his fig tree," 1 Kings iv. 25. We read also of "cakes of figs," 1 Sam. xxv. 18, which were probably the figs dried and pressed, in the manner in which they are at present prepared for export. In Mark xi. 13, 14, we

are told that our Lord, seeing a fig tree having leaves, came to it to see if it had fruit on it, for the time of figs was not yet, and finding none, he cursed it for its barrenness, and it withered. To understand this, it should be remembered, that the fruit appears before the leaf, so that if it had leaves and no figs, it must have been barren, especially as the time of figs, that is, the time of gathering them, had not yet arrived. An unfruitful professor is referred to in the parable of the barren fig tree, Luke xiii. 6—9.

FIGURE, or type, is the resemblance of one thing to another. So Adam was the figure or type of Christ, Rom. v. 14.

FILLET, in architecture, a band surrounding a column or pillar, and generally placed at the top for ornament, Exod. xxvii. 10, 17.

FINE. To *fine* gold or silver is to render them pure by separating them from their dross by melting them, Job xxviii. 1; Prov. xxv. 4.

FINGER. By a very natural and appropriate figure of speech, the "finger of God" represents his power, Exod. viii. 19; Luke xi. 20. The heavens are said to be the work of God's fingers, Psalm viii. 3.

FIR TREE, an evergreen tree of dense foliage, and lofty height, the wood of which was much esteemed for rafters in building, and for musical instruments, 1 Kings vi. 15; 2 Sam. vi. 5.

FIRE is often referred to as a symbol of God's presence and majesty. Thus he appeared in the burning bush to Moses, and on Mount Sinai at the giving of the law, Exod. iii. 2; xix. 18. So also he appeared to Isaiah and Ezekiel; and at the second ad-

vent the Lord will come in "flaming fire," 2 Thess. i. 8. Fire is expressive of God's anger. It was by fire that he destroyed Sodom and Gomorrah. He is represented as a "consuming fire;" and the punishment he shall inflict upon the wicked shall be an unquenchable fire. Sacrifices were sometimes consumed by fire from heaven in token of God's approbation of the offering, 1 Kings xviii. 38. There are other figurative applications of the term. The Jews were prohibited from kindling a fire in their habitations on the Sabbath, Exod. xxxv. 3, which was probably designed as a prohibition of all cooking on that day.

Fiery is expressive of God's wrath—his "fiery indignation," Heb. x. 27; so also of severe trials, 1 Pet. iv. 12; and also of the terrible assaults of Satan, Eph. vi. 16. The "*fiery serpents*" which stung the Israelites, Numb. xxi. 6, were so called from their colour, or the inflammatory effects of their bite.

FIRKIN, a hollow measure, containing about seven and a half gallons, John ii. 6.

FIRMAMENT, that is, the expanse or vault of heaven, which has the appearance of a great arch over our heads, resting on the earth, and which, before the discoveries of science, was thought to be a solid although transparent body. In the first chapter of Genesis, God is said to have made this firmament to divide the waters above from those below, and in which to place the lights of heaven, the sun, moon, and stars. The language is adapted to the appearance of things, just as we are accustomed to say, the sun rises and sets; and such ex-

pressions are intelligible, without being astronomically correct.

FIRST-BORN. According to the Jewish law, the first-born males of man and beast were in a peculiar sense consecrated to the Lord, Exod. xiii. 2, 12, and provision was made to redeem the first-born sons, who were thus exempted from serving as priests, and the firstlings of unclean beasts, Numb. xviii. 15, 16. No such provision, however, was made for the firstlings of clean beasts, which were devoted to sacrifice, Numb. xviii. 17. To the first-born son of every family belonged certain distinguishing privileges, which, under the patriarchal system, might be transferred to a younger brother, as in the case of Esau and Jacob, Gen. xxv. 31—33; but under the law of Moses could not thus be alienated, Deut. xxi. 15—17. The privileges of birth-right, or primogeniture, consisted, (1st,) In a right to the priesthood, as above intimated. (2d.) In a right to a double portion of the father's estate, Deut. xxi. 17. (3d.) In a right to the official station and authority of the father. It is in reference to this distinction that Christ is called "the first-born among many brethren," Rom. viii. 29; "the first-born from the dead, that in all things he might have the pre-eminence," Col. i. 18. See also Heb. i. 4—6. From these facts may be inferred the severity of the judgment which was inflicted upon the Egyptians, who also attached peculiar privileges to the first-born, when in one night "the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all

the "first-born of cattle," Exod. xii. 29.

FIRST FRUITS. As the *first-born* were consecrated to the Lord, so were the *first fruits*, in acknowledgment of his goodness and sovereign dominion. These first fruits included corn, wine, oil, honey, bread, wool, and fruits of various kinds, Exod. xxiii. 19; Lev. xxiii. 10, 17; Numb. xv. 19—21. They were designed for the use of the priests and the service of religion, Numb. xviii. 11—13. The particular quantity was not prescribed, but early Jewish writers inform us that, according to the generosity of the individual, it was from a thirtieth to a sixtieth of the whole. A reference to this custom is often made in the New Testament, see Rom. xi. 16; 1 Cor. xv. 20, 23; Rom. viii. 23.

FISH are frequently mentioned in Scripture, but not with regard to their particular species. According to the Levitical law, fish with fins and scales were held to be clean and suitable for food, and those without scales as unclean, Lev. xi. 9—12. Fishing both with nets and hooks was well known to the ancients, Luke v. 5; Job xli. 1, 2. Metaphorically, those apostles who were fishermen by profession, were called to be "fishers of men," that is, they were to be successful in persuading men to embrace the gospel, Matt. iv. 18, 19.

FITCHES are supposed by some to be a kind of pea, and by others, a kind of black seed still used as a condiment in Egypt, Isa. xxviii. 25—27.

FLAG, a species of water plant, Exod. ii. 9—15; Job viii. 11.

FLAGON, the word rendered *gagan*, in 2 Sam. vi. 19, 1 Chron. xii. 3, 2 Sam. xii. 1, Sol. Song ii.

5, does not mean a vessel to carry wine, but a cake made of pressed grapes, or raisins.

FLAX, a fibre-yielding plant, extensively cultivated in Egypt and Palestine, from which linen fabrics were made. It is frequently referred to in Scripture. Thus, Rahab concealed the spies under the stalks of flax, Josh. ii. 6. Garments, girdles, ropes, &c. were manufactured from flax, Ezek. xl. 3; xlv. 17. The "fine linen" of Egypt was celebrated. In Isa. xlii. 3, and Matt. xii. 20, it is said of Christ, "a bruised reed shall he not break, and smoking flax shall he not quench;" in the latter expression the dim or dying wick of a lamp is meant, and the whole passage refers to the mercy of Christ in sustaining the weak and feeble, and not crushing them.

FLAY, to strip off the skin from an animal, 2 Chron. xxxv. 11.

FLEA, a minute and very troublesome insect. David endeavoured to divert Saul from his malignant attempts to destroy him, by comparing himself to an insignificant flea; "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?" 1 Sam. xxiv. 14.

FLESH, besides its more obvious meaning, denotes the whole race of man, Gen. vi. 12; Psalm cxlv. 21. It is also put in opposition to spirit, Job xiv. 22; and to denote the bodily appetites and passions, Gal. v. 19.

FLINT, a hard stone, a species of quartz. To set the face as a flint, Isa. l. 7, is expressive of resolution and courage.

FLOATS, or rafts, by which timber was conveyed by the current from one place to another, 1 Kings v. 9. The Egyptians

still construct a *float*, by tying empty jars together, with a platform on the top, which is very buoyant.

FLOOD. In Gen. vi. vii. viii. the history of the deluge or flood, by which the world was once overflowed, is recorded. It occurred in the time of Noah, who, together with his family, were the only persons saved. The extreme wickedness into which the world had sunk, was the cause of this dreadful judgment. God, even after the declaration of his intention to destroy the world, forebore to execute his wrath for one hundred and twenty years, at the end of which time, there being no evidence of repentance on the part of men, Noah and his family, together with the animals which had been selected for preservation, entered the ark, (see **ARK**.) and were shut in. Then the most extraordinary discharge of water from the clouds, and from the interior of the earth, submerged even the highest mountains, and drowned all that were exposed. The ark floated safely on the waters, and, on their subsidence, rested on Ararat. This terrible catastrophe occurred about 1656 years after the creation of the world. The deluge was universal, and not only are traditions preserved of it in all countries, but physical evidences of its having occurred are in many places manifest. The infidel cavil that there is not a sufficiency of water to submerge the earth to so great a depth, is futile. We cannot know what were the actual and then existing resources which the Almighty may have employed by breaking up the fountains of the great deep; and we are very confident that He that created the waters at first, could by a word

increase the supply to effect his purposes.

FLUTE, a wind instrument, Dan. iii. 5, not probably formed like the flute of modern times, but a reed-pipe furnished with holes, and blown into at the end.

FLY, a designation of certain flying insects of various species, which in the east are numerous and often very annoying. It was a species of fly, brought together in immense multitudes, which constituted one of the plagues inflicted upon the Egyptians, Exod. viii. 21, 24. Bruce describes one species which, in its periodical visitation to Abyssinia, is so annoying to the cattle, that the inhabitants have to flee to the sands of the desert, in order to preserve their herds and flocks from destruction by these insects.

FODDER, dry food for cattle, such as hay and straw, Job vi. 5.

FOLD, an inclosure in which flocks of sheep may rest in security, Numb. xxxii. 16. The word has other senses; thus, to *fold* the heavens as a vesture, Heb. i. 12, is to double them up as we do cloth. To "fold the hands," Ecc. iv. 5, is to place them listlessly one over the other. In numbering, *fold* means increase of quantity, thus Matt. xiii. 8, an hundred-fold, means an hundred times as much, sixty-fold, sixty times as much, &c.

FOOD. The food of the Hebrews was generally very simple, consisting of milk, honey, fruits, vegetables, grain. Animal food, although used on occasions of entertainment, was not so common, as being less nutritious and suitable in warm climates. In the use of the latter they were restricted to what are called clean animals.

FOOL, usually signifies one whose intellect is defective, or

who acts in an unreasonable way; hence, in Scripture, the term is applied to the wicked who act without reason, and are guilty of the greatest folly, Psalm xiv. 1; Prov. xiv. 9.

FOOT. (See FEET.)

FORBEARANCE, as applied to God, denotes his continued patience with men in withholding the punishment they deserve, Rom. ii. 4.

FOREIGNER, one not a Hebrew born, Exod. xii. 45.

FOREKNOWLEDGE, that attribute of God by which he knows whatsoever is to come to pass, Acts ii. 23. God's foreknowledge is absolutely certain, and cannot be falsified by any contingency. It is intimately connected with his decree of predestination, Rom. viii. 29.

FOREORDAIN, to predestinate or appoint beforehand. This relates to whatever comes to pass. Thus Christ was foreordained from eternity to become the Redeemer of men, 1 Peter i. 20. (See DECREE.)

FORERUNNER, so is Christ called in Heb. vi. 20. In reference to the custom of forerunners going before distinguished men to announce their approach, Christ has ascended to heaven as our forerunner, that he may prepare a place for us, John xiv. 2, 3.

FOREST, or woodland. Palestine, in ancient times, was much better wooded than it is at present. The "forest of Lebanon" is mentioned 1 Kings vii. 2; the forest of Hareth, 1 Sam. xxii. 5, &c.

FORGIVENESS. If men were perfect in their obedience to God's commandments, there would be no place for forgiveness; on the contrary, however, the Holy Scriptures, corroborated by our ex-

perience, declare that in all things we fall short, and are daily transgressing God's law. This exposes us to the punishment he has threatened against sinners. Strict justice requires our condemnation; natural religion points out no way of escape for us; but in the gospel, a way of forgiveness is pointed out. Jesus Christ, by his obedience to the law, has honoured it, and by his sacrifice has endured the penalty which sin deserves; and as in this he acted as the substitute of his people, God can be just and yet fully pardon all their sins. The world would be hopeless were it not for this doctrine of revelation. God alone forgives, Psalm cxxx. 4. It is through Christ that forgiveness is offered, Acts v. 31. It is connected with repentance, Acts viii. 22, and renunciation of sin, Acts xxvi. 18. It is required of those who are forgiven of God, that they should forgive their fellow men, Matt. vi. 12, 14, 15.

FORKS, mentioned 1 Sam. xiii. 21, were probably agricultural instruments, similar to modern pitch-forks. At their tables the Hebrews used their fingers instead of forks. This is an eastern custom, which would not be tolerated among us.

FORNICATION. As this word properly signifies lewd conduct of unmarried persons, as adultery does of those married, so both are very frequently used in Scripture to denote the pollution of idolatrous worship, Jer. iii. 8, 9; Ezek. xvi. 26.

FORTUNATUS (*for-tu-na'tus*), 1 Cor. xvi. 17, was one of the first converts in Achaia, whom Paul commended.

FORSWEAR, to swear falsely; to commit perjury, Matt. v. 33.

FOUNTAINS were richly

prized in the hot and arid countries of the East. A "living" fountain, or spring which constantly flowed, was a great public benefit; and reservoirs of water, or wells, were often distinguished by the names of great men, such as Abraham and Jacob. From the value of water, frequent references are made in Scripture to springs and wells, and they very naturally became emblems of temporal and spiritual blessings, Psalm xxxvi. 8, 9; John iv. 14.

FOWLER. The art of ensnaring birds was anciently known, and is frequently alluded to in Scripture, as expressive of the various dangers to which men are exposed, particularly from temptations to sin, Psalm xci. 3; cxxiv. 7.

FOX. There is reason to believe, that the jackal is often meant where this word is used in Scripture. This species is still abundant in Palestine, and jackals are found in troops. They inhabit desolate places, are characterized by their dismal howl, and are voracious. The fox also is to be found in Palestine, but does not herd together. The jackal, considering its habits, is probably intended in Psalm lxiii. 10; Judg. xv. 4, 5. See Scrip. Nat. Hist., Board of Publication.

FRANKINCENSE, a resinous gum, which, when placed on burning coals, gives forth a fragrant vapour. Both in India and Arabia the plants yielding this gum are found, and the gum exudes from incisions made in the bark. In the Jewish worship it was freely used and burned in censers, Lev. xvi. 12, 13. Its use in the Christian Church is without significance, and should be condemned. It is figuratively

employed as an emblem of acceptable prayer, Psalm cxli. 2; Rev. viii. 3.

FRAY, to scare or frighten away, Deut. xxviii. 26.

FROG, a well known amphibious animal of various species. On one of the occasions on which God plagued the Egyptians, it was by sending immense numbers of these disgusting creatures into their houses, which invaded their beds, the kneading troughs, and their ovens, and which, dying, caused the land to stink, Exod. viii.

FRONTLETS. (See **PHYLACTERIES.**)

FUGITIVE, one who flees from his country, and restlessly wanders abroad. It was the curse pronounced on Cain that he should become a fugitive and vagabond in the earth, Gen. iv. 12.

FULNESS. The "fulness of time," Gal. iv. 4, means when the time had fully come that Messiah was to appear. "Fulness of God," Eph. iii. 19, is the remarkable indwelling of God in the heart of man. "The fulness of the Godhead," dwelling in Christ, Col. ii. 9, denotes his supreme divinity. "Fulness of the Gentiles," Rom. xi. 25, refers to their ingathering by their conversion to the Christian faith.

FULLER, one who cleanses or bleaches cloth. The particular method anciently adopted for this purpose is not accurately known. We read of "fuller's soap," Mal. iii. 2; of the "fuller's field," 2 Kings xviii. 17; and an allusion is made to their art in whitening cloths, in Mark ix. 3.

FURBISH, to brighten or polish, Jer. xlvi. 4.

FURLONG, a measure of

length, being about one-eighth of a mile, Luke xxiv. 13.

FURNACE, a contrivance for the melting of metals, Prov. xvii. 3. To cast a person into a furnace, was a cruel and destructive mode of punishing offenders, Dan. iii. 21. Figuratively, the furnace represents hard servitude and affliction, Deut. iv. 20. So the purging influence of affliction on the righteous is represented Isa. xlvi. 10. It is used also as a significant emblem of hell, Matt. xiii. 42.

FURNITURE, necessary appendages to render a thing or place suitable for its particular use. Thus, domestic articles, Nahum ii. 9; the things pertaining to the tabernacle, Exod. xxxi. 7; whatever is requisite to fit a camel for a journey, Gen. xxxi. 34.

FURY is ascribed to God, Jer. x. 26, not that he is subject to any such passion or infirmity, but as expressive of the terrible judgments which he righteously inflicts on incorrigible sinners.

G.

GAAL (*ga'al*), the son of Ebed, who was the prime mover of a revolt in Shechem against king Abimelech, in which being defeated, he fled, and nothing further is recorded of him, Judg. ix. 26, *et seq.*

GAASH (*ga'ash*), a hill in the lot of Ephraim, on the north side of which Joshua was buried, Josh. xxiv. 30. The "brooks of Gaash" were probably in the same vicinity, 2 Sam. xxiii. 30.

GABBATHA (*gab'ba-thak*), a Hebrew, or rather Syro-Chaldaic word, signifying an elevated place, probably a gallery or balcony in Pilate's palace in Jerusalem, where he had his tribunal. In Greek it was called the *pavement*, so distinguished, probably, as being constructed in the tessellated or mosaic style of blocks of marble cut in regular form and of different colours. For this style of work the wealthy Romans had a great partiality. It was here that Pilate pronounced sentence against the Saviour, John xix. 13.

GABRIEL (*ga'bri-el*), an angel of superior order and dignity,

who was commissioned to appear to Daniel to explain to him his visions, Dan. viii. 16. Subsequently he appeared to Zacharias to announce the future birth of John the Baptist, Luke i. 11 and 19; and to Mary to announce the approaching birth of the Saviour, Luke i. 26—33.

GAD, the son of Jacob and Zilpah, Gen. xxx. 10, 11; and progenitor of one of the tribes of Israel which bore his name. At the time of the conquest of Canaan, this tribe numbered forty-five thousand six hundred and fifty warriors, Numb. i. 24, 25. The tribes of Gad and Reuben having many cattle, desired that they might have their inheritance on the east of Jordan, where the lands were well adapted for pasturage. Moses granted their request on condition that they should assist their brethren in subduing the heathen nations which occupied the country on the west of the river, to which they promptly consented. The territory of Gad lay in Gilead, north of Reuben, separated on

the east from Ammon by the river Jabbok. The Gadites were a warlike people, and it was necessary that they should be continually armed and on the alert to check the inroads of the Arabians, 1 Chron. v. 18, 19.

Another Gad is mentioned, who was a prophet and friend of David, 1 Sam. xxii. 5; 2 Sam. xxiv. 11. He is referred to also in 1 Chron. xxix. 29, as having written a history of David's reign.

GADARA (*gad'a-ra*), an important city of Perea, and one of the cities of the Decapolis, situated a short distance south-east of the sea of Galilee, and generally identified with the place now called Omkeis. In the neighbourhood of this place modern travellers have discovered extensive ruins, such as the remains of theatres, marble columns, baths, streets, exhibiting proof of the former opulence of the place. What is still more striking, the hills on which Gadara was situated were full of caverns which were used as tombs, some of them still containing sarcophagi in which the dead were deposited. This illustrates Mark v. 1, *et seq.*, where Christ is represented as visiting the "country of the Gadarenes," and being immediately met on his landing by a demoniac, who had his "dwelling among the tombs," and on whom he wrought a miracle of healing. In the account of this miracle by Matthew, it is called the "country of the Gergesenes." As the city of Gergesa was near that of Gadara, it may be presumed that the territory adjoining was called indifferently by these names.

GADARENES (*gad'a-reens'*). See GADARA.)

GAIUS (*ga'i-us*), a companion of Paul in his travels, who was

seized by the riotous mob at Ephesus, Acts xix. 29. Paul speaks of Gaius his host who entertained him at Corinth, Rom. xvi. 23; and John directs his third epistle to a "well beloved Gaius," and it is not certain whether the same individual or different persons of the same name are intended.

GALATIA (*ga-la'shi-a*), a province of Asia Minor, bounded on the north by Paphlagonia and Bithynia, west by Bithynia and Phrygia, south by Lycaonia, and east by Pontus and Cappadocia. It derived its name from the Gauls, several of whose tribes had emigrated thither; and from the intermixture of Gauls and Greeks, it was also called Gallo-Græcia. In the year B. C. 25, Galatia became a Roman province. Paul introduced the gospel into Galatia, and two of his visits are referred to Acts xvi. 6; xviii. 23; and to the church which had been established there he directed one of his epistles, in which he asserts his apostolic commission; censures them for being seduced from their simple faith by judaizing teachers; and maintains the doctrine of justification by faith.

GALBANUM (*gal'ba-num*), a resinous gum, which was used as an ingredient in the incense burned at the golden altar, Exod. xxx. 34. The plant from which it was extracted is not accurately determined. Two kinds of it are still used in commerce, the African and Persian.

GALILEE (*gal'li-lee*), was the northernmost of the three sections into which Palestine was divided, Judæa and Samaria being the other two. Galilee was the name very anciently applied to this portion of the country;

Josh. xx. 7; 1 Kings ix. 11. It was divided into upper and lower.

The upper Galilee had Tyre and Sidon on the northern border, and the Jewish population being mixed in some measure with the neighbouring nations, gave rise to the appellation "Galilee of the nations," Isa. ix. 1. Lower Galilee, embracing many towns mentioned in the New Testament history, such as Chorazin, Bethsaida, Nazareth, Cana, Capernaum, was the district of country in which our Lord principally resided, and in which many of his mighty works were done. His immediate followers being selected from this region, Acts i. 11, were known as Galileans; and were easily distinguished as such by a peculiarity of dialect. This led to the detection of Peter when denying all knowledge of Christ, Mark xiv. 70. Josephus speaks of the Galileans as a turbulent people, ready on all occasions to resist the Roman authority. It may probably have been at one of these insurrectionary movements that Pilate destroyed those Galileans whose blood was mingled with their sacrifices, Luke xiii. 1. This once fruitful land is now comparatively uncultivated.

The sea of Galilee, situated on the eastern side of lower Galilee, is a fresh water lake about twelve miles in length and six in breadth, through which the river Jordan runs from north to south. It is surrounded by lofty hills, which are now destitute of trees, giving a barren aspect to scenery otherwise beautiful. The waters for the most part are placid, but travellers agree that they are occasionally lashed into fury by sudden squalls or hurricanes, as in the days of the Saviour, Luke

viii. 23. It should be noted that this same body of water is also called the sea of Tiberias, John vi. 1, and the lake of Gennesaret, Luke v. 1, as more anciently called the "sea of Chinnereth," Numb. xxxiv. 11.

GALL, the bitter secretion of the gall bladder, called bile; "he poureth out my gall," Job xvi. 13. Also the expressed juice of a plant, some suppose a species of hemlock, characterized by its bitterness, Lam. iii. 19, where it is associated with wormwood. It was this bitter ingredient, mixed with sour wine or vinegar, which was offered to Christ when on the cross, and called *gall* in Matt. xxvii. 34, and *myrrā* in Mark xv. 23. The word, anciently, as in modern times, had a figurative sense. Thus an unconverted state is called "gall of bitterness," Acts viii. 23; so also an afflicted state is represented as drinking "water of gall," Jer. viii. 14.

GALLEY, a species of boat propelled by oars, Isa. xxxiii. 21.

GALLIO (*gal'li-o*), a proconsul of Achaia, before whom Paul was brought by the Jews, in hope of obtaining a judgment against him. Gallio, however, with much prudence declined to interfere with questions of a merely religious nature. Acts xviii. 12-17. From cotemporary history we learn that Gallio was brother of the philosopher Seneca, who dedicated to him one of his philosophical treatises, in which he speaks of him as a man universally beloved, who abhorred flattery, and was exempt from vices. He was put to death by the tyrant Nero.

GAMALIEL, (*ga-ma'le-el*), an eminent Jewish doctor or teacher of the law, who exerted a powerful influence in the Sanhedrim.

His reasonable interference probably saved the lives of the apostles; not that he approved of their doctrines, but because he was averse from persecution. His counsel was that they should be let alone, for if their doctrine was false, it would soon sink into oblivion, and if it was true, it would be dangerous to oppose it, Acts v. 34—40. Paul refers to this same Gamaliel as his religious instructor, Acts xxii. 3; he was brought up at his feet, or was his pupil or scholar.

GAMMADIMS (*gam'ma-dims*). This word is found in Ezek. xxvii. 11, and while some suppose it to be the name of a Phœnician tribe, others regard it as a term expressive of a brave and warlike people.

GARDEN. We find frequent mention of gardens in Scripture, such as the garden of Eden, Gen. ii. 8; a garden of herbs, 1 Kings xxi. 2; garden of Gethsemane, John xviii. 1. In these gardens the Hebrews were accustomed to cultivate vegetables, both esculent and medicinal, and fruits of various kinds, as the citron, pomegranate and olive. Josephus states that the gardens in the neighbourhood of Jerusalem were generally hedged or walled. As their fruitfulness depended on a plentiful supply of water, the place of a spring or running stream was selected, and where these could not be obtained, there were reservoirs, from which the water was conveyed by artificial channels. A late traveller to the Holy Land, speaks of the gardens which he saw as crowded with vegetables, flowers, and fruit trees, all growing in the most luxuriant manner, and presenting a highly pleasing appearance. Groves and gardens were often

desecrated by idolatrous worship, Isa. lxx. 3. Metaphorically, prosperity is represented under the emblem of a "watered garden," Isa. lviii. 11; Jer. xxxi. 12.

GARLANDS. The passage in Acts xiv. 13, where this word is mentioned, is explained by the heathen custom of adorning with garlands the victims which were designed for sacrifice.

GARLIC, a well known vegetable of pungent taste and smell, which was in high esteem in the East. The Hebrews in the wilderness complained of their being deprived of the cucumbers, melons, leeks, onions, and garlic, to which they were accustomed in Egypt, Numb. xi. 5.

GARMENTS. (See CLOTHES.)

GARNER, a storehouse or granary in which the fruits of the earth are laid up, Psalm cxliv. 13. The word is used in Luke iii. 17, as descriptive of the happy destination of the righteous.

GARNISH, to decorate or to cover with ornaments. So the Jews decorated the "sepulchres of the righteous," hypocritically pretending to venerate their virtues, Matt. xxiii. 29; see also 2 Chron. iii. 6.

GARRISON, a post held by a military force for protection or defence, 1 Sam. x. 5; 2 Sam. viii. 6.

GATE. Walled cities necessarily had their gates, through which were the entrances into the city. In Neh. iii. the gates of Jerusalem are mentioned, such as the sheep-gate, fish-gate, dung-gate, water-gate, &c. So palaces, prisons, and camps had their gates. At the entrances into cities there were generally open spaces, where the tribunals of justice were often erected, Deut. xvi. 18; xiv. 7. These places were se-

lected for this purpose because they were much resorted to by the people. This is still a custom in eastern cities. Advantage was taken of the concourse of people usually found at the gates, to make any important announcement to them, Neh. viii. 1—3; Jer. xvii. 19, 20. Markets were held at the gates, 2 Kings vii. 1; and idlers and vain talkers were often found there, Psalm lxix. 12. Criminals were always executed outside of the gates, to which Paul alludes, Heb. xiii. 12.

Gate is often used symbolically for the city itself, as in Gen. xxiv. 60. In a figurative sense we also have the "gates of death," Job xxxviii. 17; "gates of the grave," Isa. xxxviii. 10; the "gates of hell," Matt. xvi. 18. There are many other applications of the word, which may be readily understood.

GATH, one of the five principal cities of the Philistines, situated west of Jerusalem, 1 Sam. v. 8, to which the ark was carried. The giant Goliath was a native or resident of this place, 1 Sam. xvii. 4. To Achish, the king of Gath, David fled, when persecuted by Saul, 1 Sam. xxi. 10. He afterwards subdued it, 1 Chron. xviii. 1. It is frequently mentioned afterwards as fortified by Rehoboam, conquered by Hazael, and destroyed by Uzziah. Although mentioned by Jerome as a large village in his time, no trace of it is now discoverable. The inhabitants of Gath were called Gittites, 2 Sam. xv. 18.

GATH-HEPHER (*gath-he'fer*), belonging to the tribe of Zebulun, if, as is supposed, it was the same as *Gittah-hepher*, Josh. xix. 10, 13. It was the birthplace of the prophet Jonah, 2 Kings xiv. 25.

GATH-RIMMON (*gath-rim'*

mon). Three places of this name seem to be referred to; one in the tribe of Dan, Josh. xix. 45; another in the half tribe of Manasseh, Josh. xxi. 25; and a third in the tribe of Ephraim, 1 Chron. vi. 69.

GAZA, one of the five principal cities of the Philistines, which was assigned to Judah, Josh. xv. 47. It was on the southern extremity of Canaan, and about sixty miles south-west from Jerusalem. We find it first mentioned in Gen. x. 19, showing its great antiquity; and subsequently it frequently occurs in the historical notices of the vicissitudes through which it passed, 2 Kings xviii. 8; Jer. xlvi. 5; Zech. ix. 5. This city was rendered famous by the exploits of Samson, Judg. xvi. 1—3, 21—30. It was on the road from Jerusalem to this city that Philip had his interesting interview with the Ethiopian eunuch and treasurer of queen Candace, Acts viii. 26—40. Ancient Gaza was destroyed before the Christian era. A considerable city bearing its name is yet to be found in the same neighbourhood, and has frequently been visited. The Scotch Mission visited it in 1839. (See Mission of Inquiry, Board of Publication.) Dr. Keith, one of the Mission, suggested that the barren sand hills near the city were the true site of the ancient Gaza, and upon close examination such remains were found as satisfied them that the conjecture was correct, and that the prophecies concerning its desolation were most literally verified. Dr. Robinson is of opinion that the ancient city was principally built on the hill which is still the site of the modern one. The city has an imposing appearance viewed at a distance, but

the houses are poorly built, and all traces of ancient splendour have been obliterated. Dr. Robinson supposes that the present population is about fifteen thousand.

GEBA, or GABA, a town of the tribe of Benjamin, Josh. xviii. 24, which was assigned to the priests, Josh. xxi. 17. The expression "from Geba to Beersheba," 2 Kings xxiii. 8, denoted the extent of the kingdom of Judah from north to south, as that of "from Dan to Beersheba" expressed the whole length of Palestine.

GEBAL (*ge'bal*), the name of a district of country, south of Judæa, in Idumea, which is still called Djebal. It is referred to, Psalm lxxxiii. 7.

The name also of a city in Phœnicia, between Tripoli and Beyroot. In Ezek. xxvii. 9, its inhabitants are referred to in connection with shipping. "The land of the Giblites and all Lebanon," was assigned to the Israelites, Josh. xiii. 5, but no mention is made of their having taken possession of it. The Greeks called this place *Byblos*, now *Jebeil*. It was near the sea, a place of considerable importance, and once the chief seat of the cruel worship of Adonis.

GEDALIAH (*ged-a-li'ah*), son of Ahikam, whom Nebuchadnezzar, king of Babylon, appointed governor of Judæa, after he had subdued the country and destroyed the capital, 2 Kings xxv. 22. Although his government was calculated to restore the prosperity of the people, Ishmael, a member of the royal family, together with other princes, most treacherously conspired against his life, and while they were partaking of his hospitality,

they suddenly rose on him and slew him, Jer. xl and xli.

GEDER (*ge'der*), signifies a wall or fortified place. It was the name of a town of the Canaanites, in the plain country of Judah, Josh. xii. 14. Probably the same with Gederah, Josh. xv. 36, and Beth-gader, 1 Chron. ii. 51.

GEDEROTH (*ge-de'roth*), a city in the plain of Judah, Josh. xv. 41; as was *Gederothaim*, Josh. xv. 36.

GEDOR, a city in the mountains of Judah, Josh. xv. 58. Dr. Robinson found, on a mountain ridge between Jerusalem and Gaza, a place called *Jedur*, which he identifies with Gedor.

GEHAZI (*ge-ha'zi*), the confidential servant of Elisha, who is several times referred to in the life of the prophet. On the occasion of Naaman's cure, his covetousness led him to fabricate a lie, in order to obtain a gift from Naaman, which his master had refused. This was so gross a deception, and so compromised the honour of his master, that he was struck with leprosy, and thus lost health and reputation, 2 Kings v. 15—27.

[GEM'ARA. (See MISHNA.)]

GEMARIAH (*gem-a-ri'ah*) the son of Shaphan, and a scribe of the temple in the time of Jehoiakim; in whose chamber Baruch read the prophecies of Jeremiah, which were afterwards reported to the king, Jer. xxxvi. 10—26.

Another *Gemariah* was the son of Hilkiah, who with others was sent to Babylon with the tribute money, and at the same time carried a letter from Jeremiah to the Jewish captives, warning them against entertaining hopes of a speedy return to their own country, Jer. xxix. 3, *et seq.*

GENEALGGY (*je-ne-al'o-je*),

a line of descent or a list of ancestors. The Jews were exceedingly careful to preserve the genealogical tables of tribes and families. This was rendered indispensable under the plan of allotting to each tribe a specified portion of land, that the rights of the respective families might be secured. It was important too in determining the right of an individual to the priesthood, Ezra ii. 61, 62. These tables were in a higher sense important in tracing Messiah's descent from Abraham, through the tribe of Judah and family of David, according to the prophecies and promises. Josephus speaks of these *public registers* which were in existence in his day, and by which he was able to trace his own pedigree. In Matt. i. and Luke iii., two genealogical tables of Christ's descent are recorded. These were no doubt extracted from the public registers, which could not be falsified without detection. Between these there are apparent discrepancies, which may arise from abridgment, and from our own ignorance of the manner in which these tables were constructed. It has been supposed by some of the learned, that Matthew gives the genealogy of Joseph, Christ's reputed father, and Luke that of Mary. However this may be, if the tables had not been authentic, and corresponded with the public registers, the publication of them would have exposed the evangelists as impostors, and the watchful Jews would have at once exposed the fraud. There was nothing of this kind, however, and hence Paul could confidently say, "for it is evident that our Lord sprang out of Judah," Heb. vii. 14.

GENERATION, a word used with somewhat different significations in the English version; thus "the book of the generations of Adam," Gen. v. 1, that is, a history of Adam and his posterity. "The generations of the heavens and the earth," Gen. ii. 4, that is, the account of their creation. "This generation shall not pass," Matt. xxiv. 34, or all the people now living. It is used in other applications better understood by a reference to the original. Computing by generations has been common to most nations, although they have not agreed as to the period comprehended in a generation, some fixing it as high as one hundred years, and others at thirty years.

GENESIS (*gen'e-sis*), the name applied to the first book of the Old Testament, and signifying the generation or production of things. This book contains the most ancient history extant commencing with the creation of the world, furnishing an account of the patriarchal ages, and extending through a period of upwards of two thousand years. Moses is generally admitted to have been its author, acting under Divine inspiration.

GENNESARET (*gen-nes'a-ret*). (See CHINNERETH and GALILEE, Sea of.)

GENTILE, (*gen'tile*), the term applied by the Jews to all other nations, so that the expression "Jews and Gentiles" comprehended the whole world. Those who embraced the Jewish faith from the surrounding nations, were called proselytes. Paul sometimes distinguishes the nations or Gentiles as Greeks, Rom. i. 16; 1 Cor. i. 22-24. Paul was particularly designated to preach the Gospel to the Gentiles,

Gal. ii. 8; and those converted from the nations now constitute the great body of the Christian Church.

Court of the Gentiles, a part of the area or court of the temple, beyond which strangers were not permitted to approach nearer the altar.

[GEN'UINENESS. (See AUTHENTICITY.)]

GERAH (*ge'rah*), a small Jewish coin valued at two and a half cents, Exod. xxx. 13.

GERAR (*ge'rar*), a city of the Philistines, not far, as is supposed, from Gaza, although no trace of it has been found. It was visited both by Abraham and Isaac, Gen. xx. 1; xxvi. 1.

GERGSENES (*ger-ga-seens'*), (See GADARA.)

GERIZIM (*ger're-sim*). (See HEBAL.)

GERSHOM (*ger'shom*), son of Moses and Zipporah, Exod. ii. 22.

GERSHON, a son of Levi, Exod. vi. 16, after whom was named one of the branches of the Levites, whose office, while in the wilderness, was to take charge of the tabernacle and tent, Numb. iii. 25.

GESHEM (*ge'shem*), called the Arabian, one of the enemies that ridiculed Nehemiah for the project of rebuilding the walls of Jerusalem, and who endeavoured to entrap him to do him mischief, Neh. ii. 19; vi. 1, 2.

GESHUR (*ge'shur*), a district of country in Syria, 2 Sam. xv. 8, on the east side of Jordan, adjoining the northern border of the Hebrew territory, and lying between Hermon, Maachah, and Bashan, Josh. xii. 5. The Geshurites were not expelled by the Israelites under Joshua, Josh. xiii. 13, and in the time of David,

Talmal was their king, whose daughter David married, by whom he had Solomon, 2 Sam. iii. 3. The word Geshur means a *bridge*, and at the present time in that region there is an ancient stone bridge over the upper Jordan, and it is probable that from a bridge in the same place, Geshur took its name. There appears to have been a people called Geshurites dwelling in the south of Palestine, near the Philistines, 1 Sam. xxvii. 8.

GETHSEMANE (*gethsem'a-ne*), literally signifying the *oil press*, is the name of a small field or garden in the immediate neighbourhood of Jerusalem, at the foot of the Mount of Olives. As seen at the present day, it is a level space enclosed by a low stone wall, and according to the measurement of Stephens, is forty seven paces long, and forty-four wide. Within the space are eight very aged olive trees, which the monks pretend stood there in the Saviour's time. The brook Cedron flows near it. It was to this place the Saviour sometimes retired; there he suffered his great agony, and was there seized by his enemies under the guidance of Judas, Matt. xxvi. 36—50.

GEZER, a city of the Canaanites on the western side of the tribe of Ephraim. The Canaanites were not expelled from it, but dwelt there with the Israelites, Josh. xvi. 10. Pharaoh, king of Egypt, afterwards conquered and gave it to his daughter, Solomon's wife, 1 Kings ix. 16, and Solomon rebuilt it, 1 Kings ix. 17.

GHOST, an old Saxon word signifying spirit, now seldom used in common conversation, except by the vulgar in regard to pre-

tended apparitions of the dead. To *yield up the ghost* is to yield the spirit or to die, Gen. xlix. 33; Acts v. 10. The Holy Ghost is one of the persons of the adorable Trinity, Matt. xxviii. 19. (See SPIRIT.)

GIANT, a person of remarkable height. The Old Testament history frequently refers to men of huge stature as existing in ancient times. Such were the Anakims, Deut. ix. 2, who were destroyed by Joshua, Josh. xi. 21, 22. Such too were the Emims, Deut. ii. 10, and the Zamzummims, Deut. ii. 20. Goliath of Gath, who was slain by David, was a man of great height and strength, 1 Sam. xvii. 4—7. There are notices in heathen writers of men of extraordinary size, and we have authentic accounts of individuals in modern times who have ranged in height from six feet six inches to eight feet.

GIBBETHON (*gib'be-thon*), a city of the Philistines, included within the territory of Dan, Josh. xxi. 23. While Nadab the king of Israel was besieging this city, he was slain by Baasha, one of his own officers, 1 Kings xv. 25, 27. Its site is not known.

GIBEAH (*gib'e-ah*). Several places bore this name. The principal one, called "Gibeah of the children of Benjamin," 2 Sam. xxiii. 29, the inhabitants of which were atrociously wicked, and brought upon themselves a most signal destruction, Judg. xix. and xx. It was also called "Gibeah of Saul," 1 Sam. xi. 4, because it was his birthplace and residence, 1 Sam. xv. 34. Dr. Robinson thinks he has identified this place in a half ruined village called Jeba, lying on a round eminence on a ridge which shelves down to the valley of the Jordan, and in

the neighbourhood of which large hewn stones of ancient date have been found. Another Gibeah was situated in the mountains of Judah, Josh. xv. 48, 57.

GIBEON (*gib'e-on*) a celebrated city of the Canaanites, the inhabitants of which, foreseeing that Joshua would subdue the whole country, practised a deception, by which he was induced to make a league with them. Notwithstanding it was by artifice they obtained a promise from Joshua that they should not be destroyed, he fulfilled his word, although he subjected them to menial employments, Joshua ix. 3—27. Afterwards, when attacked by the five Canaanitish kings, Joshua defended them, and during the great battle that followed "the sun stood still on Gibeon," Josh. x. 12. It afterwards fell to the lot of Benjamin, and became a Levitical city, Josh. xviii. 25; xxi. 17. Here the tabernacle was set up in the time of David, 1 Chron. xvi. 39, and the place is referred to in other passages. Dr. Robinson gives sufficient reasons for identifying it with a place called el-Jib; Jib in Arabic being a contraction of Gibeon, and called Gabaaon by Josephus. It is seven or eight Roman miles from Jerusalem. The whole appearance of this place is that of antiquity. It is situated on the summit of a hill, and near it are a fine fountain and reservoir of water, which correspond with the "pool of Gibeon," 2 Sam. ii. 13, and "the great waters that are in Gibeon," Jer. xli. 12. The "wilderness of Gibeon," 2 Sam. ii. 24, was probably in the same neighbourhood, taking its name from the city.

GIDEON (*gid'e-on*), son of

Joash, of the tribe of Manasseh, Judg. vi. 11, who obtained a miraculous victory over the Midianites, and delivered Israel from their yoke. His appointment and achievements are recorded in Judg. vi. vii. viii. His faith is commemorated by Paul, Heb. xi. 32.

GIBHON (*gi'hon*), the name of one of the rivers of Eden, Gen. ii. 13. The name also of a fountain. Solomon was anointed at a place of this name, 1 Kings i. 33, 34. Subsequently it is said that Hezekiah "stopped the upper water-course of Gihon and brought it straight down to the west side of the city of David," 2 Chron. xxxii. 30. Dr. Robinson conjectures, with probability, that on the west of Jerusalem there was anciently a fountain of this name, which was arched over by Hezekiah, and a subterranean channel made for its waters that they might be turned into the city, from which cause it is not now seen.

GILBOA (*gil'bo-ah*), a mountainous tract with several ridges running from north-west to south-east, situated between Ginæa and Bethshan, west of the plain of Jordan. There is a village still existing there called Jelbon. Dr. Robinson particularly explored this neighbourhood. The mountains of Gilboa are memorable from the defeat of Saul and the death of himself and sons there, 1 Sam. xxviii. 4; xxxi. 1—8; 2 Sam. i. 6—21.

GILEAD (*gil'e-ad*), a ridge of mountains on the east of Jordan, extending north to mount Hermon, and so far south as to include the whole of the eastern part of Palestine. The northern part of them was called Bashan, and the middle part of the range was in a stricter sense called

Gilead. These mountains gave their name to the region of country lying east of the sea of Galilee. This region embraced the tribes of Reuben and Gad, and part of Manasseh, Deut. iii. 12, 13, and was celebrated for its rich pastures, Numb. xxxii. 1, a characteristic which still remains. Gilead was celebrated for its balm, Gen. xxxvii. 25; Jer. xlvi. 11. The fertility of the country rendered it an object of desire to surrounding tribes, who essayed to subdue it. In the time of Jephthah it was overrun by the Ammonites, Judg. xi. Another attempt to subdue it was made in the time of Saul, 1 Sam. xi. A city named Ramoth, which was one of the cities of refuge, was in this region, Josh. xx. 8.

GILGAL (*gil'gal*), a place on the east border of Jericho near the Jordan, where the Israelites made their first encampment in Palestine, and where they set up the twelve stones they had taken from the bed of the river, Josh. iv. 19—24. It was here the kingdom was confirmed to Saul, 1 Sam. xi. 15. It is connected with various other Scripture events. There is no notice of this place after the captivity, and no trace of its name or site is now to be found near Jericho. There was another Gilgal in the vicinity of Dor, subdued by Joshua, Josh. xii. 23. This is supposed to be the Galgala which Eusebius speaks of as being six Roman miles north of Antipatris, and where there is still a village called Jiljuleh.

GIN, a snare or trap, Isa. viii. 14.

GIRD. Elijah "girded up his loins," 1 Kings xviii. 46. This is explained by reference to the loose robes worn in eastern coun-

tries, which were tucked into the girdle which was worn round the loins, when the individual wished to be unincumbered in working or running. So Christ girded himself with a towel, that is, put it round him or in his girdle, when he washed the disciples' feet, John xiii. 4, 5. Hence, figuratively, to "gird up the loins of the mind," is to be prepared for duty, 1 Pet. i. 13.

GIRGASHITES (*gir'ga-shites*), one of the tribes of Canaan, whose residence was supposed to be in the district east of the lake of Gennesareth, and the vestiges of whose name are supposed to be found in the city of Gerasa, now Jerash, where Buckingham found extensive ruins. The Girgashites are enumerated among the seven nations of Canaan which were to be expelled or destroyed by the Israelites, Josh. iii. 10; xxiv. 11.

GITTAH-HEPHER (*git'tah-æp'her*). (See **ГАТН-НЕРФЕР**.)

GITTITES (*git'tites*), natives or inhabitants of Gath, Josh. xiii. 3. David had six hundred Gittites in his service as a military force, 2 Sam. xv. 18.

GITTITH (*git'tith*), a word occurring in the title of several of the Psalms, probably meaning a musical instrument, or particular air, derived from Gath, Psalm viii. lxxxix.

GLASS. Although it has been believed that the manufacture of glass is a comparatively modern discovery, there is incontestable evidence, that the Egyptians, in very early times, were well acquainted with all the necessary processes. In the paintings found in their tombs, glass blowing and other branches of the manufacture are pictured, and what is still more satisfactory, specimens of glass bottles and vases have been

found, and some specimens of beads and mosaic, of such peculiar beauty, as to show that they had arrived at almost perfection in the art. It would seem highly probable that the Hebrews had acquired from them some knowledge on the subject, at least so far as to be acquainted with the material. The mirrors of the Hebrews, as well as other ancient nations, were made of metal highly polished, Isa. iii. 23. The material of their looking-glasses is settled in Exod. xxxviii. 8, where it is said Moses made "the laver of brass, and the foot of it of brass, of the looking-glasses of the women," that is, their metallic mirrors were melted for the purpose. The word in 1 Cor. xiii. 12, "now we see through a glass darkly," may probably refer to some semi-transparent substance, such as talc or mica, used in windows for admitting light, but through which objects could only be obscurely seen.

GLEAN, to gather the grain which had been left by the reapers, Ruth ii. 2. The law of Moses provided that in reaping a field or in gathering the fruits of the vine and olive, the owners should not be careful to collect the whole produce, and whatever was overlooked in the first gathering, should be left for the poor and the stranger to glean, Lev. xix. 9, 10; Deut. xxiv. 19—21.

GLEDE, one of the unclean birds which the Hebrews were prohibited from eating, Deut. xiv. 13. It was a species of kite or vulture.

GNASH. To gnash with the teeth, snapping or striking them together, denotes rage and despair, Job xvi. 9; Matt. viii. 12.

GNAT (*nat*), a small winged and stinging insect, which is a

great annoyance in eastern countries. The word occurs in a proverbial expression in Matt. xxiii. 24, "strain at a gnat and swallow a camel," applied to those who are punctilious about small matters, and regardless of greater; like the popish robber, who committed repeated murders without any compunction, and yet was thrown into great distress because he had unwittingly eaten meat on Friday! It would have been a better rendering, "strain out a gnat," in reference to the extreme caution of the Jews to strain their liquors before they drank them, for fear they should swallow any insect forbidden by the law as unclean. They could be very conscientious about such comparative trifles, while neglecting "the weightier matters of the law, judgment, mercy, and faith," Matt. xxiii. 23.

GOAD (*gode*). Maundrell describes the ox-goad still used in the East, as a stout stick eight feet long, armed at one end with a sharp point, and at the other with a small iron spade. The ploughman used the spade to clear his plough of the clay that adhered to it, and the sharp point to prick the oxen when requiring to be urged forwards. This was the formidable weapon used by "Shamgar the son of Anath, who slew of the Philistines six hundred men with an ox-goad," Judg. iii. 31. This explanation throws light on the expression, "it is hard for thee to kick against the pricks," Acts ix. 5, that is, resistance would make the matter worse, as the ox kicking against the sharp pointed goad, would thereby receive a deeper wound. So also the expression, "the words of the wise are as goads," Ecc. xii. 11, that

is, they penetrate the mind and stimulate it to activity.

GOAT. This was reckoned among the clean animals which might be eaten, and was offered in sacrifice, Deut. xiv. 4; Numb. xv. 27. There were various species, such as the Syrian goat, distinguished by its sleek hair, and its very long hanging ears. The Ibex, or wild goat, so called for its shyness, and frequenting the highest ridges of mountains, and not easily captured. Its horns are large, sometimes three feet long, and very heavy, its hair thick, and of a dark brown, and it is found in flocks, on the least alarm, bounding over the rocks and leaping from great heights. The Hebrews were, no doubt, acquainted with other varieties. They domesticated them, using their milk as a wholesome diet, their hair for weaving certain fabrics, their skins for bottles, and even their horns for several domestic uses. (For further description, see Scripture Natural History, published by the Presbyterian Board of Publication.) Symbolically, in allusion to their strength and vigilance as leaders of the flock, they are compared to the leaders of a nation, Zech. x. 3; and in the New Testament they are the emblem of the wicked, Matt. xxv. 33. The account in Lev. xvi. 20—22, of the scape-goat, over which the sins of the people were confessed, and which was afterwards dismissed into the wilderness, is a significant allusion to the Lord Jesus Christ, to whom the sins of his people are imputed, which he bears and carries away, that they may be freed from their guilt.

GOD, a name of the great Creator and Preserver of all things.

He is "a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." God is manifested to us in his works and in his word, as possessed of unspeakable perfections, and worthy of our reverence and love. He is the only true object of worship, in opposition to all the vain and senseless idols to which the ignorant and superstitious do homage. Under the various names by which he is known, as Jehovah, Lord, Almighty, Most High, the *I am*, he is but one in his essence, and yet he is revealed as subsisting in three persons, Father, Son, and Holy Ghost. To each of these, personal properties are applied, and all the perfections of Deity attributed. This is a great mystery, incomprehensible to us, and yet a plain matter of revelation, which it is all important we should believe. The word *Trinity* is not found in the Scriptures, but is now commonly used to express this tri-personal relation. The Father is God, Jesus Christ the Son is God, and the Holy Spirit, the regenerator and sanctifier, is God. The argument in proof of this is too voluminous for this place, and the reader is directed to some one of the excellent treatises which have been written on the subject. In an inferior sense the name of God is sometimes applied to men, thus Moses was "a god to Pharaoh," he was God's deputy, Exod. vii. 1. So to magistrates, who act for God, Exod. xxii. 28. Satan is called "the god of this world," 2 Cor. iv. 4.

Godhead, is a term used to designate the essential being of God, Acts xvii. 29. In Christ, and as a proof of his divinity, "the fulness of the Godhead

bodily" is said to dwell, Col. ii. 9.

The words *godly* and *godliness* will be readily understood as expressing conformity to the divine law, or true practical religion.

GOG and MAGOG. In Ezek. xxxviii. 2, 3, 14; xxxix. 11, *Gog* is spoken of as a person and prince, and in the same chapters, v. 2 of the first, and v. 6 of the second, *Magog* is spoken of as a land or people. There is much uncertainty as to the people meant, and amidst the various speculations on the subject it is difficult to choose an interpretation. Some northern tribes are referred to, perhaps the Scythians. Reinegge, in his description of Caucasus, says that the Caucasians call their mountains *Gog*, and the highest northern points *Magog*, and the terms may have been understood by the Hebrews as designating the tribes in that region. The words, as occurring in Rev. xx. 8, may be used in a collective sense, as designating the enemies of the Church, which shall, under the direction of Satan, conspire for its destruction.

GOLAN, one of the cities of refuge, situated in Bashan, Deut. iv. 43, on the east of the sea of Galilee, from which the province, Gaulonitis, took its name. Burekhardt refers to a district embracing Gaulonitis and part of Bashan, which is still called *Jolan* or *Djolan*.

GOLD, the most valuable of the precious metals, of which the Jews, in their prosperous day, possessed a great abundance. In the days of Solomon, it is said, although hyperbolically, that silver and gold were as plenteous as stones, 2 Chron. i. 15. Immense quantities of it were used in the construction of the temple,

2 Chron. iii. and iv. The gold spoken of was of foreign origin, exported from Africa and the Indies. It was much used for purposes of luxury, and particularly for jewelry, Gen. xxiv. 22; Exod. iii. 22.

GOLGOTHA (*gol'goth-a*). (See CALVARY.)

GOLIATH (*go-li'ath*), a giant of Gath, who defied the armies of Israel, and was subsequently met by David in single combat, and slain by a stone thrown from his sling. The circumstances are detailed in 1 Sam. xvii. In 2 Sam. xxi. 19, Goliath is said to have been killed by Elhanan, but the translators have properly supplied the words "the brother of," because in 1 Chron. xx. 5, he is called the brother of Goliath.

GOMER, the son of Japheth, Gen. x. 2, whose descendants, according to some critics, settled Phrygia, but, according to others, the region north of the Black Sea, now the Crimea. They are mentioned as accompanying Gog in his conquests, Ezek. xxxviii. 6.

GOMORRAH (*go-mor'rah*), one of the cities of the plain, which was destroyed, on the site now occupied by the Dead Sea, Gen. xix. 24. (See SODOM.)

GOPHER WOOD (*go'fer*), the wood of which Noah was directed to construct the ark, Gen. vi. 14. Although many suppose that the cypress or pine is meant, there is no certainty what tree is intended, as the word only appears in this one connection.

GOSHEN (*go'shen*), that portion of Egypt which was assigned to Jacob and his family on the recommendation of Joseph, Gen. xlv. 10; xlv. 28, 29. For pasturage, it was the choice part of Egypt, Gen. xlvii. 11. There the family of Jacob remained and

greatly increased until the time of Moses, under whose guidance they were brought into Canaan. The scriptures do not speak precisely of the location of Goshen, but from various intimations given, and comparisons made, it is generally supposed to have been situated in Lower Egypt, between the Pelusiac branch of the Nile, and the desert of Arabia and Palestine. It is now a sandy country, yet susceptible of cultivation for pasturage. A city in the mountains of Judah was also called Goshen, Josh. xi. 16.

GOSPEL, or "good news," the name appropriately applied to that system of religion which Jesus taught, and by which life and immortality are brought to light. When the angel announced to the shepherds the birth of Christ, it was as "good tidings of great joy," Luke ii. 10, and in the subsequent life and teachings of Christ, it became still more manifest that he was the founder of a dispensation, which was to confer unspeakable benefits on the world, by exhibiting a plan of salvation alike honourable to God, and suited to the wretched and helpless condition of men. The New Testament contains four distinct narratives of the life, doctrines, and sufferings of Christ, which are called Gospels. These were written under divine inspiration by Matthew, Mark, Luke, and John, who, although having different styles and methods, and not always uniting in presenting the same incidents, furnish a history admirably harmonious. The book of the Acts of the Apostles, and the various Epistles, present the same gospel more expanded in its doctrines and practical applications. It is called a gospel for the poor, a gospel of peace, a

glorious gospel, inasmuch as it reveals, in the obedience and death of Jesus Christ, the true and only method of reconciliation with God, and escape from that everlasting destruction to which our race would otherwise have been doomed. This gospel, which is worthy of all acceptance, is to be preached to every creature, and will eventually be universally received. The neglect or rejection of it is not only extremely unwise, but offensive to God and destructive to the dearest interests of the soul.

GOURD. The wild gourd, a plant somewhat similar to the cucumber, and not edible, 2 Kings iv. 39.

The gourd of Jonah, Jon. iv. 6-10, which is represented as growing in a night, no doubt miraculously, and perishing in a night, must have been a different plant, and it is generally identified with the *Ricinus Communis*, or castor oil plant, called also *Palma Christi*. It is a plant of rapid growth, with broad palmate leaves, which afford a grateful shade, and grows to a considerable height.

GOZAN, a river of Media, to the country bordering on which the Israelites were carried captive, 2 Kings xvii. 6; 1 Chron. v. 26. Major Rennell satisfactorily identifies it with the present river Ozan or Kizzil-Ozan, *golden river*, which is the principal river of that part of Persia which answers to ancient Media.

GRACE, a word of frequent occurrence in the New Testament, and signifying unmerited favour. God's grace to sinners is the manifestation of his favour and love to them, although wholly undeserving of it. It is put in opposition to our own works and obe-

dience in the matter of salvation; "for by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast," Eph. ii. 8, 9. From the whole tenor of the gospel, it is clear that salvation is all of grace. By this favour of God we are elected, called, justified, sanctified, and finally glorified. No volition of ours can change our nature; no works of righteousness which we can perform, will avail as an atonement for past sin, or as a complete obedience to God's law. Grace accomplishes the whole work. It has provided a Saviour; it induces us to accept of him; it strengthens us in resisting and overcoming sin; it enables us to conform ourselves to the law of God. Grace is *efficacious*, in subduing the most rebellious heart; it is *constraining*, in urging us to holy obedience; it is *all-sufficient*, as a help to duty and as a support in trial; and thus from the commencement to the consummation, salvation is exclusively of grace. It has been objected to this doctrine, that it discourages effort, and leads to licentiousness. Such an objection can only proceed from one who is wholly ignorant of the doctrine of grace, which necessarily inclines the soul to holy obedience, and furnishes the requisite help. Paul indignantly repels the insinuation, Rom. vi. 1, 2, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Among the very things conferred by grace, are deliverance from the love and practice of sin, and the prevailing desire for conformity to the holy law of God. **GRAFFED or GRAFTED,** a

well known process among the cultivators of fruit trees, by which a shoot or scion taken from a plant bearing fine fruit, is inserted into the stem of one of an inferior kind, and after being firmly united, grows and bears the good kind of fruit, although deriving its nourishment from the inferior stem. The apostle makes use of this as a general illustration of the union of the Gentiles to Christ. They were the wild olive grafted into the good olive to partake of its root and fatness, Rom. xi. 17—24.

GRAIN. (See CORN.)

GRAPES, the produce of the vine, a delicious fruit of many varieties, and carefully cultivated in Palestine. (See VINE, VINTAGE.) There was a proverbial expression used in the time of Ezekiel, to which he refers, xviii. 2, "The fathers have eaten sour grapes, and the children's teeth are set on edge," which literally means, "the fathers sin, and their children suffer for it." It is true many evils are often endured by children on account of their fathers' misconduct, but in a moral sense every one bears his own sin, and is accountable to God for that alone. The only exception to this, is the responsibility imposed on us by the sin of Adam, who stood in a peculiar relation to our race, as its representative and federal head.

GRASS, the young green plant, or tender herbage. The words so translated may refer to tender vegetables, or those species of quick springing plants on which cattle browse. The tender and perishing nature of grass furnishes striking figurative illustrations. Human life from its frailty is like grass growing in the morning and withering in the evening, Psalm

xc. 5, 6; Isa. xl. 6—8. The possessors of wealth cannot purchase exemption from this common frailty; they also may flourish for a time, and then wither like grass, James i. 10, 11. Grass growing on the house top, where there is little earth to strengthen it, and much exposure to the scorching sun, is still more strikingly illustrative of man's transitory condition, 2 Kings xix. 26.

GRASSHOPPER. This insect is mentioned in Lev. xi. 21—23, as among "flying creeping things," and probably denoted a species of locust. (See LOCUST.) The word is used figuratively to express insignificance; thus men are but grasshoppers in the presence of God, Isa. xl. 22. The feebleness of old age is poetically described by Solomon as being oppressed by the weight of a grasshopper, Ecc. xii. 5.

GRAVE, to carve or engrave, Exod. xxviii. 36. Also serious and consistent (conduct), 1 Tim. iii. 8, 11. Also, place of sepulture, John xi. 38. (See BURIAL.)

GREAT SEA, Numb. xxiv. 6; Josh. xv. 12; also "utmost sea," Joel ii. 20; also "hinder sea," Zech. xiv. 8, meaning the Mediterranean Sea, derived from the Latin words *medio terre*, in the middle of the land, because it spreads its waters between Europe, Asia, and Africa. Its connection with the ocean is by the straits of Gibraltar. It formed the western boundary of the promised land.

GREAVES. See ARMOUR.

GREECE, Zech. ix. 13, or *Grecia*, Dan. viii. 21, a country in the south-east of Europe, the boundaries of which have greatly varied in different ages of the world. In the Old Testament, it is sometimes called Javan, Isa. lvi. 10,

and comprehended the countries settled by the descendants of Javan, fourth son of Japheth, Gen. x. 2. It is a difficult matter to settle the boundaries of the country as referred to in Old and New Testament times. There was little commercial intercourse between the Greeks and Hebrews. The word Greeks is often used in an indefinite sense to denote all who were not Jews, Acts xx. 21. In consequence of the extent of Grecian conquests, the Greek language was widely diffused, and became the common language of almost the whole of the East. The New Testament was written in Greek, that its truths might be more generally understood by the Jews scattered through the East, as well as by the Gentiles. The various states and cities of Greece which are mentioned in the New Testament will be referred to in their proper places.

GREYHOUND, only met with in Prov. xxx. 31; but it is uncertain whether the animal now known by that name is meant.

GRIND. "To grind the faces of the poor," Isa. iii. 15, denotes extreme oppression; and according to Roberts, it is still common in the East to say, "Is my face to be made quite flat by grind-

ing?" "The headsman has been grinding the faces of all his people."

GRINDERS, in Solomon's allegorical description of old age, Ecc. xii. 3, is supposed to refer to the teeth, in their failure to perform their functions.

GRIZZLED, mingled black and white, or spotted, applied to the description of flocks, Gen. xxxi. 10; and of horses, Zech. vi. 3.

GROVE. The use of groves as places of worship, was very ancient. Abraham planted a grove in Beersheba, and called there on the name of the Lord, Gen. xxi. 33. Perhaps groves were selected for this purpose on account of their shade and seclusion, Hos. iv. 13. Soon they became the favourite haunts for idolatrous worshippers, and one of the principal duties of reforming kings in Judah, was to "cut down the groves," 2 Kings xviii. 4. The planting of them for religious purposes was strictly forbidden, Deut. xvi. 21.

The word *grove* in 2 Kings xxiii. 6, seems to be identical with idol.

GUR-BAAL, a place inhabited by Arabians, 2 Chron. xxvi. 7. The Septuagint renders it Petra in Arabia.

H.

HABAKKUK (*hab'a-kuk*), one of the minor prophets, who probably flourished about the year B. C. 610, but the particulars of whose history are unknown. The above date, if rightly settled, as it appears to be, places him in the reign of Jehoiakim, and makes him contemporary with Jeremiah.

He predicted the invasion of the Chaldees under Nebuchadnezzar, and probably himself lived to see the exile to Babylon. The three chapters which bear his name comprise all his writings extant. Critics have united in admiration of his style, and in assigning to him a high rank among Hebrew

poets; and Bishop Lowth regards the third chapter as presenting one of the most finished specimens of the Hebrew ode.

HABERGEON (*ha-ber'ge-on*), a species of defensive armour, like a coat of mail, covering the upper part of the body, Job xli. 26. (See **ARMOUR**.)

HABOR, a city or country in Media on the river Gozan, now the Kizsil-Ozan, to which the tribes of Israel were transported by Tiglath-Pileser and Shalmanezzer, kings of Assyria, 2 Kings xvii. 6; xviii. 11. According to Major Rennel, Habor is to be found in the present town of Abhar on the river Gozan, in which remains of a remote antiquity are still to be discovered.

HACHILAH (*hak'i-lah*), the name of a hill near Jeshimon, where David concealed himself from Saul, the precise situation of which is not determined, 1 Sam. xxiii. 19.

HADAD (*ha'dad*), the son of the king of Edom, who when a child escaped to Egypt from the general massacre of his people by Joab. He was kindly received by Pharaoh, and eventually married in the royal family. After the death of David and Joab he returned to his country and became an adversary of Solomon, 1 Kings xi. 14—22. Another Hadad, an ancient king of Edom, is referred to as the conqueror of the Midianites, Gen. xxxvi. 35.

HADADEZER (*had-ad-e'zer*), 2 Sam. viii. 3, otherwise Hada-rezer, 2 Sam. x. 16, the king of Zobah, a powerful monarch, who had several destructive battles with David, in which he was utterly defeated, and his power effectually broken. See forecited places, and 1 Chron. xviii. 3; xix. 6—19.

HADAD RIMMON, supposed to have been a place in the valley of Megiddo, at which a disastrous battle was fought between good king Josiah and the king of Egypt, in which the former was slain. The event produced consternation and loud lamentations among the people of Judæa, 2 Chron. xxxv. 20—27. This mourning seems to be referred to by Zechariah as an example of great distress and grief, Zech. xiii. 11.

HADASSAH (*had'a-sah*). (See **ESTHER**.)

HAGAR (*ha'gar*), an Egyptian woman, and a servant of Abraham and Sarah. According to the custom of the times, she was a secondary wife of Abraham, and became the mother of Ishmael. Her haughty bearing to Sarah excited jealousies, and not long after Isaac was born, Hagar and Ishmael were dismissed. The deeply interesting story connected with their history, may be referred to in Gen. xvi. and xxi. Paul refers to this history in illustrating the superiority of the Christian to the Jewish dispensation. Gal. iv. 22—31.

The *Hagarenes* or *Hagarites*, 1 Chron. v. 10, were the descendants of Hagar or Ishmael, dwelling in Arabia.

HAGGAI (*hag'ga-i*), one of the minor prophets, and one of the three that prophesied after the return from the captivity. Two chapters comprise his genuine writings. The second temple had been commenced, but the work for a number of years had been interrupted; and one of the objects of Haggai was to rebuke the people for their negligence in this respect, while they were careful to build sumptuous houses for themselves, and to excite them to a renewal of the work, Ezra v. 1, 2.

He also predicted the increased glory of the latter temple, by the coming of the "Desire of all nations." Hag. ii. 7—9.

[HAGIO'GRAPHIA, meaning "holy writings," and applied to that division of the Old Testament Scriptures which includes Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, Song of Solomon, Esther, and Chronicles. These were so called because the Jews received them as of Divine authority, although not written by Moses or the prophets.]

HAIL, a word of salutation, Luke i. 28.

A meteoric phenomenon, caused by the congealing of the waters in the upper regions of the atmosphere, by means of cold. Hail constituted one of the plagues of Egypt; it was mingled with fire or lightning, and was of unparalleled severity, Exod. ix. 24. The army of the five kings of Canaan suffered more severely from this cause than from the swords of the Israelites, Josh. x. 11. Commodore Porter gives a graphic account of a hailstorm which occurred near Constantinople, and to which he was partially exposed, which was so fearful in its character, that he acknowledged, although he had witnessed earthquakes, seen lightning playing round his head, had encountered the most fearful sea-storms, had been in battle and seen death in all its forms of horror, that he had never felt such awe as on that occasion, or had his nerves so completely unstrung. The lumps of ice were in some instances a pound in weight. Such a description realizes the destructive power of hail on the occasions before referred to.

HAIR. The hair of the Jews

was black; and "raven locks" were regarded as a beauty, Sol. Song v. 11. The men generally wore the hair short, although some, from personal vanity, like Absalom, suffered it to grow long. Paul denounces this practice in men as shameful, 1 Cor. xi. 14. At the same time, v. 15, he recognizes long hair as highly becoming in the female, although he speaks with severity of those who made it an object of pride, and devoted their time to dressing and brooding it, 1 Tim. ii. 9. Peter gives a similar reproof, 1 Peter iii. 3. The Nasarites, or those who were under a religious vow, suffered their hair to grow during the term of their vow, Numb. vi. 5. It was customary to anoint the hair, Psalm xxiii. 5; Ecc. ix. 8. As the hair was considered an ornament, it was a mark of profound mourning to shave the head, Job i. 20; and Isaiah figuratively represents the terrible calamities that were about to befall the Jews, by the shaving off their hair, Isa. vii. 20. As gray hair was the sign of age, and inferentially of wisdom, respect was demanded for the hoary head, Lev. xix. 32.

HALAH, like *Habor* (which see), was one of the places in Media on the river Gozan, to which the Assyrian kings carried the Israelites captive, 2 Kings xvii. 6. Major Rennel thinks the place is the same as the present Chalchal, which is on the banks of the Kissil-Ozan, the Gozan of old.

HALLELUJAH. (See ALL-LUIA.)

HALLOW, to consecrate, to regard as holy. Thus the name of God is to be hallowed, to be regarded as sacred, and profoundly revered, Matt. vi. 9.

HAM, the youngest son of Noah, Gen. ix. 24, from whom most of the southern nations were descended, as would appear from Gen. x. 6—20. It is supposed that *Cush*, the son of Ham, was the progenitor of the nations of East and South Asia, more especially of South Arabia and Ethiopia; that *Misraim*, his next son, was the progenitor of the African nations, including the Philistines; that *Phut*, his next son, peopled Libya and Barbary; and that *Canaan*, his last son, was the progenitor of the people that occupied Palestine and Phœnicia.

HAMAN, a principal officer in the government of Ahasuerus, the king of Persia, the history of whose ambition, wicked persecution of the Jews, and ignominious but deserved death, is interwoven with that of Esther and Mordecai. (See *Book of Esther*.)

HAMATH, one of the smaller kingdoms of Syria, lying on the river Orontes, having a city of the same name, which it still retains. It is one of the few very ancient places which have retained any considerable importance. It is referred to in Gen. x. 18, and frequently afterwards. Hamath was the northern boundary of the land of Israel, Numb. xiii. 21; xxxiv. 8. When David subdued Hadadazer, king of Zobah, Toi the king of Hamath sent his son Joram with rich presents to David, congratulating him on his victories, and particularly because he was himself thus relieved of a very troublesome enemy, 2 Sam. viii. 3—11. In the time of Hezekiah the Assyrians conquered Hamath, 2 Kings xvii. 24; xviii. 34. Afterwards it was in the possession of the Chaldeans, Jer. xxxix. 5. In the

time of Amos, it was called "*Hamath the great*," Amos vi. 2, and at the present time the town contains about 30,000 inhabitants. Abulfeda, the Arabian geographer, and prince of Hamath, in the fourteenth century, describes it as one of the pleasantest cities in Syria; refers to the fact of its being mentioned in the books of the Israelites; and speaks particularly of its great facilities for raising water from the river for the supply of the inhabitants. Burckhardt, a modern traveller, describes the modern town as agreeably situated and prosperous, and refers to the huge wheels used for raising water from the river. Its principal trade is with the Arabs, who buy here their tent-furniture and clothes. This place was called *Epiphania* by the Greeks, but its more ancient name never seems to have been lost.

HANAMEEL (*ha-nam'e-el*), a kinsman of Jeremiah, of whom, according to a Jewish law, he purchased a field; the transaction is referred to in Jer. xxxii. 6—12.

HANANI (*ha'na-ni*), a prophet in the time of Asa king of Judah, who was imprisoned for his faithful rebuke of the king, 2 Chron. xvi. 7—10. The name also of a brother of Nehemiah, who reported to him the miserable condition of the returned Jews, or those that had escaped the captivity, which so affected Nehemiah, that he obtained permission from Artaxerxes to visit Jerusalem with a view to rebuild it, Neh. i. and ii. Hanani was afterwards entrusted with the important duty of guarding the gates of Jerusalem, Neh. vii. 2, 3.

HANANIAH (*han-a-ni'ah*), the name of one of the Hebrew youth taken captive with Daniel,

and whose name was changed to Shadrach in the Babylonian court, Dan. i. 7.

Also the name of a false prophet, against whom Jeremiah denounced the judgments of God, Jer. xxviii.

Also the name of one who was associated with the before-mentioned Hanani in guarding the gates of Jerusalem, and who was "a faithful man, and feared God above many," Neh. vii. 2.

HAND. From the importance of this member, and its nice adaptation to various uses, it is spoken of in various connections in the Scriptures, to a few of which we will refer. To give the hand was a mark of friendship, 2 Kings x. 15. Hands placed on the head was a sign of humiliation, Jer. ii. 37. Smiting hands was expressive of anger, Numb. xxiv. 10. Striking hands was a form in making an agreement, Prov. xvii. 18. Clapping hands denoted joy, 2 Kings xi. 12. Laying on of hands was significant of a designation to a particular office, Numb. xxvii. 18, 19; Acts vi. 6; xiii. 3. In apostolic times extraordinary gifts sometimes accompanied the act, by which the person was fitted for the office, Acts viii. 17; 1 Tim. iv. 14; 2 Tim. i. 6. To sit or stand at the right hand was a mark of honour, dignity, and power, Psalm cx. 1; Acts vii. 56. Moral actions are ascribed to the hands; thus pure or defiled hands, clean or unclean, just or unjust, merciful or cruel, refer to the moral character of the acts performed. There are many other similar applications of the word, which are easily understood.

HANDBREADTH, or **PALM,** that is the breadth of a hand, about three inches and a half.

Applied to the term of human life it signifies how short it is, Psalm xxxix. 5. In India, according to Roberts, they say, "what are the days of man? only four fingers."

HANES (*ha'nez*), a city south of Memphis, on an island formed by one branch of the Nile. A village named Ahnas is supposed to occupy its site, Isaiah xxx. 4.

HANNAH, the pious and devoted mother of the prophet Samuel, 1 Sam. i.

HANUN (*ha'nun*), son and successor of Nahash, king of the Ammonites. David, who had been befriended by Nahash, in the exercise of the kindest feeling, sent a congratulatory message to Hanun on his accession to the throne, who, by the advice of his courtiers, treated David's messengers with the greatest indignity. This was the occasion of a grievous war, in which the Ammonites and their allies were utterly defeated; and thus the imprudent and ungenerous conduct of Hanun was the occasion of the loss of his kingdom, and as is thought, of his life, 2 Sam. x. 1—19.

HARA, one of the places to which the Israelites were carried captive by the king of Assyria, supposed to be in Media, 1 Chron. v. 26.

HARAN (*ha'ran*), eldest son of Terah, brother of Abram and Nahor, and father of Lot. He died before his father, a circumstance which seems to have been less common in those days than at the present, Gen. xi. 27, 28.

HARAN, or **CHARRAN**, Gen. xi. 31; Acts vii. 4, a town in the northern part of Mesopotamia, where Abraham sojourned on his way to Canaan. Some of the family remained here, for it was to this place that Abraham's ser-

vant was sent to obtain a wife of his own kindred for Isaac, Gen. xxiv. and to the same kindred Jacob fled when eluding the fury of Esau, Gen. xxvii. 43. The plain bordering on this town is celebrated for a battle in which the Parthians defeated the Romans. The town, now existing, is on a sandy plain, and is a poor place occupied by a few Arabs. It still preserves the name of Harran.

HARE, a well-known animal, in this country called the rabbit, which was reckoned among the unclean animals by the Jewish law, Lev. xi. 6. Several species are to be found in the East, which are described by naturalists.

HARETH (*ha'reth*), a forest in Judah, in which David concealed himself when fleeing from Saul, 1 Sam. xxii. 5.

HARLOT, a word designating a woman of licentious life, Prov. xxix. 3. Some have supposed that the word as applied to Rahab, who entertained Joshua's spies, Josh. ii. 1, has the better meaning of *hostess* or *inn-keeper*; but probably incorrectly. The word is used as descriptive of a city or nation that has become corrupt, Isa. i. 21.

HARNESS, a set of defensive armour, 1 Kings xxii. 34. Also the furniture of a horse, Jer. xlvi. 4.

HAROD, a fountain or well near Mount Gilboa, where Gideon encamped in his expedition against the Midianites, and where the men, who were appointed to go with him to the war, were ascertained by their mode of drinking, Judg. vii. 1, 5—7.

HAROSHETH (*har'o-sheth*), of the *Gentiles*, a city supposed to have been situated near Hazor in the northern part of Canaan,

where Sisera dwelt, Judg. iv. 2, and where he was defeated by the forces under Barak and Deborah, vs. 14—16.

HARP, a stringed instrument of music, and, as depicted on the monuments of Egypt, not unlike the instrument which now bears the name. Jubal is said to have been "the father of all such as handle the harp and organ," Gen. iv. 21. The music of the harp is frequently referred to as used on occasions of rejoicing, Isa. xxiv. 8; Psalm lxxxi. 2. David was skilful in its use, 1 Sam. xvi. 23.

HARROW, an implement of husbandry for breaking the clods of earth in a ploughed field. The word is found in 2 Sam. xii. 31, and 1 Chron. xx. 3. In the first passage it is said that David put the conquered Ammonites under saws and harrows of iron, and in the other, that he cut them with these instruments. The obvious interpretation would seem to be, that he in this way subjected them to painful mutilations, according to their own custom in treating prisoners; while some critics contend that the passages are susceptible of a milder interpretation, as meaning that he enslaved them, and subjected them to the severest toil as sawyers, miners, hewers of wood, and brickmakers.

HART. The original word which is translated *hart*, Psalm xlii. 1, denotes an animal of the deer kind, of which there were several kinds, as the fallow deer, roebuck, &c. It is not perhaps possible to settle the particular species intended in the several connections in which they are introduced. The deer furnishes a comparison for swiftness; thus "Asahel was as light of foot as a wild roe," 2 Sam. ii. 18; for gracefulness of form and motion,

Sol. Song ii. 9. When hotly pursued the deer suffers greatly from thirst, thus furnishing an emblem of the soul that pants after God, Psalm xlii. 1.

HARVEST. This season commenced in Palestine about the beginning of April, and continued until June, during which the fruits of the earth were gathered. We have an intimation in Ruth ii. 14, of the kind of refreshments which were carried to the harvest-field for the use of the labourers.—These were bread and parched corn for food, and vinegar to refresh them during the heat. In symbolical language the harvest is put for a time of judgment, Joel iii. 13; Rev. xiv. 15. Those favoured seasons in which the gospel has free course in the achievement of its greatest triumphs, are represented as a harvest, Matt. ix. 37; John iv. 35.

HATE. Hatred is ascribed to God, by accommodation, to denote his abhorrence of moral evil, Psalm xi. 5, or of doctrines which are not according to godliness, Rev. ii. 15. When we are required to hate father and mother, as in Luke xiv. 26, we are to understand it not literally, but comparatively, as a strong mode of expressing the supreme love we are to entertain for Christ, with which no earthly affection is to interfere. We are to love our earthly parents and friends, but Christ incomparably more.

HAURAN (*hau'ran*), a region of country in Syria, south of Damascus, referred to in Ezek. xlvi. 16, 18. Under the Romans it was called Auranitis, and its limits were considerably enlarged. At present it reaches from twenty miles south of Damascus to a little below Bozra, including Trachonitis and Iturea. Burckhardt

describes it as a volcanic region, with patches of luxuriant herbage, and abounding with remains of ancient cities.

HAVEN, a seaport in which ships lie. Zebulun, from its situation on the seacoast, was represented as a haven for ships, Gen. xlix. 13. *Fair Havens*, mentioned Acts xxvii. 8, was a harbour of Crete, identified with a small bay a short distance north-east of Cape Motala.

HAVILAH (*hav'i-lah*), a land abounding in gold, Gen. ii. 11, which some identify with *Chwala*, on the Caspian sea. Also a region supposed to be peopled by the second son of Cush, Gen. x. 7, and forming the eastern boundary of the Ishmaelites and Amalekites, Gen. xxv. 18; 1 Sam. xv. 7.

HAVOTH-JAIR (*ha'voth-jair*), the name given to certain villages taken by Jair, a descendant of Manasseh, and held in possession by his thirty sons, Numb. xxxii. 41; Judg. x. 4. These towns were situated in Gilead.

HAWK, a rapacious bird, pronounced unclean by the law of Moses, Lev. xi. 16. There are various kinds, several of which are found in Palestine, whose migratory habits are alluded to in Job xxxix. 26. The Greeks consecrated the hawk to Apollo, and it was regarded as sacred by the Egyptians.

HAZAEEL (*has'a-el*), a principal officer of Benhadad, king of Syria, whose elevation to the throne of Syria was communicated to Elijah, 1 Kings xix. 15. Subsequently he came as a messenger from Benhadad to Elisha the prophet, to inquire what would be the issue of the sickness under which Benhadad was

them suffering. Hisha informed him that the disease was not mortal, and yet that the king should die, foreseeing that Hazael would assassinate him. He predicted to Hazael that after he had usurped the Syrian throne he would be guilty of the most shocking barbarities against the Israelites. Hazael, on his return, stifled Benhadad, and usurped the throne. In his future wars with Judah and Israel, his barbarities fully verified all which had been foretold by the prophet, 2 Kings viii. 7—15; also x. 32; xii. 17; xiii. 3, 22. After he had reigned about fifty years he died, leaving his son Benhadad, as his successor, 2 Kings xiii. 24.

HAZAZON-TAMAR (*has'a-son-ta'mar*), the same as **ENGEDI**, which see.

HAZEROTH (*has-e'roth*), an encampment of the Israelites during their journey through the wilderness, and not far from Sinai, Numb. xi. 35.

HAZOR, the name of several towns, the principal one of which appears to have been that of which Jabin was king, Josh. xi. 1, and which Joshua conquered and then burned, v. 11. It was afterwards rebuilt by the Canaanites, and was the residence of the king of Canaan, whose name also was Jabin, and who oppressed the Israelites until their deliverance under Deberah and Barak, Judg. iv. 2—16. It was afterwards enlarged by Solomon, 1 Kings ix. 15, and was finally taken by the Assyrians under Tiglath-Pileser, and its inhabitants carried away as captives, 2 Kings xv. 29.

HEAD. From the important position which the head sustains to the human frame, it is often referred to in Scripture, in a figurative sense. Thus, it is made to

signify the whole man; "blessings are upon the head of the just," Prov. x. 6. It denotes authority or sovereignty, Numb. xxv. 15; 1 Cor. xi. 3. To *cover the head* is to protect the life, Psalm cxl. 7. To *lift up the head*, denotes joy and exultation, Luke xxi. 28. *Wagging the head* is a mode of expressing scorn, Mark xv. 29. *Riding over the head* signifies oppression, Psalm lxvi. 12.

HEART. This is a word of frequent use in the Scriptures, in a metaphorical sense. The heart is popularly regarded as the seat of the passions and emotions, and it is often used also as the seat of the intellectual faculties. It would be unnecessary here to refer to the many passages in which it is to be found, as there can be little difficulty in understanding the meaning of such phrases as "an evil heart of unbelief," "with the heart man believeth," "an honest and good heart," "a heart deceitful above all things and desperately wicked," "a hard and stony heart," "a broken and contrite heart," &c. In an unconverted state the heart or soul of man, including all his passions and faculties, is utterly depraved, and is the polluted fountain whence "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. xv. 19. When renovated by the Spirit of God, the change is so thorough as to be likened to a new creation; old things pass away and all things become new; and the heart becomes the seat of gracious affections, 1 Cor. vi. 9—11.

HEATH. The "heath in the desert," mentioned Jer. xvii. 6, is, according to the best authorities, a species of juniper. The Arabic name for the juniper is

almost identical with the Hebrew word used in Jeremiah. The word occurs also in Jer. xlviii. 6, where some propose, by a different reading, to translate it the "wild ass."

HEATHEN, a term applied by the Jews to all nations not possessing the knowledge of the true God, Psalm ii. 1. The word *Gentiles* was applied in a similar way. Inferiority, if not contempt, was implied in the use of these terms.

HEAVEN sometimes means the visible expanse or firmament, Gen. i. 1, 8. (See **FIRMAMENT**.) The state and future residence of the finally blessed are called heaven. The *state* of the finally saved is variously expressed in the Scriptures; as, for example, it is called "everlasting life," "eternal salvation," "an eternal weight of glory," and is described as an exemption from all possible evils. The place in which the saved shall for ever abide, is called "the new Jerusalem," "Paradise," "a city," "a house not made with hands," a "better country," "the third heaven." There can be no doubt that there is a particular locality where God unveils his glory; the angels prostrate themselves before him; Christ sits at the right hand of the Father; and the saints are admitted into the immediate presence of God. It is a place of inconceivable holiness and happiness, and those who are admitted to it are first made meet for its enjoyments. Human merit can give no title to it; Christ has purchased for his people the privilege of admission, and he is hence called "the way, the truth, and the life."

HEBER or **EBER**, the son of Salah, who died at the age of

464, Gen. xi. 14—17. It is a favourite opinion of the Jews that they derived their name of Hebrews from this person. His name occurs in Luke's genealogy of Christ, Luke iii. 35.

The husband of Jael, who killed Sisera, was called "Heber the Kenite," Judg. iv. 11—21.

HEBREWS. Abraham is first called a Hebrew, Gen. xiv. 13, and the name was afterwards used to designate his descendants. It comes from a word signifying *over* or *beyond*, and, as some suppose, was applied to Abraham because he came from beyond the Euphrates. It was the name by which "the children of Israel" were chiefly known by other nations; while the name of Jews was applied to them after they became inhabitants of Judea. The history of the Hebrews or Jews is one of profound interest. Its chief record is in the earlier parts of the Bible. A satisfactory summary of Jewish history could not be compressed in a brief article, and the reader is referred elsewhere for it.

HEBREW OF THE HEBREWS; so Paul calls himself, Phil. iii. 5, by which we are to understand, that he was a Hebrew of pure extraction, both by the father's and mother's side, and without any admixture of foreign blood. This unmixed descent was a subject of pride to the Jews. Timothy could not lay claim to such an appellation, for although his mother was a Jewess, his father was a Greek, Acts xvi. 1.

HEBREWS, EPISTLE TO. Two questions relating to this epistle have been the subjects of earnest and learned controversy, viz., was Paul or some other person the author? and

was it originally written in Hebrew or in Greek? On weighing the arguments on these points, it would appear that Paul was the writer, and that, like the other epistles, it was written in Greek. It was probably written from Rome, and addressed to converts to Christianity from Judaism. The great design of it was to confirm the faith of such converts by presenting a masterly argument contrasting the two dispensations, and showing that it was the Divine intention to supersede the old by the new and more perfect dispensation under Christ. The writer shows a perfect and minute acquaintance with both, and in his examination of the Mosaic ritual, instead of assailing any part of it as trivial, he points out its significancy as in every particular referring to Christ. For the practical exhibitions of this epistle, and the light it sheds on the Old Testament Scriptures, it will ever be a rich and profitable portion of the inspired word to the Christian reader.

HEBRON (*he'bron*), one of the most ancient cities referred to in the Bible, and situated about eighteen miles south of Jerusalem. It was also called *Kirjath-arba*, from Arba, the father of the Anakim who dwelt there, Josh. xiv. 15, and also *Mamre*, Gen. xxiii. 2 and 19. The patriarchs, Abraham, Isaac, and Jacob, lived and were buried there, Gen. xlix. 29—33. It was from Hebron that Jacob sent Joseph in search of his brethren, Gen. xxxvii. 12—14, and from it that the patriarchal family went out on their journey to Egypt, Gen. xli. 1. When the Israelites subdued Canaan, Hebron was assigned to Caleb, Josh. xiv. 13, 14. It was also selected as one

of the cities of refuge, Josh. xx. 7. David made it his royal residence for a time, 2 Sam. ii. 1—4, and there Absalom raised the standard of rebellion, 2 Sam. xv. 9, 10. Hebron is not referred to in the New Testament. It has been visited by many modern travellers, who describe it as an Arab town of about five thousand inhabitants, the houses being built of stone, and containing some remnants of antiquity. The place of the patriarchal tombs is, with probability, pointed out, and an ancient reservoir, probably the same as that mentioned in 2 Sam. iv. 12. A few Jews reside there, occupying a quarter of the city to themselves. The neighbourhood of Hebron is still fertile. (See *Mission of Inquiry*, published by the Presbyterian Board of Publication, and Dr. Robinson's and Olin's Travels.)

HEDGE. Oriental plantations were often protected by live hedges, and it is said that at the present time the prickly pear and other thorny plants are used for such purposes. This illustrates Prov. xv. 19; Hos. ii. 6.

HEIFER, a young cow. The ordinance for the sacrifice of a red heifer without blemish is recorded in Numb. xix. 1—10, and its typical character is referred to in Heb. ix. 13, 14.

HELBON (*hel'bon*), a place referred to in Ezek. xxvii. 18, as distinguished for its wine. It is generally supposed to be the same place with Aleppo, the eastern name of which is Haleb. It still retains its ancient importance, and is regarded as the capital of Syria. Aleppo was nearly destroyed by an earthquake in 1822, and its population greatly reduced.

HELKATH (*hel'kath*), a city

of the tribe of Asher, assigned to the Levites of the family of Gershon, Josh. xix. 25; xxi. 31.

Helkath-hazzurim, the field of strong men, a place so called from a fatal contest between twelve men selected from David's army, and twelve from that of Ishbo-sheth, 2 Sam. ii. 15, 16.

HELL. The Hebrew word *Sheol*, which is translated hell in the Old Testament, and the Greek word *Hades*, which is so translated in the New, sometimes mean the state of the dead, or the grave, as in Psalm lv. 15; Jonah ii. 2. The Greek word *Gehenna* more particularly refers to the place of future punishment, as in the following as well as other passages, Matt. v. 22, 29, 30; x. 28; xxiii. 15, 33; Mark ix. 43, 45, 47, 48; Luke xii. 5. No truth is more clearly taught in the Bible, or more certainly to be inferred from the general tenor of Scripture and the righteous government of God, than the infliction of everlasting punishment on the finally impenitent. Hence in relation to their final state, we have the phrases, "everlasting fire," Matt. xxv. 41; "the worm that dieth not, and the fire that is not quenched," Mark ix. 44; "place of torment," Luke xvi. 28; "outer darkness," where are "weeping and gnashing of teeth," Matt. viii. 12; "furnace of fire," where are "wailing and gnashing of teeth," Matt. xiii. 42; "tormented in this flame," Luke xvi. 24; "blackness of darkness," Jude 13; "tormented with fire and brimstone," Rev. xiv. 10; "lake of fire burning with brimstone" Rev. xix. 20; xxi. 8. If it be alleged that most of this language is figurative, it may be replied, that such strong figures would not have been employed except to indicate a suffer-

ing intense and inconceivable. The punishment of hell is not only eternal, but consists in the privation of all good and the infliction of all evil, affecting alike both soul and body. Not only are the grossly vicious exposed to this hopeless and terrible doom, but he that *believeth not* on the Lord Jesus Christ shall be damned.

[**HELLENIST**, from *Hellas*, in Greece, a name applied to the Jews who used the Greek language, or to Greeks who were proselytes to the Jewish faith.]

HELMET. (See **ARMOUR.**)

HELP, an assistant, a suitable companion, applied to Eve, to denote the relation in which she was to stand to her husband, Gen. ii. 18, 20.

HELVE, the handle of an axe, Deut. xix. 5.

HEMAN, a person distinguished for wisdom, with whom Solomon was compared, 1 Kings iv. 31; 1 Chron. ii. 6.

Also a person of the tribe of Levi, a singer, who was appointed one of the leaders of the temple music, 1 Chron. vi. 33; xvi. 41, 42.

HEMLOCK. The word so translated in Hos. x. 4, Amos vi. 12, is in other places translated *gall*, Dent. xxix. 18; xxxii. 32; Jer. viii. 14. It is generally supposed to mean a poisonous plant. In warm climates the poison of the hemlock is most virulent.

HEPHZIBAH (*hef'zi-bah*), the name of the mother of Manasseh, 2 Kings xxi. 1. This name is also applied in prophecy to the Church, as significant of the Lord's delight in it, Isa. lxii. 4.

HERALD, an officer appointed to make proclamation of the king's orders, Dan. iii. 4.

HERD, a company of cattle,

Gen. xviii. 7. HERDMAN, one who takes charge of cattle, Gen. xiii. 8.

[HERE'SIARCH, a leader in heresy, or a chief heretic.]

HERESY properly signifies a choice, and is applied to the adoption of opinions, and particularly of those which are erroneous. Peter speaks of those who should "bring in damnable heresies, even denying the Lord that bought them," 2 Pet. ii. 1. Paul directs how *heretics*, or propagators of false doctrine, should be dealt with, Tit. iii. 10. From the earliest ages of Christianity Satan has been accustomed to make use of men of corrupt minds to mingle error with truth. Scarcely an error, however ruinous, which has appeared in modern times, but may be traced to the earlier ages of the Church. The tares are always cast in with the wheat. Properly speaking, that is heretical which denies any fundamental doctrine of Scripture, such as the deity of Christ and the Holy Spirit; the entire depravity of man; regeneration by the Spirit of God; the atonement made by Christ in obeying the law and bearing its penalty; justification by faith; necessity of personal holiness; future retribution, &c., 1 Cor. xi. 19.

HERMAS and HERMES, two Christians, evidently of some distinction in Rome, to whom Paul directs his special salutations, Rom. xvi. 14.

[HERMENEUTICS, the science of interpreting, applied to the interpretation of Scripture.]

HERMOGENES (*her-mog'-e-nes*), a professing Christian of Asia Minor, who proved false, and turned away from Paul in the time of his affliction, prob-

bly through fear of persecution, 2 Tim. i. 15.

HERMON, a high mountain belonging to Anti-Lebanon, and constituting the most northern boundary of the land which the Hebrews wrested from the Amorites, Deut. iii. 8. In the next verse, it is said the Sidonians called it *Sirion*, and the Amorites *Shenir*, and in the next chapter, v. 48, it is called *Sion*. It rises to the height of about eleven thousand feet, and is always capped with snow, or has it lying in its ravines. Its dews are commemorated by the Psalmist, Psalm cxxxiii. 3.

In Psalm lxxxix. 12, *Tabor* and *Hermon* are mentioned together, and this has induced some to seek for the latter in the neighbourhood of the former, and on some maps a Little Hermon is thus noted, but without authority, as the reference of David is evidently to the Hermon before described.

HEROD (*her'-rod*). As several chief officers of this name are referred to in the New Testament, we will in a brief sketch show their relation to each other, and to the government of the Jewish people. At the period that Hyrcanus was high priest and head of the Jewish nation, Antipater, who was governor of Idumea, through favour of the Romans, and with the concurrence of Hyrcanus, obtained for his son Phaselus the governorship of Jerusalem, and for his son Herod, then quite a youth, the chief command in Galilee. This Herod became very popular in consequence of having suppressed various bands of robbers, which infested the country; and taking advantage of his popularity, and at the same time urging his claims

for important services rendered to the Roman government, he, together with his brother Phasaelus, was elevated to the dignity of Tetrarch of Judea. He was opposed by Antigonus, the nephew of Hyrcanus, and suffered a temporary defeat; but, aided by the Romans, he became more firmly established than before, and was proclaimed king of the Jews. Although a man of considerable ability, he was exceedingly cruel, and murdered his own wife, Mariamne, the daughter of his former friend Hyrcanus, and his two sons Alexander and Aristobulus. This was

HEROD THE GREAT, in whose reign Christ was born, and who, from an apprehension that Christ was to become a great temporal prince, endeavoured to destroy him in his infancy, by issuing the cruel edict for the slaughter of all the infant children of Bethlehem of about the same age, Matt. ii. 16. He restored to Jerusalem much of its ancient splendour, and after a reign of thirty-seven years, he died leaving his son Archelaus tetrarch of Judea, Samaria, and Idumea; his son Philip tetrarch of Trachonitis and Iturea; and his son

HEROD ANTIPAS tetrarch of Galilee and Perea. This Herod was married to the daughter of Aretas, king of Arabia, but dismissed her that he might live with Herodias, his brother Philip's wife; and being faithfully rebuked by John the Baptist for this wickedness, he beheaded this eminent man at the instigation of Herodias, Matt. xiv. 3—12. His ambitious and vicious course met with its reward. While at Rome with Herodias, seeking to obtain a kingly title, he was accused of hostility to the Roman

government by his nephew Agrippa, and, together with Herodias, was banished to Lyons in Gaul, where they both died. This Herod is referred to in Matt. xiv. 1—12; Mark vi. 14; Luke iii. 1, &c.

HEROD AGRIPPA, the one referred to above as successfully plotting the overthrow of Herod Antipas his uncle, was the son of Aristobulus, who was so cruelly murdered by his own father, Herod the Great. This Herod, through the favour of the Roman Emperor, obtained the government of the whole of Palestine. To gain the good will of the Jews he encouraged many of their worst passions and prejudices, and among other atrocities killed James the brother of John with the sword, and endeavoured to do the same with Peter, Acts xii. His awful death is described in the same chapter. (See **AGRIPPA**.)

HEROD AGRIPPA, the son of the preceding, was seventeen years old when his father died. First he was governor of Chalcis, and afterwards his dominions were greatly extended. This was the Agrippa before whom Paul was brought, Acts xxvi. (See **AGRIPPA**.)

HERODIANS (*he-ro'di-ans*). The *Herodians* are mentioned in Matt. xxii. 16, and Mark iii. 6, as enemies of Christ, with whom the Jews conspired for his destruction. They were probably so called from being strong political partisans of *Herod Antipas*, and friends and abettors of the Roman government. The question they proposed to Christ, Matt. xxii. 15—21, was of an ensnaring character and artfully conceived. Had Christ in his reply said that Cæsar's government should be recognized by paying

tribute, he would have incurred the ill will of the Jews generally; and had he, on the contrary, recommended the withholding of the tribute, he would have exposed himself to a civil arrest for treason. He asked therefore for a specimen of the tribute money; and a current Roman coin being presented to him, he said in effect, "As I perceive you virtually acknowledge the Roman authority by adopting their currency, therefore you must render to Cæsar the things that are Cæsar's." Thus their artifice was defeated.

The "*leaven of Herod*," mentioned Mark viii. 15, may possibly refer to the political opinions held by the Herodians.

HERODIAS (*he-ro'di-as*), an unprincipled woman, the daughter of Aristobulus, son of Herod the Great, who first married her uncle Philip, and then deserted him to live with his brother, Herod Antipas, (which see.) She procured the murder of John the Baptist, Matt. xiv. 3—12.

HERODION, a kinsman of Paul at Rome, Rom. xvi. 11.

HERON, a bird of the crane kind, ceremonially unclean, Lev. xi. 19; Deut. xiv. 18. This genus of birds frequents the margins of rivers and marshes, and feeds on fish and reptiles. Whether the heron is the bird actually intended in these passages is uncertain.

HESHBON, a town about twenty miles east of the point where the Jordan river enters the Dead Sea. Sihon, king of the Amorites dwelt there, and was dispossessed by Moses, Numb. xxi. 24—26. It was afterwards a Levitical city, Josh. xxi. 39. It is at present known by the name of *Hesban*, where extensive ruins are still found, and pools

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of water; which latter, however, Irby and Mangles, recent travellers to the place, regard as too insignificant to be the same with those commemorated by Solomon, Sol. Song vii. 4.

[**HET'ERODOX**, meaning a "different opinion," is applied to theological opinions which are opposite to the true faith of the church.]

HETH, the second son of Canaan, and father of the Hittites, Gen. x. 15; xxiii. 7—10.

[**HEX'APLA**, an edition of the Bible in six columns, and particularly applied to an edition published by Origen of different Greek versions, in six columns, only fragments of which now remain.]

HEZEKIAH (*hez-e-kiah*), a pious king of Judah, the son and successor of Ahas. He commenced his reign at the age of twenty-five, and adopted measures of immediate reform by abolishing idolatry, and restoring the true worship. During his reign religion flourished, and its ordinances were most solemnly observed. He was involved in several wars; enjoyed some signal deliverances; was guilty of some indiscretions; but maintained his integrity, enjoyed the favour of his people, and was honoured in his death. The events of his history may be most profitably read in the language of the sacred historian, as recorded, 2 Kings xviii. xix. xx.; 2 Chron. xxix. xxx. xxxi. xxxii.; Isa. xxxvi. xxxvii. xxxviii. xxxix.

HIDDEKEL (*hid'de-ke'l*), one of the rivers which watered Paradise; supposed by some to be the same as the Tigris, Gen. ii. 14.

HIEL (*hi'el*), the Bethelite, who rebuilt Jericho about five hundred years after its destruction by the Israelites, and who by

so doing verified, in the death of his sons, the denunciation which had been pronounced by Joshua, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall be set up the gates of it," Josh. vi. 26; 1 Kings xvi. 34.

HIERAPOLIS (*hi-er-ap'o-lis*), a city of Phrygia, not far from Colosse and Laodicea. Paul commends the zeal of Epaphras, who laboured in the gospel in these three neighbouring cities, Col. iv. 12, 13. Hierapolis, or the *Sacred City*, was celebrated for its warm mineral springs, which formed the most beautiful incrustations, which are still to be seen. This once beautiful city is now a heap of ruins, among which can be traced the principal street, a capacious theatre, and a gymnasium about four hundred feet square, the two latter still in remarkable preservation. Remains also of Christian churches, and a great variety of sepulchres are yet visible. A Turkoman village is situated among the ruins, which is called Pamluck-kale, or Cotton Castle, from the white or chalky appearance of the neighbouring cliffs.

[HI'ERARCHY, chief dominion in sacred things, and applied also to the persons exercising this dominion. The thing itself is only known in prelatical churches, where the clergy constitute the hierarchy, and is opposed to the very genius of Christianity, which denounces the exercise of such lordly power.]

HIGGAION. This word is found in Psalm ix. 16, in connection with the word *Selah*, and according to Dr. Alexander, means *meditation*, as *Selah* means *pause*.

The direction to the singers then is, to pause and reflect.

HIGH PLACES. Frequent reference is made in the Old Testament Scriptures to *high places* and *groves*, as places in which worship was offered. In the earliest times this practice appears to have been allowed. Thus Abraham built an altar upon a mountain, Gen. xii. 7, 8. At Beersheba he planted a grove and there called on the name of the Lord, Gen. xxi. 33. Thus Jacob also offered sacrifices on a mount, Gen. xxxi. 54. It would seem, however, that in the course of time, abuses grew out of this practice, which led to a direct prohibition of it. Perhaps the fact that the heathen used high places for idolatrous worship, may have had an influence in this change. The Israelites were commanded to destroy these places where they found them, among the Canaanites, Deut. vii. 5; xii. 2, 3. This was a wise precaution, to obviate the possible influences which their presence might exert over the Israelites who were too prone to idolatry. The prohibition was not universally regarded, and the Israelites were not unfrequently guilty of idolatry in such places, so that when reforms were commenced, one of the evidences was that the high places were destroyed, 2 Chron. xiv. 3; xvii. 6; 2 Kings xviii. 4; and it was recorded as an exception to the general good character of Azariah, that he did not remove the high places, 2 Kings xv. 3, 4. It is not to be inferred that these places were always perverted to idolatry, although such was their tendency. When synagogues were established for regular religious services, we hear no more of high places.

HIGH PRIEST. (See PRIEST.)

HILKIAH (*hil-ki'ah*), the high priest in the time of Josiah, 2 Kings xxii. 4, 8, 14. In the careless or faithless discharge of his high functions, he had suffered vessels dedicated to idols to be placed in the temple, which Josiah ordered him to bring forth that they might be destroyed, 2 Kings xxiii. 4.

This also was the name of the father of the prophet Jeremiah, Jer. i. 1.

HILL of ZION, Psalm ii. 6, the same as *Mount Zion*, Psalm xlvi. 1, 2, meaning Jerusalem and the eminence on which the temple was built.

HIN, a Hebrew liquid measure, equal to one gallon and two pints, Exod. xxix. 40.

HIND, the female of the hart or stag, Job xxxix. 1; Prov. v. 19.

HINNOM (*hin'nom*), the name of the valley on the south of Jerusalem, mentioned in connection with the horrid rites of Moloch, which were there celebrated, by the idolatrous Jews causing their children to pass through the fire, Jer. vii. 31. King Josiah, in order to render this place odious, defiled it by making it a depository of filth, and of the dead bodies of animals, 2 Kings xxiii. 10; and this became a common practice afterwards. To prevent the effluvia of so much filth, a perpetual fire was kept up to consume the offensive matter, and hence to the Jews it became an emblem of hell, as in Mark ix. 43, 45, 47, where the Gehenna of fire, or the Hinnom of fire, is used to express the terrible doom which awaits the wicked after death. It was also called Tophet, 2 Kings xxiii. 10; Isa. xxx. 33. Some derive this last name from a word sig-

nifying a *drum*, with the sound of which instrument the horrid rites of Moloch were celebrated, and others from a word signifying to *spit out*, as expressive of loathing.

HIP. "He smote them hip and thigh," Judg. xv. 8, is a proverbial expression, denoting an utter overthrow.

HIRAM (*hi'ram*), the king of Tyre and contemporary of David, between whom there was an alliance of friendship. His dominion probably embraced the western part of Mount Lebanon, from which he obtained the cedar-timber with which he supplied David for the construction of his palace, 2 Sam. v. 11.

The son, or as some infer, the grandson of the preceding, was the Hiram, king of Tyre, who was the contemporary of Solomon, with whom he was on terms of amity. Commercial relations were established between these two kings, and while Solomon furnished Hiram with the productions of his kingdom, such as corn, wine, and oil, he in return supplied timber for the temple, as well as gold, 1 Kings v.; ix. 10—14.

Still another **HIRAM** is referred to 1 Kings vii. 13, 14, who was a skilful artificer employed by Solomon. His father was a Tyrian, but his mother a Jewess.

HIRELING, one who works for hire, a day labourer. According to the Levitical law, the hired labourer was to be punctually paid in the evening, Lev. xix. 13. Job strikingly compares human life with the term for which the day labourer is employed, and at the end of which he is to receive his wages, Job vii. 1, 2; xiv. 6. As the hireling is supposed to have no special

interest in the affairs of his employer, beyond the particular duty assigned him, and to be chiefly influenced by the hope of reward, our Lord in illustrating his own character as the good shepherd and owner of the sheep, who would peril his life for their safety, contrasts it with that of a mere hireling, who at the first appearance of danger, would desert his charge, John x. 11—14.

HISS, an expressive mode of showing contempt, Jer. xix. 8. It is also expressive of an authoritative call, as in Isa. v. 26; vii. 18.

HITTITES (*hit'tites*), the children of Heth, second son of Canaan, forming one of the tribes of the Canaanites, who occupied Palestine before its conquest by the Israelites, Exod. iii. 8. They lived at Hebron, where they were visited by Abraham, who was treated courteously by them, Gen. xxiii. 3—12. Long after the occupation of Palestine by the Israelites, we hear of them as a distinct tribe, 1 Kings x. 29; and even after the captivity, Ezra ix. 1, 2.

HIVITES (*hi'vites*), a tribe of the Canaanites. In Josh. xi. 3; Judg. iii. 3, they are said to have dwelt near Hermon. A remnant of them was found in Solomon's time, and was subjected by him to a "tribute of bond service," 1 Kings ix. 20, 21.

HOAR, HOARY, whitish. Descriptive of frost, Exod. xvi. 14; also of gray hairs, Isa. xlvi. 4; also of the foam or spray of the ocean, Job xli. 32.

HOBAB, a kinsman of Moses, Numb. x. 29. (See **JETHRO**.)

HOBAB, a place north of Damascus, to which Abraham pursued the kings whom he con-

quered; not now certainly identified, Gen. xiv. 15.

HOLD, a strong place of defence or fortification, Judg. ix. 46.

HOLINESS, purity or freedom from sin. It is absolute as applied to God, who is infinitely perfect. It is comparative as applied to the saints in this world, and yet in them it must be completed before they can enter heaven. Holiness as predicated of inanimate things or irrational animals, has reference to their consecration to the Lord.

HOLY-DAY. Paul in Col. ii. 16, 17, says, "Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days, which are a shadow of things to come." The Christian Sabbath is the only holy-day which we are required to observe. The numerous holy-days enjoined by prelatical churches, are unauthorized human appointments, which Christians are not bound to keep.

HOLY GHOST. (See **SPIRIT**.)

HOMER, a Hebrew liquid measure, equal to seventy-five gallons, Ezek. xlv. 14. The same measure as the Cor.

[**HOMILY**, a religious discourse delivered to the people.]

HONEY. Three different words in the Hebrew are translated honey, and while the honey of bees is generally intended, sweet vegetable gums may sometimes be referred to. Burckhardt speaks of a tree from which oozes a sweet juice, collecting on the leaves and slender branches, which the Arabs call "*beyrouk honey*." Wild bees were exceedingly numerous in Palestine, and their precious deposit was made in combs suspended to trees, or placed in the clefts of rocks, Deut.

xxxii. 13; Psalm lxxxi. 16. One of the excellencies of Palestine was, that it flowed with milk and honey, Exod. iii. 8. It was an esteemed article of diet, 2 Sam. xvii. 29. While John the Baptist was in the wilderness, the wild honey he found there was his chief food, Matt. iii. 4. Its sweetness and lusciousness furnish a comparison for what is excellent, Psalm xix. 10; Sol. Song iv. 11.

HOOK. God speaking by the prophet, of Sennacherib, says, "I will put my hook in thy nose;" or rather ring, in allusion to the mode of leading camels or oxen by a cord fastened to a ring passed through the gristly partition between the nostrils, which gives a complete control over the animal. So also Job xii. 1, 2; Isa. xxxvii. 29. The flesh-hooks used in sacrifices, Exod. xxvii. 3, are supposed to have been a kind of trident or three pronged fork.

H O P H N I (*hopsni*), and **PHINEHAS**, the sons of Eli, whose wickedness brought ruin upon themselves and their father's house. (See **ELL**.)

H O R, a mountain of Arabia Petrea, on the borders of Idumea, and forming part of the mountain of Seir. The Israelites were encamped near it, when the intimation was received from the Lord that Aaron was to die there. Accordingly, Moses, accompanied by Aaron and his son Eleazar, ascended to the top, and the priestly vestments of Aaron being put on his son, he died there, Numb. xx. 22—29. In Deut. x. 6, it is said Aaron died at Mosera, which was probably the name of the station near Hor. Mount Hor has been visited by recent travellers, and the pretended tomb of Aaron is still shown there.

Stephens says, nothing can exceed the desolation of the view from its summit.

HOREB, a celebrated mountain belonging to the same range with that of Sinai, which see.

HORITES (*hor'ites*), Gen. xiv. 6, or **HORIMS**, Deut. ii. 22, the people who inhabited Mount Seir.

HORN. As an instrument of offence and defence in animals provided with it, the horn is frequently used in Scripture as an emblem of power and glory. Thus "the horn of Moab is cut off," Jer. xlviii. 25, denoting the destruction of its power. The "four horns" seen by Zechariah, i. 18, 19, were the four great monarchies which had subdued the Jews. So "the ten horns out of this kingdom are ten kings," Dan. vii. 24. "Exalting the horn," Psalm cxlviii. 14, signifies being raised to dignity and honour. "Lifting up the horn," Psalm lxxv. 4, 5, is to carry one's self imperiously. Dishonour or degradation is expressed by defiling the horn in the dust, Job xvi. 15. The women in some parts of the East wear a silver horn on the head, of considerable elevation as an ornament, over which a veil is thrown. It is more probable that this fashion was derived from the language of Scripture, than that the language of Scripture refers to any such fashion as anciently existing among the Jews.

The "horns of the altar" were projections at the four corners, to which the victim to be sacrificed was bound, Psalm cxviii. 27, and on which its blood was smeared, Exod. xxix. 12. Criminals found refuge and safety by seizing these horns, 1 Kings i. 51.

HORNET, an insect formidable for its sting, and which,

when assembled in great numbers, might well be used by the Almighty as an instrument for annoying and expelling the Canaanites, Exod. xxiii. 28; Deut. vii. 20.

HORSE. At the burial of Jacob "chariots and horsemen" formed a part of the procession, Gen. l. 9. In war the horse was used for cavalry and chariots at a very early age. In the wars with which the Israelites were afflicted, the nations around them often assailed them with such forces. David on one occasion captured from his enemy a thousand chariots and seven hundred horses, but houghed (pronounced *hocked*,) or hamstringed most of the horses, 2 Sam. viii. 4, because the Israelites were forbidden to multiply horses, Deut. xvii. 16, as they were rarely used in their agricultural operations. Solomon, however, had a large cavalry force, as well as many war chariots, 1 Kings x. 26. He imported these horses from Egypt, v. 23, in strings, as Professor Paxton renders the verse, as drovers are now accustomed to bring their horses to market; thus making the verse read, "And Solomon had horses brought out of Egypt, even strings of horses, the king's merchants received the strings, that is of horses, at a price." This rendering is more agreeable to the connection. The description of a war-horse in Job xxxix. 19—25, is unequalled for poetic beauty and vigour.

HORSE-LEECH, a species of worm, living in the water, and remarkable for fastening on animals, and retaining its hold until it is gorged with blood. Hence an emblem of insatiable desire, Prov. xxx. 15. Cicero calls the

common people of Rome "herveleeches of the treasury."

HOSANNA (*ho-san'nah*), a word of joyful acclamation, signifying "Save now, succour now, be propitious." Christ on his entrance into Jerusalem was thus greeted, Matt. xxi. 9, and thus the blessings of heaven were invoked on him.

HOSEA (*ho-se'a*), the first in order of the minor prophets, who prophesied between seven and eight hundred years before Christ. His denunciations are directed against Israel for their idolatry. The first chapters appear to be a symbolical representation, and not a record of what he actually did. Hosea vi. 6 is twice quoted in Matt. ix. 13; xii. 7. His prophecies are also quoted Rom. ix. 25, 26. His prophecy is supposed to comprehend a period of about sixty years, from the last years of Jeroboam to the first of Hezekiah.

HOSHEA (*ho-she'a*), so Joshua is called in Deut. xxxii. 44; and in Numb. xiii. 8, *Oshea*; and in Acts vii. 45, *Jesua*. (See JOSHUA.)

HOSHEA was the name of the last of the kings of Israel. He was the successor of Pekah, whom he conspired against and slew. In his reign the king of Assyria invaded Israel, and having taken Samaria, he carried the people into captivity, 2 Kings xv. 30; xvii. 1—6.

HOST, a great number. So the stars are called the host of heaven, Gen. ii. 1; the angels are the "heavenly host," Luke ii. 13; an army is called a host, Exod. xiv. 4, 24; hence a title of dominion applied to God is the "Lord of hosts," 1 Sam. i. 11. The term is also applied to one who entertains or exercises hospitality, Rom. xvi. 33.

[**HOST**, a word used by the papists, and applied to the consecrated wafer in the Lord's Supper, agreeably to their erroneous doctrine, that the bread in this sacrament is actually converted into Christ himself, who is offered up as a victim (*hostia*) at every celebration of the ordinance.]

HOSTAGE, a person, generally of rank and distinction, given to a conqueror, as a pledge that the conquered would accomplish what they had promised to the conqueror. The sons of kings and nobles were usually selected as hostages, 2 Kings xiv. 14.

HOUGH, pronounced *hok*, to hamstring, that is, to cut the tendons on the back of the leg, which produces incurable lameness, and it may be, death. Horses so treated are rendered wholly useless, Josh. xi. 6, 9.

HOUR, as a division of time, is first referred to in Dan. iii. 6; iv. 19. Anciently the Hebrews distinguished the different parts of the day by more general divisions, as morning, mid-day, noon, heat of the day, twilight, night. After the return from the captivity, they appear to have adopted the Chaldean notation, and divided the day into twelve equal parts or hours, Matt. xx. 3—6; John xi. 9. These hours were unequal in length, for as the day commenced at sunrise, and ended at sunset, the interval was shorter in winter and longer in summer, and the twelve equal parts into which it was to be divided would, of course, vary in length according to the seasons. The night was divided into watches; for an account of which, see **COCK-CROWING**.

HOUSE. The most accurate conception we can form of a Hebrew dwelling must be derived

from the pictures on the Egyptian monuments, and from modern oriental dwellings, which probably preserve the general features of the more ancient architecture. A very general outline can alone be given here. In forming our idea of a house in Palestine, the first general feature is that of a blank wall presented to the street, with the exception of a gateway, and perhaps a latticed window. The walls form a square and present a dull and uninviting appearance. On entering the gate, the passage conducts to a square room called the *porch*, in which visitors are received; this is open in front, and is sometimes cooled by a jet of water. Passing from this, there is another door which opens into an open area or court, which has no permanent covering, being open to the sky; over which, however, a temporary awning, stretching from one side to another, is often used to shield the inhabitants from the sun. This court is paved with blocks of stone, and is often adorned by a fountain in the centre. Standing in this court and looking round, we see doors and windows opening into it on all sides from the different rooms. Persons coming out of these rooms stand upon a terrace running round the hollow square, and if the house be more than one story high, the upper stories have balconies defended in front by balustrades. There is no communication between the rooms, except by passing from door to door along the balcony. From the porch before mentioned, there is a stair way to the upper stories and to the roof of the house. The roof is flat, and covered with earth or plaster to exclude the rains. It is surrounded by a wall or para-

pet, which protects a person from falling into the street, and separates the house from adjoining ones. That part of the roof which overlooks the court is generally furnished with a wooden railing. Such is the general description of an oriental house. It may serve to illustrate various passages of Scripture. The square inner court was the place for holding festivals, Esth. i. 5. The temporary covering of it before spoken of, was probably the roof, through which the paralytic was let down into the court, and which could be easily removed, Mark ii. 4. The flat roofs were resorted to for privacy, or to enjoy the evening air, and even for sleeping; they are referred to 1 Sam. ix. 25; 2 Sam. xi. 2; xvi. 22; Neh. viii. 16; Mark xiii. 15. The battlements around the roof were enjoined by special law, Deut. xxii. 9. The hardened earth on the roofs would sometimes permit grass to grow in moist weather, which the sun would soon wither, Psalm cxxix. 6. It was probably over the latticed railing of the balcony overlooking the court, that Ahaziah fell, 2 Kings i. 2. Sometimes a small chamber was built out from the wall, 2 Kings iv. 10. It is only necessary to add, that oriental houses were built of different materials, according to the wealth of the owner, and furnished with more or less luxury, 1 Kings xxii. 39; Jer. xxii. 14. Poor houses with clay walls illustrate Matt. vi. 19; Ezek. xiii. 5.

HULDAH, a prophetess who, in the times of Josiah, was consulted respecting the denunciations contained in the book of the law then recently discovered, and who gave her response, 2 Kings xxii. 14—20.

HUR, the son of Caleb, (not the Caleb who was the son of Jephunneh) 1 Chron. ii. 19, who, during the battle between the Hebrews and Amalekites, assisted Aaron in holding up the hands of Moses, Exod. xvii. 10—12, and subsequently in the government of the people, Exod. xv. 14.

HUSBANDMAN, one engaged in cultivating the ground: an ancient and honourable employment, Gen. ix. 20.

HUSHAI (*hu'shai*), the Archite, a friend of David, whom he materially served during Absalom's rebellion, in defeating the counsel of Ahithophel, 2 Sam. xvi. xvii.

HUSKS, a term applied in this country to the outward covering of the ears of Indian corn, but in the Bible applied to the pods of peas or beans, on which hogs were fed, Luke xv. 16. It is supposed that the pods of the carob-tree are referred to in this passage.

HYMENEUS, (*hy-men-ee-us*), a professor of Christianity at Ephesus, who, with Alexander, 1 Tim. i. 20, and with Philetus, 2 Tim. ii. 17, 18, asserted that the resurrection was a past event. Paul found it necessary to excommunicate him, which is expressed by delivering him up to Satan, 1 Tim. i. 20.

HYPOCRITE, one who assumes a character to which he is not entitled, and when referred to religion, one who makes a pretence to piety which he does not possess. Such were the Pharisees, whose religion was a mere outward show, Matt. vi. 16. The term is generally applied to those who intentionally assume a character in order to deceive others.

[**HYPOSTASIS**, **HYPOSTATICAL**, signifying subsistence or substance. The hypostatical union is the subsistence of the

divine and human natures in one person in Christ.]

HYSSOP (*his-sop*), a plant which is often mentioned in Scripture, as used in ceremonial sprinklings, Exod. xii. 22; Heb. ix. 19. In John xix. 29, it is said a soldier

filled a sponge with vinegar and put it upon hyssop, probably the stem of the plant, and offered it to the suffering Saviour. Nothing satisfactory has been determined as to the particular plant intended under this name.

I.

IBZAN, a Judge of Israel, who succeeded Jephthah, and ruled seven years, when he died and was buried at Bethlehem. He had thirty sons and thirty daughters, Judges xii. 8—10.

ICHABOD (*ik'a-bod*), the son of Phinehas, and grandson of Eli, who was born at the moment his mother heard the disastrous intelligence that her husband was slain and the ark of God taken by the enemy. When the attendants attempted to comfort the mother, she regarded it not, and feeling that her death was near, named the child *Ichabod*, meaning that the glory had departed, 1 Sam. iv. 19—22.

ICONIUM (*i-ko'ni-um*), formerly the capital of Lycaonia, and at present under the name of Konieh, the capital of Caramania; in Asia Minor, at the base of Mount Taurus. It was visited by Paul about A. D. 45, and success having attended his ministry, the unbelieving Jews raised a persecution against him and Barnabas, and expelled them from the place, Acts xiv. 1—6. Paul afterwards refers to this persecution, 2 Tim. iii. 11. Konieh is at present a large Turkish town.

IDDO (*id'do*), a seer or prophet, who recorded the events in the life of Solomon, and Abijah, 2 Chron. ix. 29; xii. 15; xiii. 22. Josephus and others suppose him

to have been the same prophet who was slain by a lion for disobedience, 1 Kings xiii.

The name also of a chief among the captive Jews at Casiphia, upon whom Ezra made a requisition for "ministers for the house of God;" when thirty-eight Levites and two hundred and twenty Nethinims were sent to join Ezra in his return to Jerusalem, Ezra viii. 17—20.

Several others of the same name are mentioned, unconnected with any particular incidents.

IDOL, IDOLATRY. Nations which have not received the light of revelation; have uniformly adopted some form of idolatrous worship, Rom. i. 22, 23. This has been the case from the early ages of the world to the present time. This is not the place to enter into details of heathen mythology, with its innumerable gods, and the varied rites of their worship. It is sufficient to state, that revelation has pointed out the enormity of transferring to dumb idols the worship which exclusively belongs to the one living and true God, and classes it among crimes of the most offensive character, Exod. xx. 3—5. The family from which Abraham sprang served "other gods," Josh. xxiv. 2; and after the exodus from Egypt, idolatry was the besetting sin of the Hebrews. The

history of the Jewish nation, until the captivity, furnishes melancholy proof of the proneness of the nation to this sin, and records the calamities which befell them on that account. At the time of Christ's advent, the Jews were not chargeable with formal idolatry, but in all its abominations it prevailed among the Gentiles, and presented one great obstacle to the progress of the gospel. It is a decisive mark of the anti-christian character of the Romish Church, that it has incorporated the idolatrous feature, and, whatever may be the pretence or explanation, erects its images, and worships the creature rather than the Creator. The Virgin Mary is in fact their chief god; the sculptured image of Christ is venerated more than the living Saviour; and prayer, which is a high act of worship, is offered to saints and angels. Where there are none of the outward forms of idolatry, it may exist in the heart, and he is chargeable with it who places any object in his affections above God, Col. iii. 5.

IDUMEA (*id-u-me'a*.) (See EDOM.)

ILLYRICUM (*il-lyr'i-kum*), a country lying north-west of Macedonia, and answering nearly to what is now called Dalmatia, by which name its southern part was anciently called. Titus visited this country, 2 Tim. iv. 10. Paul preached in Illyricum when it was a Roman province, Rom. xv. 19.

IMAGE, a copy or representation of any thing. Thus Adam was created in the image of God, Gen. i. 27, being endowed with all moral perfections. Adam after his fall begat a son in his own image, Gen. v. 3, who was sinful and defiled like his father.

Christ's Deity is expressed by his being "the image of the invisible God," Col. i. 15, and "the express image of his person," Heb. i. 3. The glory of the saints consists in being transformed into the image of Christ, or in being assimilated to him, 2 Cor. iii. 18. The worship of graven images is idolatry, and the baseness of the practice consists in its changing the "glory of the incorruptible God into an *image*, made like to corruptible man," &c., Rom. i. 23.

The *chambers of imagery*, referred to by Ezekiel, Ezek. viii. 7—12, were idolatrous paintings on the walls of secret rooms. The description of the prophet has been verified to the very letter by modern travellers, such as Belzoni and Madden, who recognized the "chambers of imagery" in the ancient temples and tombs of the Egyptians, which served as copies for the idolatrous Israelites.

IMMANUEL (*im-man'u-el*), a Hebrew word signifying *God with us*, and in the celebrated prophecy of Isaiah, applied to Christ, Isa. vii. 14. This prophecy is expressly applied to Christ in Matt. i. 23. John says in the first chapter of his gospel, the *Word was God*, and the *Word was made flesh* and dwelt among us, vs. 1 and 14, and thus Christ in his incarnation was truly *God with us*.

IMMORTALITY, a state or condition having no end, neither subject to decay nor death. In an absolute sense "God only hath immortality," 1 Tim. vi. 16; but by his favour it is conferred on men and angels, Luke xv. 36.

IMMUTABLE, IMMUTABILITY, that which is unchangeable. An essential attribute of God, Heb. vi. 17, 18.

[IMPECCABILITY, the state of a person who cannot sin, which can only be applied to Christ.]

IMPUTE, IMPUTATION. These words involve a very essential doctrine of the gospel. Imputation is the attributing to one, any act, quality or character, either good or evil, as his own. The sinner's *own act* may be imputed to him, that is, it may be so charged to him as to hold him legally responsible for it. Thus Shimei prayed that David would not *impute* to him his treasonable acts, or make him responsible for them, 2 Sam. xix. 19. Or the act of another may be so imputed to us, or reckoned to our account, that we are legally held answerable for it; thus Paul desired Philemon to hold him answerable for certain acts of Onesimus; "If he hath wronged thee or oweth thee aught, put that on mine account (or impute it to me) I will repay it," Philemon 18, 19. To apply the principle: Adam, as a covenant head, represented the whole race of man, and hence became legally answerable for the act, by which he violated the covenant with God. His sin did not, and could not, in the nature of things, become their personal sin; but being represented by him, they became responsible for it in the view of the law. His sin was imputed or reckoned to them, and hence the depraved, guilty, and ruined state in which the whole race is born. On the other hand, Jesus Christ was the covenant head of his people. Their sins were imputed to him, or laid to his account, and hence the law made a claim upon him, as if he had personally transgressed, and he was required to pay the full penalty which sinners had in-

curred. He bore their sins, that is, his punishment, in his own body on the cross. In their behalf also he fulfilled all the righteousness of the law. The design of his substitution was therefore to deliver them from their liability to punishment, and to work out for them a perfect righteousness. Hence there is a third act of imputation, inasmuch as the righteousness of Christ is imputed to his people, that is, it is set to their account in the view of God's law, just as if they had performed it themselves, and for the sake of it they are justified, pardoned, and saved. This is the outline of a most precious doctrine of God's word, which not only shows us how our ruin was effected, but how our salvation is to be accomplished. The doctrine of imputation is held forth strikingly in the ancient sacrifices. The blood of innocent animals could have no efficacy in itself in purging away sin, but, in a legal and typical sense, these animals were held answerable for the sins of those who presented them, and were then slain. The efficacy in these cases was only typical as referring to the great sacrifice of Christ, Rom. iv. 6—9, v. 12—21; 2 Cor. v. 19; 1 Pet. iii. 18; Isa. liii. 4, 5, 6, 10, 11, 12.

INCENSE, a composition which, when fire was applied, emitted a sweet fragrance, and was used morning and evening by the Hebrew priests in their service. The ingredients of the sacred incense are enumerated Exod. xxx. 34, 35, and private persons were forbidden to compound or use it—37, 38. While it has been supposed by some that incense was used to counteract the smell which might arise from the slaughter of so many animals

in sacrifice, yet its obvious design was to symbolize the prayers of God's people, Psalm cxli. 2; Rev. viii. 3, 4.

INCHANTMENTS. (See EXORCISMENTS.)

INDIA. This word occurs twice in the book of Esther, and no where else in the Scriptures. Esth. i. 1; viii. 9. The king "Ahasuerus reigned from India to Ethiopia." The India here spoken of is supposed not to have included any part of the present India, but those territories held by the Persians and Syrian Greeks.

INDUL'GENCE, in the Popish church, means a remission of the punishment of sin. The Pope claims the power of granting such indulgence, and thus deludes the ignorant.]

IN'FIDEL. (See DEIST.)

INGATHERING, *Feast of,* the same as the Feast of Tabernacles, which was held after all the products of the field and vineyard had been gathered in, Exod. xxiii. 16; Deut. xvi. 13.

INHERITANCE. Among the Hebrews the sons inherited the property of the father, the first born having the largest portion. Daughters do not appear to have had any inheritance. In patriarchal times cattle constituted the chief wealth, and landed property did not possess so much value in the esteem of those who led a wandering life. Even during the life time of the father the inheritance might be conferred on the son, as in the case of Abraham giving all he had to Isaac, Gen. xxiv. 35, 36. In later times we find the prodigal son asking and obtaining from his father his portion of the inheritance, as if the practice were not uncommon, Luke xv. 12. When the land of

promise was taken possession of, the inheritance was determined by lot, and each tribe was provided for according to the number of its families. This inheritance could not be permanently alienated from the tribe to which it appertained. The regulations for the transmission of property were so fixed, that we do not find any provision made for testamentary devises, similar to that which is now customary. Cases, however, may have arisen to render such wills necessary, and Paul refers to the subject as known in his day, and perhaps as frequently practised, Heb. ix. 17.

INIQUITY. (See SIN.)

INK-HORN. Ezekiel in one of his visions saw a man "with a writer's ink-horn by his side," Ezek. ix. 2. In the east, even to the present day, those who follow the profession of writing carry the implements of writing, fastened in their girdles. (See BOOK, WRITING.)

INN. It does not appear that in ancient times when hospitality was a common virtue, such accommodations were provided for travellers as are furnished by our inns or hotels. Caravanserais, as still existing in the east, perhaps furnishes the true idea of an ancient inn. It is a building of tentimes furnishing nothing more than shelter to the traveller carrying his provisions with him. Others, however, have persons to take care of them, who furnish some of the necessaries of life to travellers, Gen. xlii. 27; Luke x. 34, 35.

INQUISITION, in the scriptural use, means a judicial inquiry, Deut. xix. 18; Psalm ix. 12.

INSPIRATION. We are told that "all Scripture is given by

inspiration of God," 2 Tim. iii. 16, and that "holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. In other words, the writers of the Scriptures were so fully and specially under the illuminating and directing influence of the Holy Ghost, that they wrote strictly what was dictated by him. Hence the Bible is the word of God, and a revelation from him. Although the different books of the Bible may exhibit the peculiarities which marked the style of each of the writers, and often embody facts and incidents which occurred under their own observation, they were, nevertheless, so under the influence of the Spirit, that the truths expressed, and the words in which they are expressed, were alike the result of this divine control. This is called *plenary* inspiration, and the distinctions which have been devised, and which in any way tend to impair this idea, are not only useless, but injurious.

The arguments by which the inspiration of the Holy Scriptures is most satisfactorily established cannot with advantage be compressed within a narrow space, and the reader is directed to such treatises as Dick and Gaussen on Plenary Inspiration.

INTERCESSION, in its usual signification, is the act of one who pleads in behalf of another. Thus Paul exhorts that "intercessions be made for all men," 1 Tim. ii. 1. A more unusual application of the term is found in Rom. xi. 2, where Elias is spoken of as interceding with God against Israel. It is one of the offices of Christ to intercede with God for his people. As a mediator and advocate he pleads for their reconciliation and for-

giveness, Rom. viii. 34; 1 John ii. 1; that is, he pleads his own most perfect accomplishment of the divine will as the ground of the acceptance of those for whom he obeyed and died. The Holy Ghost, *within us*, also intercedes for us, by inspiring us with an earnest spirit of prayer, and with such feelings as cannot be expressed in words, Rom. viii. 26. Faith and hope are strengthened by the assurance that Christ is ever pleading for us above, and by a consciousness that the Holy Spirit is pleading within us.

[INTOLERANT, not enduring any difference of opinion in others. No man has a right to punish another for his religious opinions or practice.]

IRON. Tubal-cain is mentioned as the first artificer in brass and iron, Gen. iv. 22. Iron is frequently referred to in the Old Testament Scriptures, as an article well known, and in common use in the construction of warlike and hunting instruments, implements of husbandry, fastenings for gates, tools of various kinds, &c. The expression in Deut. viii. 9, "a land whose stones are iron," evidently refers to the abundance of the ore of iron. Great quantities of iron were prepared by David to be used in the building of the temple, 1 Chron. xxix. 7. Esteemed kinds were evidently imported, such as that from Tarshish; the "bright iron," from Dan and Javan, Ezek. xxvii. 12 and 19; and the northern iron, noted for its hardness, Jer. xv. 12. The word often occurs metaphorically; thus, oppression is denoted by "a yoke of iron," Deut. xxviii. 48; severity of government by "a rod of iron," Psalm ii. 9; obstinacy is represented by the neck being an-

"iron sinew," preventing the head from bending down in submission, Isa. xlviii. 4. There are various other applications.

Iron was the name of a town belonging to the tribe of Naphtali, Josh. xix. 38.

ISAAC (*i'zak*), one of the patriarchs, the son of Abraham and Sarah. When his parents were very aged, the promise was given that Isaac should be born, which Sarah heard with a laugh of incredulity. When he was born, she said, "God hath made me to laugh," that is, she could now laugh with joy at the fulfilment of the promise, which she had first heard with a laugh of incredulity. Hence the name of *Isaac*, which means laughter. The child was very dear to his parents, and their affection was put to a painful test when God required Abraham to offer him in sacrifice. We are to look at this transaction as a whole. God required obedience to this extraordinary command that he might try the faith of Abraham; and Abraham being sure that the command came from God, without questioning its propriety, prepared to obey. His faith was made manifest, and then the command was recalled. There is nothing in the whole transaction to sanction human sacrifices. Isaac himself, who was at the time a full grown man, seemed to have been persuaded of the propriety of the course his father was pursuing, as he submitted to be bound and placed on the altar without resistance. The command itself was mysterious; it seemed to be in opposition to the promises which God had connected with the birth of this child, and hence the faith of the patriarch was the more illustrious.

He could trust God even in these circumstances, and his faith was proportionally honoured. Isaac was afterwards married to Rebekah, and to them were born Jacob and Esau. Much domestic unhappiness resulted from the fond partiality of the father for Esau, and of the mother for Jacob. When parents select special favourites from among their children, jealousies and quarrels are usually the result. Although God had intended to deprive Esau of the birthright in consequence of his irreligious character, that was no justification of the dissimulation of Rebekah and Jacob, by which the end was effected. Isaac was a pious and amiable man, and yet he had his defects of character. His selection of Esau as the principal object of his affection was one of these, and his imitation of Abraham in his dissimulation before Abimelech was another. Isaac died at a good old age, and was buried by his sons, Esau and Jacob, who had become, at least, partially reconciled. For the full scriptural account of Isaac, see Gen. xxi. 1-8; xxii. 1-14; xxiv. xxv. xxvi. xxvii. xxviii.; xxxv. 28, 29.

ISALAH (*i-sail'ah*). Rejecting traditional tales, upon which no reliance can be placed, very little is known of the personal history of this eminent prophet of the Lord. From the book that bears his name, chap. i. 1, we learn that he was the son of Amoz, and that he prophesied in the successive reigns of four of the kings of Judah, viz. Uzziah, Jotham, Ahaz, and Hezekiah, beginning probably near the close of the reign of the first, and extending to a considerable distance in that of the last. Mention also is made of his wife and sons. His prophecies,

however, are distinguished for the beauty and sublimity of their style, and the high importance of their matter, to the distinct and various character of which it would be unnecessary here to advert any further than to state that, besides his references to the condition and circumstances of the Jewish people, and of surrounding nations, he specially dwells on the Babylonish captivity and the ultimate deliverance of the exiled, and presents glorious visions of the advent of Messiah and the blessings of his kingdom. The minuteness of his references to this last subject, led some of the early Christian fathers to say of him, that he was not only a prophet, but an evangelist and prophet in one person. Of the sixty-six chapters composing the prophecy, forty-seven are enumerated by critics as directly quoted and alluded to in the New Testament, and there seems to be no reason to doubt, that the whole has been transmitted to us as it was recognized in the days of our Saviour. The reference in 2 Chron. xxvi. 22; xxxii. 32, to the annals of the reigns of Uzziah and Hezekiah, written by Isaiah, is supposed by some to point to works of the prophet, of which we only have fragments preserved in the book that bears his name, but this is by no means certain.

ISHBOSHETH (*ish'bo-sheth*), or Eshbaal, as he is called in 1 Chron. viii. 33, was the son and successor of Saul, and the only son that survived him. While David was king over the house of Judah in Hebron, Abner, Saul's chief captain, caused Ishbosheth to be proclaimed king at Mahanaim, 2 Sam. ii. 8—11. Abner, however, became alienated from him, and Ishbosheth becoming

still more feeble at Abner's death, two of his officers, supposing that they would ingratiate themselves with David by the act, basely assassinated him. David, abhorring such conduct, instead of rewarding them, caused them to be put to death, 2 Sam. iii. iv.

ISHMAEL (*ish'ma-el*), the son of Abraham and Hagar, who, with his mother, was dismissed from the house of Abraham after the birth of Isaac. It was a promise given to his mother that he should be the progenitor of a numerous posterity, and that he should adopt a wild and uncivilized mode of life, Gen. xvi. 10—12. Subsequently it was promised that he should be the father of twelve princes or tribes, Gen. xvii. 20. The fulfilment of the promise is referred to, Gen. xxv. 12—18. Arabia was his residence, and the Arabs are supposed to have sprung from him, whose character as wild men, with wandering and predatory habits, still strikingly illustrates the character ascribed to him, Gen. xvi. 12. Although Ishmael had been far separated from Isaac, yet we find them associated in the burial of their father Abraham, Gen. xxv. 9. Esau married his daughter Mahalath, Gen. xxviii. 9. Ishmael died at the age of one hundred and thirty-seven years, Gen. xxv. 17.

This was also the name of a prince of Judah, whose treachery and cruelty are referred to under the head of **GEDALIAH**.

ISLAND, ISLE. The geographical definition of an island is a tract of land detached from the main land, and entirely surrounded by water. In this sense the word is probably used in Esth. x. 1, where the "isles of the sea" are put in opposition to

the continent or main land. The word translated island, will not always bear this strict geographical meaning. It often means simply dry land, in opposition to water, as in the phrase, "I will make the rivers islands," Isa. xlii. 15; and the coast country of Tyre is meant by "the isle," in Isa. xxiii. 2, 6. The word was also used by the Hebrews to denote all the countries divided from them by the sea; thus in Isa. xi. 11, after an enumeration of the countries on their own continent, all foreign ones are included in the expression, "the islands of the sea;" so also Isa. xlii. 10; Isa. 18, and various other places.

ISRAEL (*is'ra-el*). The meaning of this name is, *one who prevails with God*, and it was given to Jacob after his successful wrestle with the angel at Mahanaim, or Peniel, Gen. xxxii. 1, 2, 24—30. This name of the patriarch has other applications. The Hebrews were called Israel, Exod. iv. 22, and Israelites, Josh. iii. 17, as descending from Jacob. In later times, when the kingdom was divided into two, the kingdom which embraced the ten tribes was called Israel, to distinguish it from the kingdom of Judah, 1 Kings xii. In the New Testament it is applied to all true believers, Gal. vi. 16.

ISSACHAR (*is'sa-kar*), the fifth son of Jacob and Leah, Gen. xxx. 17, 18, and the head of one of the tribes of Israel. The only incident of his personal history which we find recorded is, that he had four sons, Gen. xlvi. 13. The tribe of Issachar was the fifth in numerical force when it left Egypt, and, by its increase in the wilderness, it became the third, Judah and Dan alone outranking it, Numb. i. xxvi. The allotment

of this tribe in Palestine was the whole plain of Esdraelon and neighbouring districts, being the finest agricultural district of the country; bounded on the east by the Jordan, on the north by Zebulun, on the west and south by Manasseh. The descriptive prophecy of the tribe of Issachar by the dying Jacob, Gen. xlix. 14, 15, was fulfilled in its patient industry and endurance of toil. The tribe is commended for its wisdom and prudence, 1 Chron. xii. 32; and, although fond of the peaceful pursuits of agriculture, it did not shrink, on just occasions, from the toils of war, Judg. v. 15.

ITALY, mentioned in Acts xviii. 2; xxvii. 1; Heb. xiii. 24, is a well known country of Europe, and formerly the seat of an empire almost universal. Its principal interest to the biblical student is centered in Rome. (See **ROME**.)

ITHAMAR (*ith'a-mar*), the fourth son of Aaron, who was consecrated to the priesthood with his brother, Lev. 2, 3. He and his descendants occupied the position of common priests, until, in the person of Eli, the office of the high priesthood passed into the family. Abiathar, whom Solomon deposed, was the last high priest of that line, 1 Kings ii. 27.

[**ITINERARY**, a name which travels about, particularly applied to travelling preachers.]

ITUREA (*it-u-re'ah*), a district of country in the north-east of Palestine, deriving its name, as is supposed, from Itur or Jetur, one of Ishmael's sons, 1 Chron. ii. 31. The name seems still to be preserved in the present name of the country. The precise boundaries are not well determined,

but it may be found south-east of Mount Hermon, and west of the Hadj road, and is supposed to have been a plain country, thirty miles in length, and something less than that in breadth. Philip was tetrarch of Iturea, Luke iii. 1.

IVORY, the substance of the elephant's tusk, and much used in ancient and modern days in

ornamental work. Solomon reported it from foreign countries, 1 Kings x. 22. An ivory throne overlaid with gold was one of the luxuries of his palace, 2 Chron. ix. 17. "Ivory palaces," Psalm xlv. 8, and "ivory house," 1 Kings xxii. 39; Amos iii. 15, probably refer to cabinets, boxes, or wardrobes, made of the material.

J.

JABAL (*ja'bal*), son of Lamech and Adah, and "father of such as dwell in tents, and of such as have cattle," Gen. iv. 20; that is, the first of those who adopted the nomade or wandering mode of life, having portable tents which could be set up wherever pasture was to be found for the cattle. Such is the mode of life adopted by many tribes of Arabs to the present day.

JABBOK (*jab'bok*) a stream of water on the east of Jordan, taking its rise in the mountains of Gilead, and a course of about sixty miles, falling into the Jordan thirty miles below the sea or lake of Tiberias. It is first mentioned in Gen. xxxii. 22, and afterwards as the boundary between the Ammonites and the Ammonites, Num. xxi. 23, 24. It is now called Zurka. The volume of water in it is much smaller in summer than winter, and it is not more than thirty feet broad. As it approaches the Jordan, it passes through a very deep ravine, the high banks of which are adorned with the oleander and other shrubs.

JABESH (*ja'besh*), or JABESH-GILEAD, a town in the land of Gilead belonging to the

half tribe of Manasseh, which Mr. Buckingham thinks he has identified in a place marked by ruins, called Jehaz, which corresponds somewhat to the notice of Eusebius, who says it was six miles from Pella, towards Gerasa. It was sacked by the Israelites because it had refused to join in the war against Benjamin, Judg. xxi. 8—12. It subsequently sustained a memorable siege by the Ammonites, and when nearly reduced to extremity, Saul brought a sufficient force to relieve it, and by this exploit his sovereignty was confirmed, 1 Sam. xi. The inhabitants of Jabesh-Gilead seemed to have cherished a grateful remembrance of this deliverance, and at a future time when the dead bodies of Saul and his sons were ignominiously hung up on the walls of Beth-shan, they made a forced march by night, took down the bodies and gave them burial with signs of grief, 1 Sam. xxxi. 8—12.

JABEZ (*ja'bez*), a descendant of Judah, who is characterized as more honourable than his brethren, and who manifested his confidence in a prayer-hearing God, which was duly rewarded, 1 Chron. iv. 9, 10.

JABIN, king of Hazor, and a powerful prince of Canaan when the land was invaded by the Israelites. He endeavoured to check the progress of Joshua, but was completely routed, his forces dispersed and destroyed, and he himself slain, Josh. xi. 1—14.

Another king of Hazor of the same name, and probably a descendant of the former. The kingdom of his ancestors seems to have been restored to its former power, which he used in retaliating upon the Israelites, whom he oppressed for twenty years. When the time for the deliverance of Israel had arrived, Deborah and Barak led their army against the well appointed force of Jabin, which was commanded by Sisera, and utterly discomfited it. The war did not cease until Jabin was entirely ruined, Judg. iv.

JABNEH (*jab'neh*), a city of the Philistines, taken by Uzziah, king of Judah, when he was overrunning the country of the Philistines, 2 Chron. xxvi. 6. It is now called Yebna, and is about twelve miles from Ashdod.

JACHIN (*ja'kin*), and **BOAZ**, the names of two magnificent brazen pillars in the porch of Solomon's temple, 1 Kings vii. 21. On the conquest of Jerusalem by Nebuchadnezzar, these pillars were broken to pieces, and the brass of which they were composed was carried to Babylon, 2 Kings xxv. 13.

JACINTH (*ja'sinth*), a gem of a yellowish red colour, nearly related to the amethyst, Rev. xxi. 20.

JACOB (*ja'kob*), the son of Isaac and Rebekah, and twin brother of Esau, Gen. xxv. 26. The history of this eminent man abounds in interest, portraying

not the character of a perfect man, yet one who held close converse with God, and received special visitations from on high. From a remarkable circumstance at his birth, he was called Jacob, or the *supplanter*, and this seemed to be indicative of one of the principal events of his life. The stratagems by which he supplanted his brother Esau, and obtained his birth-right, with the accompanying blessing, cannot be justified, although the purpose of God in relation to him was thus effected. Domestic unhappiness and alienation were the results. From his exasperated brother he was compelled to flee to a distant place, and to become an exile from his home, for many years. According to the custom of the times, but contrary to the original marriage institute, he had several wives, and among the children of these there were jealousies which embittered his peace. Returning to his own country he was met by his brother Esau, with whom, through divine interposition, a reconciliation was effected. This must have afforded him peculiar satisfaction. Soon, however, his happiness was interrupted by the dishonour done to his daughter Dinah, and by the ferocious conduct of her brothers in revenging the deed. Then occurred the death of his beloved wife, Rachel, and the base conduct of his son Reuben. These griefs were followed by the disappearance of his beloved son Joseph, through the unnatural conduct of his own brethren, for whom he mourned, as for one long dead. The famine followed, which induced the departure of his sons to Egypt, and his sorrows seemed to have attained their height when the prospect of losing Benjamin

opened before him. He was thus often sorely chastened of the Lord. Then the clouds disperse. He hears of the elevation of Joseph, he repairs to Egypt, he is honoured, and at a good old age his life is brought to a peaceful close. His acts of devotion, his successful wrestling with God, his dependence on him, and the constancy with which he sought for his aid in his troubles, present his character in a pleasing light. The scriptural narrative of all these events, just adverted to, is so beautiful and simple, that it must be read carefully in connection, in order to obtain a just view of the patriarch's history. See Genesis from chapter xxv. to l. inclusive.

JACOB'S WELL. (See **SHEN-CEM.**)

JADDUA (*jad-du'ah*), son of Jonathan, and high priest, Neh. xii. 11. Of him, under the name of Jaddus, Josephus relates a legend of his reception of Alexander the Great, when repairing to Jerusalem with the intention of destroying it, and by means of which the catastrophe was averted. As the Greek historians make no mention of Alexander's having visited Jerusalem, the whole tale is supposed to be fabulous.

JABL (*ja'el*), the wife of Heber, the Kenite, who received Sisera into her tent in his flight before Deborah and Barak, and slew him while he was asleep. Judg. iv. 17—22. Although the act appeared to be a cruel one, and in direct violation of the rites of hospitality, we are not to judge of it without taking into view the accompanying circumstances. God's purpose was to deliver Israel; Sisera was its most formidable enemy, and Jael was the appointed instrument in effecting

his destruction. Hence the act is commended, Judg. v. 24—27.

JAH, a Hebrew contraction for Jehovah, Psalm lxviii. 4.

JAHAZ (*ja'haz*), called elsewhere Jahazah and Jahzah, a city beyond the Jordan, where Sihon king of the Amorites was defeated by the Israelites, Numb. xxi. 23, 24. It was afterwards a Levitical city, Josh. xxi. 36.

JAIR (*ja'er*), the son of Segub, of the tribe of Manasseh, 1 Chron. ii. 22, who distinguished himself in his battles with the Canaanites, and named the twenty-three towns which he captured after his own name, Deut. iii. 14; Josh. xiii. 30.

This also was the name of the eighth Judge of Israel, supposed to have been descended from the former, as his thirty sons are mentioned as ruling in the thirty cities called Havoth-jair, before mentioned, as consisting of twenty-three, Judg. x. 3—5.

JAIRUS (*ja'i-rus*), a ruler of the synagogue at Capernaum, whose daughter Christ raised from the dead, Mark v. 22; Luke viii. 41. It may be noted of this miracle, 1. That the position of the ruler of the synagogue prevents the suspicion of collusion. 2. The death was real, as it happened in the ordinary course of disease. 3. The cure was radical, for the girl immediately walked and partook of food, and did not recover by slow degrees. Hence "the fame thereof went abroad throughout all the land."

JAMBRES (*jam'brez*). (See **JANNES.**)

JAMES, an apostle, a brother of John the Evangelist, and son of Zebedee and Salome, Matt. iv. 21. James and his brother John were fishermen, who, after their call to the apostleship, were disc-

tinguished by being present at the transfiguration, Matt. xvii. 1; 2; and at the agony in the garden, Matt. xxvi. 37. They were called *Boanerges*, or sons of thunder, most probably from the energetic and bold spirit which they displayed; or as some suppose, because they wished that fire or lightning might come from heaven to destroy the Samaritan village which refused to entertain Christ, Luke ix. 54. Evidently mistaking the nature of the kingdom that Christ was to establish, they seemed to have united in the request of their mother Salome, that they should be selected for exalted stations in it, Matt. xx. 20—24. James was the first martyr among the apostles, being slain with the sword during the persecution by Herod, about A. D. 42 to 44, Acts xii. 1, 2.

There was another apostle named James, the son of Alpheus, Luke vi. 15, who from age or stature, was called "the Less," Mark xv. 40. His mother's name was Mary, Mark xvi. 1. He was a distinguished apostle, and is often referred to. He was the author of the epistle which bears his name. It is still considered an unsettled question whether this James is the same with him who is called "James, the Lord's brother," Gal. i. 19, the arguments for and against which opinion it is not necessary here to present.

EPISTLE OF JAMES, written by James the Less, about A. D. 61. It is a catholic or general epistle, being addressed not to the people of one place, but to all Christians, or perhaps to all Jewish Christians, Jas. i. 1. Its contents are highly practical, showing among other things, that man cannot charge his sin upon God; the equal obligation of all the com-

mandments; the evils of an unbridled tongue; the origin of wars and quarrels; the efficacy of prayer, &c. His view of the doctrine of justification in chap. ii., has, by some, been supposed to conflict with the statements by Paul of justification by faith alone. There is, however, no discrepancy; Paul says, we are justified in the sight of God by faith alone; James, to guard against the possible abuse of the doctrine, shows that a justifying faith is not a mere fancy or a dead and barren principle, but such a faith as will vindicate itself before the world, as a living, holy principle, necessarily productive of good works. Hence he requires that those who claim to be justified, must show their faith by their works.

JANGLING, contentious disputing, 1 Tim. i. 6.

JANNES (*jan'nez*), and JAMBRES, two of the Egyptian magicians who withstood Moses and Aaron, 2 Tim. iii. 8. Although those names are not found in the Old Testament, yet they were handed down by tradition, and are found in the Rabbinical writings. Paul being inspired, knew that the tradition was correct, and his receiving it cannot be used in argument why we should be governed by traditions, the truth of which we have no means of ascertaining.

JAPHETH (*ja'feth*), a son of Noah, mentioned as the third in order, Gen. v. 32, but supposed by some to be the oldest son, because in Gen. x. 21, he is called "Japheth the elder," and in the same chapter he and his descendants are first considered. He is supposed to have been the progenitor of the nations which occupied Europe and the north of Asia.

JAPHO (*ja'fo*), the more ancient name of Joppa, Josh. xix. 46.

JARHA (*jar'ha*), the Egyptian slave of a Hebrew named Sheshan, who married his master's daughter and thus became free. The descendants of Sheshan are traced through this line, 1 Chron. ii. 34—41.

JASHER (*ja'sher*). "The book of Jasher," is mentioned in Josh. x. 13; 2 Sam. i. 18. No book with this name is now extant, and it may possibly have been a registry of events, of which the most important are transmitted to us in the existing historical books of the Old Testament. Bishop Lowth supposes it to have been a collection of sacred poetry, commemorative of some principal events.

JASHOBEAM (*ja-sho'be-am*), or **ADINO**, one of David's mighty men, 2 Sam. xxiii. 8; 1 Chron. xi. 11. It is evident the same person is referred to in these two places, and yet there is a discrepancy between the accounts in the number of persons whom he is said to have overcome. Whether the eight hundred mentioned in one place, and the three hundred in the other, refer to different exploits, or the two accounts are to be reconciled by supposing an error in the copyist, is not determined.

Either the same person or one of the same name is referred to 1 Chron. xxvii. 2.

JASON (*ja'son*), a kinsman of Paul, Rom. xvi. 21, whose house in Thessalonica, where Paul lodged, was assailed by the unbelieving Jews and the mob they had collected, in expectation of seizing the person of the apostle. Being foiled in this, they seized Jason and dragged him before the magistrates, who

having taken security of him, let him depart, Acts xvii. 5—9.

JASPER, a mineral of the quartz kind, and of various colours, often handsomely striped, Rev. iv. 3.

JAVAN (*ja'van*), the fourth son of Japheth, Gen. x. 2. The Greek Ion, whence Ionia, is the same as Javan, and hence the interest attached to his name as the progenitor of the first settlers of Greece.

JAVELIN, a warlike instrument, a long dart or spear, 1 Sam. xviii. 11.

JAZER (*ja'zer*), a town east of the Jordan, and fifteen miles from Heshbon, Josh. xiii. 25. The "sea of Jazer," Jer. xlvi. 32, is supposed to have been a lake in its neighbourhood.

JEALOUSY, in its common acceptation, denotes a strong and intense feeling awakened by suspicion of infidelity or unfaithfulness in one beloved. The orientals appear to have been particularly susceptible of this feeling, and among them especially, it was "the rage of a man," Prov. vi. 34. The word is frequently employed to express God's indignation and wrath against such as defraud him of the glory due to his majesty. He is a jealous God, particularly in relation to the dishonour done to his name by idolatry, Exod. xx. 3—5. So also the prophets were jealous for God's honour, 1 Kings xix. 10, and the apostle Paul expresses himself as jealous lest the Corinthians should be seduced from their faithfulness to Christ, 2 Cor. xi. 2, 3.

The "jealousy-offering," Numb. v. 18, or water of jealousy, refers to a very singular ordeal through which a woman was compelled to pass who was under suspicion of

adultery, the particulars of which are recorded, Numb. v. 11—31. Unlike the ordeals which have been adopted by half civilized or barbarous nations to detect guilt, and which subjected the innocent as well as the guilty to extreme suffering, this was under divine direction, and it affected none but those who were pointed out as guilty, by a manifest miracle.

JEBUS, the original name of Jerusalem, Judg. xix. 10; 1 Chron. xi. 4; so called from the descendants of Canaan, son of Ham, Gen. x. 15, 16, who, under the name of Jebusites, inhabited the hill country about Jerusalem, and founded the city. The Jebusites could not at first be dispossessed by the Israelites, but dwelt in common with the children of Judah in Jerusalem, Josh. xv. 63. (See **JERUSALEM**.)

JECONIAH (*jek-o-ni'ah*). (See **JEHOIACHIN**.)

JEDIDIAH (*jed-i-di'ah*), signifying, beloved of the Lord, a name given to Solomon soon after his birth by Nathan the prophet, 2 Sam. xii. 25.

JEDUTHUN (*jed'u-thun*), one of the masters of the temple music, 1 Chron. xvi. 41, 42. His descendants, at a later period, are mentioned in the same office by the same name, 2 Chron. xxxv. 15; Neh. xi. 17. The name occurs at the head of several of the Psalms, as the xxxix. and lxii.

JEGAR-SAHADUTHA (*je-gar-sa-ha-du'thak*), the name given to the heap of stones erected by Laban and Jacob as an evidence of their mutual covenant. Laban, using the Chaldee dialect, gave it this name, signifying the "heap of witness;" Jacob called it Galeed, in Hebrew, which has a similar signification, Gen. xxxi. 47.

JEHOAHAZ (*je-ho'a-haz*), the son and successor of Jehu, king of Israel, who reigned seventeen years. He followed the wicked ways of Jeroboam, and as a punishment, the Lord suffered the Syrians, under Hazael and Benhadad, so completely to overpower him, that his army was reduced to a mere skeleton. In his helplessness, his thoughts reverted to God, and humbling himself, a deliverer was raised up to afford him relief, in the person of Joash, his own son, and the Syrians being expelled, the kingdom was re-established, 2 Kings xiii. 1—9, 25.

Another **JEHOAHAZ**, called also *Shallum* in 1 Chron. iii. 15, was the son and successor of Josiah, who reigned but a few months. In that time he did evil in the sight of the Lord, and his reign was terminated by Pharaoh-necho, the Egyptian king, who making his brother Eliakim, or as he was afterwards called, Jehoiakim, king in his stead, carried him a captive to Egypt, where he died, 2 Kings xxiii. 29—34; 2 Chron. xxxvi. 1—4; Jer. xxii. 10—12.

JEHOASH (*je-ho'ash*), (See **JOASH**.)

JEHOIACHIN (*je-hoy'a-kin*), otherwise called *Jeconiah*, 1 Chron. iii. 17, and *Coniah*; Jer. xxii. 24, was the son and successor of Jehoiakim. In 2 Kings xxiv. 8, it is said he was eighteen years old when he began to reign, and in 2 Chron. xxxvi. 9, it is said he was eight years old. Some reconcile this by supposing that he was eight years old when he began to reign conjointly with his father, and eighteen when he began to reign alone; others suppose that the copyist made an error by mistaking one number for

the other. In three months after his accession, having shown his evil propensities, Nebuchadnezzar laid siege to Jerusalem, and Jehoiachin surrendering, was carried away captive to Babylon, with his mother, generals, principal artificers and many of the inhabitants, 2 Chron. xxxvi. 9, 10. After the death of Nebuchadnezzar, his son and successor, Evil-merodach, showed favour to Jehoiachin, and releasing him from his long imprisonment, admitted him to his friendship, 2 Kings xxv. 27—30. The prophecy, Jer. xxii. 30, "write this man childless," is explained in the latter part of the verse, as to his having no heir or successor to the throne.

JEHOIADA (*je-hoy'a-dah*), the Jewish high priest in the times of Ahaziah and Athaliah, through whose agency the youthful Joash was restored to his throne, after his life had been remarkably preserved by Jehosheba, the wife of Jehoiada. The influence of this high priest was highly salutary on the affairs of church and state, and he lived much respected to a good old age. He died at the age of one hundred and thirty, and was buried in the sepulchre of the kings, 2 Kings xi.; 2 Chron. xxiii. xxiv. (See also **ATHALIAH** and **JOASH**.)

JEHOIAKIM (*je-hoy'a-kim*), the son of Josiah, who upon the deposition of his brother Jehoa-haz by Pharaoh-necho, was elevated to the throne of Judah. His name was Eliakim, which was on this occasion changed to that of Jehoiakim, 2 Kings xxiii. 34. His reign was wicked and inglorious; he was oppressive, cruel, and exacting, and by him the yoke of the people was made heavy, 2 Kings xxiv. 4; Jer. xxii. 13—19. In the third year of his

reign he was forced to submit to Nebuchadnezzar king of Babylon, as he had formerly submitted to Pharaoh king of Egypt. The conqueror carried many of the principal inhabitants and much spoil to Babylon. Among the captives was Daniel, Dan. i. 1, 2. He vainly attempted to defeat the predictions of Jeremiah against him, by burning his prophecies, Jer. xxxvi. This was in the fifth year of his reign, v. 9. Eventually he refused to pay tribute, and the king of Babylon, with bands of Syrians, Moabites and Ammonites, came against Jerusalem, which was taken, and Jehoiakim killed, 2 Kings xxiv. 1—6.

JEHONADAB (*je-hon'a-dab*), or **JONADAB**, the progenitor of the Rechabites. (See **RECHABITES**.)

JEHORAM (*je-ho'ram*), or **JORAM**, 2 Kings viii. 16, 23, was the son and successor of Jehoshaphat, king of Judah. He reigned three years jointly with his father, and then alone, 2 Kings viii. 17. One of his first acts after his father's death, was to slay his own brothers, and to seize upon the possessions their father had left them, 2 Chron. xxi. 1—4. He had married Athaliah, the daughter of Ahab, king of Israel. Being a wicked and idolatrous woman, her influence on him was pernicious, 2 Chron. xxi. 6, 11. In his day the Edomites successfully revolted and cast off the yoke of Judah, 2 Chron. xxi. 8—10. Although warned by the prophet Elijah, he did not amend his ways, and the Philistines and Arabians came against him, carrying his family into captivity, with all his wealth, while he himself was stricken with a painful disease, of which

he died. He thus closed a disgraceful reign of eight years, and his body was refused burial in the sepulchre of the kings, 2 Chron. xxi. 12—20.

JEHORAM or **JORAM** was also the name of the king of Israel who was cotemporary with the preceding, 2 Kings viii. 16. He was the son of Ahab, and successor of his elder brother Ahaziah, who had no children, 2 Kings i. 17; iii. 1. He made some reforms, but was still a follower of the sins of Jeroboam, *es.* 2, 3. The Moabites having revolted, by refusing to pay the customary tribute, Jehoram invited Jehoshaphat king of Judah to join him in an expedition against them, and the invitation was accepted. The army being likely to perish for want of water, Elisha was consulted, and water being miraculously supplied, Moab was defeated, 2 Kings iii. 4—27. Jehoram afterwards found formidable enemies in Benhadad and Hazael. In a battle with the latter he was wounded, and leaving the army, went to Jesreel to be healed, 2 Kings viii. 28, 29. During the interval Jehu his chief captain was privately anointed king, and was instructed to execute the threatened judgments of God against the house of Ahab, by the destruction of Jehoram, which he accordingly did, 2 Kings ix. 1—26.

JEHOSHAPHAT (*je-hosh'afat*), the son of Asa, and his successor as king of Judah. He was distinguished by his piety, and his zeal for the true religion, not only abolishing all the vestiges of idolatry, but with singular wisdom sending priests and Levites to all the towns to instruct the people in the law of the Lord,

and by this means adopting the best measures to perpetuate the reform. As he was accustomed to recognize the authority of God, and to ask counsel of him, his kingdom greatly prospered, and peace and plenty prevailed. The unhappy alliance by marriage between his son Jehoram and Athaliah the daughter of Ahab, seems to have had its influence in establishing a dangerous friendship between him and the wicked king of Israel. In consequence he united with Ahab in several schemes which endangered his kingdom, and even his life. In this he showed a too compliant temper, which was unable to resist the wily arts of his neighbour. He was convinced of his error, and endeavoured to correct it. He never lost his integrity or his sense of accountability to God. In all his difficulties he appealed to a divine interposition, and this never failed him. A most memorable instance of it was seen in his deliverance from the immense armies of the Moabites and their auxiliaries. The kingdom of Judah was never in a happier and more prosperous condition than during his reign. He died at the age of sixty, after reigning twenty-five years, leaving his kingdom to his son Jehoram. The events of his deeply interesting history are recorded in 1 Kings xv. 24; xxii; 2 Chron. xvii. xviii. xix. xx.

JEHOSHAPHAT, VALLEY OF, is the name given to the valley east of Jerusalem, and separating it from the Mount of Olives, perhaps so called from Jehoshaphat's being buried there. Joel iii. 2, 12, speaks of the valley of Jehoshaphat, but instead of referring to this particular place, it is supposed the word is used

symbolically, signifying "Jehovah judgeth."

JEHOSHEBA (*je-hosh'e-ba*), daughter of Joram, sister of Ahaziah, king of Judah, and wife of Jehoiada the high priest. She was distinguished by the part she took in rescuing Joash, when Athaliah was destroying the princes of the royal family. Joash was thus indebted to her for his life, and to her husband Jehoiada for his crown, 2 Kings xi.

JEHOVAH, the peculiar, incommunicable, and ineffable name of God, by which he was pleased to make himself known to his chosen people, Exod. vi. 3. It denotes independent and undervived existence, as well as immutability, Exod. iii. 14. This name was regarded as peculiarly awful and sacred by the Jews, and they were unwilling to pronounce it. Referring to the four Hebrew letters of which it is composed, Josephus calls it the "four-lettered name." In consequence of this there is much uncertainty how it is to be pronounced. In the English version the word is most generally rendered LORD, written in small capitals.

JEHOVAH-JIREH, "*Jehovah will provide*," the expression used by Abraham in answer to the question of Isaac, when making preparations in reference to his sacrifice, Gen. xxii. 8, 14.

JEHOVAH-NISSI, "*Jehovah my Banner*," the name given by Moses to the altar he had built, Exod. xvii. 15, 16.

JEHOVAH-SHALOM, "*Jehovah shall send peace*," the name given by Gideon to the altar he had built, Judg. vi. 24.

JEHOVAH-SHAMMAH (margin), "*Jehovah is there*," the name of a future holy city, described by Ezekiel, lxviii. 35.

JEHOVAH-TSIDKENU (*je-ho'vah-tsid'ke-nu*) (margin), "*Jehovah our righteousness*," a name given to the Redeemer, Jer. xxiii. 6, also to the Church, Jer. xxxiii. 16.

JEHU (*je'hu*), the son of Nimshi, who was specially designated by the Lord to destroy the wicked family of Ahab. He was a chief in the army of Joram, and being anointed king, during the absence of Joram at Jezreel, whither he had retired to get healed of a wound, he immediately assumed the command, and killed Joram the reigning monarch. He then proceeded to exterminate the whole family of Ahab, 2 Kings ix. x. He afterwards, by a signal act of vengeance, destroyed the priests of Baal and their temple, 2 Kings x. 18—28. Thus far he had acted as the minister of God's wrath, and his conduct was approved, and secured for him temporal reward and distinction, 2 Kings x. 30. His heart, however, was not right in the sight of the Lord, and although a reformer, he was not a holy man, 2 Kings x. 31. After reigning twenty-eight years he died, leaving the kingdom to his son Jehoahaz, 2 Kings x. 35, 36.

This also was the name of a prophet, the son of Hanani, who was commissioned to denounce judgments against Baasha, king of Israel, 1 Kings xvi. 1—7; and who subsequently was sent to reprove Jehoshaphat for his improper alliance with the house of Ahab, 2 Chron. xix. 1—3.

JEPHTHAH (*jeft'ah*), a son of Gilead, and one of the Judges of Israel. In consequence of his illegitimate birth he was compelled to leave his father's house, and retired to the land of Tob. Having proved himself to be a man of valour, many adventurous

spirits joined him in his exile, and the probability is that he became their leader in predatory excursions against the frontier towns of neighbouring nations. When Israel was seriously threatened by the Ammonites, Jephthah was selected as the most suitable person to repel them, and he was accordingly besought to return from his exile, under a promise that in case of his success he should be chief of Israel. He returned, and having first vainly expostulated with the Ammonites, he engaged and utterly defeated them. The most remarkable circumstance in his history was the vow he made on the eve of battle, that if God should prosper him in his enterprise, he would offer in sacrifice whatsoever first came forth from the doors of his house to meet him on his return. His daughter was the first to meet him, and he is said to have done with her according to his vow. Great difference of opinion has arisen as to the true interpretation of this difficult passage, some maintaining that he actually sacrificed his daughter, and others that he merely devoted her to perpetual celibacy. The arguments for and against these several opinions could not be examined within the compass of a short article, and the reader should consult authors who have thoroughly investigated the subject. The most natural and obvious interpretation, however, is that he actually sacrificed his daughter. If this were the case, it must be accounted for on the ground that the Israelites had become greatly corrupted by their intercourse with the surrounding heathen, and had in a great measure lost sight of the law of Moses, which countenanced no such sacrifice.

Jephthah is mentioned among the faithful in the eleventh chapter of Hebrews, but this commendation does not imply an approval of all his acts, any more than it does of those of Samson or David. Paul persecuted the Christians, but he did it ignorantly in unbelief, and was forgiven. The only other remarkable event of his government was his quarrel with the Ephraimites, whom he totally defeated. It is a singular incident, that the only method of detecting the Ephraimites, while crossing the fords of Jordan, was by their method of pronouncing the word *Shibboleth*, which they called *Sibboleth*. Such provincialisms, as they are styled, are common in our day, Judg. xi. and xii.

JEREMIAH (*jer-e-mi'ah*), otherwise called Jeremy and Jeremias, the son of Hilkiah, a priest of Anathoth in the land of Benjamin, Jer. i. 1. It would seem that he was called to the prophetic office in his youth, Jer. i. 6. This took place in the thirteenth year of king Josiah's reign, Jer. i. 2, and considering the character of this king, it is to be presumed, he met with all due encouragement and support in his work. After his death the prophet found many opposers, and in the beginning of the reign of Jehoiakim an effort was made by the populace to have him put to death, Jer. xxvi. 8. On a certain occasion, when he caused his predictions to be publicly read, Jehoiakim was so enraged that, with his own hand, he destroyed the rolls on which they were written, and ordered the prophet to be apprehended. At that time he escaped, Jer. xxxvi. In the succeeding reign of Zedekiah, instead of flattering the king, he faithfully warned him of the

Chaldean invasion and of its consequences; and his prophecy was fulfilled. Jeremiah was held a prisoner until Nebuchadnezzar ordered his release and kind treatment, Jer. xxxviii. xxxix. He was subsequently carried into Egypt by Johanan, where he still continued his efforts to turn the people to the Lord, Jer. xliii. xliv. No further account is given of his personal history. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel and Daniel. He faithfully foretold the evils which were coming on his people, on account of their rejection of God, and especially the seventy years' captivity in Babylon. He has been styled the *weeping prophet*, from the pathos with which he laments the evils which were coming on his people, and every sorrowful image appears vividly present to his mind as he portrays them. The Book of Lamentations is particularly characterized by its plaintive tones, and shows the peculiar susceptibility of the prophet to emotions of sorrow.

JERICHO (*jer'i-ko*), an ancient town about twenty miles east of Jerusalem, and not far from the river Jordan, at the point of its entrance into the Dead Sea. It was the first city in Canaan which was taken by Joshua, a miracle being employed in the destruction of its walls. Its inhabitants were wholly destroyed, except Rahab, who had secreted the Israelitish spies, and her family; the place razed to the ground; and a curse pronounced on him who should rebuild it, Josh. vi. The city was afterwards rebuilt by Hiel under the literal fulfilment of the curse, 1 Kings xvi. 34. In the time of Elijah it was distinguished for a

school of the prophets, 2 Kings ii. 5. It is several times mentioned in the New Testament, Matt. xx. 29; Luke x. 30; xix. 1—10; and it was at that time a large and flourishing city, and continued to exist for several centuries. Some have supposed that a miserable village called Rihah occupies its site, but modern travellers, among whom are Mr. Buckingham and Dr. Olin, regard this as very improbable, and point out a place two miles west of Rihah, where extensive ruins are found, and which much more nearly agrees with the notices of Scripture respecting its position. Although, as already noticed, the city was rebuilt by Hiel, five hundred years after its destruction, yet it appears that a city of the name existed at least one hundred years before in the time of David, 2 Sam. x. 5. Hence it is probable that the city was rebuilt after Joshua's death, but not on the site of the old city, until Hiel ventured to build on the precise spot.

JEROBOAM (*jer-o-bo'am*), the son of Nebat, and the first king of Israel. He was an officer under Solomon, but receiving an intimation from the prophet Ahijah, that the kingdom was to be rent, and that he was to become king over ten of the tribes, he let it be known, and Solomon endeavouring to apprehend him, he fled to Egypt, 1 Kings xi. 26—40. On Solomon's death, his son Rehoboam ascended the throne, and rejecting the counsel of the old men, and following the rash counsel of younger advisers, he so incensed the people that ten tribes revolted and appointed Jeroboam their king, 1 Kings xii. 1—20. Jeroboam being an unprincipled and ambitious man,

did not scruple to adopt such measures as would confirm his authority. To separate his people from the kingdom of Judah, he forbade them to go up to Jerusalem to worship, and set up golden calves in Dan and Bethel, the extremities of his kingdom, and required them to resort thither and present their offerings, 1 Kings xii. 26—33. While engaged at Bethel in his idolatrous services, a prophet of the Lord denounced him, which so exasperated him that he attempted to seize him, but his hand became suddenly withered and powerless. Upon his humble entreaty of the prophet, his hand was again restored, 1 Kings xiii. 1—6. This remarkable providence had no permanent influence in altering his conduct. He still made Israel to sin. The sickness of his son Abijah, induced him to send his wife to consult the prophet Ahijah. The prophet predicted the death of his son, and the terrible judgments which should befall him and his house, for the iniquity he had done. The event verified the prediction, the child died; Jeroboam, the victim of his own wicked projects, died; and with his son Nadab, who reigned a few years after him, his family became extinct, 1 Kings xiv. 1—20; xv. 27—30.

Another JEROBOAM was the thirteenth king of Israel. He was the son of Joash, and reigned forty-one years. He imitated the first Jeroboam in his idolatry, and yet, through Divine forbearance, he had a prosperous reign; was successful in his wars with the Syrians, and restored to Israel its ancient boundaries, 2 Kings xiv. 23—29. Amos and Hosea prophesied during his reign. ●

JERUB-BAAI (*jer-rub-ba'ai*), a surname given to Gideon, because he threw down the altar of Baal, Judg. vi. 32.

JERUSALEM (*je-ru'sa-lem*), called by the Greeks *Hierosolyma*, and by the Arabs *El Kuds*, was the celebrated metropolis of the Holy Land. The site of this city has never been disputed. It is situated in the southern part of Palestine, among the mountains. Although some of its ancient features necessarily remain, its glory has departed. It is probably identical in position with Salem, of which Melchisedek was king, Gen. xiv. 18. Afterwards falling into the hands of the Jebusites, a Canaanitish tribe, it was called Jebus, Judg. xix. 11. The Israelites, in the conquest of Canaan, found it difficult to dislodge the Jebusites, and it was finally reduced by David, whence it was called the *city of David*, 2 Sam. v. 6—9. It is unnecessary here to refer to all the events associated with it in Scripture history; it will suffice briefly to state that it was the seat of the magnificent temple erected by Solomon, and consequently the place to which all the tribes went up at stated periods to worship. After the defection of the ten tribes, it was still the capital of the kingdom of Judah; it was destroyed by the Chaldeans, and rebuilt by the Jews after their return from the captivity; it was the scene of our Lord's ministry, and the place of his sufferings. After the restoration of much of its former glory and magnificence by Herod the Great, it was wholly destroyed by the Romans under Titus, about A. D. 70. Since that time it has been trodden under foot by the Gentiles. The Jews were utterly expelled from it A. D. 135, when

It was a Roman colony, and it was called *Ælia Capitolina*; an interest in it was reawakened in the time of Constantine, and in the succeeding centuries it became the resort of pilgrims who made a merit of visiting its holy places. It was taken by the Persians in A. D. 613; recovered to the Greeks by Heraclius, A. D. 627; nine years after it was taken by the Moslems under Caliph Omar, who built a mosque on the site of Solomon's temple; it then fell into the possession of the Turks until the year 1099, when it was taken by the Crusaders under Godfrey, who was elected king of Jerusalem. In A. D. 1188, it was taken by the sultan Saladin, and, although for a season restored to the Latin princes, it became subject to the sultans of Egypt until 1382. Finally it fell into the hands of the Turkish sultan, Selim, and from that time it has formed part of the Ottoman empire. Deserted of God, the once holy city thus passed from one master to another, degraded, oppressed, and fearfully punished for its rejection of the Messiah, and in accordance with his predictions, until the Jerusalem of ancient times exists no longer. Modern Jerusalem embraces within its walls some of the hills on which the ancient city stood, but the precise boundaries of the Jerusalem of Scripture are not likely to be settled without much more thorough explorations than have yet been made. It would require a much more extended description than can be included in this article, to furnish the reader with a correct view of its present appearance, with all its neighbouring localities. These may be best learned from a consultation of the maps, and a reference to

the researches of travellers. The reader may particularly consult Dr. Robinson's *Biblical Researches*, and *Mission of Inquiry to the Jews*; the latter published by the Presbyterian Board.

The view of the city from a distance is still beautiful, but the illusion is dispelled on entering it. The streets are filthy, the houses, particularly in the Jewish quarter, wretched, and the people poor and miserable. Although mount Zion is still "beautiful for situation," it is no longer "the joy of the whole earth." The population, amounting to from twelve to fifteen thousand, is of a mixed character, Mussulmans, Jews, Greeks, Catholics, Armenians, the first being the most numerous. The houses of Jerusalem are heavy, square masses without chimneys or windows, destitute of all architectural taste, and more like tombs than dwellings. The nominal Christians who dwell there are degraded in point of religious intelligence, and oppressed by their Mohammedan masters. The Jews are still more wretched. Jerusalem is no longer their holy city. The pretended sites of holy places which are visited by the superstitious under the guidance of mercenary monks, are not to be relied on. The mosque of Omar is the only building which is attractive in an architectural point of view.

NEW JERUSALEM is used metaphorically to describe the Christian Church, or the Christian religion with all its peculiar and distinguishing privileges, on earth, and in heaven, Rev. xxi. 2; Gal. iv. 26; Heb. xii. 22.

JERUSALEM (*je-ru'shal*), the wife of Uzziah, and mother of Jotham, kings of Judah, 2 Kings xv. 32, 33.

JESHUA (*jes'h'u-ah*), *Esra* iv. 3, called in *Haggai* i. 1, "Joshua son of Josedech," was the high priest of the Jews when they returned from the Babylonish captivity, and was greatly instrumental in restoring the religious services. Besides the places before cited he is mentioned, *Esra* v. 2; *Hag.* i. 12; *Zech.* iii. 1—10; vi. 11—15.

JESHURUN (*jes'h'u-rwn*), a poetical term of affection, signifying *upright*, applied to Israel, *Deut.* xxxii. 15; xxxiii. 5; *Isa.* xlv. 2.

JESSE, a descendant of Obed the son of Boaz and Ruth, and the father of David, his youngest yet most distinguished son, *1 Chron.* ii. 12, 15. When David was in danger of his life from Saul, he provided a place of refuge for his parents, *1 Sam.* xxii. 3, 4. He is referred to as an ancestor of the Messiah, *Isa.* xi. 1, 10.

JESUS, signifying a *Saviour*, the ordinary and proper name of our Redeemer, as announced to Mary by the angel that appeared to her, *Matt.* i. 21. It is the same name in Greek as the Hebrew *Jehoshua* or *Joshua*, and was not exclusively applied to the Son of God. In *Acts* vii. 45, and *Heb.* iv. 8, where *Joshua* is spoken of, it is rendered *Jesus*. In *Col.* iv. 11, one of Paul's co-labourers is called *Jesus*. As applied to our Lord it had a peculiar significance, and especially as associated with the word *Christ*, that is, the Anointed, which was our Lord's official designation. The name *Jesus* occurs about six hundred times in the four gospels without addition and only a few times in the other books of the New Testament. The common designation of our Lord after his ascension is *Jesus Christ*—the Lord *Jesus*

Christ—our Lord *Jesus Christ*—or our Lord and Saviour *Jesus Christ*. In Paul's epistles there are nearly two hundred examples of one or another of these designations. (See *CHRIST*.)

JETHRO (*je'thro*), a priest or prince of Midian, and father-in-law of Moses, *Exod.* iii. 1. He is also called *Reuel*, *Exod.* ii. 18 and 21, and also *Hobab*, *Judg.* iv. 11. Jethro visited Moses when the Israelites were encamped at Horeb, and gave him some valuable counsel in relation to the appointment of judges for the settlement of disputes among the people, *Exod.* xviii. 13—26.

JEWRY (*jeu'ry*), the land of Judea is so called, *Luke* xxiii. 5.

JEWS, the name by which the children of Israel, or the Hebrews, are usually distinguished. The name seems to be derived from Judah, and was perhaps first applied to the people of that tribe. It seems, however, to have been afterwards applied to all the nation, and particularly during and after the captivity. Even proselytes to the Jewish faith were so called, *Acts* ii. 5. The Bible is the great record of the history of this peculiar and favoured people. Their history is highly instructive as illustrating the Divine providence, in exalting and punishing the nation, as they observed or rejected the counsel of God. Their rejection of the Messiah was their crowning sin, and soon after, their political existence terminated, and they were driven out of their own land and dispersed among all nations. For eighteen hundred years they have been thus exiled, and the most remarkable feature of their history is, that although degraded and oppressed, living under all forms of government and in near proximity

to people of every religion, they have not amalgamated, but kept themselves distinct. They are still Jews, everywhere, and thus furnish a remarkable attestation to the truth of scripture history. Any attempt to estimate their number at the present time must be attended with difficulty, the calculations being in a great measure merely conjectural. The lowest computation places them at about three millions and a quarter, and the highest at six millions. In most nations their condition has, of late years, been much mitigated; and many suppose that the time of their restoration to their own land and their conversion to the Christian faith is near at hand. These events are clearly contemplated in prophecy and must sooner or later be accomplished.

J E Z E B E L (*jes'e-bel*), the daughter of Ethbaal, king of Tyre and Sidon, and wife of Ahab, king of Israel, 1 Kings xvi. 30, 31. Trained as she had been under the corrupting influences of idolatry, she successfully employed her arts in seducing her husband into all the iniquities of the same system. Not only did the king become a worshipper of Baal, but the great body of the people were thoroughly corrupted. She attempted to destroy all the ministers of the true religion, 1 Kings xviii. 4, and greatly multiplied the priests of Baal, v. 19. Her instrumentality in the destruction of the innocent Naboth, not only illustrates the influence she exerted over Ahab, but her own heartless cruelty, 1 Kings xxi. 1—15. Her whole history is one of crime, and her death, according to the prediction of the prophet Elijah, was correspondingly ig-

nominate and fearful, 1 Kings xxi. 23; 2 Kings ix. 30—37. The Jezebel of Rev. ii. 20, was either a person who taught error, or the symbol of teachers exerting a corrupting influence.

JEZREEL (*jes're-el*), a town in the tribe of Issachar, Josh. xix. 18, frequently mentioned, particularly in relation to the house of Ahab. It was here that the unfortunate Naboth resided, near the palace of Ahab, and whose vineyard was coveted by the king, 1 Kings xxi. 1—4. Here too Jehu executed the judgments of God on the house of Ahab, 2 Kings ix. 14—37. Jezreel has been identified with a place called Zerim, situated on the brow of a rocky and steep descent into a valley running between the mountains of Gilboa and Hermon. This valley, called by the Greeks Esdraelon, is no doubt the "valley of Jezreel," Josh. xvii. 16. The Israelites, in their war with the Philistines, encamped "by a fountain which is in Jezreel." 1 Sam. xxix. 1, and a considerable fountain is still to be seen in the valley just below Zerim, being another proof of identity. The valley or plain of Jezreel was once fertile, but its cultivation is sadly neglected, and it is now for the most part overrun with rank weeds. (See "Mission of Inquiry to the Jews.")

JOAB (*jo'ab*), one of the three sons of Zeruiah, who was the sister of David, 2 Sam. ii. 18. He was commander of David's forces, and was evidently both an able general and a wily politician. Abner had killed Asahel, the brother of Joab, in self-defence, 2 Sam. ii. 23, and under the pretext of avenging his death, but evidently from fear of Abner supplanting him in the favour of

David, Joab treacherously slew him, 2 Sam. iii. 27. Although David disapproved of the act, he was evidently afraid to resent it properly; "I am this day weak, though anointed king; and these men, the sons of Zeruiah, be too hard for me," 2 Sam. iii. 30. He was faithful to David, and performed for him much valuable service; but his ambitious spirit would bear no rival, and when David, not properly appreciating the services rendered by Joab, in quelling the rebellion of Absalom, appointed Amasa his chief captain, Joab killed him as he had Abner, 2 Sam. xx. 4—13. When David became enfeebled by age, and had named Solomon as his successor, Joab endeavoured to secure the succession for Adonijah, David's eldest surviving son, and the natural heir to the throne. This plan was defeated, and David having admonished Solomon to punish Joab for his several acts of treachery, Joab sought safety by fleeing to the horns of the altar, but was there slain by order of Solomon, 1 Kings ii. 5—34. Thus perished a man of great decision of character and undaunted bravery, sagacious in political affairs, but withal, imperious, vindictive, and treacherous. In the view of David, his vices counterbalanced his virtues, and his hoary head was not permitted to go down to the grave in peace.

JOANNA (*jo-an'nah*), the wife of Chuza, the steward of Herod Antipas, spoken of as one of the women who acknowledged Christ, and ministered to him of their substance, in testimony of their gratitude for miraculous cures of their diseases and infirmities, Luke viii. 3; xxiv. 10.

JOASH (*jo'ash*), 2 Kings xiii.

1, a contraction of *Jehoash*, 2 Kings xii. 1, was the son of Ahaziah, and the eighth king of Judah. When an infant he was saved by his aunt Jehosheba, the wife of Jehoiada the high priest, from the general massacre of his family by Athaliah. He was kept concealed in one of the apartments of the temple until he was seven years old, when the courageous high priest Jehoiada caused him to be proclaimed king in defiance of Athaliah, who had so wickedly usurped the throne, and caused her to be put to death. During the life of Jehoiada, the young king was much under his influence, and conducted himself properly; but after his death he manifested a different disposition, and having placed himself under the guidance of bad counsellors, he neglected the true religion and became a gross idolater. Zechariah the prophet, the son and successor of his great benefactor Jehoiada, reproved him for his sins, for which the now degenerate king basely put him to death. For such atrocious wickedness he was deserted of God, and the Divine judgments soon overtook him. His kingdom was invaded by the Syrians, his armies discomfited, and his crown saved only by resigning to the conqueror all the treasures of the temple. A lingering malady seized his own body, and while thus suffering, the miserable apostate was murdered by his own servants, and a place in the sepulchre of the kings was denied to him. He had reigned forty years, 2 Kings xi. xii.; 2 Chron. xxiv.

Another JOASH was the son and successor of Jehoahaz, king of Israel, who reigned sixteen years, 2 Kings xiii. 9—11. Al-

though he did not depart from the idolatrous practices which had been established in Israel, he entertained an affection for the prophet Elisha, and wept over him in his sickness. In his wars with the Syrians he was eminently successful, and when provoked to a war with the kingdom of Judah by a challenge from Amaziah, he completely humbled him, took Jerusalem, and despoiled it of its treasures. Israel prospered under his reign, 2 Kings xiii. 9—25; xiv. 8—16.

JOB, an inhabitant of the land of Uz, or Idumea, who was distinguished for his piety, and his submission to the Divine will under the acutest sufferings. From a high state of prosperity, he was reduced suddenly to the deepest distress, by the loss of his property, children, and health. He acknowledged the Divine hand in his afflictions, and when he did complain, it was in consequence of the inconsiderate conduct of the friends, who, although they professedly came to condole with him, irritated him by signifying that his calamities were the peculiar manifestations of the Divine displeasure. This was exasperating to a mind enfeebled by disease, as well as otherwise deeply grieved, while conscious of its own uprightness. His afflictions were designed to test the strength of his faith, and when this end was accomplished, he was restored to a condition far more prosperous than he had before enjoyed. The book of Job is richly poetical, and abounds in lofty sentiment, eloquent imagery, and the purest pathos. The age in which Job lived cannot be determined, yet all agree that the book which commemorates his history is very ancient. The

suggestion that it is a dramatic poem, descriptive of fictitious personages, is unworthy of notice. Job is spoken of as a real person, Ezek. xiv. 14; James v. 10, 11.

JOCHEDBED (*jok'e-bed*), the wife of Amram, and also said to be the sister of his father, and therefore his aunt, Exod. vi. 29. Marriage with so near a relation was afterwards expressly forbidden, Lev. xviii. 12. Jochebed was distinguished as the mother of Miriam, Moses, and Aaron, Numb. xxvi. 59.

JOEL (*jo'el*), one of the minor prophets. His birthplace is not known. Local allusions induce the belief that he resided in the kingdom of Judah. It is supposed that his prophecies were delivered during the reign of Uzziah, and that he was contemporary with Isaiah and Amos, between 800 and 780 B. C. His predictions principally refer to the judgments of God which were to befall the Jews. He calls on his countrymen to repent under the promise of future blessings. In chap. ii. 28—32, he predicts the outpouring of the Spirit on the Christian Church; which Peter expressly applies to the descent of the Spirit on the day of Pentecost, Acts ii. 16—21.

JOHANAN (*jo-ha'nan*), the name of a chief person in Judea, who, after the destruction of Jerusalem, carried many of the Jews, together with Jeremiah the prophet, into Egypt, contrary to the prophet's expostulation, Jer. xlii. xliii.

JOHN, the BAPTIST, the son of Zacharias and Elizabeth, and the forerunner of Jesus Christ, who came to prepare the way for him, Luke i. 5—17. His proper personal name was John, which was divinely appointed before his

conception, Luke i. 13. It signifies grace or favour, in allusion to the dispensation of mercy of which he was to be the forerunner. The word Baptist is an addition to his name used on some occasions by our Lord, as well as by the people, designating his office as a preacher of the near approach of this new dispensation, and of the baptism which was appointed as preparatory to it. His mother was the cousin of Mary the mother of Christ, and he was born six months before the Saviour. As a suitable preparation for his ministry he was trained to self-denial and abstinence from all carnal indulgences, and in due course of time he came forth publicly, baptizing and preaching the doctrine of repentance; reminding his hearers that a new dispensation was about to be established, to which his work was merely preparatory. He gave his cordial attestation to the divine character and mission of Jesus Christ, and seemed to glory in the fact that while he was to decrease, Christ was to increase. As a preacher he was bold and fearless, dead to the world, and intent only on fulfilling his mission. He was eventually imprisoned by Herod, whom he had reproved for a most criminal offence, and beheaded at the instigation of Herodias, who was exasperated by his plain speaking, and perhaps afraid of the influence which he might exert over Herod; for Herod had not only heard him gladly, and reformed his conduct in some respects in accordance with his advice, but might possibly have been induced at length to repudiate Herodias. He had, however, accomplished the object of his ministry, and he was ready to

fall a martyr to his fidelity. His disciples buried him with sincere lamentations, and Christ bore testimony to his high character, John i. 19—36; iii. 23—36; Matt. xi. 10—14; xiv. 3—12.

JOHN, the APOSTLE and EVANGELIST, was the son of Zebedee and Salome, and was a fisherman. Both he and his brother James were called to the apostleship. To him the Saviour felt a particular attachment, for he was "that disciple whom Jesus loved." From his history we may infer that he possessed warm affections, which sometimes rendered him too impulsive, as on the occasion when he wished summary punishment to be inflicted on the Samaritans who treated his Lord with disrespect, Luke ix. 54. He was ordinarily mild and amiable, a trait which more particularly characterized him when he came under the full influence of Christianity. Love to Christ and love to the brethren, were the themes on which he most delighted to dwell; nevertheless, he possessed a firm texture of character, which was not easily shaken by the approach of danger, for he stood by the cross when apparently bolder men among the disciples kept aloof. On one occasion, at least, he betrayed an ambitious spirit, Matt. xx. 20—24. Yet this occurred before he was thoroughly instructed in the spiritual nature of Christ's kingdom. It is impossible to contemplate such a character as that of John without admiration. He outlived the rest of the apostles, and was banished to Patmos, under the Emperor Domitian, as is supposed, where he had the visions recorded in the book of Revelation. After his return from exile various in-

idents are related of him by early Christian writers, which, although interesting, are not to be regarded with entire confidence. It is not improbable that he died at Ephesus about A. D. 100, when he himself had nearly completed a century.

John wrote the gospel which bears his name, in which he omits much related by the other evangelists, and supplies much not recorded by them. It is inferred by some that his gospel was written with a particular view to certain heresies which had sprung up even at that early age of the Church in relation to the person of Christ. However this may be, he strongly asserts the divinity and incarnation of Christ, and the method of salvation by faith in his atonement. The consolatory discourses and prayers of Christ which he has transmitted to us, are among the richest portions of the sacred Scriptures, and beautifully unfold the character of the Redeemer.

Three epistles written by John are included in the sacred canon; the first is general, and contains much to instruct and edify the Church, and especially to enforce the grace of love; the second is directed to a lady of eminent piety, called the elect lady, or as some read it, the lady Electa; and the third to Gaius, eminent for piety, and particularly distinguished for his hospitality.

JOHN, surnamed **MARK**. (See **MARK**.)

JOIADA (*jo'i'a-da*), Neh. xii. 10; xiii. 28, a high priest of the Jews in the time of Nehemiah, who was the son and successor of Eliashib.

JOKSHAN (*jok'shan*), the second son of Abraham and Keturah, whose descendants, Sheba and

Dedan, are supposed to have been the ancestors of the Sabæans and Dedanites who dwelt in Arabia Felix, Gen. xxv. 1—3.

JOKTAN (*jok'tan*), one of the sons of Eber, a descendant of Shem, and supposed progenitor of certain Arabian tribes, Gen. x. 25—29. The Arabians speak of *Kaktan* as one of their great ancestors.

JOKTHEEL, (*jok'the-el*), the name which Amaziah, king of Judah, gave to Selah, an Arabian city which he subdued, 2 Kings xiv. 7. This Selah was no doubt identical with Petra, an ancient city of Idumea hewn out of the rocks, the ruins of which are among the most striking and magnificent remains of ancient architecture. For interesting notices of this remarkable place, see "Keith on the Prophecies," published by the Presbyterian Board of Publication.

JOKTHEEL was also the name of a city in the tribe of Judah, Josh. xv. 38.

JONADAB (*jon'a-dab*), a nephew of David, and only distinguished for his subtlety and want of principle, 2 Sam. xiii. 3—5.

Another **JONADAB**, or **Jehonadab**, was the son of Rechab, who lived in the time of Jehu, king of Israel, 2 Kings x. 15. He was the progenitor of the Rechabites. (See **RECHABITES**.)

JONAH (*jo'nah*), the fifth in order of the minor prophets. He was the son of Amittai, Jonah i. 1, and regarding him as the same person mentioned 2 Kings xiv. 25, he was born at Gath-hepher, and lived about the time of the second Jeroboam. In the book which bears his name his own remarkable history is given. He was directed to prophesy against

Nineveh, and not liking the commission, he foolishly attempted to flee from the face of the Lord. He was arrested in his flight, and finally compelled to utter his prophecy, which, much to his chagrin, was not fulfilled, in consequence of the repentance of the Ninevites. In the whole narrative his character does not appear in a favourable light, and another example is furnished, that even good men may have great infirmities. The history of his being swallowed by a great fish, has often been the subject of profane ridicule; but why should it appear incredible that God who made the fish to live in the water could preserve Jonah alive for three days in its belly? Unless it be impossible for God to deviate from the usual laws by which he governs the world, this preservation was not impossible. Our Saviour certifies the truth of this history by his reference to it, Matt. xii. 39—41. The speculations, as to the species of fish which swallowed the disobedient prophet, are useless and unnecessary.

JONATHAN (*jon'a-than*), the eldest son of Saul, king of Israel, 1 Chron. viii. 33. He was a valiant soldier; as was fully evinced by his attack on the Philistines, accompanied only by his armour-bearer. The high favour in which he was held by the army was shown by their prompt and decided interference, in preserving his life when his father would have slain him for unwittingly acting in opposition to the foolish vow he had made, that none of the people should refresh their exhausted nature with food until the evening, 1 Sam. xiv. The attention of Jonathan seemed to be first attracted to David by his great feat in slaying Goliath, and

it is said "Jonathan loved him as his own soul." This was the more remarkable, as the popularity of David awakened in the bosom of Saul the bitterest jealousy and hate. A truer and more disinterested friendship was perhaps never exhibited than that of Jonathan for David. It was cherished at the imminent hazard of his own life, in defiance of his father's displeasure, at the risk of his losing his succession to the throne; and it was in constant activity to preserve David from the destruction which it was Saul's settled purpose to bring on him. Jonathan finally fell in the fatal battle of Gilboa at the same time that his father lost his life, and his death was most pathetically lamented by David, 1 Sam. xviii. 1—4; xix. 1—4; xx.; xxiii. 16—18. 2 Sam. i. 17—27.

JOPPA, or as it is now called, Yaffa or Jaffa, a very ancient seaport town, situated on the coast of Palestine, about forty miles north-west of Jerusalem. Although the harbour is an extremely unsafe one from its exposure to the sea, yet it was important from its neighbourhood to Jerusalem. Here the timber from Lebanon destined for the construction of the temple was landed, 2 Chron. ii. 16. It was to this port that Jonah fled, when he sought a ship in which he hoped to escape from the presence of the Lord, Jonah i. 3. It was here also that Peter raised Dorcas from the dead. Acts ix. 36—43. Pilgrims visiting Jerusalem generally land here. The situation of the present Jaffa is elevated and picturesque, but the internal appearance of the town is wholly uninteresting. No imposing buildings or even ruins arrest the attention of the visitor. Its popu-

lation is estimated at about four thousand, one fourth of which is composed of nominal Christians. The environs of the place are adorned with orchards and gardens, in which the pomegranate, orange, lemon, fig, and other fruits are cultivated.

JORAM. (See JEHORAM.)

JORDAN is, properly speaking, the only river of Palestine, running through the country from north to south. The other streams of any consequence are mountain torrents which exist only in rainy seasons. There is a difference of opinion as to the source of this river. At Banias, anciently called Paneas, a stream issues from a spacious cavern which Josephus refers to as the source of the river; but it is said the waters of this cavern are connected by an underground passage with the lake Phiala to the east of Banias, and hence the source is traced to this lake. From this the river flows southerly to the lake or waters of Merom, Josh. xi. 5, which is a marshy expanse, overgrown with reeds, and a resort of wild beasts. The stream which issues from this lake passes along a narrow valley, and two miles from its exit, it passes under a stone bridge called *Jacob's bridge*, and at this point it is about eighty feet wide and four deep. Five miles from this bridge it passes west of Bethsaida, and two miles further on it enters the sea of Galilee, which is thus nine miles from Merom. Its course through the sea of Galilee, or lake of Gennesaret, it is said may be distinctly traced by a line of smoother water. Leaving the lake, it enters a broad valley, along which it flows by a winding course until it empties into the Dead Sea. In a direct line the river is about

ninety miles long, but following its windings, the distance is more than doubled. The valley or plain through which it passes from Gennesaret to the Dead Sea, is the *Plain of Jordan*, 2 Chron. iv. 17. The water of the Jordan is cool and wholesome. The breadth and depth vary at different points and at different seasons of the year. In April and May its waters are full, and sometimes overflows its banks, Josh. iii. 15; Jer. xii. 5. When these overflows take place, the wild beasts which have taken cover in the thickets and reeds on its banks are driven out: hence the expression, "he shall come up like a lion from the swelling of Jordan," Jer. xlix. 19. As bridges have not been built for the accommodation of those who wish to cross it, advantage is taken of the "passages" or "fords," Judg. iii. 28; xii. 5. The phrase, "beyond Jordan," before the possession of Palestine by the Israelites, meant on the west side of the river; but after the west side was occupied by them, it referred to the east side.

It was reserved for Lieutenant Lynch, of the United States Navy, to make, in the year 1848, the first thorough exploration of this river, from its outlet from lake Tiberias to its entrance into the Dead Sea. Furnished with iron boats he navigated its whole length, minutely describing its course, tributaries, depths, scenery, &c. Although the distance from Tiberias to the Dead Sea, in a straight line, is about sixty miles, yet by the course of the river it is two hundred. This is owing to its extremely tortuous windings. The navigation was attended with much labour and danger, in consequence of the fre-

quent rapids, amounting almost to cataracts, down which the boats plunged with fearful velocity. In the whole course, twenty-seven threatening rapids, besides many more of less magnitude were passed, which fully accounts for the great depression of the waters of the Dead Sea, below those of Lake Tiberias. The reader is referred to Lieutenant Lynch's volume, as one possessing a profound interest to the Biblical student.

JOSEPH, son of Jacob and Rachel, the favourite of his father, and on that account envied by his brethren. The chief incidents in his life were his dreams, significant of his future pre-eminence; the cruelty of his brethren in selling him as a slave to foreign merchants; his elevation in Potiphar's house; his temptation and triumphant virtue; his unjust imprisonment; his interpretation of the dreams of Pharaoh's officers in prison; his interpretation of Pharaoh's dreams; his elevation to be Pharaoh's principal officer and governor of Egypt; his management of the government; his various affecting interviews with his brethren, and his provision for them and his aged father. The history of Joseph is so beautifully and touchingly narrated by the sacred writer, that any attempt to present it in different language would materially injure its effect. The history is recorded in Genesis xxx. 22—24; xxxvii.; xxxix. to l.

JOSEPH of ARIMATHEA, a member of the Jewish Sanhedrim, and a man of high reputation and wealth. Although born in Arimathea, he resided in Jerusalem, and there becoming acquainted with Christ, he believed on him. Notwithstanding he had made no

public avowal of his discipleship, he showed the sincerity of his attachment by refusing his consent to his condemnation, Luke xxiii. 51, and by boldly asking for the body of Jesus, which, having obtained it, he buried in his own sepulchre, Matt. xxvii. 57—60; Mark xv. 43—46; Luke xxiii. 50—53; John xix. 38—42.

JOSEPH, the husband of Mary, and the reputed father of Jesus. By trade he was a carpenter, Matt. xiii. 55, and was a "just man," Matt. i. 19. When convinced of the miraculous conception of Christ, he took Mary, to whom he had been espoused, and with her carefully watched over the infancy and childhood of Jesus. To evade the cruel edict of Herod, he took the child and its mother into Egypt, and on their return after Herod's death, made his abode in Nazareth. When Christ was twelve years of age, we find Joseph taking him up to Jerusalem to celebrate the pass-over, and after this we have no record of him. It is supposed he died before Christ entered upon his public ministry, and certainly before his crucifixion, as he was not with Mary at that painful period, and Christ, when dying, seemed to have reference to her widowhood in commending her to the care of John, John xix. 25—27.

JOSEPH, called BARSABAS, who was surnamed *Justus*, perhaps from being distinguished for his integrity. He and Matthias, shortly after the resurrection of Christ, were nominated for the apostleship, vacated by the apostasy and death of Judas, and after a solemn appeal to God the lot fell on Matthias, Acts i. 15—26.

JOSES, called BARNABAS. (See BARNABAS.)

Another **JOSIAS**, the brother of James the Less, and son of Cleophas and Mary, Mark xv. 40; John xix. 25.

JOSHUA (*josh'u-a*), the son of Nun, a distinguished captain, who, being appointed the successor of Moses, conducted the children of Israel into the land of Canaan. His name was originally Oshea, and was changed by Moses to Jehoshua, of which Joshua is a contraction, Numb. xiii. 16. His name having the same meaning as Jesus, that is, *deliverer*, is so called in Acts vii. 45. The courage, prudence, and knowledge of Joshua had been displayed before the death of Moses. He had led the Israelites against the Amalekites with bravery and success; and he and Caleb were the only two out of the twelve who had made a personal survey of Canaan, who encouraged and advised the invasion, Numb. xiv. 6-9. At the decease of Moses he was invested with the chief authority as the leader of Israel, and having passed the Jordan, he commenced his conquests, which resulted in the possession of the land. It was remarkable that of all the host of adult age that came out of Egypt, Joshua and Caleb were the only persons who were permitted to enter the promised land. The rest had died in the wilderness, as a punishment of their unbelief. Having faithfully fulfilled the duties of his office, he died at Timnath-serah, aged one hundred and ten years. The book which bears his name, and furnishes the record of his exploits, was written by himself, except the last five verses, which were added by another hand.

Several other persons of this name are mentioned in Scripture.

Josada, the governor of Jerusalem at the beginning of the reign of Josiah, 2 Kings xxiii. 8. **Joshua** the Beth-shemite, the owner of the field into which the ark was driven which bore the ark on its return from the Philistines, 1 Sam. vi. 14. **Joshua** the son of Josedech, a high priest in the time of Zechariah, Zech. iii. 1; vi. 11.

JOSIAH (*jo-si'ah*), king of Judah and son of Amon, who, upon the assassination of his father, ascended the throne when he was but eight years old, and reigned thirty-one years, 2 Kings xxii. 1. He was one of the few kings of Judah who did right in the sight of the Lord. At the early age of sixteen he began to seek after God, and at the age of twenty he zealously engaged in destroying the monuments of idolatry; and to testify his abhorrence of it, he gathered the bones of the priests who during their lives had seduced the people, and burnt them on their idolatrous altars, 2 Chron. xxxiv. 1-5. This very fact had been predicted three hundred years before he was born, and he is mentioned by name as the person who should thus cast contempt upon idolatry, 1 Kings' xiii. 1, 2. His reform was a thorough one, and not confined to the kingdom of Judah, 2 Kings xxiii. 3-20. In his twenty-sixth year he repaired and beautified the temple; and a copy of the law or the books of Moses being found by the high priest Hilkiah, it was read to him, exciting both his surprise and alarm on account of the threatenings which it contained. He was informed by Huldah the prophetess, that the evils predicted should surely befall Judah, but that he himself should first be

gathered to his fathers, 2 Kings xxii. 8—20.

The kingdom of Judah being tributary to that of Chaldea, Josiah felt obliged to resist the king of Egypt, who wished to pass through his territories on his way to attack the Chaldeans. For this purpose he placed his army at Megiddo, and in the conflict with the Egyptians, Josiah was killed, being thirty-nine years of age. His death was deeply lamented by the people, and the prophet Jeremiah, with the singing men and women, celebrated his praise, 2 Chron. xxxv. 20—25.

JOT. In Matt. v. 18, it is said that not one "jot or tittle" of the law should fail. *Jot* or *yod* (י) is the name of the smallest letter in the Hebrew alphabet, and is hence used in this connection to express the fact that not the slightest particle of the law should pass without its accomplishment.

JOTHAM (*jo'tham*), the youngest son of Gideon, otherwise called Jerubbaal, and the only one who escaped when Abimelech killed his brothers, that he might have no rival. On the occasion of the elevation of Abimelech by the Shechemites, Jotham uttered a strikingly beautiful parable by way of reproof and denunciation, and then fled, Judg. ix. 1—21.

Another **JOTHAM** was the son and successor of Uzziah or Azariah king of Judah. His father Uzziah being affected by leprosy during his last years, Jotham was associated with him in the government, and at the age of twenty-five he assumed alone the reins of government, 2 Kings xv. 30, 32, 33. His reign was pious and prosperous; he executed several important works, was successful in his wars, and finally died in peace, 2 Chron. xxvii.

JOURNEY. "A Sabbath day's journey," Acts i. 12. This was estimated at about three-quarters of a mile. This was not a specific prescription of the divine law, but rather a custom having a bearing upon it. The strict observance of the Sabbath was enjoined, and hence it became customary to limit all travelling on the Sabbath to about this distance, which it might become necessary to pass over in order to reach their synagogues, or places of public worship.

JUBAL, the son of Lamech, "the father of all such as handle the harp and organ," Gen. iv. 21; that is, the inventor of certain musical instruments, and particularly skilled in their use.

JUBILEE was a great Hebrew festival observed on every fiftieth year, the return of which was announced by sound of trumpet. Every seventh year was a Sabbatical year, or a year of rest, in which the ground lay fallow; and after the lapse of seven of these, which would be forty-nine years, came the year of Jubilee. This was a remarkable institution, the wisdom of which is justified under the peculiar circumstances in which the Hebrews were placed. Besides entire rest from agricultural work, each Hebrew resumed possession of his inheritance, which during the preceding forty-nine years he may have been compelled to sell, mortgage, or otherwise alienate. Hebrew slaves with their wives and children were then emancipated; and thus the rich were prevented from oppressing the poor, and reducing them to perpetual slavery; as well as from securing an exclusive possession of the wealth of the land. No injustice was done to any party

by this provision, as it was well known beforehand that the class of contracts cancelled at this time, were by their very terms limited. Every one knew that when he held a mortgage on the inheritance of another, or purchased it, or when he bought the time of service of one of his countrymen, the contract only continued until the year of Jubilee. For the account of this festival, see Lev. xxv.

JUDAH, the fourth son of Jacob and Leah, whose name was borne by the most numerous and powerful of all the tribes of Israel. Several incidents in his life are mentioned by the sacred historian, some of them not to his credit. It was by his kindly interference that Joseph was saved, when his brethren had conspired against his life. He was a man of strong and determined character, and when his father Jacob pronounced his dying and prophetic blessing on his sons, Judah was distinguished above the rest, and the regal power and influence of his tribe were foretold, Gen. xlix. 8—12. The tribe of Judah, when it left Egypt, numbered 74,000 adult males, and it was regarded as the leading tribe in the conquest of Canaan. Its allotment was large, and adapted to its future increase. It assumed the sceptre in the person of David, and at the defection of the ten tribes the kingdom of Judah was established. Its history is recorded in the lives of the kings which in succession occupied the throne. It was the peculiar distinction of this kingdom, in opposition to that of Israel, which embraced the ten revolted tribes, that it perpetuated the true religion, the succession of the priesthood, and the various legal ob-

servances connected with the temple at Jerusalem. From this tribe Jesus the Messiah came, Heb. vii. 14. After the captivity this tribe seemed in a great measure to constitute the nation, and the people were generally known and distinguished as Judæi, or Jews, descendants of Judah.

Land of Judah was at first that southern portion of the land of Canaan which was allotted to the tribe of Judah, although the expression was sometimes applied to the whole country. After the defection of the ten tribes, the land occupied by the tribes of Judah and Benjamin, which formed a separate kingdom, was called the land of Judah, or Judea. In New Testament times the whole country was so called.

The *mountain or hill country of Judah*, Luke i. 39, referred to the mountain ranges south and west of Jerusalem. These mountains, although now arid and rocky, were cultivated by means of terraces of earth, which when neglected were washed away.

The *wilderness of Judah* extends along the western shore of the Dead Sea. Here John the Baptist chiefly dwelt, Luke i. 80. It is at present one of the most dreary and forbidding spots on earth. Mr. Buckingham in referring to it says: "Nothing can be more forbidding than the aspect of these hills; not a blade of verdure is to be seen over all their surface, and not the sound of any living being is to be heard throughout all their extent."

JUDAS ISCARIOT, one of the apostles, who proved a traitor. There seems to have been nothing in his outward appearance or conduct which was calculated to awaken suspicion of his true character among his fellow apostles.

In all probability, to sustain his assumed character, he was grave and serious in aspect, and zealous and strict in his conduct. Avarice, however, appears to have been his besetting sin, and being appointed the treasurer of the apostles, he abused the trust by appropriating to his own use the money committed to him, John xii. 6. Finding that a conspiracy was formed against Christ, and that the rulers of the Jews were anxious to have him secretly apprehended, he entered into an agreement with them for a stipulated price, to show them where Christ might be found in his privacy, and apprehended without fear of tumult. The purpose was accomplished; Christ was betrayed, and placed completely within the power of his enemies. Judas finding that they were proceeding to extremities, was struck with remorse; acknowledged that he had betrayed the innocent, and casting from him the price of blood, he went away and hanged himself, Matt. xxvii. 3—5. Various motives are attributed to Judas for this conduct; but avarice is a sufficient motive, to those under its tyrannic influence, to the worst crimes. Some suppose that he was not aware of the fearful consequences of his act, and that he supposed that Christ would have delivered himself from the peril in which he placed him, but this is mere conjecture. He was an ungodly man, intent upon gain, and in his case we see how quickly God can make a man incapable of enjoying that which he has unlawfully acquired. In Acts i. 18, it is said he fell headlong and burst asunder in the midst, and his bowels gushed out. It is to be presumed, that to make his fate the more fearful to spec-

tators, after he had been hanging, the cord parted, and in his fall this fearful spectacle was presented.

JUDAS was also the name of a disciple, styled one of the "chief men among the brethren," who went with Silas to Antioch, to communicate the result of the council held at Jerusalem, Acts xv. 22.

There was another JUDAS, surnamed the Galilean, who excited a revolt among the Jews against the Roman government, in which he perished, Acts v. 37. He is referred to by Josephus.

JUDAS, or Jude, was the name of one of the apostles, Acts i. 13. (See JUDE.)

JUDE, was the brother of the apostle James, Acts i. 13. He is called Judas, Matt. xiii. 55. He was the writer of the brief epistle which bears his name.

JUDEA. (See JUDAH and CANAAN.)

JUDGES. This name was particularly applied to fifteen persons who successively presided over the affairs of the Hebrews during a period of four hundred and fifty years, from the death of Joshua to the accession of Saul, Acts xiii. 20. They exercised their office at intervals, and for the most part were raised up on great emergencies. They did not seem to form a part of the Theocratic government, but to have become necessary to rectify the evils arising from the people's neglect in consulting God, their great but invisible King. During the period before named, Israel was frequently in subjection to the surrounding heathen, and the Judges were often raised up for their deliverance. They possessed extensive powers both in war and peace; decided causes which came

before them, although not possessed of power to enact laws; defended religion, and punished idolatry; were highly honoured, but possessed none of the pageantry of kings, and appeared to have received no revenue from the State.

There are some difficulties in the chronology of this period, the proposed solutions to which would occupy more space than the plan of this Dictionary would allow. It may, however, be remarked, that the number four hundred and eighty, mentioned in 1 Kings vi. 1., as comprehending the whole time from the exodus from Egypt, to the time in which Solomon commenced the building of the temple, is supposed, for strong reasons, to have been an interpolation, and especially as it is contradictory to the passage in Acts before cited.

The book which bears the name of *Judges*, contains the annals of the times during which Israel was under the government of this class of officers. It is conjectured that this book was written by Samuel, but its authorship cannot certainly be ascertained.

JUDGMENT HALL, or **PRETORIUM**, the name given to the house of the Roman Governor at Jerusalem, Mark xv. 16; John xviii. 28; xix. 9. It was here that Jesus was arraigned.

JUDGMENT DAY, the important period, in which the final destinies of all mankind will be decided, and God will fully vindicate his government of the world. From the various references to this solemn period, we learn that the judgment will be ushered in with imposing and awful display; that the myriads of the human family will be assembled; that Christ shall be the

Judge; that a separation shall be made between the righteous and the wicked; that a solemn and irreversible sentence shall be pronounced; and that while the righteous shall be admitted into heaven, the wicked shall be cast into hell, Matt. xxv. 31—46; Acts xvii. 31; Rom. ii. 16; 2 Peter iii. 7, and numerous other places.

JULIUS, the name of the centurion who had the charge of conducting Paul as a prisoner to Rome, and who treated him with respect and kindness on the way, Acts xxvii. 1—3.

JUNIPER, mentioned in Job xxx. 4; Psalm cxx. 4. The word is supposed to refer to the Spanish broom, a plant very common in the desert regions of Arabia.

JUPITER, the supreme god in Roman and Grecian mythology. On a certain occasion, the people of Lycaonia, when they had witnessed a miracle wrought by Paul and Barnabas, hailed them as gods, calling Barnabas, Jupiter; and Paul, Mercury. The actions ascribed by the heathen to their chief god, represent him as a compound of lust and injustice, and it was no compliment to Barnabas, although so intended, to mistake him for such a god, Acts xiv. 12.

[JU'RE DIVINO, a Latin expression, meaning "by divine right," and used in regard to the source of ministerial authority, and particularly used by prelatists in maintaining the exclusive authority of their ministry and ordinances.]

JUSTICE, practical righteousness or equity, by which one renders to another what is his due. God's justice or righteousness, is that essential perfection of his nature which leads him to

render to every one his due. This justice in God requires the condemnation of every sinner, and were it not for the plan of redemption, in which justice is satisfied in the person of Christ, and is made to harmonize with mercy, the whole race of man would be destroyed.

JUSTIFICATION "is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." Thus the ground of a sinner's justification is not his own personal merit, but the perfect righteousness of Christ. This righteousness is not transferred to the sinner, but imputed to him or set to his account, and becomes available whenever it is received by faith. Not only are the sins of a justified person pardoned, but, in the eye of God's law, he is pronounced righteous, just as if he had rendered in his own person a full, complete, and sinless obedience to the law. Justification by faith is a cardinal doctrine of the Christian religion, and affords the only ground of hope to the penitent. "The setting down or reckoning of Christ's righteousness, all his acts of obedience to the law, to the account of the believer, is the precise matter which secures justification. The righteousness of Christ is the believer's in the book of God's account. There it stands for his

benefit. He is righteous in the law's eye. The Judge perceives the fact and declares it to be so. This declaration is the very thing meant by justification. It is the judicial and declarative act which results, by an inevitable necessity existing in the nature of law and of justice, and in the facts of the case. The sinner's heart is changed, he believes in God and his Christ, he appropriates to himself Christ, and the benefits of his death and obedience; Christ his advocate makes this appear before the presence of his Father; shows that entire restitution has been made to the violated law, that a full and perfect obedience has been rendered to the precept, and that these are made over to the sinner; they are his, the Father reckons them accordingly; they are so viewed, and the Judge of all the earth pronounces a sentence according to law, averring the fact that the sinner is entitled to eternal life."
—*Junkin on Justification*. See, among numerous other passages of Scripture, Acts xiii. 39; Rom. iii. 24—31; v. 1; Gal. ii. 16; iii. 11; 2 Cor. v. 21.

JUSTUS, the surname of Joseph Barsabas, Acts i. 23. Also the name of a Christian at Corinth with whom Paul lodged, Acts xviii. 7. Also the name of a believing Jew, who was also called Jesus, and who was with Paul at Rome when he wrote his epistle to the Colossians, Col. iv. 11.

K.

KADESH (*ka'desh*), Numb. xiii. 26, otherwise called **KADESH-BARNEA**, and from a remarkable

spring or well of water found there, *En-mishpat*, Gen. xiv. 7. It was situated on the south-east-

ern border of Palestine towards Edom, and within sight of Mount Hor. Dr. Robinson discovered a well in this region which is still a much frequented watering place, and found all the circumstances of the place to answer the notices of Scripture. Some have thought it necessary to suppose the existence of another place of the same name; but later researches show that the Kadesh above indicated is the only one mentioned. This place was remarkable as that from which Moses proposed to enter the promised land, and from which he sent a message to the king of Edom, asking permission to pass through his territory, which was refused, Numb. xx. 14—21. Here too, Miriam died; and on the murmuring of the people for water, Moses was permitted miraculously to increase the supply, Numb. xx. 1—11.

KADMONITES (*kad'mon-ites*), one of the tribes of Canaan, dwelling in the north-eastern part of Palestine, near Mount Hermon, Gen. xv. 19. As the name seems to be derived from the word *Kedem*, which signifies "east," it is supposed by some, and not without probability, to have been a general designation, meaning "eastern people," and not the specific name of a tribe.

KANAH (*ka'nah*), the name of a brook, the boundary between Ephraim and Manasseh, and falling into the Mediterranean a little south of Casarea, Josh. xvi. 8; xvii. 9.

The name also of a city in the tribe of Asher, Josh. xix. 24, 28, and supposed to be the same as the New Testament Cana, John ii. 1.

KEDAR, a son of Ishmael, Gen. xxv. 13, and founder of the Arabian tribe called Kedarenes,

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who dwelt in Arabia Deserta. It is supposed that the whole Arab race, and the whole of their country are sometimes referred to under this name, Sol. Song i. 5; Isa. xxi. 16, 17; lx. 7; Jer. xlix. 28, 29; Ezek. xxvii. 21.

KEDEMOTH (*ked'e-moth*), a city in the tribe of Reuben, Josh. xiii. 15, 18, which gave its name to the wilderness near it, from which Moses sent messengers to Sihon, king of Heshbon, Deut. ii. 26.

KEDESH (*ke'desh*), the name of two towns; the one in the tribe of Judah, Josh. xv. 23, and the other in the tribe of Naphtali, Josh. xix. 37. The latter, which was called Kedesh-naphtali, was the residence of Barak, the deliverer of Israel, Judg. iv. 6. It was one of the cities of refuge, Josh. xx. 7. It was probably the king or chief of this place that Joshua slew, Josh. xii. 7, 22.

KEDRON (*ke'dron*), (See **KIDRON**.)

KEILAH (*ki'lah*), a city of the tribe of Judah, lying south-west from Jerusalem, Josh. xv. 44. When this place was attacked by the Philistines, David relieved them, and yet afterwards they would have betrayed their deliverer into the hands of Saul, of which David receiving a divine warning, left the place, 1 Sam. xxiii. 1—13. The place is mentioned in the times of Nehemiah, Neh. iii. 17, but is now extinct.

KENATH, a city of Gilead, the site of which is very uncertain, although some suppose it to be the same as the modern Kanat. In the time of Moses it was conquered by Nobah, one of the chiefs of the tribe of Manasseh, and was called after his name, Numb. xxxii. 42.

KENAZ, the name of one of

Man's descendants, Gen. xxxvi. 16. Also the name of the brother of Caleb and father of Othniel, Josh. xv. 17.

KENITES (*ke'nites*), a tribe of the Midianites which dwelt among the Amalekites. Jethro, the father-in-law of Moses, was a Kenite, and from regard to him and his people, who showed kindness to the Israelites when they came out of Egypt, Saul at a subsequent period spared them when he destroyed the Amalekites, 1 Sam. xv. 6, 7. Heber, the husband of Jael, who slew Sisera, was a Kenite, Judg. iv. 11. The Rechabites belonged to the families of the Kenites, 1 Chron. ii. 55.

KENIZZITES (*ken'iz-zites*), one of the tribes of Canaan, over which it was promised the seed of Abraham should have dominion, Gen. xv. 18, 19.

KETURAH (*ke-tu'rah*), the second wife of Abraham, by whom he had six sons, Gen. xxv. 1, 2. To these he gave gifts, and sent them to the east, that they might not interfere with Isaac the child of promise, v. 6.

KEY, used symbolically to denote authority or government. Christ's holding the "keys of hell and death," Rev. i. 18, denotes his power over them. It was a serious charge against the professed teachers of the Jewish law, that they had "taken away the key of knowledge," Luke xi. 52, that is, they refused access to the truth, or used their authority in blinding the people as to the true interpretation of Scripture. Christ said to Peter, as a representative of gospel ministers, "I will give unto thee the keys of the kingdom of heaven," Matt. xvi. 19, that is, the administration of the gospel church, with power to open it by instructing the people, and the

power of discipline to exclude the unworthy. The ridiculous pretensions of the papists who ascribe the "power of the keys" to the Pope, by which he can open or shut heaven to whom he pleases, have not the slightest countenance from Scripture. To "lay the key upon the shoulder," Isa. xxii. 22, refers to a custom in the East of thus carrying their keys, which were of large size, often made of wood. Roberts, in his *Oriental Illustrations*, remarks that it is still the custom of the Moors thus to carry their keys, the handle tied to a kerchief which hangs in front balancing the key on the shoulder. He says it is with them significant of a person of some consequence and authority.

KIBROTH-HATTAVAH (*kib'roth-hat-ta'a-vah*), one of the encampments of the Israelites in the wilderness, where the people lusted for meat, and while it was yet in their mouths, they were struck with the judgments of God, Numb. xi. 34; Psalm lxxviii. 30, 31.

KIDRON (*kid'ron*), or as it is called in John xviii. 1, **CEDRON**, is the bed of a winter torrent, which is generally destitute of water in summer. Its course lies through the valley of Jehoshaphat, between Jerusalem and the Mount of Olives. It is crossed by a bridge of one arch, leading to the garden of Gethsemane. Over this brook David sorrowfully passed when fleeing from Absalom, 2 Sam. xv. 23; and over it Christ passed on his way to Gethsemane, where he was betrayed, John xviii. 1—9. The outlet of Kedron is into the Dead Sea.

KIN, KINSMAN, Ruth ii. 20, relation by blood.

KINE, the plural of cow, not often used, Gen. xli. 2.

KING, a title of dignity and authority, as applied to God the universal Ruler; or to Christ as the head of the mediatorial government; or to man exercising dominion over his fellow men. In its latter application it often in Scripture means mere chieftainship. Many of the kings mentioned in its historical records, were no more than the governors of towns or the leaders of tribes. Thus there were thirty kings in Canaan that were subdued by the Israelites, Josh. xii. 9—24; and Adonibezek acknowledged that he had subdued and cruelly mutilated seventy kings, Judg. i. 7. These were certainly officers of very limited dominion. The government which God originally appointed for the Israelites was not a monarchical one, but a theocracy; that is, a government of which God was the head, and in many of its features it bore a strong resemblance to a republic. After the decease of Moses and Joshua, the people were governed by Judges for a series of years; and while Samuel held this office, the people, dissatisfied with the corrupt and mercenary conduct of his sons, who had been appointed judges, demanded a king. The suggestion was displeasing to Samuel, and he asked counsel of God. The answer he received was, "Hearken unto the voice of the people. In all that they say unto thee; for they have not rejected thee, but they have rejected me that I should not reign over them," 1 Sam. viii. This concession, accompanied as it was by a warning of all the evils they should suffer under this new government of their own choosing,

plainly showed that the monarchical form of government was conceded, not as a blessing, but a curse, vs. 10—18; and so they soon found it to be. They had the pomp and pageantry of royalty, but they had to pay for it. After the reign of three kings, the kingdom itself was divided; and then follows the history of the kings of Judah and of Israel. The records of those times are contained in the two books of Samuel, the two of Kings, and the two of Chronicles; the last two being confined to the history of the kings of Judah.

KINGDOM OF GOD, the universal dominion which God exercises over all the works of his hands, 1 Chron. xxix. 11. The **KINGDOM OF HEAVEN** is an expression descriptive of the gospel dispensation, Matt. iii. 2; xiii. 47; Col. i. 13. It is descriptive also of the future state of glory, Matt. vii. 21; viii. 11.

KIR, a people and country subject to the Assyrians, to which the king of Assyria sent the people of Damascus after he had conquered them, 2 Kings xvi. 9. The place is also mentioned, Isa. xxii. 6; Amos i. 5. Kir is thought to be a tract of country on the river Cyras or Kuros, now Kur, which rises in the mountains between the Euxine and Caspian seas, and which flows into the latter after being joined by the waters of the Araxes.

KIR OF MOAB, Isa. xv. 1, also called *Kir-hareseth*, Isa. xvi. 7, and *Kir-hareseth*, Isa. xvi. 11, and *Kir-heres*, Jer. xlvi. 31, was a fortified city in the country of Moab. It was destroyed, with the exception of the walls, by Joram, king of Israel, 2 Kings iii. 25. It is now called *Karek*, or *Kerek*, which is comparatively a small

town with a mixed population of Christians and Turks. The ruins of the ancient castle are still to be seen. Being situated on a hill it commands a fine view of the Dead Sea, and even of Jerusalem in clear weather.

KIRJATH, this word means a city or town, and is frequently found in composition as follows:

KIRJATHAIM (or *double town*), one of the most ancient towns east of Jordan, early in possession of the gigantic Emims, Gen. xiv. 5, where it is called *Kiriathaim*. The Emims were dispossessed by the Moabites, Deut. ii. 9—11. It was afterwards in possession of Reuben, Num. xxxii. 37; Josh. xiii. 19. A town of the same name was within the tribe of Naphtali, 1 Chron. vi. 76.

KIRJATH-ARBA, the same as **HEBRON**. (See **HEBRON**.)

KIRJATH BAAL (*ker'jath-ba'al*) (*city of Baal*), same as **Kirjath-jearim**. (See **KIRJATH-JEARIM**.)

KIRJATH-HUZOTH (*city of streets*), a town in Moab, Num. xxii. 39.

KIRJATH-JEARIM (*ker'jath-je'u-rim*) (*city of forests*), also called **Kirjath-baal**, Josh. xv. 60, was one of the cities of the Gibeonites, which was saved by the craft and cunning of the inhabitants, Josh. ix. 17, and preceding verses. It was the place in which the ark remained after its restoration by the Philistines, until removed to Jerusalem by David, 1 Sam. vii.; 1 Chron. xiii. Dr. Robinson thinks it may be identified with the modern town *Kiryet-el-Enab*, which is nine miles from Lydda on the road to Jerusalem. It is now an impoverished village.

KIRJATH-SANNAH (*city of palms*), Josh. xv. 49, also called

KIRJATH-SEPHER (*the book city*), Judg. i. 11, also called **Debir**. (See **DEBIR**.)

KISHON (*ki'shon*), a river rising on the eastern side of Carmel and flowing through the plain of Jezreel to its outlet in the bay of Acre. It is celebrated as the place where Sisera and his host were defeated, and by the waters of which many of them were swept away, Judg. iv. 13; v. 21. Although comparatively a small stream in the dry season, yet after rains it flows with considerable impetuosity, so as to account for the disaster to Sisera's troops when attempting to ford it. The Kishon is now called the **Makuttam**.

KISS, a mode of salutation and respect, common in eastern countries and in ancient times. It was more particularly a symbol of friendship and affection, Gen. xxix. 13. Ruth i. 14; Acts xx. 37. It seemed to be a customary mode of salutation among primitive Christians, Rom. xvi. 16; 1 Pet. v. 14. Kissing idols was a mode of worship, 1 Kings xix. 18; Hos. xiii. 2; also kissing the hand towards the idol, referred to, Job xxxi. 27. Reverence and worship to Christ are represented under the same symbol, Psalm ii. 12.

KITE, a bird of prey and unclean by the ceremonial law, Lev. xi. 14.

KNEADING-TROUGHS, among the Hebrews, were not the cumbersome articles now in use for preparing bread for the oven, but small wooden bowls, which were portable and could easily be packed up and carried on a journey, according to Exod. xii. 34. The Bedouin Arabs use for the purpose of preparing their bread, a

still more portable article, which is made of leather, and which by a drawing-string can at once be converted into a bag. When we remember that their bread was in the form of thin cakes which was made for immediate use, these kneading-troughs were quite adequate for the purpose.

KNOP, part of the ornamental work of the golden candlestick, the particular form of which is not known, Exod. xxv. 31-34.

KOHATH (*ko'hath*), son of Levi, and father of Amram, from whom Aaron was descended, Exod. vi. 18, 20. In the service of the tabernacle, the Kohathites had the charge of bearing the ark

and sacred vessels, Numb. iv. 4-15.

KORAH (*ko'rah*), a Levite, the son of Izhar, and cousin to Moses and Aaron, Exod. vi. 18-21. Apparently from jealousy of the honours conferred on his cousins, he organized a conspiracy against them, having for his principal coadjutors Dathan and Abiram, and besides these, two hundred and fifty influential individuals. They repaired to Moses with their complaints; he appealed to God, and as the event showed, the Lord was displeased with the conspirators, and by a remarkable judgment destroyed them, Numb. xvi. 1-35.

L.

LABAN, the son of Bethuel, and grandson of Nahor. He was brother of Rebekah, the wife of Isaac, and afterwards became the father-in-law of Isaac's son Jacob, that is, his own nephew. He engaged, according to an eastern custom, to give his daughter Rachel to Jacob as a wife after he had served him seven years; but at the end of the time imposed on him his daughter Leah, on the ground that as she was the eldest she should be first married. He then exacted seven years more of labour for Rachel, which was accomplished. Laban acted with so much injustice to his son-in-law, on various occasions, that he left him entirely, Gen. xxviii. 2, and subsequent chapters.

Laban was also the name of a place on the east of Jordan, Deut. i. 1.

LACHISH (*la'kish*), a city of the tribe of Judah, lying south of Jerusalem, the site of which is

not now known. The king of Lachish united in the alliance against the Gibeonites, and was subdued by Joshua, Josh. x. 5, 32. Lachish was rebuilt and fortified by Rehoboam, 2 Chron. xi. 5-9. It was afterwards assaulted by the Assyrians, 2 Kings xviii. 13, 14. In Micah i. 13, Lachish seems to be charged with seducing Israel into improper practices. No attempt to discover the site of this town has hitherto been successful.

LACK, deficiency, something to be supplied, Gen. xviii. 28; Matt. xix. 20.

LAISH (*la'ish*), same as Dan. (See DAN.)

[LA'ITY, the *people* as distinguished from the *clergy*. See CLERGY.]

LAKE. The principal lakes in Palestine were Merom, Tiberias or Gennesaret, and the Salt, otherwise called the Dead Sea. It was customary among the

Israelites to call any considerable body of water a sea, and hence Tiberias is so called. Hell is called a lake of fire, Rev. xix. 20; xxi. 8.

LAMB OF GOD. So Christ was characterized by John the Baptist, John i. 29, in reference to the typical sacrifices, and to ancient prophecy, Isa. liii. 7. He is also frequently referred to under this name in the book of Revelation, v. 6; xii. 11.

LAMECH (*la'mek*), the son of Methusael, and the father of several sons who were distinguished as the inventors of various useful arts. Lamech is the first one who is referred to in Scripture as practising polygamy, having married two wives, Adah and Zillah. The poetic address to his wives, so abruptly introduced, has given rise to many conjectural interpretations, Gen. iv. 19—24. The most plausible seems to be that he had committed a homicide in self-defence, and was quieting the apprehensions of his wives by reminding them that Cain, although guilty of a wilful murder, was spared, much more then would he for an accidental one. The passage has been thus translated:

Hear my voice, ye wives of Lamech;
Listen unto my speech;
I have slain a man who wounded me,
Yea, a young man who smote me.
If Cain should be avenged sevenfold,
Then Lamech seventy and seven.

There was another *Lamech*, the son of Methuselah, and the father of Noah, Gen. v. 25—31.

LAMENTATIONS of JEREMIAH present a beautiful specimen of the pathos and tenderness of elegiac poetry. The great burden of these songs was the desolation of Jerusalem; the calamities attending its siege; the

awful overthrow of its temple; the indescribable sufferings of its inhabitants. In the Hebrew text the periods or verses of several chapters begin with the letters of the alphabet in order, like a modern acrostic; this of course is not observed in the translation. The temperament of Jeremiah was peculiarly adapted to the pathetic and sorrowful in poetry.

LAMP. Lamps are often referred to in Scripture, without any particular description of their forms. It may be inferred, however, that the Hebrews adopted the forms usual among the Egyptians, some of which are pictured on their monuments. Vegetable oils were burned in these, with a wick, Exod. xxvii. 20. Grecian and Roman lamps bore a general resemblance to the more ancient, and numerous specimens of them have been preserved. Roberts, in his *Oriental Illustrations*, says that in India, at the present time, the lamp consists of a copper tube, in which rags of linen are tightly inserted after being wrapped together to fit the mould, and that the bearer in the other hand carries a vessel of oil with which he replenishes his lamp. This may illustrate a portion of the parable of the ten virgins, Matt. xxv. 3, 4. *Lanterns* mentioned John xviii. 3, were lights inclosed in a frame, suited to be carried in the open air. Such are still used in the East, and on the Egyptian monuments one is pictured, which resembles the lantern still in common use. It appears to have been a general custom to keep a lamp burning in the house all night, and this seems to be alluded to, Job xviii. 5, 6; Prov. xiii. 9; xx. 20. By a very obvious figure of speech, truth is compared to light, and the word of God is

represented as a lamp unto our feet, and a light unto our path, Psalm cxix. 105.

LAND-MARK. Landed property among the Hebrews was distinguished by land-marks, as is still common. These were stones placed on the line, to remove which was a grievous and punishable offence, Deut. xix. 14; xxvii. 17. Roberts remarks that in India it is customary to say, "The serpent shall bite him who steps over the ridge" or transgresses the land-mark.

LANGUAGE. The theory that language originally was the gift of God, and not the result of human invention, is unquestionably the true one. We may presume the language given to Adam was simple and expressive; and the weight of testimony points out the Hebrew as that language. In Gen. xi. 1, we are told that "the whole earth was of one language and of one speech." This continued until the inhabitants took measures to prevent their dispersion. This they did by laying the foundation of a great city and tower. As it was the purpose of God to scatter them abroad in order to populate the earth, he determined, as the most effectual means, to confound their language, Gen. xi. 1—9. This was the means of their dispersion, and of the defeat of their presumptuous plans. Hence the origin of other languages, which have been ever since undergoing various mutations. The oriental languages were three, Hebrew, Aramaic, and Arabic. The remains of the ancient Hebrew we have in the Old Testament. It was the language of Palestine and Phœnicia. The Aramaic was spoken in Syria and Chaldea, and was divided into the Syriac and

Chaldee dialects. Parts of the books of Daniel and Ezra are written in the Chaldee, and various Syriac manuscripts are still extant. The Arabic now comprises a great variety of dialects, and is spread out over a large tract of country. Valuable manuscripts are found in this language.

LAODICEA (*la-od-i-ce'ah*), a city of Asia Minor, situated in the western part of Phrygia, on the borders of Lydia, and about forty miles east of Ephesus. One of the seven churches of Asia was planted here, which, on account of its lukewarmness, subjected itself to the heavy judgment pronounced against it, Rev. iii. 14—18. The earlier name of this city was Diospolis; but after being enlarged by Antiochus II. it was called Laodicea, after his wife Laodice. About A. D. 65, it, together with Colosse, and other places, was destroyed by an earthquake. Although afterwards rebuilt, it now lies in utter ruin. The Turks call it *Eski-kissar*, signifying *old castle*. Its ruins bear evidence that it was once an extensive and magnificent city. The remains of an immense circus, and of three theatres, one of them four hundred and fifty feet in diameter, are still visible. Wolves and jackals are its only inhabitants, and not a single Christian is to be found in its neighbourhood.

LAPWING, mentioned as one of the unclean birds, Lev. xi. 19. Critics have supposed that the word translated lapwing, means the *leopoe*, a bird not uncommon in Palestine, which visits the south of Europe in the spring, and returns again in autumn. It is a beautiful bird, with a crest which it can raise or lower at

pleasure. In Egypt it is stationary, and almost domestic.

LASEA, a maritime city of Crete, near which Paul sailed on his voyage to Rome, Acts xxvii. 8. Its exact site is not now known.

LAST DAY. "The last day, that great day of the feast," John vii. 37, means the eighth day of the feast of tabernacles. The expression denotes also the day of judgment, John xi. 24; xii. 48.

LATCHET, the fastening of the sandal, which was the ancient covering for the foot. John the Baptist meant to express his great inferiority to Christ, by saying he was not worthy to loose the latchet of his shoes, Mark i. 7.

LATTICE, the railing or balustrade of the balconies in ancient houses. (See **HOUSE**.) In Judg. v. 28, the word refers to the lattice work of a window.

LAUD, to praise or to extol with songs, Rom. xv. 11.

LAUGH. Laughter denotes gladness or joy, and is opposed to weeping, Luke vi. 21. It is also the expression of frivolous mirth, Ecc. ii. 2. It expresses confident security, Job v. 22, and also mockery and scorn, Job xxii. 19; Psalm ii. 4.

LAVER, a vessel or basin used by the priests for washing their hands and feet before their sacred ministrations. A laver of brass was ordered to be made, which was to be placed between the tabernacle and altar, Exod. xxx. 17—21. This was made of the "looking glasses of the women," polished brass mirrors being then in use for that purpose, and not the looking glasses of modern times, Exod. xxxviii. 8. Solomon, in constructing the temple, to provide for the greater number of officiating priests, had ten **lav**ers, 2 Chron. iv. 6, which, with

their bases, are particularly described in 1 Kings vii. 27—39.

LAW. The subject suggested by this word is one of profound interest, but of too great extent to be treated here. We can only state in brief, that the system of laws under which the Hebrews lived, was revealed to them by God, and was admirably adapted to promote their welfare. The wise legislation of all civilized countries is greatly indebted to this code. The *ceremonial law*, although perhaps not easily explained in all its features, was limited in its duration, and in its typical references foreshadowed the better dispensation of the gospel. This was abolished when it had accomplished its purposes. The *moral law* was, by its own nature, unalterable and ever enduring. Christ illustrated, explained, and enforced this; he came not to destroy, but fulfil it; and its precepts are as binding now as they ever were, although since the fall, no man is able perfectly to obey it, and therefore to be justified by it. When the term *law* is used in the sacred writings, its meaning is to be determined by its connection. David often uses it in its most extended sense, as meaning the whole revealed will of God, Psalm xix. 7—11. Paul uses it in Heb. x. 1, as comprehending the Mosaic institutions, as contradistinguished from those of the gospel. "The moral law is summarily comprehended in the ten commandments." The Jews were in the habit of dividing the Old Testament Scriptures into the Law or the five books of Moses, the Prophets, and the Hagiographa or Holy Writings, comprehending the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Where the law is put

In opposition to the gospel or to grace, Rom. vi. 15, we are to understand it as referring to justification, which is obtained, not by our personal obedience to the law, but by faith in Christ, who has perfectly obeyed the law for us. There are various other distinctions which will be perceived by the careful reader of the Scriptures, such as the law of sin, the law in our members, the law of righteousness, the law of the spirit, the law of liberty, the law of the mind.

LAWYERS, those who made the laws of Moses their particular study, and expounded them to others. Some suppose them to have been identical with the Scribes, but this is a mere conjecture, Matt. xxii. 35; Luke x. 25. Against this class our Lord brought the heavy charge that they took from the people the key of knowledge, meaning that while they professed to be their instructors, they led them into error, Luke xi. 52.

LAZARUS (*laz'a-rus*), the brother of Martha and Mary, who dwelt at Bethany, a family greatly esteemed by Christ, John xi. 3, 5. Lazarus was taken sick and died. The disconsolate sisters sent for Christ, and although he did not arrive until four days after his death, by an exercise of his stupendous power he raised him from the dead. The touching narrative of these events is recorded, John 55.

The parable recorded Luke xvi. 19—31, introduces the case of a poor and pious man, named *Lazarus* (*the help of God*), who, although diseased and dependent on charity, was distinguished above the rich man, surrounded as he was by all the luxuries of life. The simple object of this

parable appears to be, to show that outward condition is no test of moral character; and that God, who looketh upon the heart, will exalt the pious, however contemned they may have been in this world, while he will punish the irreligious, however distinguished they may have been on earth, by his providential gifts.

LEAD, a common and well-known metal. Moses in his song of triumph over the discomfiture of Pharaoh's hosts, says they sunk like lead in the waters, Exod. xv. 16. It was anciently used as an alloy with more precious metals. The Egyptians had particular skill in forming these compounds, as is known from existing monuments. This seems to be alluded to in Ezek. xxii. 20. The wish expressed by Job, that his words were "graven with an iron pen and lead in the rock for ever," Job xix. 25, is supposed by some to refer to words engraved on a tablet of lead with an iron pen; but by others, with perhaps greater propriety, as referring to the pouring molten lead into letters previously cut into the rock, giving the idea of permanence and durability. "A talent of lead" is mentioned Zech. v. 7, 8, which may refer to leaden weights, such as are now used.

LEAF. The leaf furnishes poetical similes. "His leaf shall not wither," describes the prosperity of the righteous, Psalm l. 3. "We all do fade as a leaf," expresses the frailty of man, Isa. lxiv. 6. It is also used to denote the insignificance of man in the sight of God. "Wilt thou break a leaf driven to and fro?" Job xiii. 25.

LEAGUE, a covenant, an alliance of friendship, a treaty, Josh. ix. 15; Judg. ii. 2.

LEAH (*le'ah*), the wife of Jacob and eldest daughter of Laban, who, to her unhappiness, was imposed on Jacob, instead of Rachel, who had his affections. Gen. xxix. 16—25.

LEASING (*le'sing*), an obsolete word, signifying lying or falsifying, Psalm iv. 2; v. 6.

LEAVEN, sour dough used to produce fermentation in a large mass, for the purpose of making bread. Yeast is now used for this purpose. Leavened or fermented bread was forbidden to the Hebrews during the observance of the passover, Exod. xii. 15, 19. The singular effect produced by leaven in diffusing itself through the whole mass, is referred to by Paul in showing the influence which one corrupt individual may exert on the community with which he is associated. "Know ye not that a little leaven leaveneth the whole lump?" 1 Cor. v. 6. The doctrine of the Pharisees and Sadducees, from its insidious nature, was compared by our Lord to leaven, Matt. xvi. 5, 42. The pervading influence of gospel principles is likewise represented by the operation of leaven, Matt. xiii. 33.

LEBANON (*leb'a-non*), (*white mountain*), a long chain of limestone mountains on the northern border of Palestine. It consists of two main ridges, which are both included under the general name of Lebanon in Scripture. The westerly ridge, however, is called *Libanus*, and the easterly one *Anti-Libanus* (or opposite to Lebanon) between which lies a valley of about fifteen miles in width, fertile and well watered by the river Litani, which runs through nearly the whole of its length. This valley was called *Cœle-Syria*, or *Hollow Syria*, and

is at present known by the name of Bukkah. It is "the valley of Lebanon," Josh. xi. 17. The position of these mountains is best seen by a reference to the map of Palestine. The western chain is much more elevated than the eastern, yet one peak of Anti-Libanus, identical with the scriptural Mount Hermon, and now called *Jibel-esh-Sheik*, overtops all the rest. On the highest parts snow is found during the whole year. Lebanon is cultivated by means of terraces to a great height, and villages are scattered over its extent. From various points the view is extremely beautiful and picturesque. According to an Arabian poet, "Lebanon bears *winter* on its head, *spring* upon its shoulders, *autumn* in its bosom, while *summer* lies sleeping at its feet." Various parts of the mountains are celebrated for their olive plantations, vineyards, and luxuriant fields. From the neighbourhood of Beirut, may be seen "level spots along the sides of the mountains, clothed with rich pastures, or covered with groups of pines and other evergreens, which impart a pleasing appearance to the gigantic mountains. The beauty of the scene is still further heightened by the variegated colouring of the fields in the luxuriant plain along the coast, and by the vineyards and olive-yards that cover the sides of many of the hills. Numerous villages and convents hang like swallows' nests on the declivities, and their green environs bear testimony to the industry of the inhabitants." The population of Lebanon has been variously stated from one hundred to two hundred thousand. Two populous tribes in particular, the *Druses* and *Maronites*, inhabit these mountains.

The Druses are a Mohammedan sect. The Maronites, as Dr. Robinson remarks, "are characterized by an almost unequalled devotedness to the see of Rome, and the most implicit obedience to their priests." The wine of Lebanon is spoken of, *Hosea* xiv. 7, as peculiarly excellent, and travellers of modern date speak of it as rich in flavour. The chief glory of Lebanon was its cedars, which furnished timber for the Temple of Solomon, *1 Kings* v. 8—10, 13—14. They are frequently spoken of as a characteristic feature, *Psalm* xxix. 5; *Isa.* ii. 13; *Zech.* xi. 1. Dr. Robinson refers to the celebrated cedar grove, about two days' journey from Beirut, which consists of several hundred trees, many of them of very great age, and remarks, that several other groves still larger have been discovered. Still the prophecy has been most strikingly fulfilled, "He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one," and "Lebanon is ashamed and hewn down," *Isa.* x. 34; xxxiii. 9. In the frequent references in Scripture to these mountains, we discover the high estimation in which they were held for their grandeur, magnificence and fruitfulness.

LEBBEUS (*leb-be'us*), and THADDEUS, were surnames of the apostle Jude. (See *JUDE*.)

LEBONAH (*le-bo'nah*), a town belonging to the tribe of Ephraim, near Shiloh, *Judg.* xxi. 19. The site is supposed to be occupied by the present village of Lubban or Leban, nineteen miles north of Jerusalem.

LEECH. (See *HORSE-LEECH*.)

LEEK. The Hebrews in the wilderness longed for the "leeks and onions" of Egypt, *Numb.* xi.

5. Although the word is often translated *grass*, and means something green, it may possibly mean the leek, or what the Arabs call *karrat*, of which the Egyptians are particularly fond. The leek has a bulbous root, somewhat resembling the onion, and is a savoury pot-herb.

LEES, the dregs or sediment of wine. The word contains the idea of preservation, and it is regarded as a fact, that wine left on its lees is richer and stronger; hence, "wines on the lees well refined;" *Isa.* xxv. 6. Figuratively "men settled on their lees," *Zeph.* i. 12, may refer to those who are living in fancied but false security. To drink the cup of God's wrath to the dregs or lees, means to drink the whole contents, or to bear the full weight of wrath without mitigation, *Psalm* lxxv. 8; *Isaiah* li. 17.

LEGION, a division of the Roman army, which greatly varied in numbers at different times, from three thousand men to six thousand or even more; hence it is used to express a great and indefinite number. Christ speaks of "twelve legions of angels," or a countless multitude, *Matt.* xxvi. 53. In the same sense it is applied to evil spirits, *Mark* v. 9.

LEHI, a place on the confines of Philistia, where Samson performed his great exploit in destroying the Philistines with the jaw bone of an ass, *Judg.* xv. 9—19. Lehi means jaw bone, and as the exploit was with a jaw bone, the circumstance has led to a confusion of the translation of the nineteenth verse. The word *Lehi* should there, according to Burder, be left untranslated, so as to read "God clave an hollow place in Lehi (instead of the jaw,) and there came

water thereout." This place or fountain, Samson "called En-hakkore which is in Lehi unto this day."

LEMUEL—"the words of king Lemuel, the prophecy that his mother taught him," Prov. xxxi. 1. Lemuel here is supposed to be the familiar name of Solomon.

LENTILES, a species of bean much used in cookery in the East. When boiled, with proper seasoning, it makes a palatable pottage, of a reddish colour. This was the "red pottage," for which the faint and weary Esau sold his birthright, Gen. xxv. 29—34. From Esau's desiring this red pottage, he was called Edom, or red, and that name was transmitted to his posterity, the Edomites.

LEOPARD, a cunning, fierce, and dangerous animal of the cat kind, known by its beautifully spotted skin, the form of which is familiar to all. It was found in Syria and Palestine, and is still to be met with in various parts of Asia Minor. It may be inferred that it was common in some parts of Palestine from places taking their names from it, thus *Beth-nimrah*, Numb. xxxii. 36, the *haunt of the leopards*; and "the mountains of the leopards," Sol. Song iv. 8. It is often referred to in Scripture. Leopard skins were worn by Egyptian priests when engaged in their services, as may be seen in the pictorial representations on the monuments, and by officers on important public occasions.

LEPER, LEPROSY, derived from a word meaning a *scale*, being a scaly disease of the skin. The symptoms of the disease, as it was known to the ancient He-

brews, together with the regulations adopted in relation to it, may be found in Lev. xiii. and xiv. By many it has been confounded with the *elephantiasis*, a disease of a most loathsome, deforming and incurable character, still known in the East, but from which it should be distinguished. It is unnecessary in this place to enter into a minute description of the disease. It is sufficient for our purpose to refer to it as one not curable by ordinary means; as much dreaded from the privations and disabilities to which it subjected the sufferer; and as bearing the character of a special infliction from the Almighty. In the Mosaic law it is referred to as infecting persons, houses, and clothes. Modern writers speak very confidently of its non-contagious character, and yet it would seem from the precautions adopted in regard to the seclusion of those infected, that contact with the diseased was dangerous. It is also alleged by some that the leprosy of houses and clothes was nothing more than mildew, mould, and dampness. This is a mere conjecture, and not a very plausible one, for it would be disparaging to the priestly office to make it one of its duties to inspect old clothes and mouldy walls. The truth would seem to be that the disease, whatever it was, might be reciprocally communicated by persons to their garments and houses, and by these again to persons. This appears to be the only plausible ground on which to interpret the Levitical regulations on the subject. It was one of the indubitable evidences of the divine power of Christ, that he could dispel this disease by a word, Luke xvii. 12—19.

LESHEM (*le'shem*), Josh. xix. 47, supposed to be the same place that was called *Laish*, Judg. xviii. 7, and afterwards *Dan*. (See **DAN**.)

LET, an obsolete word, signifying to obstruct or hinder, "I purposed to come unto you, but was let (prevented) hitherto," Rom. i. 13, so also in Isa. xliii. 13.

LETTERS, the elements of written language. The Hebrew alphabet contains twenty-two, and the Greek twenty-four letters. There is one peculiarity in the use of letters, in the Old Testament, which may here be mentioned. It is illustrated in Psalm cxix., which is divided into twenty-two parts, each bearing the name of one of the Hebrew letters, and each part divided into eight verses. In the Hebrew, the first eight verses begin with *Aleph*, the first letter in the alphabet, the second eight with *Beth*, the third with *Gimel*, and so through the alphabet. Other instances of the kind are observed, as in the Lamentations of Jeremiah.

Another meaning of *letter* is a written communication. Paul wrote epistles or letters to several of the churches as well as to Timothy and others. Anciently, letters were generally rolled up and sealed at the end, or inclosed in a case which was sealed. It was probably in contempt that Sanballat sent an *open* letter to Nehemiah, Neh. vi. 5.

Paul puts the *letter* of the law in opposition to its spirit, 2 Cor. iii. 6, in which he asserts that the spiritual intent and force of God's requirements are to be taken into consideration as well as their mere literal import; and in relation to the gospel itself, it is not the mere words of it, the mere preaching of it, that effects the object; the

letter of it must be accompanied by the Spirit to make it effectual to life and salvation.

LEVI, the third son of Jacob and Leah, Gen. xxix. 34. He and his brother Simeon were guilty of the revengeful and bloody act against the Shechemites, Gen. xxxiv. 25, which Jacob so severely denounced in his dying hour, Gen. xlix. 5-7. The dispersion of their posterity here predicted came to pass, although in the case of Levi it was afterwards converted into a blessing. The descendants of Levi were the Levites. (See **LEVITES**.)

LEVI was also the name of the apostle Matthew.

LEVIATHAN (*le-vi'a-than*). The remarkable description of Leviathan in Job xii. has generally been supposed to apply to the Egyptian crocodile. Whether this be so or not, it is held up as the representative of great strength, resisting the ordinary methods of capture, and defying the usual instruments of assault. Conceding that the crocodile is intended, we refer for a full description to "Scripture Natural History," by the Presbyterian Board.

LEVITES (*le'vites*), the descendants of Levi, through his sons Gershon, Kohath, and Merari. They were employed in the subordinate offices of religion, while the family of Aaron, also descended from Levi, were set apart for the priesthood. God chose the Levites for this particular service, in the place of the first born of the different tribes and families, to whom such functions properly belonged, Num. iii. In the wilderness, it was the office of the Levites to carry the tabernacle with its utensils and furniture from place to place; particular portions of which were

assigned to each of the three Levitical families, the Gershonites, the Kohathites, and the Merarites. Numb. iii. After the occupation of Canaan, the Levites were distributed over the land, and thirty-five cities were assigned to them, while thirteen were assigned to the priests, Josh. xxi. 20—42. Besides these cities they possessed no landed estate, and hence for the services which they rendered, a special provision was allowed, which consisted of one-tenth of the produce of the land; one-tenth of this being paid by them to the priests, so that they had only nine-tenths of the tenth, which was no more than an equivalent for that portion of the land to which, as one of the tribes, they would have been entitled. Various services were performed by them, such as opening the doors of the temple, guarding it day and night, singing and playing on instruments in the temple service, waiting on the priests, and sometimes assisting them in preparing the sacrifices. The higher object of their appointment, however, seems to have been to give religious instruction to the people at large. This is referred to Deut. xxxiii. 10. "They shall teach Jacob thy judgments and Israel thy law," &c. Their office also was to read the law publicly to the people, Deut. xxxi. 9—13. For these duties they were well qualified, and especially as they were not called to attend to any secular employments. Hence it was a noble and wise provision for the religious instruction of the people, for whose benefit it was designed.

LEVITICUS (*le-vit'i-kus*), the third book of Moses, so called from its being principally occupied with the laws and regulations relating to the Levites, priests,

and sacrifices. It contains the system which Paul, in the epistle to the Hebrews, so frequently refers to as a "shadow of good things to come."

LEVY, an act by which men or money are collected for a particular service. Thus Solomon made a levy of thirty thousand men to procure timber for the temple, 1 Kings v. 13.

LEWD, LEWDNESS, dissoluteness, shameless depravity, Judg. xx. 6; Acts xvii. 5.

LIBERTINES (*lib'er-tines*). As there is no explanation of the meaning of this term where it occurs, Acts vi. 9, it has given rise to various conjectures, the most probable of which is, that it refers to certain Jews, who had been taken captive in war by the Romans, and afterwards freed, and hence called *Libertini* or *freed-men*.

LIBNAH, a city of Canaan, taken by Joshua, Josh. x. 29. It was situated in the territory assigned to Judah, Josh. xv. 42, and became one of the Levitical cities, Josh. xxi. 13. In the reign of Joram this city revolted from him, on account of his idolatries, 2 Chron. xxi. 10. Eusebius places it south-west of Jerusalem, but no trace of it is now to be found.

LIBNAH was the name of one of the encampments of the Israelites, Numb. xxxiii. 20.

LIBYA (*lib'e-a*), so the whole of Africa was denominated by the Greeks; but Libya Proper, which is that mentioned in the New Testament, was an extensive tract of country lying along the Mediterranean, west of Egypt, Acts ii. 10. It was the country of the Lubims, celebrated for their chariots, 2 Chron. xvi. 8. The Greeks, Romans, Saracens, and

Turks, in succession, held possession of it.

LICE, a species of insects with which the Egyptians were infested during the third plague brought upon them by the judgments of God, Exod. viii. 16. The Septuagint renders the word by one signifying *gnats*. As the Egyptians detested vermin and were cautious, particularly the priests, in preventing them from harbouring on their persons, it is probable that lice are intended, that they might feel more sensibly under the infliction.

LIEN, the obsolete participle of the word to *lie*. "Though ye have lien among the pots," Psalm lxxviii. 13. Compare John xi. 17.

LIFE, as applied to man, denotes his mortal existence, Gen. iii. 17; also that spiritual and renewed state which he enjoys when regenerated by the Holy Spirit, Rom. viii. 6; and finally immortal existence, John x. 28; John iii. 36. The expression "his life shall be unto him as a prey," Jer. xxi. 9; xxxviii. 2, is a Hebraism, and means he shall barely escape with his life—his life shall be the only thing he shall bear away with him.

LIFT UP. To lift up the hands was expressive of taking an oath; thus Abraham, "I have lift up mine hand (or sworn) unto the Lord," Gen. xix. 22. To lift up the countenance on one, is to regard him with favour; thus, "The Lord lift up his countenance upon thee and give thee peace," Numb. vi. 26. The voice may be lifted up in weeping, Gen. xxix. 11, or in supplication, Luke xvii. 13. The heart may be lifted up in pride, Ezek. xxviii. 2. Other examples may readily be found.

LIGHT. Physical light, which is one of our greatest worldly

blessings, was called into being by the voice of God; "Let there be light, and there was light," Gen. i. 3. The sun, moon, and stars are called "lights in the firmament of the heaven," Gen. i. 14. The value of light has suggested many striking comparisons; thus "God is light," 1 John i. 5. Christ is "the light of the world," John viii. 12. Christians are, in an inferior sense, "the light of the world," Matt. v. 14. The word of God is a light to our path, Psalm cxix. 105. Light and darkness are respectively compared to truth and error, righteousness and unrighteousness, John iii. 19. These instances may serve to show its figurative applications.

LIGHTNING, a common electric phenomenon. Thunder is the noise produced by the passage of the electric fluid, and both express the awful majesty of God, Job xxxvii. 3—5; xl. 9.

LIGN A LOES (*line-al'oes*). (See ALOES.)

LIGURE (*li'gure*), a precious stone, but of what particular kind is not known. It was set in the priest's breastplate, Exod. xxviii. 19.

LILY, a beautiful genus of plants, of which there are many varieties. The kind referred to by our Saviour must not only have been indigenous and common, but of gorgeous colour. "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these," Matt. vi. 28, 29. Several species might answer the description, and it is impossible to determine which was intended. The Chalcedonian lily with its scarlet turban-like flowers

is conspicuously beautiful, and as it is common in Palestine, it may have been the species referred to. That referred to in Sol. Song ii. 1, 2, may have been of another species, but is not likely to be that which now goes under the name of the "lily of the valley."

LINEAGE (*lin'e-age*.) "He was of the house and lineage of David," Luke ii. 4, that is, he was descended from David; derived his pedigree from him; belonged to his family.

LINEN. Several different words in the original Scriptures are translated *linen* and *fine linen*. The cloth made of flax is properly linen, and there is no doubt that the manufacture of this was known to the ancients. It is supposed, however, that cotton cloth is intended under some of these terms. Egypt was celebrated for the production of fine linen, Prov. vii. 16. Priestly garments were made of linen, Exod. xxviii. 42. Solomon is mentioned as importing from Egypt "linen yarn," 1 Kings x. 28. On the Egyptian monuments, the various processes of preparing flax are pictured. The "seven angels" in Rev. xv. 6, are represented as clothed "in pure and white linen," as descriptive of their purity.

LINES. "The lines are fallen unto me in pleasant places," Psalm xvi. 6, referring to the measuring of land by lines or cords. It is the same as to say, the measuring lines have marked out for me a pleasant place and apportioned to me a "goodly heritage," Isa. xxxiv. 17.

LINTEL, the upper and cross piece of a door frame, Exod. xii. 22.

LINUS, a Christian at Rome, who sent his salutations to Timothy through Paul, 2 Tim. iv. 21.

LION, a powerful and terrible animal in his native haunts, very common in Syria, and frequently alluded to in Scripture. That it was known also in Palestine is evident from the exploits of Samson and David, Judg. xiv. 5, 6; 1 Sam. xvii. 34—36. They harboured among the reeds and underbrush on the banks of Jordan from which they were sometimes compelled to retire by the inundations of that river, Jer. l. 44. As an emblem of power, the lion was symbolical of the tribe of Judah, Gen. xlix. 9. To have "the heart of a lion," was to be valiant, 2 Sam. xvii. 10. Amidst the numerous allusions to this animal, the most remarkable is that in Rev. v. 5, where Jesus Christ is called "the Lion of the tribe of Judah," having by his mighty power overcome all his enemies.

LIPS, often used figuratively, as "the lip of truth," Prov. xii. 19, for the lips which speak truth; "unclean lips," Isa. vi. 5, for sinful or polluted speech; "burning lips," Prov. xxvi. 23, indicating harsh, censorious or malignant words. As calves were offered in sacrifice, so, by a strong figure of speech, the offering of praise and thanksgiving is termed the "calves of our lips," Hos. xiv. 2. "To shoot out the lip," Psalm xxii. 7, was a mark of derision; and "covering the lip," was a sign of mourning and humiliation, Ezek. xxiv. 17; Lev. xiii. 45.

LIST, used in the sense of *please*; "they have done unto him whatsoever they *listed*," or pleased, Matt. xvii. 12. "The wind bloweth where it *listeth*," or pleaseth, John iii. 8. So also James iii. 4.

[LIT'ANY, a form of supplication used in Episcopal churches.]

[LIT'URGY, denotes all the ceremonies used in public worship after a set form.]

LITTER, the word translated *litter*, in Isa. lxvi. 20, is the same which, in Numb. vii. 3, is rendered *wagon*. Still it is supposed the Hebrews were acquainted with litters properly so called, which are contrivances placed on the shoulders of men, or backs of camels, for convenience and ease in travelling.

LIVER, an important organ in the human and other animal bodies. The liver of animals offered in sacrifice, is several times referred to, as in Lev. iii. 4. The liver, as well as the heart, was regarded by the ancients as the seat of the passions; hence the phrase, "my liver is poured upon the earth," Lam. ii. 11, is a strong expression of grief. The heathen, in their divinations, consulted the entrails of beasts, and particularly the liver. This practice is referred to in Ezek. xxi. 21.

LIZARD, one of the animals prohibited by the Levitical law, Lev. xi. 30. Various species of this animal are to be found in Palestine, but it is uncertain whether all the species, or some particular one, were prohibited.

LOAVES. (See BREAD.)

LOCK, Judg. iii. 23; Sol. Song v. 5. The ancient locks were bars of wood or metal, which were made to slide back and forth. These could be fastened or unfastened from without by means of an instrument inserted into an orifice made for the purpose. Neither the lock nor key bore much resemblance to the complete contrivances adopted in the present times for fastening doors.

22 *

LOCUST. The common locust of this country, the form of which is familiar to all, may serve to give a general idea of the insect, of which there are several varieties. The locust of the United States is not voracious, but the migratory locusts of the East are distinguished for the destruction which they cause, and by which their course is uniformly marked. They were one of the instruments by which God punished the Egyptians, Exod. x. 13—15. The description there given of their numbers and destructive habits, is corroborated by accounts of what still occurs in eastern countries. The highly wrought and poetical description of their ravages, which is given in Joel ii. 3—10, is illustrated by the account of a modern traveller, who says:—"I am perfectly astonished at their multitudes. They are indeed as a strong people set in battle array; they run like mighty men; they climb the walls like men of war. I actually saw them run to and fro in the city of Thyatira; they ran upon the wall; they climbed up upon the houses; they entered into the windows like a thief." When they fly they darken the air, and when they settle, they destroy every species of herbage. It seems to be a hopeless attempt to stop their progress; and, although by various means, countless millions of them are destroyed, the number is not perceptibly diminished. For a further description, see "Scripture Natural History," and "Evenings' Entertainments," by Board of Publication.

The Levitical law allowed the locust to be eaten, Lev. xi. 22. Locusts and wild honey were the food of John the Baptist, Matt. iii. 4; and to the present day,

they are esteemed a delicacy in some parts of the east, and particularly among the Arabs.

LOD. (See LYDDA.)

LODGE. "A lodge in a garden of cucumbers," Isa. i. 8, a small temporary shed erected in gardens to shelter the person who was appointed to watch the fruit, against the attacks of ravenous animals or thieves.

LOFT, the upper part of a house. "The third loft," from which Eutyclus fell while Paul was preaching, was the large upper room of an oriental house, Acts xx. 9.

LOG, a Hebrew liquid measure, containing about five-sixths of a pint, Lev. xiv. 10.

[LO'GOS, "the Word," applied to Christ.]

LOINS, the upper part of the hips, round which the loose garments were fastened by a girdle. Hence to "gird up the loins," 1 Kings xviii. 46, was to prepare for some active duty or employment, and figuratively to "gird up the loins of the mind," 1 Peter i. 13, denoted preparation for moral or religious duties.

LOIS (*lo'is*), the grandmother of Timothy, whose faith Paul commended, and whose pious example probably exerted a happy influence in moulding Timothy's character, 2 Tim. i. 5.

LOOKING-GLASS. The mirrors or looking-glasses of the ancients were not constructed as they are now, but were plates of highly polished metal, which reflected the image. This fact explains Exod. xxxviii. 8, in which it is said the "laver of brass" was made of the "looking-glasses of the women."

LORD. This term, signifying master, or possessor, was sometimes applied as a title of respect

to men, Gen. xxxi. 35; xxxii. 5. In the Old Testament we often meet with LORD in small capitals, when it is used as the translation of the word Jehovah, and where it would have been better to have retained the name Jehovah. The term Lord in this distinctive sense is applied in the New Testament to Christ, Heb. i. 10, and in various other places.

LORD'S DAY, the first day of the week, or the Christian Sabbath, commemorative of the resurrection of Christ, as the Jewish Sabbath commemorated God's rest after the work of creation. The expression, "Lord's day," only occurs once in the New Testament, Rev. i. 10, where it is supposed to refer to the first day of the week. *Sunday* is the ancient heathen name for the first day of the week, and should not be used by Christians. (For further particulars see SABBATH.)

LORD'S SUPPER. Paul, in 1 Cor. xi. 20—34, gives a history of the institution of this ordinance, as well as of some of the abuses of it, which had crept into the primitive Church. The institution of it was intended to preserve an affecting memorial of the Lord's death; and for this purpose the bread and wine are used as external symbols of his body broken and his blood shed for the remission of sin. In the administration, these elements remain unchanged and are no more than they appear to be, in opposition to the popish dogma, that they are transmuted into the body, soul, and divinity of Christ. The Lord's Supper and Baptism are the only two Sacraments of the New Testament Church, corresponding with the Passover and Circumcision of the Jewish economy. Popery has, upon its own

authority, added other pretended sacraments. Besides its main design to show forth the Lord's death till he come, it is a visible bond of Christian fellowship. Participating in it, true believers not only hold communion with Christ, but with one another, and become "members one of another." The qualifications for a worthy participation are genuine repentance and faith. The latter is essential in order to "discern the Lord's body," and to receive the spiritual benefit which the ordinance is calculated to confer. Unbelievers who partake of it, instead of being benefitted, eat and drink judgment to themselves, 1 Cor. xi. 29. This ordinance is designated by the phrase "breaking of bread," Acts ii. 42; xx. 7. It is often called the *communion*, in reference to the language of the apostle Paul, 1 Cor. x. 16. The term *eucharist*, the meaning of which is "giving of thanks," is a term often applied to this ordinance without Scripture authority, and therefore improperly.

LORDLY. This word only occurs once in Scripture and then is applied to a dish; "she brought forth butter in a lordly dish," Judg. v. 25, that is, a dish or bowl of a superior kind.

LOT, the son of Haran and nephew of Abraham, who accompanied his uncle to the land of Canaan, Gen. xi. 31. It becoming necessary for him to separate from Abraham, he selected Sodom as the place of his abode, more from regard to his temporal than his spiritual interests, and as the sequel proved, he acted most unwisely, for besides being distressed himself by the iniquity of the inhabitants, the members of his family were injuriously affected. The depravity of the

place was evident from the fact that not ten righteous persons could be found in it. When God determined to destroy the place by a signal judgment, Lot was exempted and those of his family who could be prevailed on to accompany him in his flight. His wife, who evidently regretted her departure from Sodom and cast a longing look back at the place, was punished by a special judgment. Lot was in the main a good man, although he had suffered in his religious character by his connection with the vile inhabitants of Sodom. The sins into which he was betrayed not only proved this, but also the sad degeneracy of his daughters. Thus, by pursuing worldly gain without regard to the choice of his associates, he was dishonoured, his family was corrupted and his worldly substance was lost. The incidents of his history are recorded in Gen. xiii. xiv and xix.

Lot, is the name given to a portion or inheritance, Psalm cxxv. 3, in reference to the method adopted in dividing the land of Canaan, Numb. xxvi. 55, 56. A *lot* may be explained to be an appeal to Providence to determine an uncertain event. It was used among the Jews, in this its religious aspect. Thus the lot was appealed to in selecting the scape-goat, Lev. xvi. 8. In this way too Achan was detected as the troubler of Israel, and Jonah as the one whose presence endangered the ship's company. In the New Testament the selection of Matthias as an apostle was determined by lot, Acts i. 26. The manner of casting the lot is not precisely known. In Prov. xvi. 33, it is said "the lot is cast into the lap, but the whole dis-

posing thereof is of the Lord." It is not improbable that methods similar to those used in modern times were then employed. The lawfulness of resorting to lots at present is a question of interest. Whether it be lawful on any occasion is extremely doubtful; but there should be no room to doubt that the irreligious use of it, in games of chance and lotteries, is altogether sinful. In such cases there is actually an appeal to God's decision on the most trivial occasions.

LOVE, a natural affection by which the heart is attracted to a particular object, in which it perceives, or thinks it perceives excellent qualities. When directed to a forbidden object, love is sinful, or when inordinately fixed on an object not forbidden. Thus we may innocently love our kindred, but if we love them more than we do Christ, we sin, Matt. x. 38. Our unrenewed affections are always mixed with sin, and hence the necessity of that regeneration, by which they are purified and elevated. The renewed man loves God supremely, which he never could do in his natural state, Psalm lxxiii. 25. This love is awakened by a perception of the divine excellencies, and comprehends all that God is in himself and all that he does. His perfections, his law, his government, his redeeming mercy are cordially approved. Our love to God is preceded by his love to us, which is wonderfully condescending and disinterested, 1 John iv. 19. Love to God is associated with love to our fellow-men, and these two are represented summarily as the fulfilling of the whole law, Matt. xxii. 37-40. These points are amply illustrated and enforced in the Holy Scriptures,

and in this feature of pure and heavenly love, the Christian system claims superiority over all other systems.

LOWER PARTS OF THE EARTH. By this expression, valleys, as distinguished from hills, are meant, Isa. xlv. 23; and sometimes the grave, or the place of disembodied spirits, Psalm lxxiii. 9; Eph. iv. 9.

"*Lowest parts*," Psalm cxxxix. 15, the same as "in secret," dark and hidden from human observation.

LUBIM, the Libyans. (See LIBYA.)

LUCAS, Philemon 24, the same as Luke. (See LUKE.)

LUCIFER (*lu'ci-fer*). This word occurs but once in the English Bible, in Isa. xiv. 12. "How art thou fallen from heaven, O Lucifer, son of the morning." *Lucifer* is the Latin name of the "morning star," and the fate of the king of Babylon is supposed to be metaphorically represented by the falling of the morning star. Some of the ancient commentators interpreted the passage as referring to the fall of Satan from his original state of glory, and although this interpretation is merely fanciful, yet it has unfortunately succeeded so far, as to make the beautiful term, *Lucifer* (light-bringing) applicable to Satan.

LUCIUS (*lu'ci-us*), a prophet, and teacher in the church of Antioch, Acts xiii. 1; and, in all probability, one of the believers who left Jerusalem, when the persecution about Stephen arose, Acts xi. 19, 20. He was probably the same Lucius that Paul calls his kinsman, Rom. xvi. 21.

LUCRE, money or pecuniary profit, 1 Sam. viii. 3; Tit. i. 7. In the latter passage it is called

"filthy lucre," as showing the debasing influence of a love of money, or of mere temporal possessions.

LUD, the fourth son of Shem, Gen. x. 22, from whom it is supposed the Lydians in Asia Minor were descended.

LUDIM, a tribe in Ethiopia, descended from Ludim, son of Mizraim, Gen. x. 13. It is supposed they are referred to as the celebrated archers and soldiers, in Isa. xlvi. 19; Jer. xlvi. 9; Ezek. xxvii. 10; xxx. 5. In some of these passages they are called Lydians, but are to be distinguished from the Lydians of Asia Minor, above referred to.

LUKE, one of the Evangelists, and writer of the Gospel which bears his name, and of the Acts of the Apostles. There is reason to believe that he was of heathen parentage. He was a man of education, and is called "the beloved physician," Col. iv. 14. He occupies a conspicuous place in the gospel history, as the faithful companion of Paul in his journeys; and being an eye-witness of his proceedings, he gives us an authentic account of them. He was with Paul while a prisoner at Rome, and brings his history down to that period. When and where Luke died is not known. His gospel, the precise date of which is not known, is highly valuable, as the production of one who was competent to judge, and who most carefully investigated the facts which he interweaves in his narrative. It embraces many important particulars not found in the other Evangelists, which need not here be enumerated. It is supposed that Theophilus, mentioned in the introductions, both of the Gospel and Acts, was a

distinguished Christian, residing in Italy.

LUNATIC. Among those who were brought to Christ for healing were the lunatic, Matt. iv. 24. Lunacy, from *luna*, the moon, was a disease of mind, a species of insanity, supposed to be aggravated at the changes of the moon. Insanity, in many instances at least, was ascribed to diabolical possessions; and there can be no reasonable doubt that Satan had a peculiar power over the bodies and minds of men, at the time of Christ's sojourn on earth, which he is not permitted now to exert. In dispossessing devils, Christ did more than heal ordinary diseases; he actually cast out the devils, which seemed to have complete sway over the unhappy victims of their power, in afflicting their bodies and disordering their intellect. This is proved conclusively by the fact, that he forbade the evil spirits which he cast out to speak, because they knew him to be the Christ, Mark i. 34; Luke iv. 41. This they knew by the power which he exercised over them, while to Peter it was communicated by a special revelation, Matt. xvi. 16, 17.

LUST, strong or longing desire. Although it may be used to express desire not unlawful, Deut. xii. 15, yet it generally denotes the irregular desires and carnal propensities of the heart, Eph. ii. 3, which are hence called "deceitful" and "hurtful," Eph. iv. 22; 1 Tim. vi. 9.

LUZ, the original name of the place afterwards called Bethel, Gen. xxviii. 19. (See BETHEL.)

LYCAONIA (*ly-ka-o'ni-a*), was a small province in Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia on the west, and Cilicia on the

south. From the soil being strongly impregnated with salt, it afforded good pasturage for sheep. It was a Roman province when Paul visited it, Acts xiv. 6, and its chief towns were Iconium, Lystra, and Derbe. "The speech of Lycaonia," Acts xiv. 11, is supposed to have been a corrupt Greek intermingled with Syriac.

LYCIA (*ly'ci-a*), a province in the south-west of Asia Minor, bounded by Pamphylia on the east, Phrygia on the north, Caria on the west, and the Mediterranean on the south. It is mountainous and well watered. The Lycians were a warlike people, and their country was made a province of the Roman empire by Claudius. Of its towns only two are mentioned in the New Testament, Patara, Acts xxi. 1, 2, and Myra, Acts xxvii. 5.

LYDDA (*lid'dah*), Acts ix. 32; or *Lod*, Neh. vii. 37. It seems to have been built by the Benjamites, 1 Chron. viii. 12, and was possessed by them after the captivity, Neh. xi. 31, 35. It was situated nine miles east of Joppa, on the road between that place and Jerusalem. Under the Romans Lydda was called *Dio-polis*. Here Peter performed a miracle of healing, Acts ix. 32-35. It may be said to be still perpetuated under the ancient name *Lud*, although only a few ruins of the ancient Lydda remain.

LYDIA, a woman of Thyatira, who dwelt in Philippi, and who was "a seller of purple," Acts xvi. 14. She was a worshipper of God, and her heart was opened to receive the gospel under the preaching of Paul. She and her household being baptized, she cordially entertained the apostles. Her country was celebrated for its purple stuffs, and it is sup-

posed that the beautiful vestments of this colour were those which it was her occupation to sell.

LYDIA was also the name of a province in Asia Minor, which is supposed to have derived its name from Lud the son of Shem. This Lydia is not noticed by name in the Scriptures, but is here mentioned because its principal towns, Sardis, Thyatira, and Philadelphia, have a conspicuous place. The Lydia referred to in Ezek. xxx. 5, was a different place, referred to under LUDIM, which see.

LYING, a disgraceful and injurious vice, the opposite of truthfulness. It is a breach of positive law, Lev. xix. 11. It is injurious inasmuch as it tends to destroy the confidence which one man should have in another. Its object is to deceive by a false representation. A lie may be perpetrated by a silent action as well as by words. It is criminal even when committed in the way of amusement. Ananias and Sapphira were struck dead for making a false representation, Acts v. 1-11. It is threatened that "all liars shall have their part in the lake which burneth with fire and brimstone," Rev. xxi. 8.

LYSANIAS (*ly-sa'ni-as*), a tetrarch of Abilene, Luke iii. 1.

LYSIAS (*ly'si-as*). See CLAUDIUS LYSIAS.)

LYSTRA (*ly's-tra*), a city of Lycaonia in Asia Minor, to which Paul and Barnabas fled when endangered at Iconium, and where, after they had wrought a miraculous cure, the people first wished to worship them as gods, and afterwards, with the usual caprice of a mob, attempted to stone Paul to death, Acts xiv. 6-20.

M.

MAACAH (*ma'a-kah*), 2 Sam. x. 6, or *Maachah*, 1 Chron. xix. 7, a city and region at the foot of Mount Hermon, not far from Geshur, a district of Syria. The inhabitants of this region were not driven out by the Israelites, Josh. xiii. 13. In the time of David, the king of this place contributed 1000 men to the Syrian alliance against David, 2 Sam. x. 6. The inhabitants of this place are called *Maachathi*, Deut. iii. 14.

MAACAH is also the name of several persons male and female in the Old Testament. (1) The father of Achish, king of Gath, 1 Kings ii. 39. (2) The father of Hanan one of David's worthies, 1 Chron. xi. 43. (3) The father of Shephatiah, the military chief of the Simeonites, 1 Chron. xxvii. 16. (4) One of the offspring of Reumah, Nahor's concubine, Gen. xxii. 24. (5) Caleb's concubine, 1 Chron. ii. 48. (6) The wife of Machir, 1 Chron. vii. 16. (7) Daughter of Talmi, king of Geshur, wife of David and mother of Absalom, 2 Sam. iii. 3. (8) Daughter of Abishalom and mother of Abijam, 1 Kings xv. 1, 2. In verse 10th of this chapter, the same mother is ascribed to Abijam's son Asa, by which we are evidently to understand his grandmother, which she was.

MAALEH-ACRABBIM (*ma-al'leh-ak-rab'bin*), the same as **AKRABBIM**, which see.

MAASEIAH (*ma-a-si'ah*), the son of Adaiah, a nobleman of Judah, who assisted in establishing king Joash on the throne, 2 Chron. xxiii. 1, *et seq.* This was the name also of the son of king Abaz, who was slain by Zichri

"a mighty man of Ephraim," 2 Chron. xxviii. 7.

MACEDONIA (*ma-se-do'ni-a*), a country lying to the north of Greece proper, between the Aegean and Adriatic seas. It is supposed to have been peopled by Chittim or Kittim, son of Javan, Gen. x. 4. It did not make any remarkable figure until the times of Philip and Alexander, by whose warlike exploits the name of Macedonian became celebrated, and by the latter of whom the kingdom was extended over Greece, Syria, and a part of India. This great monarchy, after continuing upwards of 600 years, was subjugated by the Romans B. C. 168. Subsequently, in the year B. C. 142, it was divided into two great provinces, Macedonia and Achaia. Paul, while at Troas, was summoned in a vision to preach the gospel in Macedonia, and proceeding thither, founded the churches of Thessalonica and Philippi, Acts xvi. 9. Frequent mention is made in Scripture of Macedonia, and sometimes in connection with Achaia, 2 Cor. ix. 2; 1 Thess. i. 8. The cities of Macedonia which are mentioned in the New Testament, are Amphipolis, Apollonia, Thessalonica, Berea, Philippi, Neapolis. The soil of Macedonia is extremely productive, and yet miserably cultivated. The country is now subject to the Turks.

MACHIR (*ma'kir*), son of Marnasseh and grandson of Joseph, who had children born to him before Joseph's death, Gen. l. 23. His name is referred to, instead of his father's, as the head of the tribe, in Deborah's song, Judg. v.

14. Another Machir is referred to as the guardian and friend of Mephibosheth the son of Jonathan, 2 Sam. ix. 4, 5.

MACHPELAH (*mak-pe'lah*), the name of the field near Hebron in which was the cave that Abraham purchased as a burying place, where he and his wife Sarah, and several of the other patriarchs were entombed, Gen. xxiii. 8—20; xlix. 30, 31; 1. 13. The site of this cave has been preserved by a tradition which many admit as correct. The empress Helena built a church over the spot, and now a Turkish mosque has been substituted. The place is watched with jealousy by the Turks, and none but those who hold the Moslem faith are permitted to enter it. The traveller Ali Bey, who under pretence of being a Mussulman, obtained admission, has described it as still exhibiting several rooms containing tombs, and richly carpeted. There are inscriptions pretending to mark out the precise places where each of the illustrious dead lay, which of course must be conjectural.

MADAI (*mad'a-i*), third son of Japhet, Gen. x. 2, from whom it is supposed the Medes descended.

MADIAN (*ma'di-an*), Acts vii. 29, the same as **MIDIAN**, which see.

MADMANNAH (*mad-man'-nah*), a city of Simeon, Josh. xv. 31. Eusebius in his time identified it with a town called Menois near the city of Gaza.

MADMENAH (*mad-me'nah*), mentioned Isa. x. 31, is often improperly confounded with the former place.

MAGDALA (*mag'da-la*), a town on the western shore of lake Gennesaret, Matt. xv. 39. Mag-

dala and Dalmanutha were evidently neighbouring places. (See **DALMANUTHA**.) Magdala was probably the ancient Migdal-el of Josh. xix. 38. A small Moslem village named *Mejdel*, situated on the shore of the lake about three miles north west of Tiberias, is supposed to occupy the site of *Magdala*. Mary Magdalene, or Mary of Magdala, is supposed to have been a native of this town.

[**MA'GI**, the name applied to the wise men or philosophers of the East.]

MAGICIANS, Gen. xli. 8; Dan. ii. 2, a class of men who had the reputation of wisdom, and who pretended to a knowledge of future events. In the passages above cited they are summoned into the royal presence as interpreters of dreams. There can be no doubt that like the astrologers, soothsayers, sorcerers and wizards, they imposed upon human credulity; and hence their art, which was no more than ingenious deception, was forbidden among the Jews, Lev. xx. 6.

MAGOG. (See *Gog*.)

MAGOR-MISSABIB (*ma'gor-mis'sa-bib*), the name given by Jeremiah to the false prophet Pashur, who had cruelly used him, intimating that he should be made a terror to himself and to his friends, Jer. xx. 1—6.

MAHALATH (*ma'ha-lath*), this is found in the titles of Psalms liii. and lxxxviii. and by some is supposed to mean a *tune*, and by others a musical instrument, such as the *lyre* or *flute*, and designed to instruct the singers to chant the Psalm to the tune, or accompany it by the musical instrument indicated. Professor Alexander rejects this interpretation, and says it has the

sense of sickness or disease, and refers here to the spiritual malady with which mankind are all infected, and which is really the theme or subject of the Psalm.

MAHANAIM (*ma-ha-na'im*), a place east of Jordan and north of the river Jabbok, which derived its name from Jacob having there had a vision of *two hosts* of angels, Gen. xxxii. 2. It was situated in the tribe of Gad, and became a Levitical city, Josh. xxi. 38. It was there that Ishbosheth the son of Saul fixed his capital in opposition to David, 2 Sam. ii. 8, 9. When David in his turn was fleeing before his son Absalom, he took refuge in Mahanaim, 2 Sam. xvii. 24. The precise site of this place has not been ascertained.

MAHER-SHALAL-HASHBAZ (*ma'her-shal'al-hash'baz*), the symbolical name which the prophet Isaiah was directed to write on a tablet and then to give to his son; which means *haste-spoil-quick-prey*, and is significant of speedy spoliation and destruction to Syria and Israel, Isa. viii. 1, 3.

MAHLON (*mak'lon*), one of the two sons of Elimelech and Naomi, and the first husband of Ruth, Ruth i.

MAKKEDAH (*mak-ke'dah*), a royal city of the Canaanites, Josh. xii. 16. In its neighbourhood was a remarkable cave in which the five confederate kings concealed themselves after their defeat by Joshua, x. 10—29.

MALACHI (*mal'a-ki*), the last of the minor prophets, whose prophecies close the canon of the Old Testament. Nothing is known of his personal history, but it is probable that he prophesied after the rebuilding of the Temple, and of course after the captivity. From various coincidences it is probable

he flourished in the time of Nehemiah, about B. C. 420. His prophecies are several times referred to in the New Testament, Matt. xi. 10; Luke i. 17, &c. Bishop Lowth remarks that he writes in that middle style which indicates that Hebrew poetry had passed its prime and vigour, and was in its decline.

MALCHUS (*mal'kus*), the servant of the high priest, Caiaphas, whose ear Peter cut off at the time of Christ's arrest in Gethsemane, John xviii. 10. Luke supplies the deficiency of John by stating that our Lord immediately cured the wound, Luke xxii. 51, a miracle which, as might have been supposed, should have convinced the band of the extraordinary character of him whom they were about to arrest.

MALLOWS, a species of vegetable, referred to by Job, xxx. 4, resorted to from necessity, as food. It is supposed to be the *salsola* or salt-wort, common on dry, sandy, and saline soils, and some kinds of which being palatable and mucilaginous, have been eaten, especially in times of scarcity.

MAMMON, a Chaldee word, signifying *riches*, Matt. vi. 24. The expression, Luke xvi. 9, "make to yourselves friends of the mammon of unrighteousness," may mean, "make a proper and religious use of the wealth which others pervert to unrighteous purposes."

MAMRE (*mam're*), an Amorite chief who was confederate with Abraham, Gen. xiv. 13. The place in which he dwelt took its name from him, and hence the "plain of Mamre which is in Hebron," Gen. xiii. 18; or simply *Mamre*, Gen. xxv. 27.

MAN. When God created

man, he gave him dominion over the inferior animals, having endowed him with a rational and immortal soul. He was created in the likeness of God in regard to the possession of moral perfections, and lost this likeness by his apostacy. His subsequent history is varied by lights and shades. His labours, his misdirected efforts for happiness, his sorrows, his vicious and perverted heart and life, are characteristic. In every land and every age, the vice of his nature has prevailed over virtue, and his history is at once saddening and humiliating. The light of religion is the only feature which relieves the gloom of the picture. There is redemption for fallen man, whose nature is still susceptible of improvement, amidst surrounding vice and inevitable misery. Man may, by the power of the Spirit of God, be exalted in virtue and become hopeful in despite of the adverse circumstances of his lot. Upon his spiritual renewal, depend his present comfort and future glorification. The gospel is the true antidote for the fearful ruin in which by nature he is involved.

The term *Man* may designate an individual or the whole race; and besides its ordinary and distinctive uses, it has others which may be noticed. Paul styles the body, "the outward man," 2 Cor. iv. 16; and describes our native depravity by the phrase "the old man," and our renewed and sanctified nature as "the new man," Eph. iv. 22, 24. Our Lord and Saviour, possessing a true human nature, although sinless, is styled the "Son of Man," Acts vii. 56. This last phrase has a different meaning when applied to men in general, where it is equivalent to

"child of mortality," Job xxv. 6; Psalm viii. 4.

MAN OF SIN. (See ANTI-CHRIST.)

MANAEN (*man'-a-en*) a Christian prophet and teacher in Antioch who was brought up with Herod the Tetrarch, or Herod Antipas, Acts xiii. 1.

MANASSEH (*ma-nas'seh*), the eldest son of Joseph, born in Egypt, who, with his younger brother Ephraim, was adopted by Jacob into his family, by which they respectively became heads of tribes, Gen. xli. 51, and xlvi. 1—5. The tribe of Manasseh when it left Egypt numbered 32,200, and on the occupation of Canaan half of the tribe were settled on the east side of Jordan from Jabbok to Mount Hermon, while the other half had its lot on the west side, extending from Jordan to the Mediterranean. Jacob in blessing Manasseh and Ephraim, in a very significant way, put Ephraim before his elder brother, and their future history corresponded with this prophetic preference.

Manasseh was also the name of the son and successor of Hezekiah, who began to reign at the age of twelve and reigned fifty-five years. Instead of imitating his good father, he wickedly obliterated all the traces of his reforms, and threw the nation back again into all the pollutions of idolatry, 2 Chron. xxxiii. 1—10; 2 Kings xxi. 1—9. He was guilty also of horrible cruelties, shedding much innocent blood, 2 Kings xxi. 16. The anger of God being provoked, the Assyrian army was appointed his instrument of vengeance, by which Manasseh was carried a captive in chains to Babylon. While in prison in a foreign land he

penitently reflected on his great crimes, and earnestly besought forgiveness of the Lord. On his liberation and return to Jerusalem he endeavoured to repair the injury he had done, by abolishing the monuments of idolatry, and in his sixty-eighth year he died in peace, 2 Chron. xxxiii. 11—20.

MANDRAKE. It is entirely uncertain what plant or fruit is intended by the Hebrew word which is translated mandrake. It is mentioned in Gen. xxx. 14, as found in the fields during harvest, and in Sol. Song vii. 13, as possessing fragrance. This is the sum of the information which we have from the text of the Bible. Conjecture has fixed on various fruits and flowers, as the *dudaim* of Scripture, none of which need be mentioned, as no one of them can be selected with tolerable certainty as the true one.

MANEH, or MINA (*ma'neh*), a Hebrew weight, the true value of which is uncertain. Applied to currency, some have given it a value of fifty dollars, and others only half that sum.

MANNA, the food miraculously provided for the Israelites during their journey through the wilderness. Many vain attempts have been made to identify the manna with certain sweet exudations which are still found on eastern plants. The manna was evidently (1) a substance entirely unknown to the Israelites, until it was sent to them by miracle. The term itself is derived from their question, "what is it? (Heb. *man*, Sep. *manna*) for they wist not what it was;" and to this question Moses replied, "This is the bread which the Lord has given you to eat," Exod. xvi. 15. (2) It was as clearly not an ordinary production of nature; be-

cause the descent of it was intermitted on the Sabbath, a double supply being furnished on the day preceding the Sabbath. It was remarkable also, that that which was thus gathered for the Sabbath kept sweet and sound, while any overplus which might be retained on ordinary days corrupted, Exod. xvi. 16—26. These circumstances indicate miraculous interposition, and show that the manna was not an ordinary production. (3) When the necessity for it ceased, it was no longer to be found, which proves that it was specially provided for an exigency, and was not an ordinary product, Josh. v. 12. (4) A small portion of this manna was, by divine order, preserved in a pot as a memorial that future generations might see the bread wherewith their fathers had been fed in the wilderness, Exod. xvi. 32. For this direction there would have been no necessity, if the manna of the Israelites was identical with any substance which was generally known as a natural production. From these facts in its history, we regard it as utterly vain and futile to search for the ancient manna in any existing substance. It was miraculously formed for a particular occasion, and with that necessity it became extinct.

The form of the *manna* is described as "a small round thing, as small as the hoar frost," which was found on the ground after the evaporation of the morning dew, Exod. xvi. 14; and "like coriander seed, white, and the taste of it was like wafers made with honey," Ex. xvi. 31. Poetically, it is styled the "corn of heaven," and "angels' food," Psalm lxxviii. 24, 25. Baked in the form of bread, it was no doubt both palatable and nutritious. The manna

was a type of Christ, according to his own application, John vi. 49—51, to which also reference is made in the "hidden manna," Rev. ii. 17.

MANOAH (*ma-no'ah*), a native of the city of Zorah, of the tribe of Dan, and particularly distinguished as the father of Samson. The account of the appearance of an angel to him and his wife, announcing the birth of Samson, and predicting the part he should take in the deliverance of Israel, is recorded in Judges xiii.

MANSLAYER. (See **CITIES OF REFUGE**, under **CITY**.)

MANTLE. (See **CLOTHES**.)

MAON (*ma'on*), a town in the tribe of Judah, Josh. xv. 55, the residence of the churlish Nabal, and of his discreet and excellent wife, Abigail, 1 Sam. xxv. 2, 3. In a wilderness in the neighbourhood of this town, and bearing the same name, David hid himself when fleeing from Saul, 1 Sam. xxiii. 24, 25. Dr. Robinson thinks he has identified the site of this town in a place still bearing the name of *Main*, seven miles south-east of Hebron. Here there is a conical hill, two hundred feet high, on which ruins are still visible, and from which there is an extensive prospect.

MAONITES, one of the nations or tribes that oppressed the Israelites, but of whom we have no other distinct notices, Judg. x. 11, 12.

MARAH (*ma'rah*), a place near the Red Sea, at which the Israelites stopped, at the early part of their journey in the wilderness, and which was so called on account of the bitterness or nauseous taste of its waters, which the people were unable to drink. Moses directed by God, cast into the well the branches of a tree

put into it to him, and the waters were rendered at once palatable, Exod. xv. 23—25. Dr. Robinson speaks of the bitter fountain of Hawara, which he visited, and which is supposed, from its locality, to answer to the ancient Marah. Camels drink of the waters, but the Arabs will not.

MARANATHA (*mar-a-nath'a*). (See **ANATHEMA**.)

MARCUS. (See **MARK**.)

MARESHAH (*mar-e'shah*), a town in the tribe of Judah, Josh. xv. 44. In the valley of Zephtah, near this place, Asa, king of Judah, signally defeated Zerah, king of Ethiopia, with his numerous army, 2 Chron. xiv. 8—12. Eusebius places it within two miles of Eleutheropolis, and Dr. Robinson discovered an artificial hill in that neighbourhood, upon which are ruins, and which he supposes was the site of the fortified Mareslah.

MARK, the writer of the Gospel which bears his name, and according to general belief, the same person that is mentioned under the names of John and Mark in Acts xii. 12, 25; xiii. 5, 13; xv. 39. From these references it will also be seen that he was the companion of Paul and Barnabas, in their missionary tours. He is referred to by Peter as "Marcus my son," 1 Peter v. 13. He was a kinsman of Barnabas, Col. iv. 10. On one occasion Paul found fault with him, and declined to take him as a companion, which caused some contention between him and Barnabas, Acts xv. 36—40. Paul was afterwards reconciled to Mark, as he appears to have had him with him during his captivity at Rome, Phil. 24; 2 Tim. iv. 11. The house of Mary, the mother of Mark, appears to have been re-

sorted to by the apostles, when in Jerusalem, Acts xiii. 12. In relation to the Gospel written by him, it has been remarked, that he records rather the works than the discourses of Christ; and while the incidents he introduces are for the most part to be found in Matthew and Luke, he often gives them with more minuteness.

MARKET-PLACE. We are not to form our idea of market-places in ancient times, from similar places, at present known. The market-place, or forum, was generally a large open square, facing which were the temples, courts of justice, schools of the philosophers, &c., while one side was devoted to purposes of traffic. These were, therefore, places of great and favourite resort, where not only buyers and sellers were found, but the wealthy and literary inhabitants. It was in fact an exchange—a focus of news. With this idea we may better understand the pride of the Scribes, “who loved salutations in the market-places,” Mark xii. 38. So when Paul and Silas were seized by an exasperated populace, “they drew them into the market-place *unto the rulers*,” Acts xvi. 19. Paul also when urging the claims of the gospel at Athens, not only “disputed in the synagogue with the Jews,” but “in the market daily with them that met with him;” and here it would seem he came in contact with the various philosophical sects, Acts xvii. 17, 18. Here too day-labourers resorted to procure employment as noticed in the parable of our Lord, Matt. xx. 3. The area thus furnished would also naturally attract children to pursue their sports and amusements, which seems to be referred to Luke vii. 32.

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MARRIAGE. The union of one man and one woman in the marriage relation, was a divine institution, as appears from Gen. ii. 21—24, as explained by our Lord, Matt. xix. 3—6. It is not only an intimate and sacred relation, but guarded by the divine laws which bear on it, as one eminently calculated to promote human happiness. When the dispositions of the parties contracting are congenial, and they are one in religious sentiment, the best guaranty is furnished for the comfort of themselves and their families. Polygamy, or the having more than one wife, is directly in opposition to the original institution, and where it is practised, in eastern countries, it is attended with the most serious evils. The facility of obtaining divorces, also, has always resulted unfavourably for the purity of public morals, and our Lord explicitly restricted the ground of legitimate divorce to the unfaithfulness of one of the parties to the marriage covenant, Matt. xix. 9. So sacred and binding is this relation, that God has expressly prohibited its violation, and not only the Jews, but all civilized nations have enacted laws for the severe punishment of transgressors of it. The Jews like all other eastern nations assumed too much power in disposing of their daughters, without due regard to the bent of their affections; especially when it is remembered that the comfort of the relation depends on the existence of mutual affection, which is also a great security for a faithful fulfilment of its duties. It is unnecessary here to collect the various intimations given in Scripture, in reference to this subject. They involve too many collateral points to be com-

pressed with advantage in a brief article. We may refer, however, to the parables of the ten virgins, and marriage of the king's son, as furnishing some of the prominent particulars of marriage customs among the Jews, which are still observed in some eastern countries, Matt. xxv. 1—12, xxii. 1—10. See also Luke xiv. 8—10.

Besides its literal sense, marriage is used figuratively to denote the intimate union between Christ and believers, 2 Cor. xi. 2; Rev. xix. 7—9.

"Forbidding to marry" is one of the signs of an apostate church, 1 Tim. iv. 3, and this applies to the popish religion in its forced celibacy of the clergy and other religious orders.

M A R R O W, a soft and oily substance contained in the hollow of the bones of animals, Job xxi. 24; hence figuratively it denotes the rich and nourishing provisions of the gospel, Isa. xxxv. 6. It is expressive also of the inmost thoughts and feelings of the soul, Heb. iv. 12.

MARS' HILL. (See **AREOPAGUS**.)

MART, a place of sale or traffic, such as a market or seaport, Isa. xxiii. 8.

MARTHA, the sister of Mary and Lazarus, who together formed the happy family at Bethany, each member of which Jesus loved, John xi. 5. Although once kindly rebuked by the Lord, for too much carefulness about the ordinary concerns of her family, (Luke x. 41), Martha was nevertheless devoted to Christ, and had strong faith in him, John xi. 20—27.

MARTYR properly denotes a witness, and is now generally limited as descriptive of persons who lay down their lives in tes-

tifying their strong faith and consistency in the truth. Stephen, who was stoned to death, is referred to as a martyr by Paul, Acts xxii. 20, and he is usually called the *proto martyr*, or the first martyr under the New Testament dispensation. Paul refers to the possibility of a person's becoming a martyr without possessing true religion, 1 Cor. xiii. 8. Men may even suffer death rather than renounce a false religion. This does not, however, detract from the force of that testimony which multitudes have borne to the religion of Christ, by dying the most painful deaths, rather than renounce it. In the Church of Pergamos, Antipas is called a "faithful martyr," who was slain, Rev. ii. 13; and the bloody persecutions of the Papal church are probably referred to by the "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," Rev. xvii. 6.

[**MARTYROLOGY.** As one who suffers death on account of his religion is called a *martyr*, so *martyrology* is the account of the lives and trials of those who have thus suffered.]

M A R Y. As several of the scriptural characters bore this name, it is necessary to distinguish them.

1. *Mary*, who is called "the mother of Jesus," Acts i. 14, although highly favoured among women, is never so represented as to give countenance to the dreadful superstition of the Romish Church, which represents her as free from all taint of original or actual sin, as a heavenly mediator, and an object of worship.

2. *Mary Magdalene*, so probably called, from Magdala, the

place of her residence. It has been customary to identify her with the woman who "was a sinner," mentioned Luke vii. 37, 39, but without authority. She had been a subject of demoniacal possessions; this, however, does not necessarily imply depraved character. The contrary might be inferred from her being the associate of Joanna, the wife of Herod's steward, and Susanna and others, who ministered unto Christ of their substance, Luke viii. 2, 3. She was distinguished for her attachment to Christ, followed him to Calvary, witnessed his burial, was earliest at the sepulchre on the morn of the resurrection, and was the first witness of that glorious event, Matt. xxvii. 56; Mark xv. 47; John xx. 1—18.

3. *Mary*, wife of Cleophas or Alpheus, and sister of our Lord's mother, and mother of James the Less, Joses and Simon, Mark xv. 40; John xix. 25. She also attended the crucifixion, and accompanied Mary Magdalene to the sepulchre, Matt. xxvii. 56; Mark xv. 47; xvi. 1.

4. *Mary*, the sister of Martha and Lazarus, distinguished by her attachment to Christ, by her attention to his instructions, and by the testimony which she received from him, that she had chosen "the good part," which should not be taken from her, Luke x. 38—42. It was this Mary, who seemed to have anticipated the Lord's death, by anointing him beforehand, John xii. 3, 7.

5. *Mary*, the mother of Mark, in whose house the disciples were assembled when Peter was miraculously delivered from prison, Acts xii. 12.

6. *Mary*, a resident of Rome,

and an active and benevolent disciple, to whom the apostle Paul presents his salutation, Rom. xvi. 6.

MASCHIL (*mas'kil*), a word found in the titles of several of the Psalms, as the xlii. and lii., and meaning that the Psalm is a didactic composition and written for the permanent and public use of the church.

[MAS'ORA is a Jewish critical work, in which it is alleged the true reading of the Scriptures is preserved. The meaning of the word is "the tradition," and the Jews maintain that the true reading of the Scriptures was handed down by oral tradition until committed to writing in the Masora. It is generally believed that the writers of the Masora were the inventors of the Hebrew vowel points, which are hence called masoretic points.]

[MASS, the ceremonies and prayers used by Papists in celebrating the Eucharist, by which they mean the Lord's Supper.]

[MAT'INS mean prayers and praise offered in the morning, as *vespers* mean those offered in the evening. These are terms used by Papists.]

MATRIX, to open the matrix is the same as being the first-born, Exod. xiii. 12.

MATTHEW (*math'thu*), the son of Alpheus, (not the Alpheus or Cleophas, the father of James,) and an apostle and evangelist. He bore also the name of Levi, Mark ii. 14. His profession was that of a publican, or tax gatherer, Matt. ix. 9; x. 3; an office particularly hateful to the Jews as reminding them of their subjection to the Roman power, and from the abuses practised in it. He was a native of Galilee and a Jew in his religion. While "sit-

ting at the receipt of custom," he was called by our Lord to be one of his chosen followers, Matt. ix. 9, and was afterwards engaged in the duties of his ministry, Acts i. 13. No account is given of his death.

The *Gospel*, which bears his name, was early known as existing both in Hebrew and Greek, and critics are divided in opinion as to which was the original. It is supposed to have been written about A. D. 38. Matthew records several striking incidents not mentioned by the other Evangelists, such as the visit of the wise men of the east, the flight into Egypt, the slaughter of the infants in Bethlehem, &c. His gospel is more particularly distinguished by the fulness with which he records some of Christ's discourses. Of these the sermon on the mount is a prominent example; so also the description of the general judgment.

MATTHIAS (*math-i'as*), a disciple of the Lord, who on the apostacy of Judas was selected by lot to fill his place as an apostle, Acts i. 23—36. He is not subsequently mentioned.

MAZZAROTH (*maz'za-roth*), mentioned in Job xxxviii. 32, and supposed to refer to the twelve signs of the Zodiac in astronomy.

MEATS. The term *meat*, in the English translation of the Bible, is not used in the restricted sense of flesh; it refers to food in general, and particularly to that which is vegetable. Thus the meat-offerings referred to Lev. ii., consisted of flour and oil. The Jews were restricted in the use of animal food by the distinction made between clean and unclean, Lev. xi. They were forbidden to eat of the blood of

animals slain for food, and to the present day they are particularly cautious that the blood should be thoroughly drained from the flesh. Under the Christian dispensation, the council at Jerusalem, while resisting the attempt to impose Jewish observances on converts to Christianity from paganism, conceded that they should be required to abstain "from things strangled and from blood," Acts xv., probably from regard to the unconquerable aversion felt towards these things by Jews, even after their conversion, and who could not be persuaded to hold fraternal intercourse with those who, in their opinion, polluted themselves by partaking of such food. (See BLOOD.)

There was another point which created difficulty in the early Christian Church which related to the lawfulness of eating "meats offered to idols." Paul decided that articles which had thus been offered to idols, were not necessarily polluted, but as many conscientiously regarded them as defiled by such an association, Christians should so far pay respect to their scruples, as to abstain from eating any thing which had been pointed out to them as having been offered as a sacrifice to idols, 1 Cor. x. 18—31. Both of these instances show that it is the duty of Christians to deny themselves in things indifferent, for the sake of avoiding offence. Things may be lawful, and yet, under particular circumstances, inexpedient.

MEDAD and **ELDAD** were two of the seventy elders appointed to assist Moses in the government of the people, who, when the rest presented themselves at the tabernacle, remained behind for some

reason; and "prophesied in the camp," Numb. xi. 24—30.

MEDAN, the son of Abraham by Keturah, Gen. xxv. 2, who with his brother Midian, is supposed to have peopled the country of Midian, east of the Dead Sea.

MEDEBA (*med'e-bah*), a city in the tribe of Reuben, east of Jordan, Josh. xiii. 9. It was near this place that Joab signally defeated the Ammonites and Syrians, 1 Chron. xix. 7—19. The ruins of the place, still retaining the ancient name, are found on a hill seven miles south of Heshbon.

MEDIA (*me'di-a*), mentioned in Isa. xxi. 2, is supposed to have been peopled by *Madai* the son of Japheth, Gen. x. 2. Its precise boundaries cannot be accurately determined. It was one of the most fertile and populous countries of Asia, extending from the southern shore of the Caspian Sea to the borders of Persia proper. It was divided into great and little Media, and partaking of the fluctuations to which all oriental monarchies were subject, its geographical boundaries, as well as its political relations, were frequently changed. At one time it was subject to Assyria, then independent, and finally united with Persia under Cyrus, forming the Medo-Persian kingdom. In the book of Daniel, the Medes and Persians are several times referred to in their associated character, Dan. v. 28; vi. 15. In the time of Hoshea, king of Israel, Shalmanezar king of Assyria, having taken Samaria, carried the Israelites captive into "the cities of the Medes," 2 Kings xvii. 6. They are mentioned as a distinct people in the times of the apostles, Acts ii. 9.

MEDIATOR, a term descriptive of one who stands between two

parties, as the organ of communication. In the giving of the law, a Mediator was necessary to communicate between God and the Hebrews: "The law was ordained by angels in the hand of a Mediator," Gal. iii. 19. The doctrine of mediation between God and man, is incorporated in all religions, and is the peculiar glory of the Christian. In it God is represented as unapproachable except in and through the Lord Jesus Christ. By the constitution of his person as God-man, he was peculiarly qualified for such an office, and hence, jealous for the honour of God and sympathizing with man, he undertakes the work of effecting a reconciliation by satisfying all the demands of the divine law, and thus rendering it possible for God to be just, and yet the justifier of him that believeth. All the ordinances and services of the Mosaic law were typical of this intervention, and preparatory to it, as is fully shown by Paul in his epistle to the Hebrews. The total depravation of man rendered his return to God impossible; his own dispositions were opposed to it, and the divine justice resisted it. Formidable as these obstacles were, they were removed by Christ, who, by his obedience to death, satisfied the claims of justice, and imparted to his people both a willingness and ability to return. Having accomplished his work on earth, he still, in prosecution of it to its consummation, intercedes in heaven. It is of vital importance that the sole and exclusive Mediatorship of Jesus Christ should be recognized—"There is one God and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5. The monstrous system of mediation incor-

porated with Popery, by which the Virgin Mary and dead saints are appealed to, instead of Jesus Christ, and are relied on as mediators, is one of the strongest evidences of its anti-christian character.

MEEKNESS, in its evangelical sense, is equivalent to gentleness, humility, forbearance under injuries, submission to the divine will, Gal. vi. 1; 2 Tim. ii. 25. It is an estimable trait of character, exemplified in Christ, 2 Cor. x. 1, and produced in the Christian by the operation of the Holy Ghost, Gal. v. 22, 23.

MEET, besides its ordinary meaning of coming together, signifies that which is suitable, proper, or well adapted. Thus Eve was a help meet for Adam, well suited to him as a companion, Gen. ii. 18; and thus Paul, in his humble estimate of his own qualifications, did not consider himself "meet to be called an apostle," 1 Cor. xv. 9.

MEGIDDO (*me-gid'do*), a fortified town of Manasseh, although within the territory of Issachar, Josh. xvii. 11. It was the scene of the victory of Deborah and Barak, Judg. v. 19. It was to this place Ahaziah fled when wounded by Jehu, and there died, 2 Kings ix. 27. The good king Josiah was slain at Megiddo by Pharaoh-nechoh, 2 Kings xxiii. 29, and so great was the sorrow caused by his death, that the prophet Zechariah, in predicting the calamities which were to befall Jerusalem, compared their great mourning to that of Hadadrimmon in the valley of Megiddon, Zech. xii. 11. "The waters of Megiddo," Judg. v. 19, are conjectured to be those formed by the river Kishon. Dr. Robinson with much probability identifies

the ancient Megiddo with the modern town of Lejjun which is situated on the western border of the great plain of Esdraelon.

MELCHIZEDEC (*mel-kis'se-dek*), a contemporary of Abraham, who went out to meet him on his return from the pursuit of Chedorlaomer and his allies, from whom he had rescued Lot. He was the king of Salem, afterwards called Jerusalem, and a righteous man, who combined in his person the priestly with the kingly office. He refreshed Abraham and his warriors, and in return received a tenth of the spoils they had taken, Gen. xiv. 18—20. The references to Melchizedec as a type of Christ, in Psalm cx. 4, and Heb. vi. 20, vii. 1, *ad finem*, have given rise to many speculations both improbable and contradictory. Melchizedec was in many respects a peculiar priest. The priests in Aaron's line could prove their claims to office by reference to the priestly registry. There was the record of their parentage. Not so Melchizedec. He was raised up in an extraordinary way as the priest of the dispensation under which he lived. If the registers of the Levitical priesthood are consulted, there is no mention made there of his father—he is, so far as priestly lineage is concerned, *without father*; none of his mother, *he is without mother*; no mention of his birth—he is *without beginning of days*; nor of his death—he is *without end of life*. One principal point of the comparison made by Paul was, that as it was no disparagement of Melchizedec's priesthood, that he was not a priest after the order of Aaron, neither could it be of the priesthood of Christ. The first was the priest of the Most High God although

he knew nothing of Aaron, the latter was the great High Priest of the Christian dispensation although his lineage was through the tribe of Judah. (For a full and able discussion of this whole subject, the reader may consult "A Dissertation on the Priesthood of Jesus Christ and Melchizedec, by James Gray, D. D.")

MELITA (*mel'i-tah*), an island on which the vessel which was conveying Paul as a prisoner to Rome was wrecked, Acts xxviii. 1. It has been disputed whether an island in the Adriatic, now called Meleda, or one in the Mediterranean, now known as Malta, was the place referred to in the scriptural narrative; but after a thorough comparison of facts, it is the prevalent and seemingly well founded persuasion that Malta was the true site of the catastrophe. The bay which now bears the name of St. Paul answers very well to the description of the place where the vessel was wrecked.

Malta lies in the Mediterranean about sixty miles south of Cape Passaro in Sicily, and is twenty miles in length and twelve in breadth. Although naturally a barren rock, the industry of man has converted many parts of it into fertile fields. Having no high lands it does not present a very imposing aspect to ships approaching it. It was first colonized by the Phœnicians, from whom it passed successively into the hands of the Greeks, Carthaginians, Romans and Arabs. From the Arabs it was taken by the Normans in the eleventh century. It was afterwards in the possession of the Knights of St. John, known also as the Knights of Malta, under whom it flourished and became distinguished. It

came into the possession of Bonaparte in 1798, and was afterwards taken by the English, who at present hold it. Its inhabitants are principally Roman Catholics of a bigoted character, and yet it has become an important centre of operation for Protestant missionaries.

MELONS. This word only occurs in Numb. xi. 5. Melons were referred to by the murmuring Israelites as one of the remembered luxuries of Egypt. Oriental travellers refer to several varieties of the melon cultivated in the East, and represent them as a delicious, refreshing, and wholesome fruit. In these qualities they surpass the melons of our own country. The watermelon of Egypt is particularly grateful to the palate, and is probably the article referred to in Numbers.

MEMBER. Any portion of the human frame is so called, 1 Cor. xii. 14—26, and each may be an instrument of righteousness or sin, Rom. vi. 13. So believers, from their intimate union with Christ, constitute one body in him, and are members one of another, Rom. xii. 5.

MEMPHIS (*mem'phis*), an ancient city of the Egyptians, the capital of Lower Egypt, the ruins of which are still traced in the neighbourhood of Cairo. Memphis occurs in Hos. ix. 6, where the original word is Moph; it is referred to by Isaiah and Ezekiel under the name of Noph, Isa. xix. 13: Ezek. xxx. 13. Ancient historians speak of it as distinguished by its extent and magnificent edifices. The ruin which has befallen it was fully predicted by the prophets, Jer. xlvi. 19. Ezek. xxx. 13. Its importance was much diminished by the

Ptolemies, who transferred their favour to the city of Alexandria, and its glory was finally extinguished by the erection of the city of Cairo.

MENAHÉM (*men'a-hem*), the sixteenth king of Israel, who usurped the throne after he had slain Shallum, who had previously acted the same part towards king Zechariah. In securing himself on the throne, Menahem was guilty of horrible cruelty, and during the whole course of his reign, which continued ten years, he did evil in the sight of the Lord, and caused Israel to sin, 2 Kings xv. 13—22.

MENE (*me'ne*). At the impious feast of Belshazzar the king of Babylon, at which the sacred vessels taken from the temple at Jerusalem were designedly profaned, the revellers were thrown into consternation by the appearance of a mysterious hand, which wrote on the plaster of the wall of the banqueting room the words *Mene, Mene, Tekel, Upharsin*, or *Peres*. These words are Chaldee, and literally mean, he or it is numbered—he or it is weighed—they are divided. As the astrologers and soothsayers were at a loss to comprehend or interpret the words, some suppose they may have been written in characters of which they had no knowledge. It may, however, without any violence done to the terms of the narrative, be concluded, that although they read the words, they could give no intelligible interpretation of their meaning. Something was numbered, weighed and divided, but they could not tell what. Daniel alone could solve the enigma by applying the words to the king himself: "God hath numbered thy kingdom and finished it;

thou art weighed in the balances and art found wanting; thy kingdom is divided and given to the Medes and Persians." This sentence was accomplished that very night, Dan. v.

MEPHIBOSHETH (*me-fib'o-sheth*), a son of Jonathan and grandson of Saul, 2 Sam. iv. 4, also called Meribbaal, 1 Chron. viii. 34. He is to be distinguished from the son of Saul of the same name, 2 Sam. xxi. 7, 8. When Jonathan was killed at the battle of Gilboa, Mephibosheth was a mere child, and his nurse in attempting to escape with him on the receipt of the disastrous intelligence, let him fall in her flight, by which accident he became a cripple, 2 Sam. iv. 4. This affliction was probably overruled for his good, as his lameness prevented him from taking part in any of the subsequent stirring political events, which could not possibly have promoted him to the throne of his grandfather Saul, and as an active participator in which he would have been destroyed. When David was in quiet possession of his kingdom, he discovered Mephibosheth in his retirement and treated him kindly, conferring on him the private estates of Saul, 2 Sam. ix. At the time of Absalom's revolt, through a misrepresentation of his servant Ziba, Mephibosheth was hastily deprived of this gift by David, 2 Sam. xvi. 1—4. The conduct of David when he subsequently ascertained the truth of the matter was not excusable, for instead of punishing Ziba and making full reparation to Mephibosheth, he answered the latter harshly and still permitted Ziba to retain a portion of the estate, 2 Sam. xix. 24—30. When David afterwards

gave up the sons of Saul to the vengeance of the Gibeonites, Mephibosheth was exempted, 2 Sam. xxi. 1—9.

MERAB, the eldest daughter of Saul, who was promised to David in marriage, as a reward for his conquest of Goliath, but was afterwards withheld and given to another, 1 Sam. xviii. 17—19. Merab had six sons by her husband Adriel, who were afterwards slain by the Gibeonites, 2 Sam. xxi. 8. In this passage they are spoken of as the sons of Michal, for an explanation of which seeming contradiction, see ADRIEL.

MERARI (*mer'a-ri*), the third son of Levi, Gen. xlv. 11. He is chiefly known as the head of one of the three great divisions of the tribe of Levi, Numb. iii. 33—37.

MERCHANT. The Hebrew word translated merchant and merchant-man, Gen. xxiii. 16; xxxvii. 28, signifies one who travels up and down for purposes of traffic, and refers to the ancient and still existing custom in the East of conducting commerce by means of travelling caravans. The last cited passage refers to such a caravan of merchants to whom Joseph was sold by his brethren, and by whom he was carried into Egypt and re-sold to Potiphar. It was in this way chiefly that the commodities of one country were carried to another for sale or exchange. Egypt was supplied with the luxuries of other lands in exchange for the agricultural products for which it was famous. Thus the company of merchants before referred to, were "from Gilead, with their camels bearing spicery and balm, and myrrh, going to carry it down to Egypt," v. 25. Ships were also used for the transport-

ation of merchandise and a striking description of the extent of the commerce of Tyre may be found in Ezek. xxvii.

MERCURY, or MERCURIUS (*mer-ku'ri-us*), one of the deities in heathen mythology, with whom the people of Lystra wished to identify the apostle Paul, Acts xiv. 12. He was regarded among other things as the patron of elocution, and hence Paul, as "the chief speaker," was supposed to be this god "come down in the likeness of man."

MERCY, as applied to God, is the exercise of his benevolence and pity to the unworthy and miserable. The manner in which his mercy can be exercised, in consistency with the claims of his justice, is a matter of pure revelation, and could never have been discovered by the light of nature. The atonement by Jesus Christ, whilst it has maintained the honours of the law, has rendered it possible for God to justify and save the believer in Jesus. Hence the value of the gospel as a proclamation of mercy to transgressors, who would otherwise have fallen under the eternal curse of God.

MERCY-SEAT, or propitiatory, was the cover of the ark of the covenant, which was overshadowed by two cherubim of beaten gold. This covering was regarded by the Jews as God's mercy-seat, from which in a peculiar manner he heard the prayers of his people, and hence he is invoked as he who "dwelt between the cherubim," Psalm lxxx. 1. God promised Moses that he would commune with him "from above the mercy-seat, from between the two cherubim," Exod. xxv. 22; in this it was typical of Christ, who is the true propitiatory, or mercy-

seat, and forms the meeting place for the reconciliation of man with God.

MERIB-BAAL (*me-rib'ba-at*). (See *МЕРИВОШЕТА*.)

MERIBAH (*mer'i-bah*), the name given by Moses to the fountain miraculously produced at Rephidim in the wilderness of Sin, where the people murmured for the want of water; "and he called the name of the place Massah (temptation) and Meribah (strife) because of the chiding of the children of Israel, and because they tempted the Lord," Exod. xvii. 7. Some geographers maintain that there are two distinct places referred to under this name, in which miraculous supplies of water were produced under similar circumstances.

MERODACH (*me-ro'dak*), the name of a Babylonish idol: "Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces," Jer. l. 2. In composition it was the name of some of the Babylonian kings, as Merodach-Baladan, Isa. xxxix. 1, and Evil-Merodach, Jer. lli. 31.

MEROM, the place at which Joshua defeated Jabin and his allies, Josh. xi. 1—8. The "waters of Merom," spoken of in this context, are supposed to be identical with the lake Samochonitis, now called Huleh, and which is the upper or highest lake of the Jordan.

MEROZ, a place in the northern part of Palestine, whose inhabitants were placed under a curse, because they refused to take part in the war against Sisera, Judg. v. 23. The site of it is not now known.

MESHA, a king of Moab, who had been accustomed to pay a

very large tribute in flocks and wool to king Ahab, but who, on the death of the latter, refused to make any further payment. Jehoram, on his accession to the throne of Israel, resolved to enforce the impost, and raised an army for the purpose. The Moabites were defeated and driven back to their capital, within the walls of which they were besieged. Failing in an attempt to break through the line of the besiegers, Mesha offered up his eldest son as a burnt-offering to his gods, in the sight of the opposing army, which, being struck with horror at the sight, retired, and thus suffered the escape of the wretched and deluded father, 2 Kings iii. 4—27.

MESHA is also mentioned as the name of a place, Gen. x. 30.

MESHACH (*me'shak*), the name given to Mishaël, one of the three Hebrew youths, who were captives at the court of Babylon, Dan. i. 7.

MESHECH (*me'shek*), one of the sons of Japheth, Gen. x. 2, who is generally mentioned in connection with his brother Tubal, Ezek. xxvii. 13; xxxii. 26; who were both settled in the north-eastern portion of Asia Minor, south of the Caucasus. Among other things they traded with Tyre in "the persons of men," Ezek. xxvii. 13, and the Circassians who still inhabit the same country, have been noted for the same kind of traffic.

MESOPOTAMIA (*mes-o-pota'mi-a*). This name signifies "between the rivers;" and its Hebrew designation, *Aram-Naharaim* signifies "Aram or Syria, of two rivers," pointing out its position between the Euphrates and Tigris, Deut. xxiii. 4; bounded north by the mountain range

of Taurus, south by Babylonia and the Arabian Desert, on the east by the river Tigris, and west by Syria. It was sometimes called Padan-Aram, signifying the "plain of Syria," Gen. xxviii.

2. The whole district of country was exceedingly fertile, and abounded in the rich fruits of the East, although now, through oppression and mismanagement, comparatively desolate. Its associations are highly interesting as being the home of the earliest of our race, and particularly as the birth place of Abraham; and before Abraham's time it was, as is generally supposed, the place in which the descendants of Noah settled after the flood. Buckingham, who visited it, remarks: "To be treading that ground which Abraham trod, where Nabor the father of Rebekah lived, where holy Job breathed the pure air of piety and simplicity, and where Laban, the father-in-law of Jacob resided, was to me a circumstance productive of delightful sensations." The modern Arabic name of Mesopotamia is El-Jesireh. It is under the control of the Turks.

MESSIAH (Dan. ix. 25,) has the same meaning as *Christ*, that is, *anointed*. The anointing with oil was in use among the Hebrews in consecrating their priests, Exod. xl. 12—15, and their kings, 1 Sam. x. 1. This word first occurs in Hannah's prayer, 1 Sam. ii. 10. It occurs also in Daniel ix. 25, 26, and only twice in the New Testament, John i. 4; iv. 25. The term Messiah or Christ, is applied to the Redeemer in an eminent sense, as one set apart and consecrated to be the Saviour of the world, and exercising, in his own person, the offices of Prophet, Priest and King. Many

promises and prophecies, referring to the advent of a great deliverer, are embodied in the Old Testament Scriptures, which the Jews mistakingly interpreted as descriptive of a temporal prince, who should subdue their enemies and aggrandize their nation. Their import, however, is evidently spiritual, and the great object of the advent was to effect a reconciliation between an offended God and his sinful creatures. The blindness of the Jews prevents them to this day from seeing the correspondence between the predictions of a Messiah and their fulfilment in Christ; although the lapse of time and change of circumstances render the fulfilment of them on their scheme, an impossibility. On the contrary, the minute details of the prophecies relating to Messiah, pointing out the time and place of his birth, its miraculous nature, the mysterious constitution of his person, his humble circumstances and afflictions, the benevolence of his mission, his rejection, and the mode of his death, as well as many collateral circumstances, were fully verified in the history of Jesus of Nazareth. The subsequent history of the religion which he established is confirmatory, in a high degree, of the justness of his claim, and it shall eventually be admitted by both Jews and Gentiles.

METHEG-AMMAH (*me'theg-am'mah*), supposed to be the same with Gath of Philistia, compare 2 Sam. viii. 1, with 1 Chron. xviii. 1.

METE-YARD, a measuring line, Lev. xix. 35.

METHUSELAH (*me-thu-se-lah*), the son of Enoch, and father of Lamech, remarkable as the oldest of the antediluvian

patriarchs, whose ages are recorded in Gen. v. He died at the age of 969 years. The name signifies *at his death it shall be sent*, and some suppose that his father Enoch, who was a prophet, gave him this name, in reference to the sending forth of the waters of the deluge. Whether this be really the case or not, the deluge occurred the very year of his death.

MICAH (*mi'kah*), one of the twelve minor prophets, called "the Morasthite," (Mic. i. 1,) from his birth-place, *Moreseth-Gath*, v. 14. He prophesied during the reigns of Jotham, Ahas and Hezekiah, and was accordingly contemporary with Isaiah. He predicts the judgments of God on Israel and Judah; the destruction of Jerusalem; the future glories of Zion; and points out the birth-place of Christ, as well as his pre-existence, Mic. v. 2, a passage substantially quoted, Matt. ii. 6. Critics describe his style as sublime and vehement, and abounding in rapid transitions and elegant tropes.

Micah was also the name of an Ephraimite, who, in contravention of the law, which allowed but one place of sacrifice and ceremonial observance, set up in his house a semi-idolatrour establishment, in which a wandering Levite was appointed to act as priest. The tribe of Dan, in their march to find a new settlement, came to the house of Micah, and took away his images, and afterwards used them for idolatrous purposes, Judges xvii. xviii.

MICAHIAH (*mi-ka'yah*), a faithful prophet in the time of Ahab, who had the boldness to differ from the time-serving prophets, and predicted the disastrous result of the proposed attack upon the

Syrians by the kings of Israel and Judah. For this Ahab ordered him to be imprisoned and otherwise severely dealt with. He predicted that Ahab should fall in the battle, which actually occurred, 1 Kings xxii.

MICHAEL (*mi'ka-el*), the name of a chief angel. He is referred to in Dan. x. 12—21, as a prince; in Jude 9, as an archangel who contended with the devil; and in Rev. xii. 7, as warring against the dragon, or Satan and his angels. These are the only passages in which there is a reference to him, from which we may infer his exalted nature, and his superior power in contending with the enemies of God. The name signifies *who like God?* and is a question, to which the proper answer seems to be, none but the Son of God, who was "the express image of his person," Heb. i. 3. Hence may not Christ and Michael be identical, the only archangel?

MICHAIAH (*mi-chai'ah*), referred to in Jer. xxxvi. 11—13, as reporting to the king's officers the words of Jeremiah, which Baruch had read to the people, and which contained startling predictions. With what motive he did this is merely a matter of conjecture.

MICHAL (*mi'kal*), the youngest daughter of Saul, 1 Sam. xiv. 49, who became strongly attached to David, and was given to him as a wife, after Saul, contrary to his pledge, had refused his eldest daughter Merab, 1 Sam. xviii. 19—21. Although her devotion to her husband, in aiding his escape from Saul, was to be commended, she was not justified in the deception and falsehood practised for this purpose, 1 Sam. xix. 11—17. After David's exile,

Saul married her to *Phalti*, but when he was in circumstances to do it, David reclaimed her, 2 Sam. iii. 13—15. Her disposition, however, was not congenial with the devotional habits of David, and on one signal occasion, when he expressed his transport at the return of the ark to Jerusalem, by dancing before it, she openly reviled him, and for this she was punished with barrenness, 2 Sam. vi. 16—23.

MICHMAS, or **MICHMASH** (*mik'mas*), a town belonging to the tribe of Benjamin, nine miles from Jerusalem on the road to Ramah. Dr. Robinson has, with great probability, identified it with a place still bearing the name of Mukhmas, on the slope of a steep and precipitous valley, which was probably the "pass of Mich-mash" mentioned 1 Sam. xiii. 23, and referred to in Isa. x. 28, 29, as the place where Sennacherib left his heavy camp equipments when invading Judea. The neighbourhood of this place was signalized by the remarkable exploit of Jonathan and his armour bearer in defeating the Philistines, 1 Sam. xiv. The principal features of the place, as referred to in this chapter, were identified by Dr. Robinson. The country around is now rocky and desolate.

MICHTAM (*mik'tam*), the title of the xvi. Psalm, signifying, according to some commentators, *golden*; while others derive it from a word signifying *to hide*, in reference to the profound nature of the truth taught in it.

MIDIAN (*mid'i-an*), the country of the Midianites, settled by Midian the fourth son of Abraham by Keturah, Gen. xxv. 2, and lying on the east of the Elanitic gulf, on which their city of Midian

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was situated. It would seem that, by increase and migration, the Midianites, in the course of time, were found on the western side of the gulf. It may be inferred from Gen. xxxvii. 25, 26, that the Midianites and Ishmaelites had become incorporated at an early period, as their names are there used interchangeably. Their close alliance with the Moabites is also referred to, Numb. xxxi. 3, 4, 7, and their utter discomfiture by the Israelites is recorded Numb. xxii. 1—12. Recovering their strength in the lapse of years they became a serious annoyance to the Israelites after their settlement, until they were irretrievably ruined by the victory of Gideon, Judg. viii. 28.

MIGDOL, a place between which and the Red Sea, the Israelites were directed to encamp on their exit from Egypt, Exod. xiv. 2. It is referred to Jer. xliv. 1, as an Egyptian possession, and as the name signifies a *tower*, it was probably a fortified place on the frontier of Egypt. God seems to have placed them in this perilous position, with an enemy's fortress on one side, and an apparently impassable sea on the other, that they might see the necessity for a divine interposition in their deliverance.

MIGRON (*mig'ron*), supposed to have been situated south of Ai, and north of Michmas, Isa. x. 28. In 1 Sam. xiv. 2, it is placed on the border of the district to which Gibeah gave its name. While the neighbourhood of its site is thus determined, no trace has been discovered of its precise situation.

MILCOM. (See **MOLOCH**.)

MILE only occurs Matt. v. 41, where it refers to the Roman mile, or *milliare*, signifying a *thousand*,

that is a thousand paces, of five feet each, or 5000 Roman feet. The Roman mile contained about 1614 yards, while the English mile is 1760 yards.

MILETUS (*mi-le'tus*), a seaport of Ionia in Asia Minor, lying south of Ephesus. Paul in his voyage from Greece to Syria touched at this port, where the elders of Ephesus had assembled to meet him, to whom he delivered an affecting address, Acts xx. 15—38. It was the ancient capital of Ionia, celebrated as the birth-place of some distinguished heathen, and for its famous temple of Apollo. Although we have no account when Christianity was established there, yet in ecclesiastical history, from the fifth to the eighth centuries, mention is made of the bishops of Miletus attending several councils. After its conquest by the Saracens it fell into decay, and its site is supposed to be occupied by the present insignificant Turkish town of *Melas*. The Miletum where Trophimus was left sick, 2 Tim. iv. 20, is supposed to be the same place, although some would give it a different position.

MILK has always been an important article of diet among eastern nations, such as the milk of cows and sheep, Deut. xxxii. 14; milk of goats, Prov. xxvii. 27; milk of camels, Gen. xxxii. 15. The Hebrew word, usually rendered *butter* in the English version, equally applies to curdled milk, which was regarded as a very refreshing diet. It was this which Jael gave to Sisera, Judg. v. 25. The cheese of the East is little else than curdled milk, Job x. 10. Milk is used figuratively to denote fertility, as "a land that floweth with milk and honey," Josh. v. 6; also the pure word

of God, 1 Peter, ii. 2; and also that word in its elementary instructions, as adapted to new or weak converts, 1 Cor. iii. 2.

MILL. Before the complete apparatus for grinding corn, now in use, was invented, the necessity of man suggested very simple and imperfect instruments for this purpose. Thus grain was pounded in a mortar, or ground between two stones, which were worked by hand. Both these methods are referred to Num. xi. 8. The ancient mill, which is still much used in some eastern countries, consisted of two circular stones, one fixed to the floor, slightly convex on its upper side; the other movable, slightly concave on its under side so as to fit the lower one on which it was placed. The upper stone had an orifice into which the grain was thrown by the left hand, as needed, and also near one of the sides an upright handle, by which it was turned. Generally two females were employed in grinding at one of these mills. Sitting opposite to each other, one by means of the upright handle would turn the upper stone half way round, when it was seized by the other, and treated in the same manner. Thus a rotary motion was imparted, and the grain supplied by each of them as required, was crushed between the stones. This was a laborious and menial occupation, entrusted to under servants, and hence in Exod. xi. 5, the extremes of society are referred to when it is said that the judgment of God should extend from Pharaoh on the *throne*, to the servant maid behind the *mill*. Each household was furnished with its own mill, and as the grinding was a daily operation, the noise made by these mills was

an evidence of life and activity, and the absence of this noise a sign of desolation, Jer. xxv. 10; Rev. xviii. 22. The importance of these mills in supplying the daily bread of the family, was the reason of the law which forbade any one to take the nether or upper millstone in pledge, Deut. xxiv. 6. The abject state of captives is signified in their being put to this employment of grinding, Judg. xvi. 21; Lam. v. 13.

[MILLEN'NIUM, a term used to denote the *thousand years* during which, it is believed, religion shall be universally prevalent, and as some suppose, Christ shall personally reign on the earth.]

MILLET. The Hebrew word, translated *millet*, Ezek. iv. 9, is almost identical with the Arabic name, still applied to a species of grain which is cultivated from the middle of Europe to the most southern part of India. It is the *panicum miliaceum* of botanists, the common millet, which bears a great many grains on one stalk, and which is used as an article of diet in the East, while in Europe and the United States, it is more generally fed to cattle.

MILLO probably refers to the rampart of Jerusalem, 2 Sam. v. 9; 2 Chron. xxxii. 5; still it is uncertain, as is also the reference to "the house of Millo," in Judg. ix. 6, although some apply this to the fortress of Shechem.

MINA. (See MANEH.)

MINCING. This word is used by the prophet, Isa. iii. 16, as descriptive of the behaviour of the women of Jerusalem. The word so translated means taking short steps, or tripping along with affected nicety.

MINISTER, one who serves or officiates in a subordinate capa-

city; thus Joshua was the minister or assistant of Moses, Exod. xxiv. 13, and John Mark was minister or helper of Paul and Barnabas, Acts xiii. 5. The angels, as servants of God, are also so called, Psalm ciii. 21; Heb. i. 14; and so also the Jewish priests, Jer. xxxiii. 21. False teachers are ministers of Satan, 2 Cor. xi. 15, and faithful ones are God's servants, Rom. xv. 16. Jesus Christ himself, in his official capacity, is the minister of the sanctuary and the true tabernacle in heaven, where he exercises his priestly office in behalf of his people, Heb. viii. 2. Ministry and ministration is the exercise of this office.

MINNI, mentioned as a kingdom in Jer. li. 27, in connection with Ararat and Ashchenaz, called to arm itself against Babylon. It is supposed to be a contraction of Armenia, or by others a province of that country.

MINNITH, a town within the territory of the Ammonites, Judg. xi. 33, and celebrated for the excellence of its wheat, which was exported to Tyre, Ezek. xxvii. 17. In the time of Eusebius it still existed as a town four miles from Heshbon on the road to Philadelphia.

MINSTREL, a musician playing skilfully on some instrument, and in some cases accompanying it with the voice. Eastern minstrels who relied on their skill as a means of subsistence, were hired for particular occasions. The soothing and elevating influence of music may explain the reason which led Elisha to send for a minstrel, during whose performance the spirit of prophecy descended on the man of God, 2 Kings iii. 15. The musical skill of David was thus employed to

soothe the gloomy dejection of Saul's mind, 1 Sam. xvi. 23. In New Testament times, hired minstrels, as it may be inferred, were engaged to play and sing elegiac airs on the death of wealthy individuals. It was so in the case of the daughter of Jairus, Matt. ix. 23.

MINT, a sweet scented garden plant, of which there are several varieties. It is referred to in connection with anise and cummin, other garden herbs, the tenth part of which the Pharisees were scrupulous in devoting to the cause of religion, while they notoriously neglected the weightier matters of the law, such as judgment, mercy and faith, Matt. xxiii. 23.

MIRACLE. A miracle may be defined to be an effect produced in such a way as to show that there has been a divine interposition beyond and independently of the ordinary and uniform mode of God's proceeding. Thus a blind man might be restored to sight by the skilful operation of a surgeon, or the judicious application of other means, and in this case there would be no miracle; but if a man born blind should be enabled instantaneously to see, by an authoritative command, there would evidently be a special divine interposition. If a man professing to be an ambassador from God, charged with some important communication to his fellow-men, should attest the truth of his mission by performing undoubted miracles in the name of God, he would furnish the highest kind of credentials that he was what he pretended to be. If one should exhibit an inherent power to perform miracles, and, at the same time, pro-

cess in his own name, and by his own energy, to go beyond the settled laws of nature, he must be a divine person. Moses authenticated his mission from God to Pharaoh, by the various miracles which he wrought; and Jesus Christ attested the truth of his heavenly mission as the only begotten and co-equal Son of the Father by miracles effected by his own power. In the evangelists we have credible witnesses of the facts and circumstances of Christ's miracles, and judging from these, as given in the record, we are constrained to acknowledge that they were not cunningly devised impositions. They were performed in open day; before many witnesses; often in the presence of vigilant and intelligent enemies. The effects produced were instantaneous, and without any application of means which might be supposed to be adapted to the end; and they were of such a character as clearly to evince the operation of a divine power. In the case of spurious miracles, such for instance as those with which the history of Popery is associated, there is an absence of these tests; and the more closely we investigate them, the more manifest does the clumsy attempt appear to impose on human credulity. The age of miracles may now be said to have passed, as the necessity for them has ceased. Christ has fully authenticated his mission; he has completed his revelation to man, and our faith must now rest upon his testimony.

MIRIAM (*mir'i-am*), the sister of Moses and Aaron. When Moses was born, his mother, to evade the cruel edict of Pharaoh against the Hebrew children, hid him for a time, and then placed

him in an ark of bulrushes, on the brink of the Nile, his sister Miriam being directed to watch the event. The daughter of Pharaoh, in approaching the river to bathe, saw the child, and had compassion on it. Miriam now appeared and offered to procure a Hebrew nurse, which being acceded to, she called her own mother, and thus was Moses brought up by his own mother without being exposed to the bloody decree. Exod. ii. 1—10. We next hear of Miriam directing and leading in the celebration of the deliverance of the Hebrews from Pharaoh's host at the Red Sea, Exod. xv. 20, 21. Subsequently, being prompted by jealousy lest her influence should suffer by the arrival of the wife of Moses in camp, she spoke against him, for which she was struck with leprosy; but on the intercession of Moses she was healed, Numb. xii. She afterwards died and was buried at Kadesh, Numb. xx. 1.

MIRROR. (See **LOOKING-GLASS.**)

MISHAEL (*mi'sha-el*), one of Daniel's fellow captives in Babylon, whose name was there changed to Meshach, Dan. i. 6, 7. He was miraculously preserved in the fiery furnace, Dan. iii. 26.

[**MISH'NA**, a collection of various traditions of the Jews, which they pretend had been handed down from the time of Moses, until Rabbi Jehuda made this digest of them. The Mishna is the text, the commentaries on them are called *Gemaras*, and these together constitute the *Talmud*, which is a book of high authority with the Jews, embracing their civil and canonical law, with various other matters in philosophy, medicine, history, and ethics.]

[**MISS'AL**, a Popish term designating the liturgy of their Church, or in other words the Popish mass-book.]

MITE, the lowest denomination of Jewish coin, five of which would only make one cent of our money; so that the gift of the poor widow which was so much commended by our Lord, was less than one half of a cent. Her poverty and the benevolence of her heart imparted its true value to the gift, Mark xii. 41—44.

MITHCAH (*mith'ka*), one of the encampments of the Israelites in the wilderness, Numb. xxxiii. 28.

MITRE, an article of dress worn on the head by the Jewish high priest, to the front part of which a gold plate was affixed, on which was engraved, **HOLINESS TO THE LORD**, Exod. xxviii. 36—38. Modern prelacy, for which there is no New Testament authority, affects to be distinguished by a head dress with the same name.

MITYLENE (*mit i-le'ne*), the capital of the isle of Lesbos, in the Ægean Sea, near the coast of Asia Minor, which was visited by Paul on his voyage from Corinth to Judea, Acts xx. 14. There is no scriptural notice of the establishment of Christianity there; but from the fifth to the eighth centuries, the bishops of this place are spoken of as attending various councils. The whole island is now called Mitelino, and is a place of very little importance.

MIZAR, "the hill Mizar," mentioned by David, Psalm xlii. 6, as one of the places of his resort when wandering from his home, perhaps during the rebellion of Absalom, and from which his thoughts reverted to God and

his sanctuary. The position is not known, but being mentioned in connection with the land of the Hermonites, it is supposed to be one of the hills near Mount Hermon.

MIZPAH or MIZPEH, signifies a *watch tower*, and this accounts for its frequent application to towns which occupied elevated and commanding positions. The principal will be noticed.

1. *Mizpah*, a town in Gilead, where the interview between Jacob and Laban occurred, at which time the name was given, Gen. xxxi. 48, 49. Some suppose this to be identical with the Mizpah of Gilead, through which Jephthah passed, Judg. xi. 29, while others regard it as a different place.

2. *Mizpah*, a city of Benjamin, noted as a place of convocation, Judg. xx. 1; 1 Sam. vii. 5, and one of the cities in which Samuel judged Israel, c. 6. We hear of Asa enlarging and strengthening it with building materials brought from Ramah, 1 Kings xv. 22. Dr. Robinson, who explored the country, is inclined from various considerations to identify it with the village *Neby Samwil*, i. e. prophet Samuel, which is seated on an elevated ridge about four miles and a half northwest from Jerusalem. Traces of ancient buildings are discovered here. This situation answers the description of its site in the Book of Maccabees, which calls it "*Mizpah* which lies over against Jerusalem."

3. *Mizpeh* in the plains of Judah, Josh. xv. 38.

4. "The valley of *Mizpeh*," in the region of Lebanon, Josh. xi. 8.

5. *Mizpeh* of Moab, where Da-

vid brought his father and mother to put them under the protection of the king, 1 Sam. xxii. 3.

MIZRAIM (*miz'ra-im*), the son of Ham, Gen. x. 6, who was probably the progenitor of the Egyptians, as Mizraim is the ancient name of Egypt, and is the word in the Hebrew Scriptures which is generally translated Egypt. The Arabs still call Egypt *Misr*.

MNASON (*na'son*), a native of Cyprus, and called "an old disciple," who dwelt in Jerusalem, and in whose house Paul and his companions lodged, Acts xxi. 16. It is a mere conjecture, that as an *old* disciple he might have been one of the seventy called by Christ himself.

MOAB (*mo'ab*), son of Lot, and the founder of the Moabites, Gen. xix. 37. The country of the Moabites was on the east of the Dead Sea and the Jordan, as far north as the river Jabbok. This territory was taken by the Moabites, from a powerful tribe called the Emims, Deut. ii. 10, 11. The northern and finest part of it was afterwards wrested from them by the Amorites, of which Heshbon became the capital. Numb. xxi. 26. At the time of the Hebrew exodus from Egypt, the river Arnon was the northern boundary of Moab. The Israelites did not enter the territory of Moab, but conquered the Amorites, whose territory fell to the lot of the Gadites. The Moabites, although left in their possessions were hostile to the Israelites, and at the instigation of Balaam, seduced them by means of their daughters into idolatry and uncleanness, Numb. xxv. 1, 2. Their history, subsequently, was various; sometimes in friendship with the Israelites, and at others at war.

The prophecies respecting Moab have received their accomplishment in its incurable desolation. Of late years several travellers have ventured into this barbarous region, from which they had formerly been deterred by fear of the wandering Arab, and much new light has been elicited as to the actual state of the country.

MOLE. Although there is uncertainty as to the precise animals meant by the Hebrew words in Lev. xi. 30; Isa. ii. 20, which are translated *mole*, yet we may infer that burrowing animals of the mole kind are intended.

MOLOCH, MOLECH or MIL-COM (*mo'lok*), the name of an idol worshipped by the Ammonites with bloody rites. The worship of this god seems to have been introduced among the Israelites by Solomon, who built a high place for it near Jerusalem, 1 Kings xi. 7; and from that time the idolatry continued until the reform under Josiah, 2 Kings xxiii. 10. It was however restored under the government of his successors, and is referred to in Ezek. xx. 31, where the nature of the rites is referred to, as comprehending the destruction of children by fire. The Rabbins pretend that the Jews merely made their children pass between two fires in which there was no sacrifice of life; this however is an unfounded assumption. The sacrifice was real, and the practice shows to what an extent the Israelites were corrupted and debased by association with their heathen neighbours.

MOLTEN SEA. The Hebrews being accustomed to apply the term *sea* to any large collection of water, it was used as descriptive of the large and magnificent reservoir of water, which consti-

tuted one of the most imposing objects in Solomon's Temple; and which was constructed of *molten* or melted brass, hence called the *molten sea*. Its capacity, as well as the highly ornamental character of its workmanship, may be inferred from the description of it in 1 Kings vii. 23—26. In the forecited place its capacity is represented as 2000 baths, about 16,000 gallons, while in 2 Chron. iv. 5, it is 3000 baths; the latter was probably the full measure, while the former may have referred to the quantity of water usually kept in it for practical purposes. The use to which the lavers were applied (see **LAVEN**), was for washing the sacrifices, while the molten sea was exclusively used for the personal ablutions of the priests, 2 Chron. iv. 6.

MONEY. The precious metals, gold and silver, have been from the earliest ages the appropriate representatives of the value of property, and have generally been used as affording great facility in commerce. They were so employed before the invention of coinage, and in their native state, or run into bars and ingots, the value was ascertained by weighing, as in the case of Abraham, Gen. xxiii. 16, and in that of Jeremiah, Jer. xxxii. 9. For this purpose Jewish traders carried their scales attached to the girdle, and they were forbidden to have in their bags divers weights, a great and a small, for deceptive or dishonest purposes, Deut. xxv. 13.

The second stage in perfecting a currency, appears to have been the introduction of pieces of these metals bearing some significant stamp. The original of the word, translated a "piece of money,"

which each of the friends of Job gave to him, denotes a sheep, Job xlii. 11, and it is with reason conjectured that the piece of money bore the stamp of a sheep, signifying that it was of the same value in trade as that animal. The Roman *As*, was an oblong coin with the figure of a bull impressed on it. The shekel, with its various subdivisions of half, third and quarter shekels, constituted the Jewish coinage, and this was supposed not to have been adopted until the time of Simon Maccabeus. After the subjugation of the Jews by the Romans, the coins of the latter became current in Judea. Thus the piece of tribute money, shown to our Lord on a certain occasion, bore the image and superscription of Cæsar the Roman emperor, Luke xx. 24. There are other references to the Roman money then in use. Paper money, which is found to be so great a convenience in trade, is a comparatively modern contrivance; it of course possesses no other value than as a representative of the precious metals.

MONEY-CHANGERS. There was a class of persons among the Jews whose occupation it was to deal in exchange, as brokers in modern times. One branch of their business was to receive money on deposit on which they paid a fixed rate of interest. This is referred to Matt. xxv. 27, "thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury," or interest. Another was to exchange large for small denominations of coin, or the contrary, or coin which was not current for that which was in common use. For this they received a suitable

commission. As Jerusalem was a place of great resort for strangers, and especially on great festival occasions, the money-changers were a great convenience in exchanging the money of worshippers who wished, according to Exod. xxx. 15, to pay their annual half shekel for the temple service, or who wished to purchase sacrifices for offering. By gradual encroachments they introduced their money stands within the sacred precincts of the temple. At this, although the priests connived at it, Christ expressed his indignation when he overthrew their tables, drove them out, and charged them with converting the house of God into a den of thieves, Matt. xxi. 12, 13. In all probability, in addition to the desecration of the temple, they were guilty of dishonest practices in their business, which rendered their expulsion the more proper.

MONTH. Amidst the diversity of views which has arisen on the subject of the Jewish months, it may be sufficient to state that there were twelve months in the Jewish year, 1 Chron. xxvii.; that these were from one new moon to another; that they were originally designated, first, second, third month, and so to the twelfth in order; and that subsequently each had its particular name. As the Jewish months were lunar, they were kept parallel with the solar by a method of intercalation as it is called, that is, at a fixed period adding the requisite number of days so as to make the lunar and solar year equal. The later Jews were in the habit of intercalating a supplementary month every two or three years, which they added at the end of the sacred year after

the month Adar, and which they called Ve-Adar or the second Adar. To show the correspondence between the Jewish months and those now familiar to us, as well as the correspondence between the months of the Jewish civil and ecclesiastical year, the following table has been constructed as sufficient to answer ordinary purposes, although it is disputed whether the first month Nisan, began in March or early in April.

<i>Sacred year.</i>	<i>Civil year.</i>	<i>Name of the Month.</i>	<i>Corresponds with</i>
1	7	Nisan,	March or April.
2	8	Zif, Ziv, or Iyar,	April or May.
3	9	Sivan,	May or June.
4	10	Tammuz,	June or July.
5	11	Ab,	July or August.
6	12	Elul,	August or September.
7	1	Tisri or Ethanim,	September or October.
8	2	Marchesvan or Bul,	October or November.
9	3	Chisleu or Kislev,	November or December.
10	4	Tebeth,	December or January.
11	5	Shebat,	January or February.
12	6	Adar,	February or March.

If, as Michaelis insists, with strong reason, Nisan, the first month, "the month of ears," must have commenced during the first days of April, then with some allowance the following months in the Jewish calendar may be considered as corresponding with our months, May, June, July, and so on in order.

MOON. The new moon marked the commencement of the Jewish months, and its occurrence was the occasion of a festival; "Blow up the trumpet in the new moon," &c., Psalm lxxxi. 3; and in such a sense the moon is appointed for seasons, Psalm civ. 19. Although the moon in comparison with the sun is called the "lesser light," Gen. i. 16, yet it is so glorious an orb, particularly when seen through the transparent atmosphere of an eastern climate, that it is not to be wondered at that the blinded heathen should have deified it, and rendered it divine honours.

Job seems to refer to the temptation there was to this species of idolatry in that remarkable passage, Job xxxi. 26—28. The heathen mythology enumerates various names under which the moon was worshipped; while in a purer system the serene beauty of this orb furnishes a beautiful emblem of the Church, Sol. Song vi. 10. A species of insanity has been supposed to be influenced by the changes of the moon, hence the terms lunacy and lunatic from *Luna*, the moon. Probably the periodical return of the paroxisms of the disease may have led men to associate them with some such mysterious influence in the changes of the moon. The Psalmist says, "The sun shall not smite thee by day, nor the moon by night," Psalm cxxi. 6, by which we may perhaps, understand him as referring to the enfeebling and injurious effects of exposure to the intense rays of the sun by day, and the moisture

and chills of the night. People in eastern countries, sleeping in the open air, and exposed to the vicissitudes of weather occurring during the night, may be subject to disease from this cause, which their imagination may attribute to lunar influence. In symbolical language, the sun, moon, and stars, denote different ranks or degrees of authority. In Joseph's dream, his father, mother, and brothers are represented as the sun, moon, and stars, doing homage to him.

MORDECAI (*mor'de-ki*), a descendant of one of the Jews carried captive to Babylon, who was resident at the court of Ahasuerus, at Susa, the capital of the Persian empire. His history, as contained in the book of Esther, is of singular interest. His services to the king, at first overlooked, but afterwards opportunely brought to remembrance; the defeat of Haman's malignant attempt to destroy him; the elevation of his kinswoman Esther to queenly honour; and the counteraction through her of the bloody conspiracy against the Jews, are prominent incidents in his history so illustrative of the special providence of God in protecting the good and overthrowing the wicked. (See also **ESTHER** and **HAMAN**.)

Mordecai is mentioned as among the returned exiles in the time of Ezra, but there is no probability that it was the same person as the one just referred to, Ezra ii. 2.

MOREH, "plains of Moreh," Deut. xi. 30; "hill of Moreh," Judg. vii. 1. The position only conjectural, but thought to be in the neighbourhood of Shechem.

MORIAH (*mo-ri'ah*), one of the hills of Jerusalem, on which

the temple of Solomon was built; 2 Chron. iii. 1. Around this hill a large area was formed by walling up and filling in. The site is now occupied by a celebrated Turkish mosque. The "land of Moriah," to which Abraham was directed to proceed to make the proposed sacrifice of Isaac, Gen. xxi. 2, may be supposed to be this same region of country; and the Jews firmly believed that the altar of burnt offering in the temple occupied the very spot where Abraham prepared to sacrifice his son.

MORTAR. The manna was prepared for food either by grinding it in a mill, or bruising it in a mortar, Numb. xi. 8. The mortar and pestle of ancient times were probably rude instruments, adapted however to their purpose. Extreme and incurable folly is alluded to in Proverbs xxvii. 22: "Though thou shouldst bray or pound a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him." It is said to have been a mode of punishment among the Turks to pound or bray a criminal to pieces in a mortar, but there is no reason to believe that the above cited passage referred to any such mode of punishment as existing among the Jews.

Mortar, as a cement. In constructing the tower of Babel it is said that slime or bitumen was used for mortar, Gen. xi. 3. Clay mixed with straw was also in common use for plastering.

MOSEROTH (*mo-ser'oth*), one of the stations of the Israelites near Mount Hor, Numb. xxxiii. 30.

MOSES, the lawgiver and commander of Israel, was of the tribe of Levi, and son of Amram and Jochebed. Exod. vi. 20. His

name was given in reference to his signal deliverance when an infant, meaning, *drawn out of the water*, Exod. ii. 10. His history occupies so large a space in the sacred writings, and comprises so many incidents that we can merely glance at some of its most prominent features. Escaping from the cruel edict of Pharaoh, which ordered the destruction of the Hebrew children, and taken under the fostering care of the king's daughter, he was introduced into court, and carefully instructed in all the learning of the Egyptians, Acts vii. 22. In this dangerous position, surrounded by all the enticements of carnal pleasure, he cherished the strongest affection for his despised people, and in his heart preferred a participation in their sufferings to all the alluring joys of sin, Heb. xi. 25. When about forty years of age, his indignation at seeing one of his countrymen oppressed, betrayed him into an act of revenge which rendered it necessary for him to flee into Midian, Exod. ii. 11—15, where he married Zipporah, the daughter of Jethro, and where he remained for the space of forty years, 16—22. After the expiration of this time he was appointed of God to make a demand of the king of Egypt for the release of the Hebrews. In this commission his brother Aaron was associated with him. After much delay and the infliction of many fearful plagues on Pharaoh and his people, the Hebrews were permitted to depart, and their deliverance from Egyptian bondage was finally completed by the overthrow of their enemies in the Red Sea, Exod. iii. to xvi. He continued to lead his countrymen through the wilderness during a

period of forty years, sustaining a heavy weight of care; harassed by their obstinacy and rebellion; providing laws for their government; enjoying intimate communion with God; and although on some occasions he manifested impatience, irritation and want of faith, his general conduct was that of a great and good man. He was not permitted to enter into the promised land, but having had a distant prospect of it from Pisgah, he died at the age of one hundred and twenty years, and the place of his burial was concealed, probably to prevent it from becoming the object of superstitious and idolatrous veneration, Deut. xxxiv. 1—7. The character of Moses as developed in this history is one of singular excellence. He was an inspired leader of God's chosen people, peculiarly adapted to the exigencies of the station. We are not, however, to attribute the laws which bear his name to the suggestions of his own wisdom; their origin was divine, while he was the medium through which they were revealed. The first five books of the Old Testament, called the Pentateuch, were written by Moses with the exception of a few verses, added after his death. They are of course an inspired record, and embody a history replete with interest. The ninetyeth Psalm is also ascribed to him.

MOTE, a small particle of matter. The words of our Lord in Matt. vii. 3, are intended to show the inconsistency of those who were ready to perceive and condemn comparatively small faults in others, while blind to their own greater defects.

MOTH. This word frequently occurs in the sacred Scriptures, and with general reference to a

minute species of insect which infests woollen cloths. With great certainty we may identify it with the clothes-moth so well known to housekeepers, against the depredations of which it is so difficult to guard. The small active butterfly seeks some undisturbed woollen fabric on which it deposits its eggs. From these, minute worms are hatched, which immediately commence devouring the fabric and entirely destroying its tissue. A moth-eaten garment is one that has been thus rendered worthless, Job xiii. 28. No small portion of the wealth of an eastern nobleman consisted in the variety and costliness of his garments, which were multiplied and laid up in store from year to year; and this fact serves to explain the dehortation, "lay not up for yourselves treasures upon earth where moth and dust doth corrupt," &c., Matt. vi. 19, 20. The moth is used as an emblem of man's frailty; "which are crushed before the moth," or as it is sometimes rendered, "which are crushed like the moth," Job iv. 19. As it is short-lived and soon passes away, it is descriptive of the transitoriness of man's glory, "thou makest his beauty to consume away like a moth," Psalm xxxix. 11. The "house of the moth," referred to Job xxvii. 18, is the little case or cocoon formed by the larva of the insect, and which may easily be detected where they have taken possession. "Therefore will I be unto Ephraim as a moth," Hos. v. 12, that is, I will secretly consume him.

MOTHER. Besides the proper relation which the word expresses, it is used in a larger sense to denote even a remote ancestor, as Eve was "the mother of all liv-

ing," Gen. iii. 20; so also a benefactor, as Deborah was "a mother in Israel," Judg. v. 7; so a chief city was called "a mother in Israel," 2 Sam. xx. 19. The intimacy and tenderness of the relation between mother and child, are used as significant of God's love to his people, Isa. xlix. 15.

MOURNING. The mourning of the Jews over domestic or national calamities, like that of all eastern nations, was accompanied by many external exhibitions, which might be the indications of real grief, although often resorted to from compliance with custom. Many of these would appear extravagant in the present day, while some of them are peculiarly significant. We shall refer to the principal modes in which they expressed their grief, not intimating that they were all found combined in any one instance of mourning. Mourners often rent their garments, and put sackcloth on their loins, Gen. xxxvii. 34. Dust was put on the head, Josh. vii. 6. They fasted, 2 Sam. xii. 16. The head and beard were shaved, Isa. xv. 2, or the hair suddenly plucked out, Ezra ix. 3. They made cuttings on the hands, Jer. xlviii. 37. They covered the head and went barefoot, 2 Sam. xv. 30. They smote on the thigh, Jer. xxxi. 19, and on the breast, Luke xxiii. 48. They covered the face, 2 Sam. xix. 4. They sat silent on the ground, Job ii. 13, or they lifted up their voice and wept, Job ii. 12. The Jews often went up to the house top to mourn, Isa. xv. 3, or when their friends died, went to the grave to weep, John xi. 31. They were forbidden to imitate the practices of the heathen by making cuttings in their flesh for the dead, Lev. xix. 28.

Perhaps to give an ostentatious expression to their grief, they sometimes, it would seem, employed persons who should mourn as proxies, as it is still the custom in some eastern nations, Jer. ix. 17; Matt. ix. 23.

The priests were prohibited from conforming to usual mourning customs, except for very near relatives, Lev. xxi. 1—5; and the high priest was not to exhibit these outward marks of grief, even for father or mother, v. 11. There was no fixed period of mourning for the dead. The men of Jabesh-Gilead fasted and mourned for Saul and his sons seven days, 1 Sam. xxxi. 11—13; the mourning for Aaron and Moses was prolonged to thirty days, Numb. xx. 29; Deut. xxxiv. 8; and that for Jacob was protracted for seventy days, Gen. l. 3.

Possessed as we now are of the full light of the gospel, and taught whence afflictions come, and with what special design, the extravagances of ancient mourning customs are no longer tolerated. While it is our duty to feel sensibly, and our privilege to weep, it becomes us in the day of affliction to bow submissively to God, who is alike good in giving and taking away, and to see to it that the fruit of affliction is to wean us from our sins.

MOUSE, 1 Sam. vi. 5. The mouse is mentioned as an animal that marred the land, and in Lev. xi. 29, it is enumerated among unclean animals. Bochart thinks the *jerboa* or jumping mouse of Syria is intended. It is more probable that the short-tailed field mouse, which is still the most destructive animal to the harvests in Syria, is the one referred to, if indeed various spe-

cies of small field ravagers are not included.

MOUTH. There are some peculiar uses of this word in Scripture, which may be noted. Thus, as indicating one who speaks for another, Aaron was as a mouth for Moses, that is, his spokesman, Exod. iv. 16; and the prophet was as the mouth of God, to speak for him, Jer. xv. 19. To speak "mouth to mouth," is to speak together without an interpreter or any one coming between, Numb. xii. 8. "With one mouth," meaning with one consent, 1 Kings xxii. 13. To "write from the mouth" of any one, is to write from his dictation, Jer. xxxvi. 4. To place the hand on the mouth, is equivalent to being silent, Job xxi. 5; Judg. xviii. 19.

MOWING. The sickle was generally used in cutting grain in Palestine, although sometimes the grain was plucked up by the hand. The wicked are compared to the transient grass on the housetops, "wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom," Psalm cxxix. 7. "The king's mowings," referred to in Amos vii. 1, were probably the first crop of grass, which was, by royal prerogative, appropriated to the king's use, the after growth being left to the people.

MUFFLERS, an article of female dress referred to, Isa. iii. 19, supposed by some to be a veil covering the face, and by others an ornament suspended on the breast.

MULBERRY. The word translated mulberry tree is supposed by some to designate some species of poplar, several of which abound in Palestine, and the leaves of which are very

easily stirred by the wind, 2 Sam. v. 23, 24.

MULE, a mixed breed of animals between the horse and ass, and valuable as a beast of burden, and for its sure foot. For this last quality it is particularly valued in mountainous districts, travelling safely over roads where a horse could not be trusted. Mules were common in Palestine, and much used under the saddle, 2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33. The passage in Gen. xxxvi. 24, "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father," has somewhat perplexed commentators. The difficulty is removed by substituting "waters" for "mules," a rendering which the Hebrew will bear, and thus Anah, instead of finding mules, a circumstance scarcely worth noticing, was distinguished as the discoverer of water-springs in the wilderness, a much more important fact.

MUNITIONS, "his place of defence shall be the munitions of rocks," Isa. xxxiii. 16. The word may be applied to fortresses strongly posted on rocks or mountains, or it may refer to the inaccessible rocks themselves, from which soldiers could not be easily dislodged. The word is now used to denote the materials of war.

MURDER, the intentional and malicious destruction of human life. While the Jewish law made provision in the cities of refuge for the safety of the accidental homicide, it condemned the wilful murderer to death, Numb. xxxv. 9-34. Long before the promulgation of the Mosaic law, it was an express command of God, that "whoso sheddeth man's blood, by man shall his blood be shed," Gen. ix. 6. There is not

a shadow of evidence that this law has ever been abrogated; and as it remains in force until this day, any human enactment which would set aside the death penalty in cases of convicted murderers, is in direct defiance of a divine law. Not only does the law of God adjudge the wilful murderer to death, but the security of human life, and the well-ordering of society, demand the destruction of him who can deliberately raise his hand to take away the life of his fellow-creature.

MURRAIN (*mur'rin*), a fatal plague or pestilence among cattle. It constituted one of the judgments inflicted by God on Pharaoh and his people, who, in the destruction of their cattle, might be led to see the impolicy, as well as wickedness, of their conduct in detaining the Hebrews, Exod. ix. 3. That this was not an ordinary epidemic, but a special judgment, was manifest from the fact that the cattle of the Hebrews were entirely exempt, v. 4.

MUSIC. From the earliest ages, music has been resorted to as a source of gratification, and as an appropriate mode of expressing the emotions of the heart. The art of it was early known, although we have no means of ascertaining with what degree of success it was cultivated. Among the first generations of men, we find Jubal mentioned as an inventor of musical instruments, and as an instructor in their use, Gen. iv. 21. So Laban intimated to Jacob, that had he apprized him of his intention to leave him, he would have sent him away "with mirth, and with songs, with tabret, and with harp," Gen. xxxi. 27. The Israelites, while resident in Egypt, no doubt improved their taste

and skill in this art, by acquaintance with the musical science and instruments of that singular people. At the period of the exodus we have an example of the manner in which music was associated with the celebration of a great and joyful event, when Miriam, as the leader of the Hebrew women, accompanied the song of triumph with timbrels and dances, Exod. xv. 20, 21. At the accession of Solomon to the throne of Israel, the people blew the trumpet, piped with pipes, and rejoiced with great joy, 1 Kings i. 39, 40. The soothing influence of music on a perturbed mind, was recognized by the employment of David to dispel, by the music of his harp, the evil spirit that possessed Saul, 1 Sam. xvi. 23. It is probable that the music of these early times consisted in simple melodies, extemporaneously composed, and learned by ear. We have no reason to believe that they had any system of musical notation, or that they understood its complete character as a science. David, who was both a poet and musician, introduced vocal and instrumental music into the public worship of God, 1 Chron. xiii. 8, and made the necessary preparations for its use on a grand scale in the temple service. He appointed three chiefs as the sacred choir, whose sons, twenty-four in number, were respectively the subordinate leaders of as many separate bands, which served in turn, 1 Chron. xxv. Cymbals, psalteries, harps, and trumpets, were employed on these occasions, as accompaniments to the singers. Besides these, we have notices of the cornet, sackbut, pipe, tabret, timbrel, organ. These instruments are referred to under the

proper heads, with as near an approximation to their form and uses as can be made. Ancient paintings and sculptures, particularly the Egyptian, may serve to convey some correct idea of the variety and form of musical instruments, wind, stringed, and percussive, which were earliest in use.

MUSTARD Our Lord compares the kingdom of heaven to a mustard seed, which although small, produces a tree, in the branches of which the birds may lodge, Matt. xiii. 31, 32. It is alleged that the common annual shrub which bears this name cannot be intended, as it cannot well be called a tree. Naturalists have found considerable difficulty in finding a plant in Palestine which answers these characteristics. Irby and Mangles, in their travels in the neighbourhood of the Dead Sea, profess to have found a tree answering to the description. It bore berries in clusters, the seeds of which were small, aromatic to the taste, and nearly resembling mustard. This is thought to be the *Salvadora Persica* of botanists.

MUTTER. This word refers to the low and indistinct sounds uttered by wizards while carrying on their divinations, peeping and muttering, to impart an air of mystery to their proceedings, Isa. viii. 19.

MUZZLE. In the Mosaic code it was forbidden to muzzle the ox while treading out the corn, Deut. xxv. 4. The allusion is to the eastern mode of threshing, by spreading the sheaves on the ground, and making oxen pass repeatedly over them, that the grain might be beaten out by their hoofs. During this operation, the mouths of the oxen were

not to be confined by a strap or muzzle to prevent them from eating as they performed their work. It was a humane feature in the Mosaic law.

MYRA, a city of Lycia in Asia Minor, about three miles from the sea, situated on a navigable river, with a good harbour at its mouth. It is now in ruins. When Paul was on his voyage to Rome, he and his fellow prisoners touched here, and were transferred to a ship bound to Italy, Acts xxvii. 5, 6.

MYRRH (*mir*), an aromatic gum which exudes from a tree known in Arabia and Abyssinia. It was an ingredient in the holy ointment, Exod. xxx. 23—25. It is referred to as a fragrant perfume, Psalm xlv. 8; Sol. Song v. 5. The Roman soldiers offered to Christ, while on the cross a mixture of wine and myrrh, with a view, as is supposed, to deaden the acuteness of pain, but he refused it, Mark xv. 23; and myrrh mixed with aloes was brought by Nicodemus for the purpose of embalming the Lord's body, John xix. 39. These instances may serve to show its various uses.

MYRTLE, a beautiful evergreen, its leaves deep green and shining, with clusters of white fragrant flowers. Its berries are still used in some places as spices. It is several times mentioned in Scripture, Isa. xli. 19; lv. 13; Zech. i. 8—11. The myrtle grows to the size of a tree, but is most esteemed as a shrub, because most beautiful. At the feast of tabernacles, myrtle branches, with branches from other trees, were used in constructing the booths, Neh. viii. 14, 15. By the Greeks and Romans, it was employed in making wreaths on festive and

other occasions. By the Jews it is said to have been regarded as an emblem of justice.

MYSIA (*mis'i-a*), a province in the north-west angle of Asia Minor, separated from Europe by the Propontis and Hellespont, and bounded on the east by Bithynia. It was once exceedingly fertile, and is even now a fine tract of country, although under poor cultivation. Paul passed through this province, and went hence to Macedonia, Acts xvi. 7—12.

MYSTERY. The term properly means hidden, or concealed, and not necessarily that which is incomprehensible. Christ tells his disciples that to them it was given to know the mysteries of the kingdom, Mark iv. 11. Thus a mystery or hidden thing might be made known. The calling of the Gentiles was a mystery to the Jews, but a thing known to the apostles, Eph. iii. 1—6. The revealed gospel is called "the mystery of the faith," 1 Tim. iii. 9. The great mystery of godliness consisted in the revealed truths of Christ made incarnate, seen of angels, &c., 1 Tim. iii. 16. While a mystery often means a thing which would have remained concealed until made known, it is not to be denied that doctrines may be revealed, which are still mysterious, or not comprehensible by human reason. Such is the being of God, his tri-personal nature, the incarnation, and the resurrection of the body.

[**MYS'TICISM**, obscure, ideal, and fanciful doctrine. A *mystic* is one who leaves the plain and simple truth for ideal reveries. It should be noticed that those who have no just conception of a pure, spiritual religion, often brand it as mysticism.]

[MYTH is a fictitious narrative bearing some resemblance to that which is real. German rationalists often call the plainest narratives of Scripture, myths or fables.]

N.

NAAMAN (*na'a-man*), a distinguished general in the army of Benhadad, king of Syria, who, notwithstanding his high station, was affected with leprosy, a disease not under the control of ordinary remedies. A captive girl of Israel, who waited on Naaman's wife, sympathizing with her master, directed his attention to a prophet of Samaria, who possessed miraculous powers. Eagerly grasping at even a faint hope of cure, Naaman obtained a letter from Benhadad, to Joram, king of Israel, which as it merely stated that his captain had gone to him for a cure of his leprosy, was interpreted by Joram as designed to create a misunderstanding, which might be converted into a pretext for war. The prophet Elisha being apprized of the perplexity of the king, directed Naaman to be sent to him, who, accordingly, with great pomp, repaired to the prophet's house. On his arrival, Elisha, instead of coming out to pay the respect to him which his rank seemed to demand, sent a servant to tell him to dip himself seven times in Jordan. Naaman was offended at the apparent slight, and especially at the seeming absurdity of the direction. He rightly judged that the waters of Damascus were as medicinal as those of Israel; but was finally prevailed on by his attendants to make the trial, which perfectly succeeded. He was restored, not

by his immersion in the waters of Jordan, but by a miraculous energy accompanying his compliance with a simple direction. So he himself regarded it; he returned to the prophet, acknowledged the supremacy of the God of Israel, and wished to show his gratitude by expensive presents, which the prophet refused. A difficulty arose in the mind of Naaman. He believed that the God of Israel was the true God, and being aware that on his return to Syria, he would be required to accompany his king to the idolatrous temple of Rimmon for the purpose of worship, he suggested to the prophet whether he might not outwardly comply with the idolatrous custom of bowing, if his intention was not to worship the idol. It does not appear that the prophet approved of such duplicity. He merely bid him go in peace, probably judging that his own conscience, now partially enlightened, would prevent him from even an outward conformity with idolatrous customs. His superstitious reverence for the very soil of Israel, two mule-loads of which he carried away with him to make a holy place for an altar, shows how deeply his mind was impressed, and his positive declaration that he would offer no homage but to the true God, may have satisfied the prophet, that he would soon be able to solve the case of conscience without now pressing

him with arguments. No subsequent account is furnished of Namaan, 2 Kings v.

NABAL, a descendant of Caleb, dwelling at Maon, in the south of Judah, who possessed numerous flocks in the neighbourhood of Carmel. David, while in exile from the pursuit of Saul, had encamped with his band in the same neighbourhood, and instead of seizing upon the flocks of Nabal, he protected them against the wandering tribes of robbers. Relying upon the value of the service he had rendered, he requested Nabal to furnish his band with provisions. This the churlish and ungrateful Nabal not only refused, but stigmatized him and his followers as fugitive outlaws. Exasperated at such treatment, David prepared to inflict on him summary vengeance, and was only diverted from his purpose by the discreet conduct of Abigail, the wife of Nabal, who, without her husband's knowledge, prepared a sumptuous present and carried it to David, who was at once propitiated. When Nabal heard of the danger to which he had exposed himself, and from which he had barely escaped, he was much alarmed, and the shock was so great that in ten days he died. Abigail who had so highly commended herself to David, afterwards became his wife, 1 Sam. xxv.

NABOTH (*na'both*), an inhabitant of Jezreel, who possessed a vineyard adjoining the grounds of king Ahab's palace, which the king was anxious to obtain to enlarge his own gardens. Naboth being unwilling to sell his patrimonial inheritance, Ahab, accustomed to have all his wishes gratified, became unhappy and sick, because in this trifling matter he

was thwarted. His unprincipled wife Jezebel, not scrupulous about the means, fabricated a charge of blasphemy against Naboth, and had him stoned to death. While Ahab was on his way to take possession of his ill-gotten property, the prophet Elijah met him, and denounced the most fearful judgments on him and his wife, which were afterwards literally accomplished, 1 Kings xxi.

NACHON (*na'kon*), "Nachon's threshing floor," the place near which Uzziah was smitten for his rash attempt to steady the ark, 2 Sam. vi. 6, 7. In 1 Chron. xiii. 9, it is called "the threshing floor of Chidon," showing that the owner or the place had two names. The place must have been very near Jerusalem.

NADAB, the name of Aaron's eldest son, who with his brother Abihu, was slain for offering strange fire to the Lord, Lev. x. 1, 2. (See ABIHU.)

Also the name of the son and successor of Jeroboam, king of Israel, 1 Kings xiv. 20. Imitating the example of his father, his reign was irreligious and wicked; and at the end of two years, Baasha formed a conspiracy against him, and assassinated him while he was prosecuting the siege of Gibbethon, a Philistine city. Baasha thus usurped the crown, and destroyed the whole family of Jeroboam, according to God's threatenings, 1 Kings xv. 25—30.

NAHASH (*na'hash*), the father of Abigail and Zerutiah, and as these are elsewhere represented as the sisters of David, Nahash is supposed to be the same as Jesse, or else a former husband of David's mother, compare 2 Sam. xvii. 25, and 1 Chron. ii. 13—17.

Nahash was also the name of a

king of the Ammonites, who, in besieging Jabesh-gilead, offered to accept their capitulation on condition that their inhabitants should all have their right eyes thrust out. They asked a respite of seven days, during which time Saul stirred up the spirit of the Israelites, and leading them to the relief of Jabesh-gilead most signally discomfited the army of Nahash, 1 Sam. xi. This same Nahash showed some kindness to David, which he gratefully remembered and requited, 2 Sam. x. 2.

NAHOR, the father of Terah, and grandfather of Abraham, Gen. xi. 25, 26; called Nachor in Luke iii. 34.

This was also the name of a grandson of the preceding, and brother of Abraham, Gen. xi. 25, 26. Nahor married Milcah, his niece, Gen. xi. 29. From the thirty-first verse of this chapter it would appear that he did not leave "Ur of the Chaldees" at the same time that the rest of his family went to Haran, but subsequently we find his son Bethuel and his grandson Laban established there, Gen. xxvii. 43; xxix. 4, 5.

NAHSHON (*na'shon*), chief of the tribe of Judah at the time of the exodus from Egypt, and son of Amminadab, Numb. i. 7. The same person who is called Naasson in the genealogies of Christ, Matt. i. 4; Luke iii. 32.

NAHUM (*na'hum*), the seventh of the minor prophets, was a native of the town of Elkosh in Galilee. Nothing is known of the circumstances of his private life. The date of his prophecy has been fixed by the best critics in the time of Hezekiah, after the unsuccessful irruption of Sennacherib. The burden of his prophecy is the destruction of Nine-

veh and of the Assyrian empire, events which he depicts in the most masterly manner. The classic elegance of his style, the power of description, and the poetic spirit which pervades the whole, are admitted by all competent critics of Hebrew poetry, as evincing not the poet of art, but the poet of nature.

NAIL. The tent pin or peg with which Jael killed Sisera is called a nail, Judg. iv. 21, and the original often has this signification, as the pins of the tabernacle, Exod. xxxv. 18. So a pin fastened in the wall, Ezek. xv. 3. In Isa. xxii. 25, it is a nail fastened in a sure place, on which articles were suspended. In oriental houses, large pegs or nails are thus securely fastened into the wall, and hence the fixedness of anything is illustrated by these permanent pegs. Thus in Ezra ix. 8, "to give us a nail in his holy place," is equivalent to "giving us a sure abode there." So in Zech. x. 4, a prince is described as a corner stone and nail; as one giving stability and one on whom the welfare of the state depends. A similar form of speech still prevails in India, as Roberts informs us; for of one receiving an appointment from a person in power, it is said, "He is fastened as a nail."

NAIN (*na'in*), a small town of Palestine, about three miles south-west of Mount Tabor, distinguished as the place where Christ performed one of his most impressive miracles, in recalling to life the only son of a widow, Luke vii. 11—17. It is an insignificant hamlet at present called *Nein*.

NAIOTH (*na'oth*), a place in or near Ramah, where there was a school of the prophets under

Samuel, 1 Sam. xix. 18—24. Jewish commentators say that Ramah was the name of the hill on which Naioth was built.

NAKED. Besides its ordinary signification of being entirely unclothed, as were Adam and Eve, Gen. ii. 25, it means also partially divested of clothes, John xxi. 7, or poorly clad, James ii. 15. Metaphorically, "the nakedness of the land" is its weakness or want of the means of defence, Gen. xlii. 9; and a thing is naked which is manifest or clearly seen, Heb. iv. 13.

NAME. The application of names to men and other objects affords a theme for curious and useful disquisition, into which it would be impossible to enter in this place. It may only be necessary to mention a few points. Hebrew names were for the most part simple, although sometimes for the purpose of more particularly distinguishing a person, the name of the father or mother was added, as David is called the son of Jesse. They were generally significant, as Ishmael, *God who hears*, Gen. xvi. 21; Moses, *taken out of the water*, Exod. ii. 10. Compound names were also common, and sometimes the name of God entered into the composition, as Samuel, Adonijah; or the name of an idol, as Ethbaal, Belshazzar. Names on some special occasions were changed, as Abram into Abraham, Sarai into Sarah, Gen. xvii. 5, 15. In the New Testament we have instances of the name of a person translated into a different language, as Thomas (Syriac) called Didymus (Greek) both signifying a twin, John xi. 16. There are other double names, as "Joseph called Barsabas," "Jesus called Justus." It may be necessary to

remark the different forms of the same name, as Jeremy and Jeremiah, Elias and Elijah, Hosea and Osea. To "raise up the name of the dead," Ruth iv. 5, is to supply heirs by a second marriage, which had failed in the first; and so, for a name to be "put out" or "rot," means a total extinction of a race, Psalm ix. 5; Prov. x. 7, The names of God are descriptive of his perfections.

NAOMI (*na-o'mi*), wife of Elimelech of Bethlehem, who with her husband and two sons removed to Moab, on account of a famine prevailing in Judea. Her husband died there, and her two sons, subsequently marrying Moabitish women, also died leaving Naomi in a strange land. She signified her determination to return to Judea, and proposed to her widowed daughters-in-law to abide with their kindred, but Ruth, one of them, resolutely determined to accompany her, while the other bade her a final adieu. (See RUTH.)

NAPHTALI (*nap'ta-li*), the second son of Jacob by Bilhah, and afterwards head of one of the tribes, Gen. xxx. 7, 8. No incidents of his personal history are recorded. As the father of a tribe, he was prophetically described by his father, "as a hind let loose; he giveth goodly words," Gen. xlix. 21. Some critics give a different version to the passage, in which Naphtali is compared to a goodly tree sending forth beautiful branches. The description in either sense is complimentary to the tribe, and this is in agreement with what Moses afterwards said of it, "O Naphtali, satisfied with favour and full with the blessing of the Lord, possess thou the west and the south," Deut. xxxiii. 23. This tribe on

the departure from Egypt numbered 53,400 adult males, Numb. i. 43. When the tribes were again numbered on the plains of Moab, after the plague that had been sent in judgment upon them, there was a material diminution in this tribe, Numb. xxvi. 50. After possession had been taken of the promised land, one of the most fertile districts of upper Galilee was apportioned to Naphtali, extending north and south from the sources of the Jordan to lake Gennesaret, and east and west from the Jordan to the borders of Asher, Josh. xix. 32—39. This tribe was prompt in taking up arms to deliver the country in the time of Deborah, Judg. iv. 10; v. 18. Our Lord often taught within their borders, Matt. iv. 13—15.

NARCISSUS. Paul sends greetings to certain believers who belonged to the household of Narcissus, a resident of Rome, Rom. xvi. 11. Suetonius, the Roman historian, refers to a person of this name, who was the freedman and favourite of the Emperor Claudius, but there is no certainty he was the same person.

NATHAN, a prophet in the time of David. It was to this prophet that David first intimated his intention of building a temple to the honour of the Lord, a purpose which Nathan encouraged. That very night, however, the Lord instructed Nathan to repair to David and inform him that this work was to be accomplished by another, even his son Solomon, 2 Sam. vii. 1—17. The next interview recorded between the prophet and the king was on a more melancholy occasion. David had committed flagrant crimes in relation to Uriah and Bathsheba, and his conscience,

it would appear, had become in a measure seared, until the faithful prophet, by the recital of a beautiful parable, betrayed the king into a decided condemnation of himself; and then proceeded to declare the afflictions which were to render the remainder of his life sorrowful, 2 Sam. xii. 1—14. He is subsequently referred to as calling Solomon, Jedidiah, *beloved of the Lord*, 2 Sam. xii. 25; as discountenancing the attempt of Adonijah to seize the crown, 1 Kings i. 8, 11; and as the historian of David's reign, 1 Chron. xxix. 29. No record is given of his death.

NATHANAEL (*na-than'a-el*). The interesting circumstances attending Nathanael's first introduction to Christ, are recorded in John i. 45—51. Christ delineated his character in few words, "an Israelite indeed, in whom there is no guile." Nathanael perceiving that his whole character was fully known to Christ; that he knew the secret recesses of his heart, at once acknowledged him as the Son of God, the Messiah, and became his devoted follower. He is mentioned by John among the apostles in the chapter above cited, and also in chapter xxi. 2, while no mention is made of Bartholomew. The other evangelists mention Bartholomew, but not Nathanael, and this has led to the general belief that they were the same person. Bartholomew, that is, the son of Thalmái, may have been the surname of Nathanael.

NAUGHTY, applied to persons, means *wicked*, Prov. vi. 12; applied to other objects, *worthless*, Jer. xxiv. 2. The word is now seldom used except as applied to the misbehaviour of children.

NAZARENE (*naz-a-rene'*). So

Jesus was called, from Nazareth, the place where he spent most of his early days, Matt. ii. 23. Generally the word is translated "of Nazareth," as "Jesus of Nazareth," Matt. xxi. 11; Luke iv. 34. The term was not necessarily one of reproach, although it became so in course of time, Acts xxiv. 5. (See next article.)

N A Z A R E T H (*naz'a-reth*), a small town in Galilee, about six miles in a westerly direction from Mount Tabor. It was evidently a place of little note, and derived all its distinction from the fact that Christ chiefly resided there until he entered upon his public ministry, Luke iv. 16. Its reputation was probably bad, and hence the exclamation of Nathanael, "can there any good thing come out of Nazareth?" John i. 46. The present town, called En-Nasira, contains, according to Dr. Robinson, about three thousand inhabitants, and lies upon the western side of a narrow oblong basin. The houses, which are well built of stone, with terraced roofs, stand on the lower slope of the western hill, which rises steep and high above them. The Latin convent forms the largest mass of buildings in the town. The inhabitants are principally Christians. The environs are beautifully planted with fig and olive trees and vines, and the harvests are luxuriant. While preaching in this town, our Lord, some of whose allusions exasperated the Jews, was thrust out of the synagogue, and hurried to the brow of a hill from which they attempted to hurl him, but he escaped from their hands, Luke iv. 16—30. The monks have selected a high and prominent crag about two miles out of the town, as the scene of this transaction,

and call it the "Mount of Precipitation." Dr. Robinson regards this as a clumsy legend, and indicates several other precipices forty or fifty feet in height, on the edge of the town, one of which might more probably be the locality. This same accurate observer remarks, that on ascending to the top of the hill over Nazareth, he was regaled with a truly magnificent view, in which were spread before him the plain of Esdraelon, the round top of Tabor, portions of Little Hermon and Gilboa, the mountains of Samaria, the gleaming Mediterranean, and Carmel extending far into the sea, and dipping its feet in the waters.

NAZARITE, from a Hebrew word signifying "to separate one's self." The law of the Nazarite is recorded in Numb. vi. 1—21, by which those who subjected themselves to it were required, either for a limited time, or for life, to abstain from the use of wines and strong drinks, all liquors made from grapes, and even grapes themselves, moist or dried. They were also required to let their hair grow, and to keep from contact with a dead body. These were the chief points of abstinence and self-denial. Provision was made also, and the particular modes indicated, for the release of the individual from the obligations assumed in making the vow, by the presentation of offerings, and shaving the head. There is no evidence that the law of the Nazarite was of universal obligation; it was voluntarily assumed, and probably from various motives. When assumed it was binding during the whole time contemplated by the person thus separating himself. Some suppose that Moses

found the custom among the Israelites, and merely regulated and restrained it by law to prevent it from degenerating into unlawful forms of self-righteous asceticism. There may certainly be seasons when individuals may find it conducive to health, and promotive of devotion and personal holiness to restrict themselves in otherwise lawful indulgences. Entire abstinence from intoxicating drinks may thus be adopted, as an obvious expedient to guard against debasing and sinful habits; and abstemiousness in the use of food may be found equally useful in preserving the health of the body and the vigour of the mind, as well as preventing addiction to low, carnal gratification. On special occasions of affliction and divine judgment, fasting may become a duty, and is so enjoined, although the appropriate seasons for its exercise are left to the dictates of enlightened conscience. Extremes, however, are to be carefully guarded against. The asceticism, mortifications and self-inflicted tortures so lauded in the papal church, are not only without clear warrant from the word of God, but are in too many instances regarded as constituting a meritorious self-righteousness, thus making the righteousness of Christ for justification of no effect. Samson was a Nazarite, Judg. xiii. 4, 5; so probably John the Baptist, Luke i. 15; and Paul appeared to have adopted some such vow for a time, Acts xviii. 18. See also Acts xxi. 24. Amos also refers to Nazarites who were tempted or forced to break their vow, Amos ii. 11, 12.

NEAPOLIS (*ne-ap'o-lis*), a sea-port town of Macedonia, near the borders of Thrace, whera

Paul touched on one of his journeys, Acts xvi. 11. It is now called Napoli.

NEBAIOTH (*ne-bai'oth*), Isa. lx. 7, or *Nebajoth*, Gen. xxv. 13, the first born son of Ishmael, and a head of one of the Ishmaelitic tribes, Gen. xxv. 13, 16. The *Nabatheans* spoken of in Roman and Grecian history, were traceable to this origin, although the designation probably embraced other Ishmaelites. They pursued the nomadic or wandering life of shepherds, in the wilderness east of Palestine, and an allusion is made to their wealth in flocks in Isa. lx. 7.

NEBAT, only distinguished as the father of a wicked son, Jeroboam, the first king of the ten revolting tribes, 1 Kings xii. 15.

NEBO, the name of a town, a mountain, and an idol.

1. The name of a town in the tribe of Judah, Ezra ii. 29, and for sake of distinction called the "other Nebo," Neh. vii. 33.

2. The name of a mountain on the borders of Moab, Deut. xxxii. 49, and of a city near it, Numb. xxxii. 38. Travellers have attempted to identify Nebo with some prominent summit or peak discoverable in the mountain range which rises from the plains of Moab, but Dr. Robinson could find no such distinguished point sufficiently near Jericho to answer the description, and thinks it sufficient that Moses went up to some high part of the mountain from which he could overlook the country, embracing the Jordan valley, and the mountainous tract of Judah and Ephraim.

3. The name of an idol of the Chaldeans, Isa. xlvi. 1.

NEBUCHADNEZZAR (*neb-ukad-nez'zar*), or NEBUCHADREZZAR, a king of Babylon,

frequently mentioned in the sacred writings, particularly in Kings, Chronicles, Daniel, and Ezra. We will only advert to his history as associated with scriptural incidents. In the reign of Josiah, Pharaoh-Necho, king of Egypt, asked permission to pass through his dominions with his army, then on an expedition against some point in the Babylonish empire. Josiah, who was tributary to the king of Babylon, refused, and in attempting to resist his march, was slain at Megiddo. Pharaoh-Necho then marched against Jerusalem, and made the Jews tributary to him, 2 Chron. xxxv. 20—24; xxxvi. 1—4. Pharaoh appointed Eliakim the son of Josiah, king in the place of his father, and gave him the name of Jehoiakim, 2 Kings xxiii. 34, 35. On this Nebuchadnezzar, king of Babylon, invaded Judea, and reduced Jehoiakim, carrying to Babylon with him many of the valuable ornaments of the temple, and some of the distinguished Jews, 2 Chron. xxxvi. 5—7. Among the hostages were Daniel and his three friends, Dan. i. 1—7. Jehoiachin succeeded Jehoiakim, in the early part of whose reign Nebuchadnezzar returned to Jerusalem, which he desolated, carrying away a multitude of its citizens captives, among whom were the royal family, together with the treasures of the temple and king's palace, 2 Kings xxiv. 8—16. Zedekiah, son of Josiah and uncle of Jehoiachin then became king, and by the same kind of infatuation which had influenced his predecessors, he rebelled against Nebuchadnezzar, who, returning to Judea, defeated and captured Zedekiah, and destroyed the temple and city by

fire, 2 Kings xxv. These were the great occasions on which Nebuchadnezzar became the instrument of God in punishing the Jews. Further incidents of his life are recorded in the book of Daniel. Although taken captive in his youth, Daniel soon rose to distinction at the Babylonish court, as one possessing great integrity and wisdom. His interpretation of Nebuchadnezzar's forgotten dream prepared the way for his elevation to the highest political dignity and influence; and his three friends and fellow captives, who with him had been taken into favour with the king, were also advanced after the miraculous defeat of the conspiracy to destroy their lives, Dan. ii. and iii. Nebuchadnezzar had another remarkable dream, which Daniel faithfully interpreted, notwithstanding the extreme humiliation of the proud monarch which it prefigured. Agreeably to its interpretation Nebuchadnezzar, for a season, seemed to lose all the rational features of humanity, and to become a companion for beasts. His reason being restored, a remarkable change in his character occurred, Dan. iv. After this the Scriptures are silent respecting him.

NEBUZARADAN (*neb-u-zar'-a-dan*), captain of the guard under Nebuchadnezzar, who was prominently engaged in the destruction of Jerusalem, 2 Kings xxv. 8, *et seq.*

NECHO (*ne'ko*), or *Pharaoh-Necho*, a king of Egypt, who in profane history is celebrated as a man of great enterprise and military spirit. According to Herodotus he equipped a fleet which circumnavigated the continent of Africa. The scriptural notice of

him represents him as cotemporary with Josiah king of Judah, about 600 B. C. Having planned a military expedition against Carchemish on the Euphrates pertaining to the Assyrian empire, he proposed peaceably to pass through the territories of Judea, but was resisted by Josiah, who was then tributary to the king of Babylon. The forces with which Josiah attempted to arrest his march at Megiddo were wholly inadequate, and he was consequently defeated and he himself fatally wounded, 2 Chron. xxxv. 20—24. Necho pursued his way, and on his return from the conquest of Carchemish, finding that Jehoahaz, the son of Josiah, had been proclaimed king of Judah, he deposed him, made the Jews tributary, and appointed Eliakim the eldest son of Josiah king, whose name he changed to that of Jehoiakim, 2 Chron. xxxvi. 1—4. Nebuchadnezzar afterwards made reprisals on Necho, wrested from him his former conquests, and held him completely in check, 2 Kings xxiv. 7.

NECK. To put the foot on the neck of a conquered enemy was an ancient custom, to show the completeness of the conquest. Thus Joshua treated the Canaanitish kings whom he had subdued, Josh. x. 24. Hence the expression, "Thou hast given me the necks of mine enemies," 2 Sam. xxii. 41, is equivalent to saying, Thou hast helped me to subdue them. To *harden the neck*, is to be obstinate and intractable, like a bullock resisting the yoke, Prov. xxix. 1.

NECROMANCER (*nek'ro-man-cer*), one who pretends to divine and see into futurity, by holding converse with departed

spirits. Such arts were expressly forbidden, Deut. xviii. 10, 11.

NEESINGS (*nee'sings*), applied in the book of Job to the action of the leviathan, blowing through the nostrils and scattering the water in which he swims, Job xli. 18. Or it may mean simply sneezing, as the same word is translated, 2 Kings iv. 35.

NEGINOTH (*neg'i-noth*), a title prefixed to a number of the Psalms, as Psa. iv., meaning stringed instruments; so the direction is "to the chief musician on stringed instruments."

NEHEMIAH (*ne-he-mi'ah*), a name applied to several persons of whom we have no particular history, and especially to the son of Hachaliah, distinguished alike by his piety and patriotism. Although a captive, he was chosen cup-bearer to the Persian king Artaxerxes Longimanus, in the royal palace of Shushan. His station gave him influence, which he employed for the benefit of his distressed and desolated country. Authorized by the Persian king, he repaired to Jerusalem, and immediately commenced his operations in rebuilding its walls and restoring its defences. Here all his energy was put into requisition to arouse a proper spirit among his countrymen, and to defeat the machinations of enemies from without, who were exasperated at the prospect of Jerusalem's restoration. Patient, watchful, and enduring, he persevered in his work until it was completed, and then entered upon various measures of reform among the people, in which he was aided by Ezra. Josephus affirms that he maintained his government to an advanced age. Of the time of his death no record is made. The book which bears his name, and

which, as is generally thought, was written by him, contains a full and interesting history of his labours, reforms, and difficulties.

NEHILOTH (*ne'hi-loth*), the title of the fifth Psalm, supposed to be a direction to the person presiding over the wind instruments. Some interpret it as referring to the subject of the Psalm, as inheritances or destinies of the righteous and wicked.

NEHUSHTAN (*ne-hush'tan*). In 2 Kings xviii. 4, we are told that the Israelites, presuming that there was some intrinsic healing virtue in the brazen serpent which Moses had made, had carefully preserved it, and had actually converted it into an idol, before which they burned incense. Hezekiah in his religious reforms seized and destroyed it, and by way of expressing his contempt for it, called it *Nehushtan*, an insignificant piece of brass. The conduct of the Israelites may serve to illustrate the spirit of relic worshippers in this more enlightened day.

NEIGHBOUR. Our Saviour beautifully illustrated the true import of this word, in his story of the man who was wounded and robbed on his way from Jerusalem to Jericho. He was a Jew, and while lying helpless and ready to perish on the road, first a priest, and then a Levite of his own nation, passed by him without tendering him their aid. Then a Samaritan, belonging to a nation with whom the Jews had no friendly dealings, found him, had compassion on him, and rendered him every assistance. The Jews who heard our Lord, felt the force of the rebuke which this story conveyed, for they believed that no man was their neighbour who was not of their nation and way

of thinking, and that it was lawful to hate all others. The Samaritan showed a better understanding of the Divine law, by showing compassion even to an enemy, Luke x. 29—37.

[NEOL'OGY, signifying "new doctrine," and applied to the doctrine of the semi-infidel German theologians, who reject every thing as unworthy of belief which they cannot bring within the reach of their limited reason.]

NERGAL, an idol of the Cushites, 2 Kings xvii. 30, supposed to have represented the planet Mars, the emblem of war and bloodshed.

NERGAL-SHAREZER (*ner-gal-sha-re'ser*), the name of a prince under Nebuchadnezzar, Jer. xxxix. 3, who was engaged in the expedition against Jerusalem.

NETHER, the "nether millstone," that is, the lower one, Deut. xxiv. 6. "Nether part of the mount," that is, the lower part, Exod. xix. 17; so the "nethermost chamber," is the lowest chamber, 1 Kings vi. 6.

NETHINIMS (*neth'in-ims*), meaning, "given" or "devoted," a term applied to the servants or assistants in the temple, who carried the wood and water used in the sacrifices, and performed other menial services. The word is first applied to the Levites in Numb. viii. 19, "I have given the Levites as a gift (Hebrew, *Nethinim*) to Aaron and to his sons from among the children of Israel to do the service," &c. As the duties became multiplied and onerous, subordinate helpers were provided for the Levites. To this service the Gibeonites seem to have been devoted. "And Joshua made them that day hewers of wood and drawers of

water for the congregation and for the altar of the Lord," &c. Josh. ix. 27. This class of servants was increased by David, Ezra viii. 20, and there is reason to believe that they were afterwards regarded with more respect from being engaged in a religious capacity. At the time of the captivity, the Nethinims were also carried away, and some of them returned with Ezra, Ezra viii. 17—20. They are several times spoken of in Nehemiah, and with a prominence that shows they were regarded as occupying an honourable station, Neh. vii. 60, 73; x. 28.

NETTLES. Solomon describes the field of the slothful as overgrown with thorns and nettles, Prov. xxiv. 30, 31. Whatever may have been the precise species referred to, we may presume that worthless and annoying weeds are intended which usually spring up where cultivation is neglected.

NEW MOON. (See **MOON**.)

NEW TESTAMENT, the covenant of redemption as displayed in the gospel of Christ, in distinction from the old dispensation or covenant made for the benefit of the Jewish nation. This testament was ratified by the blood of Christ, 1 Cor. xi. 25; Heb. ix. 15.

NIBHAZ (*nib'has*), an idol of the Avites, the peculiar characteristics of which are not now known, 2 Kings xvii. 31.

NICANOR (*ni-ka'nor*), one of the seven primitive deacons appointed at Jerusalem, and set apart for the purpose of relieving the apostles from the burden of attending to the wants of the poor saints, Acts vi. 1—6.

NICODEMUS (*nik-o-de'mus*), a member of the Jewish Sanhe-

drim, who, unlike the body of the Pharisees, was open to conviction, when the claims of Christ as an extraordinary messenger from God were under discussion. He had heard enough of his doctrines and works to impress him favourably, and instead of attempting to form a definite opinion of his character from the contradictory rumours in circulation, he resolved to seek a personal interview with him. That he selected the night for this purpose, has very unjustly been ascribed to his fear of the Jews, or his shame of being known as in any way associated with one so much spoken against. There is no intimation in the narrative of his being thus influenced, as in the case of Joseph of Arimathea, John xix. 38; and the most that may be said is, that if the night was not selected as affording a season of less probable interruption to a serious conference, Nicodemus, like a prudent man, did not wish to commit himself to a cause until he had fully satisfied himself that it was founded in truth. Hence he adopted the quietest method of ascertaining the fact. The interesting conference held on this occasion is recorded John iii. 1—21. Nicodemus was in all probability convinced of the truth of Christ's claims at this interview, for subsequently we see him subjecting himself to a taunt from the members of the Sanhedrim, for an attempt to arrest their rash and unlawful proceedings, John vii. 50—52; and at a still later period testifying his regard for Christ by making public preparations for his burial, John xix. 39.

NICOLAITANS (*nik-o-la'i-tans*), a heretical sect whose deeds

and doctrines are condemned; Rev. ii. 6, 15. Tradition has given various and contradictory accounts of the sect, but all we can safely rely on as taught by the sacred text is, that they had in some material points departed from the faith, and that the evil effects of their apostacy were manifest in their immoral conduct.

NICOLAS (*nik'o-las*), a proselyte of Antioch, who was one of the seven primitive deacons chosen at Jerusalem to attend to the poor, Acts vi. 1—5. Some have unwarrantably inferred, on no better foundation than that of his name, that he was the founder of the sect of the Nicolaitans.

NICOPOLIS (*ni-kop'o-lis*), at present called Nicopi, a town in Thrace, on the river Nessus, now Karasou, which was the boundary between Thrace and Macedonia. Paul in writing to Titus expressed his intention of wintering there, Tit. iii. 12.

NIGER (*ni'ger*), surname of Simeon. (See SIMÉON.)

NIGHT is frequently used in a metaphorical sense. It is the emblem of ignorance, Mic. iii. 6; of affliction and imperfection, Rom. xiii. 12; and of death, John ix. 4.

NIGHT-HAWK, one of the unclean birds, according to the Levitical law, Lev. xi. 16. The Hebrew word, so translated, does not afford sufficient light to determine the species.

NIMRIM. Isaiah and Jeremiah both speak of the waters of Nimrim as desolate, Isa. xv. 6; Jer. xlvi. 34. Dr. Robinson says, in passing by the ruins of Nimrim, the Nimrah and Beth Nimrah of Scripture, he understood there was a fountain corresponding to the waters of Nimrim. This wady, or water course, en-

ters the Jordan nearly east by north from Jericho, and about ten miles north of the Dead Sea.

NIMROD, the son of Cush, of whom we have but a brief notice, although he occupied so large a space in the early history of the world, Gen. x. 8—10. He was a mighty one on the earth, distinguished for his prowess in the chase, and especially as the founder of cities. He built Babel, Erech, Accad, and Calneh, in the land of Shinar. To him is attributed the project of the tower of Babel, with the ambitious view of consolidating his empire, and the building of Babylon. There is but one other reference to him, in which the country embraced by the Babylonish empire is called the "land of Nimrod," Mic. v. 6. A vast ruin on the Euphrates, near the site of the ancient Babylon, which is regarded as the remains of the ancient tower, is at present called *Birs Nimroud*, or the tower of Nimrod.

NINEVEH (*nin'e-veh*). Out of Shinar it is said Asshur went and builded Nineveh, Gen. x. 11. It became the great metropolis of the Assyrian empire. It was situated on the Tigris, near the modern town of Mosul. In the book of Jonah we have direct reference to it, that prophet being specially commissioned to go and prophesy against it. It is described as an exceeding great city, of three days' journey in length, as some suppose, but more probably in circuit. If a day's journey was fifteen or twenty miles, the circumference must have been from forty-five to sixty miles, and this substantially agrees with the account of Diodorus Siculus, who makes it fifty-four miles in circuit, fifteen in breadth, and twenty-one in length. On the

same authority, its walls were one hundred feet high, and admitted three chariots abreast. The population must have been immense, when, as we are told in the book of Jonah, it contained one hundred and twenty thousand children, so young that they knew not the right hand from the left. Strong in its defences, rich in its possessions, luxurious in its habits, it knew not God, and, according to the predictions of Jonah, it would have been destroyed had not its inhabitants deeply humbled themselves before God. The fate thus temporarily averted, afterwards befel it. Nahum predicted its utter overthrow on account of its great wickedness; it was a "bloody city," "full of lies and robbery," and hence its idols were to be destroyed, and its grave made. (See book of NAHUM.) Zephaniah also clearly and by name prophesied that it should become a "desolation and dry like a wilderness," Zeph. ii. 13. These predictions were fully verified in the year 606, B. C., and so complete was its destruction, that a few hundred years afterwards its site was almost lost. The piles of its ruins covered with soil had the appearance of natural mounds. Within the last few years, through the enterprise of Mr. Layard, the long lost Nineveh has come to light after a burial of nearly twenty-five hundred years. By extensive excavations many of its remarkable monuments have been disclosed; its temple-palaces have been dug from their sepulchre; the evidences of its skill in the arts, its images, and idols, and trinkets, have been disengaged from the mass of rubbish by which they have been so long covered from observation; the plan of the city itself partly

traced; and these wonderful excavations are still (1852) prosecuted, and will undoubtedly bring to view many things to illustrate the history of this great city and the Assyrian empire. The reader will be amply rewarded by a perusal of Mr. Layard's volumes, entitled "Nineveh and its Remains."

NISAN, a Hebrew month, the first of the sacred and seventh of the civil year. (See MONTH.)

NISROCH (*nis'rok*), an idol of the Ninevites, while worshipping which Sennacherib was slain by his own sons, 2 Kings xix. 37. It was probably in the form of an eagle, the etymology of the word favouring that opinion. The ancient Persians and the Arabs held the eagle in peculiar veneration.

NITRE. The word occurs in Prov. xxv. 20, and Jer. ii. 22. In the first case it is referred to as strongly acted upon by vinegar in producing effervescence, and in the second as used in washing. The nitre or saltpetre of the present day answers to neither of these descriptions. Natron was no doubt the article intended, which is a substance abundant in Egypt, and found in certain lakes floating or deposited as an incrustation. It is a natural mineral alkali, which combined with oil makes a firm soap, and it effervesces with an acid, such as vinegar.

NO, supposed to be Thebes, situated in Upper Egypt on both sides of the Nile, the truly magnificent remains of which are still the wonder of every traveller who wanders among them. No is referred to by Jeremiah in connection with Pharaoh and Egypt, Jer. xlvi. 25; also by Nahum, iii. 8; and by Ezekiel, xxx. 14. The name as it occurs in Nahum

and Jeremiah, would have been more properly rendered No-Ammon, or the house of the god Ammon, which was a chief idol of Egypt. Thebes was called Diospolis by the Greeks. The identity of No and Thebes is only a matter of probable conjecture.

NOAH (*no'ah*), the son of Lamech, and grandson of Methuselah, remarkable as the father of the post-diluvian world. When God determined to destroy the world by a deluge, Noah and his family, who, amidst the universal depravity of mankind, had preserved their religious character, were exempted from the general ruin. By the command of God he prepared an ark, in which he and his family, with a selection of animals designed to preserve their respective races, were sheltered, while the earth was wholly submerged. After the subsidence of the flood, Noah issued from the ark, made an offering of thanks to God, and God made a covenant with him, of which the rainbow became the token. He became a husbandman, and cultivating the vine, he on one occasion, was overpowered by the fermented juice of the grape. This led to a shameful exposure, and to a remarkable prediction of judgment upon his offending son. Noah's life was prolonged three hundred and fifty years after the flood, making his whole life nine hundred and fifty years, Gen. v. 28, 29, vi. vii. viii. ix.

NOB, a city of Benjamin, in the neighbourhood of Jerusalem, belonging to the priests, who entertained David when fleeing from Saul, for which its inhabitants were cruelly slain, 1 Sam. xxii. 9—23. Its precise site is not known.

NOD means *wandering*, and is supposed not to designate any particular spot. The "land of Nod," in which Cain dwelt, may signify the place of his wanderings, Gen. iv. 16.

NOPH (*noff*); satisfactorily identified with the ancient Memphis in Egypt, the ruins of which are still to be seen in the vicinity of Cairo, Isa. xix. 13; Ezek. xxx. 13, 16. In Hos. ix. 6, Memphis occurs in the authorized version. The traces of this once magnificent city have been gradually obliterated, and its ruins covered with sand. These heaps are about nine miles in circumference, which is not more than half the circuit of the original city, as given by Diodorus. It began to decline when the city of Alexandria was founded, and its materials were partly used in building that city.

NORTH, used to designate a particular quarter of the earth or heavens, and in some instances countries without regard to their geographical position; thus Assyria is spoken of as lying north, Zeph. ii. 13; and Babylonia, Jer. xlvi. 6. This use of the term has been explained on the ground, that these nations in invading Judea, in order to avoid the desert, made their incursions on its northern border.

NOSTRIL. Anger is expressed by hard breathing through the nostrils. "By the breath of his nostrils are they consumed," Job iv. 9. "There went up a smoke out of his nostrils," 2 Sam. xxii. 9. A somewhat similar action may be seen in an angry man or horse, expanding the nostrils and breathing hard through them.

NUMBERS, the fourth book in order in the Old Testament,

which contains the numbering of the Hebrews and Levites after the consecration of the tabernacle, although not confined to this.

NUN, distinguished as the father of Joshua, of whose life

we have no further particulars, Josh. xxiv. 29.

NYMPH AS (*nim'fas*), the name of a Christian whom Paul affectionately remembered, who had opened his house as a place of worship, Col. iv. 15.

O.

OAK. Several Hebrew words have been rendered *oak* in the authorized version. In some instances properly, as in Gen. xxxv. 8; Isa. ii. 13; in other instances the *terebinth*, or turpentine tree, affords a better translation, as Isa. i. 29. In Palestine several species of the oak have been identified, as the evergreen, holly-leaved, prickly-cupped, &c. None of these have the same majestic character as our own varieties. In Isa. ii. 13, the oak is supposed to be used figuratively for persons of distinction.

OATH. An oath is a direct appeal to the omniscient and righteous God, to attest the truth of an affirmation, in which the person making it virtually calls on that God to punish him should he speak falsely. It is therefore a solemn appeal to the Most High, which should not lightly be made. On proper occasions, and especially before judicial tribunals, it is allowable thus to strengthen a declaration; although it is undoubtedly true that judicial oaths are unnecessarily multiplied, too irreverently administered, and the obligation of them too wantonly assumed. The person taking an oath adds but little to his credibility as a witness, if he possess not a reverent awe for the Divine Majesty, and have not a just sense of his

accountability to him: "Thou shalt *fear* the Lord thy God, and serve him, and shalt *swear* by his name," Deut. vi. 13. In all contracts an oath should be regarded as solemnly binding, although loss may be incurred by the fulfilment, Psalm xv. 4. The forms of adjuration found in Scripture include this solemn appeal to God, 1 Sam. xx. 3; 2 Kings ii. 2. So the high priest adjured Christ by the living God, Matt. xxvi. 63. The lawfulness of oaths has been denied by some on the authority of Christ's prohibition, "Swear not at all," Matt. v. 34. From the context, however, we are led to believe that the Jews were in the habit of swearing in their common conversation, "by heaven," "by Jerusalem," "by their head," and in other ways highly reprehensible, and that it was this abuse which Christ forbade. Their practice was similar to the profane swearing now so common, in which the most solemn asseverations are made without consideration, and the name of God most impiously profaned. In administering oaths in courts of law, some significant sign has been thought useful to give impressiveness to the ceremony, hence the usual practice of kissing the Bible. This is justly objected to as tending to superstition, while to swear with

uplifted hands is in every way more significant and impressive, and for this there is authority, Gen. xiv. 22; Rev. x. 5, 6. God himself is represented as confirming his word by an oath, and as swearing by his own name, because there was none greater, Heb. vi. 13; Psalm xc. 11.

OBADIAH (*o-ba-di'ah*), the fourth of the minor prophets. There is no certainty at what time he prophesied, some placing it before the destruction of Jerusalem by Nebuchadnezzar, and others after that event. From the similarity of some parts of his prophecy to those of Jeremiah, it would seem that either he had copied a part from Jeremiah, or the latter from him. His prophecy is brief, perhaps only a fragment, and it relates to the judgments of God against Edom for its hostile and insulting conduct towards the Jews, and consoles the latter with the prospect of restoration.

Another of the same name was a chief officer in the household of Ahab, who, notwithstanding his position, retained his religious integrity, and resisted the temptations to idolatry. It was through his instrumentality that one hundred of the Lord's prophets escaped the persecution of Jezebel, being concealed by him in caves, and supplied with food. This fact, and his interview with Elijah, are recorded 1 Kings xviii. 3—16.

There are eight or ten others of the name mentioned in Scripture, concerning whom no striking incidents are recorded, 1 Chron. xii. 9; 2 Chron. xvii. 7; Ezra viii. 9.

OBED, son of Boaz and Ruth, and father of Jesse who was the father of David, Ruth iv. 17.

His name is included in the genealogical tables of our Lord's descent, Matt. i. 5; Luke iii. 32.

OBED-EDOM (*o'bed-e'dom*), a Levite, in whose house the ark was deposited, when David, in consequence of the signal judgment upon Uzzah, was afraid to carry it further. The presence of the ark was a source of prosperity to the family of Obed-edom, and this encouraged David, after the lapse of three months, to carry out his original plan of removing it to Jerusalem, 2 Sam. vi. 1—17. Afterwards Obed-edom and his brethren had charge of the doors of the sanctuary in which the ark was deposited, 1 Chron. xvi. 38.

OBEDIENCE, compliance with the commands of a superior. All men are under obligation to render perfect obedience to the law of God, not in its letter merely, but in its spirit. The incapacity of man, since the fall, to render such obedience, cannot be pleaded in justification of his deficient conformity to the law, since his very inability is his sin. The law has not relaxed any of its claims, and the office of Christ was not to abrogate the law or to render it less stringent in its demands, but to obey it fully. Hence the sinner, in order to justification, is referred to Christ's perfect righteousness, which by the appropriation of faith, may be made to answer as if it were his own righteousness. The law still remains the rule of duty, and although justification is not to be expected from our obedience to it, we are required to aim at an entire conformity to it.

OBEISANCE (*o-be'sans*), an act of reverence, as bowing the head, Exod. xviii. 7; 1 Kings i. 16.

OBLATION. (See OFFERING.)

ODED, the father of the prophet Azariah, who was commissioned to address Asa, and encourage him to serve the Lord, 2 Chron. xv. 1—8. The words addressed to the king are ascribed in the first verse to Azariah, and in the eighth verse to Oded, which may perhaps be owing to an omission in the last verse mentioned, where it should probably have been as in the first verse, "Azariah the son of Oded."

Another *Oded*, a prophet, was distinguished for his successful expostulation with Pekah, king of Israel, who having subdued Judah, brought a vast number of prisoners to Samaria, but in consequence of the interference of Oded, they were kindly treated and restored to their own country, 2 Chron. xxviii. 6—15.

[**ŒCUMENICAL**, means general. Thus we speak of an œcumenical council.]

OFFENCE, transgression of the Divine law, Rom. v. 15, 17, 20. Besides this meaning it is sometimes used to signify that which causes offence. Thus Christ is called a "rock of offence," Rom. ix. 33, and the doctrines of the gospel are styled the "offence of the cross," Gal. v. 11, not that there was any thing really offensive in either, but the Jews made them an occasion of offence, because they did not comport with their notions of what they should be. So also Matt. v. 29, 30, if our right eye or hand offend us, that is, cause us to offend or sin, special efforts are to be made to counteract their dangerous influence. In like manner the expression "to offend another," is to put a stumbling block in their

way, by which they fall, or commit offence, Matt. xviii. 6.

OFFERING, or **OBLATION**, a gift presented to God, expressive of gratitude to him, and to conciliate his favour. No very accurate distinction can be made between offerings and sacrifices, as the words are often used interchangeably. The Mosaic ritual provided for a great variety of offerings, the most general classification of which is into bloody and unbloody, or those which involved the sacrifice of life, and those which did not. Into the minute descriptions of these it is not necessary or practicable to enter in this place. In the bloody sacrifices, oxen, sheep, goats, turtle doves, and young pigeons were offered, and those were distinguished into (1st.) *Burnt offerings*, which were sometimes called *holocausts*, where the sacrifices were wholly consumed by fire, and the shedding of the blood was to make atonement for sin. As no particular sins are enumerated for which such sacrifices were considered appropriate, it is supposed that they had a reference to the general sinfulness of human nature, of which all are partakers, Lev. i. (2d.) The *Sin offerings*. These were expiatory, and were to be offered for particular cases of transgression. The character of the animals sacrificed was determined by the circumstances of the offerer. Thus a bullock was sacrificed when the atonement was to be made for the high priest, or the people in general; a male goat for a civil magistrate; a female one or a lamb for a private individual; or where the person was too poor to present these, two turtle doves or young pigeons, Lev. iv. (3d.) The *Trespass offerings*. These

like the former, were expiatory, and were offered for particular offences, there being an enumeration of the offences which required the sin offering, and those which required the trespass offering, Lev. v. vi. (4th.) The *Peace offerings*, in which bullocks, heifers, rams, ewes or goats were sacrificed. They were offered as expressions of gratitude for favours received, or as supplicatory of mercies desired, Lev. iii. vii. The sacrifices annually made for the congregation, of bullocks, rams, lambs, and goats amounted to twelve hundred and eighty-nine, yet this was but a small proportion of the whole number, as it does not include the offerings made by individuals. The bloody sacrifices were typical of the great sacrifice of Him who was called the Lamb of God, by the shedding of whose blood the remission of sins is to be obtained. In no other sense could this sacrifice of animal life be explained, and in no other way could the connection be perceived between the sacrifice of an innocent animal and the remission of man's sin. By the once offering of Christ, the work of redemption has been perfected, and hence the necessity for these typical sacrifices has ceased.

In reference to the unbloody offerings, in which the lives of animals were not involved, they were classed under the denominations of *meat offerings* and *drink offerings*. These were often presented in connection with the bloody sacrifices, and sometimes independently. Some of them were prescribed and obligatory, others were free-will offerings. The objects thus presented were flour, wine, oil, first fruits, bread, &c. Of the same general charac-

ter was the dedication of the first-born, tithes, vow-gifts. The particulars of these offerings, and the circumstances accompanying their presentation, are too various to be here enumerated, and are only to be understood by a careful examination of the Levitical rites. The system itself was only preparatory to a better dispensation. It was exceedingly onerous, and yet calculated to impress the worshippers under it with a sense of God's holiness and their own sinfulness; of the necessity of expiation for sin; and at the same time to keep alive the feeling of entire dependence on God, and of the gratitude due to him for mercies received.

OFFSCOURING, the refuse and vile. Jeremiah lamented that his people had become, in the esteem of others, "the off-scouring and refuse," Lam. iii. 45; and so too the apostle says, he and others of the faithful in Christ Jesus were esteemed, 1 Cor. iv. 13.

OG, the Amoritish king of Bashan, who was defeated by the Israelites under Moses, Numb. xxi. 33—35. In stature he was a giant, Deut. iii. 11. His country fell to the lot of the tribe of Manasseh, Josh. xiii. 29, 30.

OIL. The olive was extensively cultivated in Palestine, and its oil was one of the most useful and valuable products of the country. It was used in burning for light; in the preparation of food; and in anointing. The anointing of the person was common and still is customary in oriental countries. When highly perfumed, the anointing oil was regarded as a luxury. The head and beard were particularly anointed, Psalm xxiii. 5; xcii. 10; Luke vii. 46. Its use was indica-

tive of gladness and blessedness, Psalm xlv. 7, and the omission of the customary anointing was an evidence of sorrow or affliction, 2 Sam. xiv. 2. (See OLIVE.)

OINTMENT. (See preceding article, and also ANOINT.)

OLIVE. The olive tree was cultivated for its fruit, from which the olive oil is extracted. It is not lofty in its growth, but celebrated for its hardiness and long life. Those which still attract the attention of travellers on the mount of Olives, or Gethsemane, although not very high, are of great girth, and some are of opinion that they may date back to the time of Christ, which is improbable. The apostle Paul refers to the good olive and the wild olive, the latter being inferior, Rom. xi. 24. Moses in his eulogium on the promised land, refers to this as one of its characteristics, that it was "a land of oil-olive," Deut. viii. 8. The fruit of the olive was pressed for the extraction of the oil, the first pressure of the green fruit producing the purest oil. That of the ripe olive was the least valued. The peculiar press used for this purpose was called *gathshemen*, hence Gethsemane, or oil-press. The wood of the olive was used by Solomon in some of the ornamental work of the temple, 1 Kings vi. 23, 32. Being an evergreen it was an emblem of prosperity, Psalm lii. 8, and to this day the olive branch is the emblem of peace.

OLIVES, MOUNT OF, now called *Jebel-et-Tur*, lies on the east of Jerusalem, from which it is separated by the narrow valley of Jehoshaphat. It has three summits, the middle one being the loftiest. In a clear atmosphere not only Jerusalem but the

Dead Sea are to be seen from its top. To this mount our Lord often resorted, John viii. 1; xviii. 1, 2. Olive trees of great age are still found on it. The southern ridge in allusion to the idolatrous worship there established by Solomon, is called by the Franks the Mount of Offence, the same as the Mount of Corruption, 2 Kings xxiii. 13.

OLYMPAS (*o-lim'pas*), a Christian at Rome to whom Paul sends his salutations, Rom. xvi. 15.

OMEGA (*o-me'ga*), the last letter in the Greek alphabet, as Alpha is the first; hence used to set forth the eternity of Christ; "I am Alpha and Omega, the beginning and the end, the first and the last," Rev. xxii. 13, and with some addition in Rev. i. 8, "which is, and which was, and which is to come, the Almighty."

OMER, Exod. xvi. 16, a Hebrew measure of capacity equal to between five and six pints.

[OMNIPRE'SENT, every where present; a divine attribute.]

[OMNIS'CIENT, knowing all things; a divine attribute.]

OMRI, one of the kings of Israel, who was proclaimed by the army he commanded, as successor to king Elah, who was assassinated by Zimri. His first object to make his appointment secure was to subdue Zimri who aimed at the succession, and this he soon accomplished. He was then encountered by Tibni, who had been proclaimed king by a portion of the people, and this led to a civil war, which lasted for some years, and terminated in the final triumph of Omri. He founded Samaria, which henceforth became the capital of the kingdom of Israel. His character was depraved, and his wickedness surpassed that of his

predecessors. After his death, his son, the infamous Ahab succeeded him, 1 Kings xvi. 8—28.

ON, mentioned Gen. xli. 45, where it is said Pharaoh gave to Joseph for his wife the daughter of Poti-pherah, priest of On. The Septuagint translates On by Heliopolis, which means "the city of the sun," and the same city is referred to in Jer. xliii. 13, under the name of Bethshemesh, which means the "house or temple of the sun;" so called because dedicated by the Egyptians to the worship of that luminary. The site of this ancient city was in lower Egypt, a short distance north-east from the present Cairo. Small mounds now mark the spot where the city once stood in all its pride and magnificence, and nothing of its former self remains to arrest the eye of the traveller, but a red granite obelisk, about sixty feet high, covered with hieroglyphics. Profane authors refer to the city when there were still existing conspicuous remnants of its former glory. Strabo, who visited it more than eighteen centuries ago, describes in detail many of its remains, which have either been carried away or covered with sand.

ONESIMUS (*o-nes'i-mus*) a slave who ran away from his master Philemon, at Colosse, and while at Rome, heard the preaching of Paul and was converted to the faith. The spiritual change wrought in him was evidently remarkable, or Paul would not have expressed so favourable an opinion of his character, and reposed in him such unlimited confidence, Epistle to Philemon, Col. iv. 9. Paul advised his immediate return to his master, who was also a believer, and addressed

an epistle to Philemon, of which Onesimus was the bearer. (See PHILEMON.)

ONESIPHORUS (*on-e-sif'o-rus*), a Christian disciple of Ephesus, who, when Paul was in that city, gave him many unequivocal marks of attachment; and when Paul was subsequently a prisoner at Rome, Onesiphorus visited the city, and having found him after a diligent search, contributed greatly to relieve the burden of his griefs. For these repeated evidences of sincere and active friendship, Paul expressed his gratitude, and invoked the Divine blessing on him and his family, 2 Tim. i. 16—18.

ONION. The murmuring Israelites, while pursuing their toilsome journey in the wilderness, were unduly affected by their privations; and instead of gratitude for their deliverance, regretted the absence of the fish, cucumbers, melons, leeks, onions, and garlic, to which they had been accustomed in Egypt, Numb. xi. 5. As an article of diet, the onion of Egypt is very superior to that of America. Instead of the strong and pungent taste, and tough coatings, it is soft and sweet, and is in fact a delicious vegetable.

ONYCHA (*on'i-kah*), one of the ingredients of the sacred perfume which Moses was required to prepare, and no imitation of which for private use was allowed, Exod. xxx. 34—38. There is uncertainty what article is intended.

ONYX (*on'ix*), a precious stone, which, among others, adorned the high priest's breast-plate, Exod. xxviii. 20. It is very uncertain whether the Hebrew word properly represents the gem now known under that name. Onyx

stones were among the articles prepared by David for the embellishment of the contemplated temple, 1 Chron. xxix. 2.

OPHEL (*o'fel*), a district in Jerusalem, mentioned 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26. Dr. Robinson identifies it with a low ridge, extending southward from Moriah to Siloam, between the deep valley of Jehoshaphat on the east, and the steep and shallower Tyropœon, or valley of the Cheesemakers. The top of this ridge is flat, and the ground is tilled and planted with olive and other fruit trees.

OPHIR (*o'fir*), celebrated as a place of trade, and referred to in about one dozen places in the Old Testament, as particularly distinguished for the purity and plenty of its gold, Job xxviii. 16. It was to this country that Solomon despatched his ships, which returned with gold and other valuable commodities, 1 Kings ix. 28; 2 Chron. ix. 10. The position of Ophir is altogether a matter of conjecture, and it is idle to attempt to identify it at this day, when among the learned such differences of opinion exist. Not only have many places in Asia and Africa been selected according to the fancies of men as answering the description of its products, but Peru, Mexico, and of later date even California, on our own continent, have been thought by some to furnish the true geographical position of Ophir.

OPHRAH (*off'rah*), a town in the tribe of Benjamin, Josh. xviii. 23. Eusebius places it five miles east of Bethel, and corresponding to this, Dr. Robinson found a town, at present called el-Taiyibeh, which is situated on a conical hill, on the top of which is an old tower commanding a

fine view of the valley of the Jordan.

Another *Ophrah* was a town in the tribe of Manasseh, where the angel appeared to Gideon to apprise him that he was selected as the deliverer of Israel, Judg. vi. 11—24. The site of it is not known.

ORACLE, a supernatural communication. Among the heathen, oracles were the answers given by their reputed gods to questions proposed to them on important occasions. These answers were, no doubt, the mere tricks of the idolatrous priests, and were generally given in such ambiguous terms as to admit of a double interpretation. In this way, whatever might be the event, the credit of the god and his priests was preserved. In a scriptural application, oracles were the revelations of the true God, Acts vii. 38; Rom. iii. 2; Heb. v. 12. The word is applied also to the holy place in the temple, whence God made his special communications, 1 Kings viii. 6; 2 Sam. xvi. 23.

ORDAIN, to appoint or establish. It is applied to the heavenly bodies, Psalm viii. 3; and the laws by which they are governed are called ordinances, Psalm cxix. 91; Job xxxviii. 33. *Ordinances* are also the commandments of God, Lev. xviii. 4; Heb. ix. 1. Ordain is the word now used to designate the Presbyterial act by which a person is invested with ministerial authority to preach the gospel, administer sacraments, &c.

ORDER, besides its common meaning of command or direction, means *rank*, as an order of priests, 2 Kings xxiii. 4; and also *regularity*, Col. ii. 5; 1 Cor. xiv. 40.

OREB and **ZEEB**, two chiefs

of the Midianites, who were captured by the Ephraimites when attempting to cross the Jordan after their defeat by Gideon. The places where they were slain were afterwards known by their names, Judg. vii. 25.

ORGAN. The musical instrument now known by this name is a comparatively modern invention. The word so translated in Scripture, Job xxi. 12; Psalm cl. 4, rather means a manifold pipe, such as the Pandean pipe, consisting of unequal reeds or tubes, and blown on by the mouth.

ORION (*o-ri'on*), one of the brightest constellations in the southern hemisphere, in a line with the Pleiades. From its supposed influence in producing storms, it was called the "stormy Orion." According to ancient fable, Orion was a giant, who had warred against the gods, and as a punishment, was bound with chains in the firmament. Job speaks of loosing "the bands of Orion," perhaps in reference to some such prevalent notion, Job xxxviii. 31; also ix. 9.

ORNAN, 1 Chron. xxi. 18, (same as **ARAUNAH**, which see.)

ORPAH, the daughter-in-law of Naomi, who remained behind in Moab, while Ruth, her other daughter-in-law, insisted upon accompanying her to Bethlehem, Ruth i.

[**ORTHODOXY**, right opinion, or soundness in the faith. The opposite of *heterodoxy*.]

OSÉE (*o'zee*), the Greek form of writing Hosea, Rom. ix. 25.

OSPRAY, a species of sea-eagle or fish-hawk, bold and powerful, and feeding on fish. It is included among unclean birds, Lev. xi. 13.

OSSIFRAGE (*os'si-frage*),

supposed to be a species of eagle or vulture, enumerated among unclean birds, Lev. xi. 13.

OSTRICH (*os'trick*). The form of this largest of the feathered tribes, is so well known from drawings and domesticated specimens, as to require no particular description. They are found native in Africa and Asia, of two different species; one never exceeding seven feet in height, with a gray and dingy plumage, the other often ten feet in height, with glossy black plumage. In the male bird, the great feathers of the wings and tail are white, and in the female only the tail is of this colour. These white plumes are very beautiful, and much esteemed for head dresses. In various places the word translated *owl*, should have been translated *ostrich*, as Isa. xlii. 21; xxxiv. 13; Job xxx. 29. In these and other places its dwelling in solitary and retired places is referred to. In Job xxxix. 13—18, we have a more full description, in which there is a reference to its habit of scooping out its nest in the sand, and of its carelessness of its young; also Lam. iv. 3. Troops of them are often found together, and they are with difficulty taken, the elevation of their heads giving them great advantage in despoiling an enemy at a great distance, and their fleetness, assisted as it is by their outstretched and flapping wings, outstripping that of the horse. As many as sixty eggs have been found in a single nest, and it has been surmised that those lying on the outer circle are designed not for hatching, but as food for the young. The eggs in the hottest regions are sometimes hatched simply by the heat of the sun; the birds, how-

ever, both male and female, have frequently been seen in the act of incubation. In Micah i. 8, where the word is transferred owl, the peculiar noises emitted by the ostrich are alluded to; and from travellers we learn that it is heard sometimes moaning like a child, cooing like a dove, and at night uttering a loud roar, a note probably of anger when their nests are approached by prowling beasts. The cruelty of the ostrich may refer to the readiness with which it forsakes its eggs or young when alarmed; or possibly they may on some occasions devour their young, as they are noted for their voracity. Even when tamed they are not scrupulous, if opportunity serves, in making havoc among young poultry. Indeed, their voracity is such, that they will swallow the most indigestible and innutritious substances. The Arabic name is, appropriately, camel-bird, and so also in Greek and Roman writers, because it is at home in desert plains, and can readily carry two men on its back, although not used for such a purpose.

OTHNIEL (*oth'ni-el*), the first judge in Israel, the son of Kenaz, who for his military prowess in subduing Kirjath-sepher, was rewarded with Achsah, the daughter of Caleb, according to promise, Judg. i. 12, 13. He subsequently delivered his country from the oppression of the king of Mesopotamia, Judg. iii. 8—11.

OUCHES (*ouch'es*), the sockets in which precious stones were set, Exod. xxxix. 6.

OUTER, external or outside; thus the "outer darkness" into which the wicked are cast, is that fearful place of condemnation outside of the heavenly world, in which they shall never behold its light and splendour, Matt. viii. 12; xxv. 30.

OVEN. The bread of oriental nations was baked in thin cakes, and the contrivances for doing this were simple. Sand or stones first heated by kindling a fire on them served the purpose of baking the dough, which was laid on them in thin cakes; or an earthen vessel heated from within, baked the dough which was spread over the outer surface as a coating, Exod. viii. 3; Gen. xviii. 6.

OWL. Several Hebrew words occur which are translated owl in the common version, and with uncertainty in many instances. Sometimes the ostrich is evidently intended, and sometimes night-birds in general are supposed to be meant. Several species of the owl are found in Egypt and Syria, and reference to them is probably made in some of the places cited, Deut. xiv. 16; Isa. xxxiv. 14.

O X, a well-known animal, much used in eastern countries for agricultural purposes. They were yoked to the plough, 1 Kings xix. 19. They were used for treading out or threshing grain, according to the eastern custom, 1 Cor. ix. 9. They were used for food, 1 Kings xix. 21. They constituted no small portion of the wealth of ancient times, Job xlii. 12.

P.

PADAN-ARAM (*pa'dan-a'-ram*), the plains of Aram or Syria, another name for Mesopotamia. (See MESOPOTAMIA.)

PALESTINA (*pal-es-ti'nah*). Exod. xv. 14, here properly meaning the land of the Philistines, but afterwards it became the designation of the whole land of the Israelites, and is now a well known name of the Holy Land. Celebrated as this region of country is, from its sacred associations, it is of inconsiderable extent, being not more than one hundred and eighty miles in length, and from forty-five to sixty in width. Although in its most flourishing periods it was a land flowing with milk and honey, rich in agricultural products, and with a teeming and active population, it is now for the most part solitary and barren, exhibiting in its ruined cities, its untilled fields, and its oppressed and miserable inhabitants, the evident and lasting manifestations of the divine displeasure. It was also called the Land of Canaan, Exod. xvi. 35; the Land of Israel, 1 Sam. xiii. 19; the Land of Promise, Heb. xi. 9; the Holy Land, Zech. ii. 12; and subsequently it became common to designate the whole country under the name of Judea. (See CANAAN.)

PALM. (See HANDBREADTH.)

PALM-TREE, the Hebrew word is no doubt thus properly translated. It is sometimes called the date-tree, from its fruit. It is first mentioned in Exod. xv. 27, where the Israelites, at their encampment at Elim, found twelve wells of water and seventy palm-trees. Jericho was called the city of Palm-trees, probably

from the number growing in its vicinity, Deut. xxxiv. 3. This tree seems to have been common in Palestine, and was not only valued for its fruit, but for its saccharine juice, which, mixed with water, formed a pleasant drink, or evaporated, yielded sugar, or distilled or fermented, an intoxicating liquor. The tree possesses striking peculiarities. Its stem is tall, erect, and without branches; covered with scaly protuberances, marking the places of insertion of former leaves, and increasing in height as the older leaves wilt and drop off. The feathered-like foliage forms a cluster of broad leaves only on the top, and the fruit is formed between the leaves of the lower circle. Its value is increased by cultivation. The wild palm of the desert, when for many years left entirely to itself, has a much rougher appearance than that which receives proper attention, which is remarked for its graceful beauty. The Arabs eulogize the palm as being applicable to several hundred uses; however this may be, besides its fruit and wine, on which multitudes almost entirely subsist, the outward wood of the stem, which, unlike the spongy centre, is hard, may be variously used, and the leaves are converted into ropes, baskets, sacks, hats, sandals, &c. At the feast of Tabernacles the Hebrews bore palm-branches in their hands, Lev. xxiii. 40; and the people, in token of exultation, took branches of palm-trees when they went forth to meet Christ on his entrance into Jerusalem, John xii. 13. It was used poetically as a symbol of stately beauty, Sol.

Song vii. 7. Jer. x. 5; so also of a flourishing condition, Psalm xcii. 12. The conquest of Judea by the Romans was commemorated by a coin or medal, bearing the representation of a weeping female sitting under a palm-tree, with the legend "Judæa Capta"—Judea subdued.

PALMER-WORM, a species of locust or caterpillar, noted for its devastations, Joel i. 4; Amos iv. 9.

PALSY or **PARALYSIS**, a disease characterized by loss of voluntary motion, extending to one or more parts of the human frame; sometimes affecting the upper or lower half of the body, when it is called *paraplegia*, sometimes one entire side of the body, when it is styled *hemiplegia*. It is oftentimes accompanied by serious injury to the intellectual faculties, and altogether forms a class of diseases but little under the control of curative means. Christ frequently displayed his miraculous power in the cure of this otherwise unmanageable disease; as for instance, in the utterly helpless condition of the individual whose case is recorded, Mark ii. 3—12.

PAMPHYLIA (*pam-fil'i-a*), a province in the southern part of Asia Minor, bounded by the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. The sea between it and the island of Cyprus is called the sea of Pamphylia, in Acts xxvii. 5. As visitors from Pamphylia were present in Jerusalem on the day of Pentecost, Acts ii. 1—10, they probably carried back with them the knowledge of the gospel, thus preparing the way for the subsequent visits of Paul and Barnabas, Acts xiii. 13.

PANNAG, an article of commerce, mentioned Ezek. xxvii. 17. As the word occurs only once in Scripture, neither the English translators nor subsequent critics have been able to render it by an appropriate word in English. It is left therefore untranslated, and no conjectures respecting its meaning are sufficiently safe to be adopted.

PANT, earnest longing or desire; so David ardently longed for God, as the thirsty and fatigued hart panted for the water brooks, Psalm xlii. 1. In Amos ii. 7, there is an obscure expression describing the sins of Judah, "That pant after the dust of the earth on the head of the poor," which probably refers to that grasping avarice which will seize upon even the trifling possessions of the poor. Roberts in his customs of India, introduces similar expressions illustrative of this. Speaking of an oppressor, the people will say, "he has taken away all that poor man's earth"—"the cruel wretch, he is even trying to take away the dust of the poor."

PAPER. (See Book.)

PAPHOS (*pa'fos*), a city on the western extremity of the island of Cyprus, which Paul visited, and whose governor, through his instrumentality, was converted to the faith of the gospel, Acts xiii. 6—12. The city was noted for its temple dedicated to Venus, and the impure and infamous rites there observed. Hence Venus was often called the Paphian goddess. It is now a poor and insignificant place.

PARABLE. The meaning of the word is a *comparison*, and its most usual application is to convey some important truth under a fictitious narrative, in which,

besides the obvious meaning of the language, there is one implied or hidden. Thus our Lord refers to the husbandman sowing his seed on different grounds with the consequent effects. This has a plain and obvious sense; but what he designed to teach by this agricultural illustration, was the various effects produced on different hearts under the instructions of the gospel. So Nathan's pathetic story of the poor man deprived of his only lamb by the rich oppressor, seemed to David like a simple tale of wrong-doing, which he was bound to punish, until the application, "thou art the man," revealed its true meaning, and overwhelmed him with shame and remorse. The parable, from the beautiful and striking turns of which it is susceptible, has always been a favourite mode of communicating truth. Our Lord frequently adopted it for two purposes, apparently opposite, and yet perfectly consistent. First, to give striking effect to truth, where he knew that truth would be received; and second, to veil and disguise it, where he knew it would be perverted and abused, Matt. xiii. 13—16. A good general rule for the interpretation of our Lord's parables, is not to overstrain them by hunting for fanciful resemblances and parallels, as if every circumstance mentioned had its correspondent resemblance. The object should be, to elicit the particular lesson of instruction. Thus the parable of the ten virgins is not designed to teach that half the number of nominal believers have ~~gone~~ and half are ~~destitute of faith~~ that it is the duty of all to be prepared for the Lord's coming. Parables are well adapted to arrest attention, and

awake curiosity, and by ~~them~~ means truths have been insinuated into the mind which would have been prejudiced against a plain and inartificial mode of instruction. The parables recorded in the New Testament are various, beautifully constructed, and pregnant with lessons of wisdom.

[PARACLETE, properly an advocate, and generally applied as a distinguishing name of the Holy Ghost, who in the exercise of his office confirms, strengthens and comforts.]

PARADISE, (*par'a-dise*), properly, a garden, and hence used to denote a place of enjoyment. The Greek translators of the Old Testament apply it to the garden of Eden, and since then it has become a common name for that place of primitive bliss. The expiring thief on the cross received the assurance from our Lord, "To-day shalt thou be with me in paradise," that is, amidst the blessedness of heaven, Luke xxiii. 43. So Paul represents himself as "caught up into paradise," which he explains as "the third heaven," or the place of heavenly happiness, 2 Cor. xii. 2—4. It refers also to the heavenly state in Rev. ii. 7.

PARAN, the name of a wilderness extending from the borders of Judah to the neighbourhood of Sinai. It was in and near this great desert that the Israelites performed their tedious and circuitous journey of nearly forty years, Numb. x. 12; Deut. i. 19.

PARCHMENTS, prepared from skins for purposes of writing, and used at a very early day. Paul, when a prisoner at Rome, writing to Timothy, requested him to bring with him the cloak he had left at Troas, together with-

the books, and "especially the parchments," 2 Tim. iv. 13. These parchments were probably public, official papers, among other things certifying the Roman citizenship of Paul, which might be useful to him in the investigation of his case before the Roman emperor.

PARDON. The pardon or forgiveness of sins is the exclusive prerogative of God. This is evident from the whole tenor of Scripture as well as from the reason of things, sin being an offence committed against God, which he alone can remit, Psalm li. 1, 4. Priestly absolution, therefore, especially as it is understood in the church of Rome, is an unwarrantable and impious assumption of authority. The Scriptures reveal no such thing as absolute pardon; justice forbids this, the truth and faithfulness of God, pledged to execute his threatenings, forbid it. The law of God must be honoured by a perfect obedience, or by the punishment of its violators; hence the necessity for the intervention of a Mediator, who, by his obedience and death, should render it consistent for God to be at once just and merciful. Pardon then is only possible in connection with Christ's vicarious sacrifice, 1 John ii. 1, 2. He has honoured the law, and God is pleased to forgive the offences of those who become, by the exercise of faith, interested in his atonement, Rom. iii. 24—26.

PARMENAS (*par'me-nas*), one of the seven deacons appointed to attend to the poor, in order that the apostles, relieved from this duty, might "give themselves continually to prayer and the ministry of the word," Acts vi. 4, 5. His name is not again referred to.

PARTHIANS (*par'thi-ans*),

referred to Acts ii. 9, as present in Jerusalem on the day of Pentecost. They were probably Jews who dwelt in Parthia, a district in the north-east of Media, which was subsequently enlarged, and became a part of the great Persian monarchy. The Parthians were warlike, and disputed the dominion of the East with the Romans. In the use of the bow they excelled, and could with unerring aim discharge their arrows backwards while in full flight.—"And like the Parthian, wound them as he flies."

PARTITION, a dividing line. The middle wall of partition refers to the distinctions between Jew and Gentile, which Christ abolished, entitling them alike to the privileges of his kingdom, Eph. ii. 11—19.

PARTRIDGE, a well known bird, several species of which are known in the East. It is noted for its speed in running, although rather sluggish on the wing. David when pursued by Saul, compared himself to a partridge hunted on the mountains, 1 Sam. xxvi. 20, perhaps in reference to a custom still practised by the Arabs of chasing the partridge until from weariness it is taken by the hand. The reference to it in Jer. xvii. 11, may refer to the liability of their nests and eggs, placed as they are on the ground, to be trodden under foot or destroyed by prowling animals.

PARVAIM (*par-va'im*). Solomon used the "gold of Parvaim," in embellishing the temple, 2 Chron. iii. 6. This by some is supposed to indicate a place where the purest gold was found, and by others as meaning *eastern*—the gold of Parvaim, or eastern gold of fine quality.

[PAS'CHAL, belonging or pertaining to the *Passover*. Thus the *paschal* lamb is the lamb slain at the Passover.]

PASHUR (*pash'ur*), the son of Immer the priest, and chief officer or governor in the temple, who smote Jeremiah and placed him in the stocks for his faithful but ill-boding prophecies, and whose captivity and death in a foreign land, Jeremiah predicted, Jer. xx. 1—6. Some distinguish this Pashur from the one mentioned Jer. xxxviii. 1—6, who procured the imprisonment of Jeremiah.

PASSENGERS. Ezekiel xxxix. 11, speaks of the "valley of passengers on the east of the sea," which is supposed to indicate a plain or valley on the east side of the Jordan, at the southern extremity of the sea of Tiberias where there is a ford.

PASSION, excited feeling, as of love, fear or anger, Acts xiv. 15. It also denotes suffering, and is hence applied to the painful death of our Lord, Acts i. 3.

PASSOVER, a *passing over* or *protection*, the name of a festival instituted in commemoration of God's passing by the dwellings of the Hebrews, when he slew the first born of all the Egyptians, Exod. xii. The destruction of the first born was God's crowning judgment upon the Egyptians before the departure of the Israelites. Each household was mourning apart over their dead, while the oppressed Hebrews, secured by the blood-signal on their door posts, were rejoicing in their exemption. The feast of the passover thus became the significant symbol of their remarkable deliverance, and its annual observance was enjoined on all future generations. In the

month Abib, afterwards called Nisan, the Israelites went out of Egypt, and this became the first month of their ecclesiastical year. On the *fourteenth* day of this month, "between the evenings," that is, the interval between sunset and darkness, they were to kill the paschal lamb and abstain from leavened bread. On the fifteenth day of the month commenced the passover festival, which continued seven days, ending on the twenty-first of Nisan. The peculiar ceremonies observed are fully recorded in Exod. xii., and need not here be enumerated. The passover was not only a significant, but a typical institution. Its great reference was to the Lord Jesus Christ, who, as our passover, was sacrificed for us, 1 Cor. v. 7, by whose death, as the Lamb of God, a much more signal deliverance was achieved. Various points of correspondence between the type and antitype may be observed, such as the lamb without spot or blemish; its sacrifice; its blood sprinkled; its appropriation by believers; the security afforded; the deliverance effected; and various others. The Lord's Supper, as commemorative of Christ's death and redemption through him, is the New Testament passover feast, and supersedes the Jewish festival. For the word *Easter* in Acts xii. 4, we should read *Passover*. Neither Christians nor Jews had any such festival as Easter in their calendar at that time.

PASTOR, a shepherd, a term applied to ministers of the gospel, whose duty it is to feed the flock of Christ, Eph. iv. 11; 1 Pet. v. 2. (See SHEPHERD.)

PATARA (*pat'a-rah*), a port of Lycia, in Asia Minor, at which

Paul changed his ship for one bound to Phenicia, Acts xxi. 1, 2. It was situated at the mouth of the river Xanthus, and had a celebrated temple and oracle of Apollo. The harbour is now choked up with sand, and its former importance is only indicated by some ruined fragments.

PATE, the top of the head, a word now seldom used, Psalm vii. 16.

PATHROS (*pa'thros*), a name given to Egypt, and particularly to Upper Egypt, Isa. xi. 11; Ezek. xxix. 14.

PATHRUSIM (*path-ru'sim*), the fifth son of Mizraim, Gen. x. 13, 14, who is supposed to have colonized the upper province of Egypt, hence called Pathros.

PATIENCE, a Christian grace, enabling its possessor to endure quietly and without murmuring, the ills of life, Rom. xii. 12. The circumstances of the Christian often call for its exercise, Heb. x. 36, and he is encouraged to cultivate it, James v. 7, 8. The mercy of God which induces him to bear long with the provocations of sinners is called his patience, or long suffering, Rom. xv. 5; ii. 4.

PATMOS, a bare and rocky island in the Ægean sea, about fifteen miles in circumference, which is now called Patino and Palmosa. It is deficient in trees, for the most part not cultivated, having a population of about four thousand, and with one principal port, the town of which is on a high rock. Under the Roman government, it was selected as a suitable place of banishment for convicts; and it was here that the apostle John was sent by the emperor Domitian, "for the testimony of Jesus Christ," Rev. i. 9, and where he received those remarkable revelations which are

comprised in the last book of the New Testament. The Greeks have a convent on the island, and show a natural cave which they call the grotto of St. John, where they pretend he received his visions.

PATRIARCH, the father and founder of a family or tribe, such as Abraham, Heb. vii. 4. The name is applied chiefly to those venerable fathers of the Hebrew nation who lived before the time of Moses, as the twelve sons of Jacob, Acts vii. 8. David, however, is distinguished by this title, Acts ii. 29. In the patriarchal age the head of a family possessed extensive authority, and was regarded with veneration. In the Greek and Armenian churches the title is still used and appropriated to ecclesiastical dignitaries, as the Patriarch of Constantinople, Jerusalem, &c.

PATRIMONY, estate inherited from ancestors, Deut. xviii. 8. Every Israelite had his patrimony or inheritance, and no landed estate could be permanently alienated from the family. This was a wise provision to prevent the evil of overgrown estates; the oppression of the unfortunate; the emigration of the Jews; and the influx of foreigners.

PAUL, in many respects the most distinguished among the apostles of Jesus Christ. He was originally called Saul. Paul was of the tribe of Benjamin; a Hebrew of the Hebrews, or one in the purest sense, descended from a genuine stock; undeviating in his observance of all Jewish rites; belonging to the strict sect of the Pharisees; and devoted in his religious zeal, Phil. iii. 5, 6. His native town was Tarsus, a city of Cilicia, Acts xxii. 3, and from his father he inherited all the privileges of Roman citizenship,

Acts xxii. 25, 28. In his youth he had learned the trade of tent-making, by which occupation he often subsisted, Acts xviii. 3; xx. 34. This was in accordance with a custom of the Jews, who were accustomed to say, "that he that does not teach his son a trade, teaches him to steal." At an early age he went to Jerusalem to prosecute his studies, and became a pupil of Gamaliel, a celebrated teacher of the Jewish law, Acts xxii. 3. When a young man he was prominent in his persecution of Christianity, and was a participator in the martyrdom of Stephen, Acts xxii. 20. In the indulgence of the same malignant feeling, he undertook a commission to persecute the Christian converts at Damascus, and while proceeding to this place he was most remarkably arrested in his career, and converted into an ardent friend and supporter of the cause which he had attempted to destroy. After his conversion Paul became a zealous preacher of the gospel, particularly to the Gentiles, and performed many laborious and perilous journeys; exposed himself to unusual privations and persecutions; was constantly employed in his appropriate work in proclaiming the Christian faith and planting churches; and in a word, presented a model of a well instructed, self-denied, and truly devoted missionary of the cross. The history of his extraordinary labours may be found, in part, in the Acts of the Apostles, as well as interspersed among the fourteen extant Epistles written by him to churches and individuals. The careful study of these is necessary to form an estimate of the lofty sentiments, character, and labours of this truly great man.

No notice is taken in Scripture of the death of this eminent apostle, although tradition represents him as having died a martyr at Rome.

PAVEMENT. (See **GABBA-THA.**)

PAVILION, a tent or temporary tabernacle, erected for shelter against the heat of the sun, 1 Kings xx. 12. Figuratively it denotes the security which the believer enjoys in God, Psalm xxvii. 5; xxxi. 20.

PEACE, in a religious sense, is that happy composure and tranquillity of mind, which flows from reconciliation with God, through Christ. Hence Christ is our peace, or the procurer of peace, Col. i. 20; the gospel is a gospel of peace, Eph. vi. 15; peace is the representative of the great blessings of salvation, Luke xix. 42; it is a fruit of the Spirit, Gal. v. 22; it is an invaluable possession, Phil. iv. 7. Social and public, as well as personal peace, depends on the diffusion of the spirit of the gospel, and when this shall be universal, men shall be at peace among themselves and learn the art of war no more.

PEACOCK, a well known bird remarkable for the splendour of its plumage. It was not a native of Palestine, but imported by Solomon from India, 1 Kings x. 22, on account of its beauty. Its discordant note is strangely contrasted with its magnificent appearance.

PEARL, a familiar gem, obtained from a species of oyster, the most valuable kinds of which are brought up from great depths by divers, in the Persian gulf and on the coasts of Ceylon. The pearl is only mentioned once in the Old Testament, Job. xxviii. 18, where probably the word

should be translated *crystal*; but in the New Testament it is frequently referred to as a precious gem. The kingdom of heaven is likened to a goodly pearl, to procure which every thing else is to be sacrificed, Matt. xiii. 45, 46. In the magnificent description of the heavenly Jerusalem, the twelve gates are represented as pearls, Rev. xxi. 21. To cast pearls before swine, Matt. vii. 6, is to urge the truths of the gospel upon those who are malignantly determined to revile and scoff at them.

PEELED, stripped of possessions, as a tree of its bark, Isa. xviii. 2.

PEEP, Isa. viii. 19, to chirp or whisper; so it is translated, Isa. xxix. 4. It is an action of the voice, not of the eye, and relates to the peculiar vocal sounds made by soothsayers when performing their incantations.

PEKAH, a king of Israel, who having slain Pekahiah, usurped his throne. He reigned twenty years, and was then assassinated in a conspiracy headed by Hoshea, 2 Kings xv. 25—31. He was a wicked king.

PEKAHIAH (*pek-a-hi'ah*), a king of Israel, the son and successor of Menahem, who, after an inglorious and wicked reign of two years, was slain by Pekah, 2 Kings xv. 22—25.

PELATIAH (*pel-a-ti'ah*), one of the princes of Israel, who, in counselling the people in opposition to the prophecies of Ezekiel, was suddenly stricken with death, Ezek. xi. 1—13.

PELEG, son of Eber and fourth in descent from Shem. His father named him Peleg, which means *division*, "for in his day was the earth divided," Gen. x. 25.

PELETHITES (*pe'leth-ites*). (See **CHERETHITES**.)

PELICAN (*pel'i-kan*), a tropical bird of large size, with long bill, terminated by a crimson coloured point or hook, which, resting on the white plumage of the breast, as the head is thrown back and the bird is in repose, might from its blood colour, have given rise to the fable that the pelican pierces its breast to feed its young with its own blood. Its most remarkable feature is a pouch attached to the under part of the bill, in which it deposits its food to be afterwards thrown up and eaten at leisure. It has a strong flight at a great elevation, and migrates from country to country as guided by instinct. It is still to be seen on the lakes of Palestine at particular seasons. It is enumerated among unclean birds, Lev. xi. 18. As it feeds on fish and resorts to marshy places, "the pelican of the wilderness," to which the Psalmist compares himself, Psalm cii. 6, may refer to one driven from his favourite haunts, and thus a more apt emblem of sorrowful solitude.

PEN, an instrument for writing, which, when metallic plates were to be written on, was composed of hard metal like a graver's tool, Jer. xvii. 1; or when waxed tablets were used, was a *stylus*, with one end pointed to trace the letters, and the other flat to erase errors. The reed was also used for writing on softer substances, and the knife for preparing it is referred to, Jer. xxxvi. 23. The quill pen is of much more modern use.

PENIEL or **PENUEL**, a place east of the Jordan, where Jacob wrestled with the angel, and prevailed in obtaining a blessing; and he "called the name of the

place Peniel, for I have seen God face to face, and my life is preserved," Gen. xxxii. 30. There was afterwards a town at this place, the inhabitants of which were threatened by Gideon, because they refused him succour, Judg. viii. 8, 9. The site is not now known. This also is the name of a man, 1 Chron. iv. 4.

PENNY, Matt. xxii. 19, in currency, equal to about thirteen and a half cents.

[PENTA'POLIS, meaning "five cities," and applied to the five Philistine cities of Gaza, Gath, Ascalon, Azotus, and Ekron.]

[PENTATEUCH, meaning "five books," and applied to the first five books of the Old Testament.]

PENTECOST (*pen'te-kost*), meaning the *fiftieth*, and applied to a Jewish feast which was celebrated on the fiftieth day after the second day of the passover, Lev. xxiii. 15, 16. It was called also the Feast of Weeks, Exod. xxxiv. 22, because it was kept seven weeks after the passover. It was a festival of thanks for the harvest, and one of the three annual festivals, which required all the males to repair to the temple at Jerusalem, Exod. xxiii. 16, 17; Acts ii. 1; xx. 16. In the history of the Christian Church, the day of Pentecost was rendered memorable by the remarkable effusion of the Holy Spirit, and by the success attendant upon the preaching of the gospel among the multitudes collected at Jerusalem from all quarters, who being savingly enlightened, carried to their respective homes the glad news of salvation, Acts ii.

PEOR (*pe'or*), a mountain in the land of Moab, to the top of

which Balak brought Balaam, Numb. xxiii. 28. The position of it is not certainly identified. The name also of an idol, Deut. iv. 3.

PERES, one of the mysterious words in the doom pronounced on the impious Belshazzar. (See MENE.)

PERES-UZZAH (*pe'rez-uz-zah*), or the *Breach of Uzzah*, the name given to the place near Jerusalem, where Uzzah was struck dead for rashly and irreverently taking hold of the ark, 2 Sam. vi. 8.

PERFECTION, freedom from defect. It is ascribed to God absolutely, and without limitation, Matt. v. 48; to the creature only comparatively, as he approaches God in holy conformity to his law. A man may be said to be perfect in comparison with others; he may have more sincerity, more truth, more holiness; yet when brought to the standard of God's law, his defects immediately appear; for no mere man has ever come up to the measure of its requirements. The delusion of those who maintain sinless perfection in this life is proof of their extreme ignorance of the law of God, and of their own hearts. The apostle Paul with his eminent attainments, did not regard himself as already perfect, but as only on the advance toward it, Phil. iii. 12—14. It should be noted, however, that perfection is demanded of us, Matt. v. 48, and we are bound to aim at it, Heb. vi. 1.

PERFUME. The use of perfume was common among the Israelites, as it ever has been among oriental nations. The composition of two sacred perfumes was signified to Moses, one to be burned as incense on the golden

altar, and the other an oil for the anointing of the high priest and his sons, Exod. xxx. 23—38. These were not to be imitated for common use. There were, however, others employed by the Jews for imparting fragrance to dress and couches, Psalm xlv. 8; Prov. vii. 17; Sol. Song iii. 6. In oriental countries there is an extravagant use of perfumes, particularly at festivals, which is annoying to Europeans. Rose and saffron water are not only sprinkled, but literally poured over the guests.

PERGA, a town of Pamphylia in Asia Minor, situated on the river Cestrus, some distance from its mouth. Near the town, on an eminence, stood a celebrated temple of Diana. Perga was originally the metropolis of Pamphylia, but when the latter was divided, Perga became the capital of the one part, and Side of the other. The site of this town has been identified, and considerable ruins are still discovered. Paul twice visited this place, Acts xiii. 13; xiv. 25.

PERGAMOS (*per'ga-mos*), a city of Mysia in Asia Minor, about sixty-four miles north of Smyrna, situated on the north bank of the river Caicus, at the base and on the declivity of two steep mountains, on one of which stands a dilapidated castle. Two hundred years before the Christian era, it became the residence of the princes of the family of Attalus, under whose patronage it became a seat of literature and the arts, and was distinguished by its library, consisting of 200,000 volumes, which afterwards being added to the celebrated library of Alexandria, shared its fate. It was famed also for its temple to Esculapius. It was the seat of

one of the "seven churches of Asia," Rev. i. 11; and its character, as a city given up to idolatry, is presented in the expression "where Satan's seat is," although the church there is commended, Rev. ii. 12—17. It is at present called Bergamo, and contains about 15,000 inhabitants, principally Turks, with a few thousand Greek and Armenian Christians. The remains of the ancient city are still to be seen, in the Corinthian and Ionic columns which are lying mutilated in unsightly heaps.

PERIZZITES (*per'is-sites*), a Canaanitish tribe, principally occupying the mountainous regions, Josh. xi. 3; xvii. 15. All the tribes of Canaan seem to be included under the general terms Canaanites and Perizzites, Gen. xiii. 7; xxix. 30. In the time of Solomon, those of them who remained were reduced to bond service, 1 Kings ix. 20, 21.

PERJURED. "Perjured persons," 1 Tim. i. 10, are those who have maintained a falsehood under the solemnity of an oath. It is one of the highest species of wickedness, as it is a direct appeal to the all-seeing God, as a witness to the truth of a statement which is known to be false. Perjury is called *forneating*, Matt. v. 33. (See OATH.)

PERSEVERANCE, Eph. vi. 18. In a religious sense perseverance is a continuance in the ways of God to the end. The doctrine of the perseverance of the saints, is that those whom God calls by his grace and renews by his Spirit, can never utterly apostatize and perish. This comforting doctrine is abundantly confirmed by Scripture. The true believer is secured to everlasting life, 1st. Because God's love to

him is everlasting and unchangeable, Jer. xxxi. 3. 2d. Because nothing can sunder the union between Christ and his soul, Rom. viii. 38, 39. 3d. Because the covenant by which the believer becomes interested in Christ cannot fail, Heb. xiii. 20. 4th. Because the purchase of Christ is too meritorious to be frustrated, 1 Pet. i. 18—23. 5th. Because the intercession of Christ on their behalf cannot fail, John xvii. 9, 10. 6th. Because the presence of the Holy Spirit, the Sanctifier and Comforter, is to be for ever with believers, John xiv. 16. 7th. Because their security depends on God's power which is promised, 1 Peter i. 3—5. 8th. Because Christ has expressly asserted their safety, John x. 27—29. The opposite doctrine shakes the very foundation of Christian hope. It presupposes that man's salvation is in his own hand, and not that of his mighty Redeemer; it is dishonouring to God's faithfulness and Christ's meritorious sacrifice and intercession; it causes painful despondency. The warnings against apostasy, so far from proving that total apostasy is possible, are the appropriate means to secure the soul against it. Many who have made a credible profession of religion have utterly turned from God and perished, but they had no more than the form of godliness without its power, and of such it may be said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us," 1 John ii. 19. The objection that this doctrine encourages carelessness and neglect of duty, is absurd, inasmuch as perseverance in holiness is the only satisfactory evidence one can have

that he is a child of God, and that he is persevering unto salvation.

PERSIA (*per'si-a*), the great empire founded by Cyrus, which at the period of its greatest prosperity comprehended all the Asiatic countries from the Mediterranean to the Indus, and from the Black and Caspian seas to Arabia and the Indian Ocean. It was divided into several provinces. The Medes and Persians, are generally mentioned in Scripture in conjunction, and they were probably incorporated as one nation. In the time of Cyrus (B. C. 558) the Persian empire held sway over both Media and Persia. The most interesting circumstance to the biblical student, connected with this empire and its royal master, was the permission granted by Cyrus to the captive Jews to return to their own land. He was the special instrument, also, in the hand of the Almighty in fulfilling the threatenings against Babylon. The history of Persia, in its early period, has been but partially preserved, and is subject to many contradictory statements. The interest manifested by Cyrus in restoring the Jews and in rebuilding their temple, has been handed down to us by Ezra, and in his records, together with those of Nehemiah, Daniel, and the history of Esther, we find some of the most interesting intimations of Persian institutions and customs. Persia as now existing is under Mohammedan rule, although embracing many nominal Christians of the Greek, Armenian and Romish churches. Protestant missions have been recently established there.

PESTILENCE, properly a fatal epidemic disease. In Scrip-

ture usage pestilence and plague seem to denote various contagious disorders, and the latter term is applied to other calamitous visitations, such as those which befell Pharaoh, Exod. ix. 14. The leprosy, which was a contagious disorder, was called the "plague of leprosy," Lev. xiii. 2. Plague is the designation of a very fatal and intractable disease still prevalent in eastern countries, with which Jerusalem is often visited, which is propagated by contact, and which often sweeps through a city with fearful violence. Pestilences, like earthquakes and famines, are in a peculiar sense the instruments by which God chastises and punishes men, and they are often mentioned in conjunction as his judgments, Jer. xiv. 12; Matt. xxiv. 7. The history of the Asiatic cholera, which has pervaded almost every part of the globe, is a remarkable exemplification of this. In it we see the hand of God commissioning a plague to visit our race, whose origin and nature are inexplicable, and whose quick and deadly assaults, baffling the skill of the physician, are calculated to awaken awe in every observer.

PESTILENT, the term most unjustly applied to Paul by the orator Tertullus, by which he intended to describe him as a mischievous and malignant disturber of the peace, Acts xxiv. 5.

PETER, an apostle of Jesus Christ, originally called Simeon or Simon. He was a native of Bethsaida in Galilee, and was the son of Jonas, whence he is called Simon Barjona, that is, Simon son of Jonas, Matt. xvi. 17. When called to the apostleship Christ gave him the surname of Cephas, signifying a stone, as does also

the name Peter, by which he is usually designated. His occupation was that of a fisherman on the sea of Galilee, from which, together with his brother Andrew, he was called to be a fisher of men, an active agent in the conversion of his fellow creatures. His history is too familiar to the reader of the Bible to need recital here. From the principal incidents of his life we are led to conclude that he was a man of ardent and impetuous feelings; acting from strong impulses; too self-confident, and yet undoubtedly sincere and honest. His was just the temperament which produces contradictory action, and hence we find him fearless on one occasion, and timid and shrinking on another. He needed severe discipline to prepare him for his work; hence he was left to himself, under a strong temptation, that his self-confidence might be subdued and his forwardness checked. Christ rebuked him more severely than any other of the apostles, and yet highly honoured him on various occasions. The papists in rendering to him a higher degree of homage than to any of the rest of the apostles, and even in some respects giving him precedence to Christ himself, have not only acted without scriptural warrant, but have made an unfortunate selection for their first infallible Pontiff. Peter was worthy of all proper respect and honour as an able, fearless, and successful minister of Christ, who was ready to endure all things for Christ's sake, but his Master and not he, is the foundation on which the church is erected. We have no authentic record of his death. That he visited Rome, and in company with Paul, was there martyred, is an uncertain tradi-

tion, as is also the story of his being the first bishop of Rome.

The EPISTLES OF PETER, of which there are two, are called *general*, because they were not directed to any particular church, but to Christians in general. They are supposed to have been written between A. D. 64, and A. D. 67, and contain many precepts for the government of Christian conduct, as well as some vivid and forcible descriptions.

PETHOR, the name of a place in Mesopotamia, the residence of the prophet Balaam, Numb. xxii. 5.

PHARAOH (*pha'ra-oh*), the general designation of all the kings of Egypt mentioned in the Old Testament. Josephus intimates that it means *king* in the Egyptian language; and others that it corresponds to the Egyptian hieroglyphic symbol *phra*, the *sun*, written over the names of kings as a royal title. It was therefore rather a title than a proper name. In 2 Kings xxiii. 33, one of these kings is referred to by his proper name, to wit, PHARAOH-NECHOH, who was contemporary with the Jewish king Josias, about B. C. 610. It was by him that Jehohaz was deposed, and Eliakim, whose name he changed to Jehoiakim, was elevated to the throne. He made the land also tributary to him, 2 Kings xxiii. 31—35. Alarmed at the progress of the Babylonians, he led an army to the Euphrates, but was there met by the Babylonian army, led on by Nebuchadnezzar, and completely routed, losing all his possessions from the Euphrates to the southern extremity of Syria, 2 Kings xxiv. 7.

PHARAOH-HOPHRA, another king of Egypt, was contemporary with Zedekiah, king of Ju-

dah, with whom he formed an alliance against the king of Babylon, forcing the latter to raise the siege of Jerusalem, Jer. xxxvii. 5. Jeremiah predicts the death of this Pharaoh, and the subjugation of his country by the Chaldeans, Jer. xlii. 30. This prophecy was accomplished through Amasis, one of his generals, who, aided by his troops, took him prisoner, and was at length induced by the clamour of the soldiers to put him to death. It was by one of the earlier Pharaohs that Joseph was elevated to the viceroyalty of Egypt; and one of his successors, who knew not Joseph, oppressed the Hebrews, and brought down upon himself and his kingdom the signal judgments of the Almighty. Solomon married the daughter of one of the Pharaohs, 1 Kings iii. 1.

PHARISEES, a Jewish sect of powerful influence, which in a great measure controlled public opinion in the time of our Lord, and were actively instrumental in his persecution and death. Josephus, the Jewish historian, who was a member of the sect, gives the fullest account of their belief, which corresponds with the incidental notices of them found in the New Testament. They prided themselves in the strictness of their notions, and in the exactness of their obedience to the law, without much regard to the motive; presumed to add to the law of Moses many unauthorized traditions; intermeddled with the politics of the State; were skilful in intrigue; and in a word, were the Jesuits of their day. From the notices of them in Scripture, we learn that they perverted the Scripture, Matt. xv. 3—7; were zealous in

making proselytes, Matt. xxiii. 15; obscured the light of truth to the people, Matt. xxiii. 13; imposed burdens on others from which they shrunk themselves, Matt. xxiii. 3, 4; were great hypocrites and formalists, Matt. xxiii. 5, 14; were punctilious without being holy, Matt. xxiii. 23; ostentatious in their religious observances, Matt. vi. 1, 2; great observers of useless traditions, Mark vii. 3; withal immoral, John viii. 9. Our Lord was unsparing in his rebukes and exposures of this imperious and influential sect, and they revenged themselves by a malignant and deadly persecution of him and his followers. While such appears to have been their general character, there were some among them who were men of probity and piety, such as Nicodemus and Joseph of Arimathea.

PHARPAR (*far'par*), one of the rivers of Damascus. (See **ABANA**.)

PHEBE (*fe'be*), a pious woman of Cenchrea, whom Paul commends to the notice and attentions of the Christians in Rome, as "a servant of the church," whose good offices he had enjoyed, and who was distinguished by the benevolence she had displayed to the suffering saints, Rom. xvi. 1, 2.

PHENICE (*fe-ni'ce*), a town on the coast of Crete. In attempting to reach its harbour, the ship in which Paul sailed was driven from its course and finally wrecked, Acts xxvii. 12.

PHENICIA (*fe-nis'i-a*), Acts xxi. 2, a province of Syria, spoken of by the ancients sometimes in a wider and sometimes in a more restricted sense. Properly it embraces the slip of coast on the Mediterranean, twelve miles wide,

bounded on the east by Mount Lebanon, and extending north and south about one hundred miles from the river Eleutheros to the promontory of Carmel. Among its principal towns were Ptolemais, Sarepta, Sidon, Tyre, Berytus, &c. It was a highly fertile district, and notwithstanding the diminution in the number and enterprise of its inhabitants, it is still one of the most fertile portions of Western Asia, producing great varieties of fruits, grains, and flowering shrubs. The Phenicians, from their position, were a commercial people, and their towns which lined the coast were rivals in enterprise, Ezek. xxvii. 8. The most flourishing period of Phenicia was between the time of David and that of Cyrus, about five hundred years. The towns and commerce of this district are frequently mentioned both in the Old and New Testaments. Carthage, in Africa, was a Phenician colony. The gospel was introduced with some success into this district, as may be inferred from Acts xxi. 2—5.

PHILADELPHIA, a city of Lydia, in Asia Minor, about seventy miles east of Smyrna. It was the seat of one of the seven Apocalyptic churches, Rev. iii. 7—13. It was built by king Attalus Philadelphus, from whom it derived its name. It is highly commended in the passage before referred to, and to this day it is a considerable town, in which there are churches of the Christian name. It withstood the conquests of the Turks longer than any of the Asiatic cities, and was finally taken by Bajazet I., in the year 1392. It is remarkable that the name given to it by the Turks is *Alla Shehr, City of God*. The

view of it from the hills by which it is surrounded is beautiful, but the town itself is meanly built, and in point of cleanliness much neglected. There are few remains of its ancient buildings, and among these a single column of great antiquity attracts the notice of the traveller. It is a traditional story that one of the buildings now occupied as a Turkish mosque, was the identical church in which the primitive Christians assembled, of whom mention is made in the book of Revelation.

PHILEMON (*fi-le'mon*), a citizen of Colosse, to whom Paul addressed an epistle on the occasion of his sending back to him his fugitive slave Onesimus, who had been converted to the Christian faith through his instrumentality. Philemon is addressed as a Christian, and it would be difficult to frame a more appropriate, courteous, and cogent plea than that used by Paul, why Onesimus should be received with forgiveness and affection. (See the Epistle.)

PHILETUS (*fi-le'tus*), probably an apostate Christian, of whom Paul complains in connection with Hymeneus, as propagating the heretical doctrine, that the resurrection was past already, thus overthrowing the faith of some, 2 Tim. ii. 17, 18.

PHILIP, the name of several persons mentioned in the New Testament.

1st. *Philip* the son of Herod the Great, and the tetrarch of Iturea and Trachonitis, Luke iii. 1.

2d. *Philip*, another son of Herod the Great, and the first husband of Herodias, who was taken from him by his brother Herod Antipas. For reproving this wickedness, John the Bap-

tist was imprisoned, and finally beheaded, Luke iii. 19, 20.

3d. *Philip* the apostle, a native of Bethsaida, which was also the "city of Andrew and Peter," two other of the apostles, John i. 44. After attaching himself to Christ, he introduced Nathanael, the Israelite in whom there was no guile, John i. 45—47. He is afterwards mentioned, John vi. 7; xii. 21, 22.

4th. *Philip*, one of the first seven deacons, Acts vi. 5. He is afterwards called an evangelist, Acts xxi. 8. It was not one of the duties of a deacon to preach the gospel, as may be seen from the first cited passage, but there was no inconsistency in the subsequent appointment of Philip to that office. His success in preaching the gospel in Samaria, as well as his interesting interview with the Ethiopian officer are recorded, Acts viii. 5—40. He seems afterwards to have resided in Cæsarea, where Paul visited him, and where his four daughters lived with him, Acts xxi. 8, 9.

PHILIPPI (*fil-lip'pi*), a city of proconsular Macedonia, within the limits of ancient Thrace, Acts xvi. 12. It had previously borne the names of Dathos and Crenidas, but having been taken by Philip, the father of Alexander the Great, and much enlarged and beautified, it was called after him Philippi. It was rendered celebrated by the battle in which Brutus and Cassius were defeated. Paul visited this city, and established a Christian church there, to which he afterwards directed one of his epistles, in which he warmly commends them for their liberality and affection towards himself, Phil. iv. 10—18. It was in this city that Lydia was converted, and entertained Paul and

his companions; and here too that a mob, excited by the act of Paul in dispossessing a woman of a spirit of divination, seized Paul and Silas, and caused them to be scourged and imprisoned. This latter event turned out for the furtherance of the gospel in the remarkable conversion of the jailor and his household, Acts xvi. 14—40. The Rev. Messrs Dwight and Schauffler, who visited the site of Philippi in 1834, describe its ruins, among which are some remains of its ancient grandeur, which however are gradually disappearing by the hands of the Turks. Paul's epistle to the Philippian Christians "is full of the most sublime thoughts and affectionate exhortations. It resembles more the production of a father addressing his children, than that of an apostle laying down authoritatively what is to be received and followed." Its style is animated and elevated.

PHILISTINES (*fil-lis'tins*), a people inhabiting the sea coast of Palestine, between Joppa and the borders of Egypt, from whom the country took its name of Philistia or Palestina. The country was originally possessed by the Avims, who were dispossessed by the Caphtorim from Caphtor, Deut. ii. 23. The Philistines and Caphtorim appear to be the same people, Jer. xlvii. 4; Amos ix. 7. They are mentioned as a distinct people as early as the time of Abraham, Gen. xxi. 32. At the time of the departure of the Israelites from Egypt, they were not permitted to pass through the land of the Philistines, which was their shortest route, from an apprehension that war would be the result, Exod. xiii. 17. Joshua did not attempt to dispossess them, but in the time of the

Judges there were frequent conflicts between the Philistines and Israelites. During the whole reign of Saul there was "sore war against the Philistines," 1 Sam. xiv. 52; and so also in succeeding reigns, the instances of which need not be recited. They were brave and warlike, often successful against the Israelites, and as often subdued. The prophecies of Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, were ultimately accomplished in their overthrow by Alexander the Great; and after the time of the Maccabees they are no longer referred to as a distinct people. In religion they were idolaters, and their principal gods were Dagon, Judg. xvi. 23, and Baal-zebub, 2 Kings i. 2. Their country, in a great measure, lies desolate; the sites of several of their chief cities are still known, and near that of Gaza a more modern city of the same name has been built.

PHILOSOPHY, properly a *love of wisdom*, but often improperly applied to the vain and erroneous speculations of the human mind. Paul, in writing to the Colossians, cautions them to beware lest any man spoil them "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Col. ii. 8; in which he evidently puts the prevailing philosophical systems in contrast with the simple faith of the gospel. When Paul was at Athens, he had an opportunity of becoming acquainted with all the popular systems, and was encountered by the Epicureans and Stoics, who spurned the doctrines of the cross as silly fables, Acts xvii. 18—32. Among the Jews, the Pharisees and Sadducees were the leading religious sects, each

of which had its peculiar philosophy, opposed to gospel simplicity. In all these cases it was "science falsely so called," 1 Tim. vi. 20, against which Paul guards Timothy; it was the wisdom of the world, by which men had never been led to know God, and which was, as to all good practical results, infinitely inferior to "the foolishness of preaching," so called, 1 Cor. i. 21. It is a favourite plea with those who, in the present day, adopt novel and unusual modes of expressing religious truth, that while they agree with the orthodox about the facts of religion, they differ with them only in their philosophical mode of explaining them. Whether there be ground for the distinction or not, it is unquestionably made a covert under which the most destructive heresies are propagated.

PHINEHAS (*fin'ne-as*), the son of Eleazar and grandson of Aaron, Exod. vi. 25. When the Israelites were at Shittim, they were seduced by the Moabites into the grossest licentiousness. The sin had become so general as not only to endanger the very existence of Israel as a people, against whom the anger of the Lord was kindled, but to render the hope of reformation improbable. The crisis demanded a bold and prompt remedy. Phinehas fearlessly stepped forward, and by one act of noble daring in the view of all the people, arrested the tide of degeneracy, and saved Israel. For this he was commended and honoured by the Lord, Numb. xxv. 1—15. Moses afterwards selected him as a suitable person to accompany Joshua in his expedition against the Midianites, in which the children of Israel were most

amply avenged, Numb. xxxi. 1—12. He became high priest on the death of his father, Josh. xxiv. 33. We afterwards hear of him inquiring of the Lord on the melancholy occasion when the Benjamites were to be punished for their iniquity, Judg. xx. 28.

Phinehas was also the name of one of the depraved sons of Eli, upon whom the judgments of God were inflicted, 1 Sam. i. 3; ii. 12, 34; iv. 11.

PHLEGON (*fl'gon*), one of the Christians at Rome, to whom Paul sent his salutations, Rom. xvi. 14.

PHRYGIA (*frid'ji-a*), a province of Asia Minor, bounded on the north by Bithynia and Galatia; east by Cappadocia; south by Lycia and Pisidia; west by Caria, Lydia and Mysia. It was usually divided into Greater and Less Phrygia. The Phrygians were a very ancient people, and their territory was a fertile one. Some of them were present at Jerusalem at the feast of Pentecost, Acts ii. 10. We have notice of two visits which Paul, in his missionary journeys, made to this region, Acts xvi. 6; xviii. 23.

PHUT (*fut*), a son of Ham, Gen. x. 6, the progenitor of a people in Africa of the same name, and according to the Septuagint version, the same as the Libyans, Jer. xli. 9; Ezek. xxvii. 10; xxx. 5. Some suppose the ancient Phut corresponded with the modern Barbary. In Na. iii. 9, it is called Put.

PHYGELLUS (*fy-gel'lus*), a Christian convert in Asia, who, with Hermogenes, deserted Paul, fearful, it is probable, of suffering with him in his persecutions, 2 Tim. i. 15.

PHYLACTERIES (*fy-lak'te-*

rees). In Exod. xiii. 9, 16; Deut. vi. 8; xi. 18; the Israelites were required so to reverence and observe the law, as to bind it for a sign upon their hand, and as frontlets between their eyes. There is no good reason for believing that the literal performance of this was required. It was rather an emphatic way of expressing the lively remembrance of the law of God, which they should cherish, and so it seems to have been understood, until the Pharisees introduced so many superstitious observances. It afterwards became a custom to wear phylacteries on their foreheads and arms. These were strips of parchment, on which were written passages of Scripture, and which were inclosed in small leathern cases, and secured in their places by straps. The Scripture passages generally used were those before cited; and it is highly probable, that they were worn as amulets and charms rather than as remembrancers of duty. The practice, as well as the ostentatious manner of its observance, is condemned in Matt. xxiii. 5, as substituting a mere outward act, for the spirit and intent of the divine injunction. Poperly has imitated this custom in the consecrated amulets which the ignorant are encouraged to purchase from the priests as preservatives against danger.

PIBESETH (*pi'be-seth*), a city of Egypt, the same as Bubastis, situated on a branch of the Nile. It was predicted, "the young men of Aven and of Pibeseth shall fall by the sword, and these cities shall go into captivity," Ezek. xxx. 17. The city was taken by the Persians, who destroyed its walls, but it was a place of some note in the time of the Romans.

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Its site now exhibits only mounds of confused and broken fragments, no monument of its former grandeur being left standing. The position of its celebrated temple, erected in honour of the goddess Bubastis, the same as the Greek Diana, and at the annual festivals of which hundreds of thousands of persons assembled, is only marked by some of the stones of fine red granite, of which it was constructed.

PIGEON. (See DOVE.)

PIHAHIROTH (*pi-ha-hi'roth*), one of the encamping places of the Israelites, near the northern end of the Gulf of Suez, Exod. xiv. 2.

PILATE, or PONTIUS PILATE, the Roman governor of Judea, under whose administration our Lord was crucified. The Roman historian Tacitus corroborates this scriptural fact. His language is: "The author of that name or set was Christ, who was capitally punished in the reign of Tiberius, under Pontius Pilate." Pilate was appointed governor of Judea about A. D. 25, and continued in office ten years. Several acts of his cruelty are recorded by Josephus; and it was on the complaint of the Samaritans he was recalled to Rome, to answer for his inhumanity to them during an alleged revolt. Chagrined and mortified by his disgrace, according to Eusebius, he committed suicide. From the circumstances of his connection with the trial and crucifixion of Christ, we have no reason to believe that he acted from a feeling of personal hostility, or from a mere love of cruelty. On the contrary he was convinced that the Jews were actuated by malice in their prosecution of Christ; that he was innocent of the charges alleged;

and he was even anxious to acquit him, Matt. xxvii. 18, 24; Luke xxiii. 14; John xix. 6. This, however, so far from being an apology for his crime, was rather an aggravation of it. He must have been a thoroughly unprincipled man, to permit any motives of worldly policy to influence him in adjudging to a painful and ignominious death, one, of whose innocence he was convinced, and of whose character he had formed a favourable estimate. Apprehensive that the Jews would accuse him before the Roman emperor, for having acquitted one setting up kingly pretensions, John xix. 12, he sacrificed all sense of justice to a love of office.

PILGRIM, PILGRIMAGE.

In the scriptural sense, a pilgrim is one who sojourns or travels in a foreign land; and the name is applied to believers, who are journeying through this world to a heavenly country. Their life is a journey, a pilgrimage; here they have no continuing city; they look for a city whose maker and builder is God, Gen. xlvii. 9; Psalm cxix. 54; Heb. xi. 13. Papists and Pagans, as an act of religious discipline, in the vain hope of thus obtaining spiritual benefit, perform pilgrimages to places which have the reputation of peculiar sanctity.

PILLAR. A column or supporter for a building, Judg. xvi. 26; hence, metaphorically, the pillars of the earth, Psalm lxxv. 8; the pillars of heaven, Job xxvi. 11; and in permanence, believers will be pillars in the heavenly temple, Rev. iii. 12. The march in sustaining the truth, is called "the pillar and ground" of it, 1 Tim. iii. 15. The pillar of cloud and fire which ac-

companied the Israelites, was so called from its resemblance to an erect column, Exod. xiii. 21. It was an ancient custom to erect a column or pillar in commemoration of some distinguished event, Gen. xxviii. 18; xxxv. 20. Lot's wife, as a signal judgment upon her, was converted into a pillar of salt, Gen. xix. 26. The ambitious Absalom erected a pillar during his lifetime, in order to perpetuate his name, 2 Sam. xviii. 18.

PILLED, the same as peeled, deprived of the bark, Gen. xxx. 37.

PILLOW, a cushion on which to repose, Mark iv. 38. In Ezek. xiii. 18, under the figure of pillows suited to all persons, the nature of deceitful and dangerous repose is set forth.

PINE. The word occurs three times in Scripture, Neh. viii. 15; Isa. xli. 19; lx. 13. It is very doubtful whether the pine tree is intended.

PINNACLE. There is great variety of opinion as to the particular part of the temple intended by the pinnacle, from which Satan tempted our Lord to cast himself down, to prove that he was the Son of God, Matt. iv. 5, 6. The discussion is useless. It is sufficient to know that it was some elevated part of that fabric. Josephus, from actual knowledge, speaks of a gallery constructed by Herod, south of the court of the Gentiles, over the profoundest depth of the valley, in looking down from which the observer would become dizzy. This or any part of the battlements, would have furnished an appropriate place.

PIPE, a musical instrument, consisting of a tube with holes, like the modern flute or clarinet,

1. Kings i. 40. On Egyptian monuments, figures are pictured in the act of blowing on the single and double pipe. In the Scotch Mission of Inquiry to the Jews, the delegates, while amid the hills of Judah, remark, "Here we overtook an Arab playing with all his might upon a shepherd's pipe, made of two reeds. This was the first time we had seen any marks of joy in the land, for certainly 'all joy is darkened, the mirth of the land is gone,'" Isa. xxiv. 11. (See MUSIC.)

PISGAH. (See ABARIM.)

PISIDIA (*pi-sid'i-a*), a district of Asia Minor, lying chiefly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city is called "Antioch in Pisidia," to distinguish it from the Syrian Antioch, and other places of the same name. It was in this city Paul preached a memorable sermon, and from it he was afterwards expelled, Acts xiii. 14—50. He refers to this persecution, 2 Tim. iii. 11.

PISON, one of the rivers of Eden, Gen. ii. 11, the position of which is as much a matter of conjecture and dispute as that of the garden of Eden itself.

PIT. Joseph was cast into a pit, which was probably a dry cistern or reservoir, such as it was customary to dig in desert-places to catch the rain water, Gen. xxxvii. 20. Such pits, or neglected cisterns, were used as places of confinement for prisoners, Jer. xxxviii. 6; Zech. ix. 11. It was probably to the forlorn situation of persons thus imprisoned, that allusion is made, Psalm cxl. 10; cxliii. 7. In Psalm ix. 15, there is evidently allusion to the eastern method of entrapping wild beasts by nets

and slightly covered pits. The artful enticements of immoral women are appropriately represented by pits, into which those fall who are not influenced by the fear of God, Prov. xxii. 14. Hell is compared to a bottomless pit, Rev. xx. 1.

PITCH. A bituminous substance, usually called asphaltum, whence the name Lake Asphaltites, from which it was obtained in abundance. We are told that there were *slime-pits* on the place where now the Dead Sea is, Gen. xiv. 10; and these were probably the excavations made in procuring this pitch. It is still found on the shores of this sea. It was used as a powerful cement in the erection of buildings, such as the tower of Babel, Gen. xi. 3, and to render vessels water-tight, as Noah's ark, Gen. vi. 14, and the ark in which Moses was exposed, Exod. ii. 3. It was also used by the Egyptians as a preservative in embalming their dead.

PITCHER, an earthen vessel, used in drawing water from wells, and which, when filled, was carried on the head or shoulder, Gen. xxiv. 17—20; Luke xxii. 10. Probably the same utensil called the water-pot, used by the women of Samaria, John iv. 28.

PITHOM (*pi'thom*), one of the treasure-cities, or public granaries, built in Goshen by the Israelites for Pharaoh, Exod. i. 11. It is supposed to be identical with Patumos, mentioned by Herodotus, situated on the Pelusiac arm of the Nile, near the canal which unites the Nile with the Red Sea.

PLAGUE. (See PESTILENCE.)

PLAITING, or braiding the hair, referring to the custom of women in the east, who gave much attention to the arrange-

ment of their hair, 1 Peter iii. 3. In this passage, and in 1 Tim. ii. 9, where "broided hair" is spoken of, the apostles do not condemn a proper and becoming attention to dress, but an excessive anxiety about personal appearance, which not only implies sinful vanity, but waste of time, diversion of the mind from more useful duties, and extravagance in the purchase of ornaments. While the outward appearance should not be neglected, the cultivation of the moral qualities of the heart is unspeakably more important.

PLANETS. The Hebrew word translated *planets*, 2 Kings xxiii. 5, has been interpreted to mean "the constellations of the Zodiac." These stars, together with the sun and moon, are represented in this passage as objects of idolatrous veneration among the degenerate Jews.

PLATTER, a dish. Our Lord in reference to the scrupulous care paid by the Pharisees to the washing of various household utensils, under an apprehension of contracting from them some ceremonial defilement, rebukes them for making clean the outside of the cup and of the platter, while within they were full of extortion and excess, Matt. xxiii. 25.

PLEDGE. It was regulated by the Mosaic law, that the lender might take from the borrower security for the payment of his loan. Some article of sufficient value was the pledge in such cases. As the system, however, might lead to oppression, it was provided that the mill-stones used daily by families in preparing their grain for bread, should not be taken in pledge; that the garments of an individual, if taken in pledge, should be re-

turned before night; and that the raiment of a widow should not be taken in any case, Deut. xxiv. 6, 12, 13, 17. Oppression in this way is emphatically condemned, Job xxii. 6; xxiv. 3.

PLEIADES (*pli'a-dees*), a cluster of seven stars, in the neck of Taurus, or the bull, one of the celestial signs in astronomy. It is referred to in connection with Arcturus and Orion, Job ix. 9, and the "sweet influences of Pleiades" are spoken of, Job xxxviii. 31, probably in reference to the appearance of these stars in the spring, the genial and agreeable season of the year.

PLOUGH. This agricultural instrument of the ancients was very imperfect. Those in use now in eastern countries, are probably the same in form as those of ancient times, with very little improvement. The Scotch delegates in their Mission to the Jews, say: "We saw a man ploughing with oxen; the plough seemed nothing more than a piece of wood, shaped so as to be capable of piercing the ground." And again, "We stopped to examine a plough, which lay thrown aside under a tree. It was made entirely of wood, the coulter only being sheathed in a very thin plate of iron, and was therefore exceedingly light, and fit to be guided by a single hand. We at once saw how easy a matter it would be, literally, to fulfil the words of the prophets, 'they shall beat their swords into ploughshares,'" Isa. ii. 4. Our Lord compares indecision in religion, or a disposition to turn aside from it, to the act of one who, having put his hand to the plough, looks back, and thus throws it out of its course, Luke ix. 62.

PLUMB-LINE, Amos vii. 7. **PLUMMET**, 2 Kings xxi. 13. A cord with a weight attached is the plumb-line of the builder, the weight being called the plummet. It is used to ascertain the perpendicular, or in sounding depths.

POLL, POLLED. Poll signifies the head; so to "take five shekels apiece by the poll," Numb. ii. 47, is to take so much per head, or for each person. We now say "poll-tax," that is a tax on each head or person. The verb *poll* signifies cutting the hair from the head. So Absalom "polled his head," or cut from it the hair, 2 Sam. xiv. 25, 26.

POLLUX. (See **CASTOR**.)

[**POL'YGLOT**, containing many languages. Thus we speak of polyglot Bibles, when they are printed in various languages, in columns on the same page, or two opposite pages.]

[**POLYTHE'ISM**, the doctrine of a plurality of gods, as exemplified among the heathen.]

POMEGRANATE, a tree common in Syria and Persia, and highly esteemed for its flower and fruit. It is of low growth, with bright dark green foliage, with crimson flowers, reddish coloured fruit, of the size of the orange, which on being opened, is of a pink colour, with numerous seeds surrounded with a juicy, pleasant tasted pulp. It was cultivated as an ornamental shrub in the garden, and its fruit is not only pleasant, but yields an agreeable wine. These characteristics are referred to in Solomon's Song, iv. 13; vi. 7, 11; viii. 2. That it was one of the fruit trees of Canaan is evident from the fact that the spies sent into the land by Moses, brought back a specimen of the fruit, Numb. xiii. 23. The beautiful form of the fruit

suggested an ornament in architecture and embroidery; so it was used in the temple, 1 Kings vii. 18, and on the high priest's robe, Exod. xxviii. 33.

POMMELS, an architectural ornament of a globular form, used on the capital of a column, 2 Chron. iv. 12, 13.

PONTIUS. (See **PILATE**.)

PONTUS, the north-eastern province of Asia Minor, taking its name from the sea which was its northern boundary, namely Pontus Euxinus, or the Euxine Sea. Its eastern boundary was Colchis, its southern Cappadocia, and part of Armenia, its western Paphlagonia and Galatia. The most flourishing period of this province was under the government of Mithridates, who was at length subdued by Pompey, and his kingdom annexed to the Roman Empire. Jews settled in Pontus were at Jerusalem at the feast of Pentecost, Acts ii. 9. Aquila, the friend of Paul, was a native of Pontus, Acts xviii. 2; and to Christian brethren in this country, Peter addressed one of his epistles, 1 Peter i. 1.

P O O L S. Repositories for water, essential in the cities of Palestine, where the people depended on the spring and autumn rains for the main supply of water. The principal houses in Jerusalem are still provided with these cisterns or pools, in which the rain water is received. Dr. Robinson inspected the immense reservoirs now to be seen within the area of the temple, which were designed to serve the inhabitants in case of siege; and has described other large pools in the neighbourhood of Jerusalem, such as the pool of Siloam, John ix. 7, and the pools constructed by Solomon, Ecc. ii. 6.

POPLAR, a tree mentioned twice in Scripture, Gen. xxx. 37, Hos. iv. 13; the white poplar, which is of frequent occurrence in the regions indicated, being probably meant.

PORCH. (See **HOUSE**.)

PORCIUS (*por'ci-us*). (See **FESTUS**.)

PORTER, the officer appointed to open and shut the gates of a city or dwelling, 2 Kings vii. 10. Four thousand porters were appointed for the temple, 1 Chron. xxiii. 5; they watched day and night at the doors, 2 Chron. xxxv. 15, and this they did by turns or courses, 2 Chron. viii. 14. They were properly the guards of the house.

PORTION. At feasts each one's portion was set before him, and as a mark of peculiar distinction to a guest, a larger portion was set before him, as in the case of Benjamin, Gen. xliii. 34. So on particular occasions, as an expression of gratitude and joy of heart, portions of provision were sent as gifts to those who had no provision of their own, or as friendly tokens, Neh. viii. 10; Esth. ix. 19.

POSSESSED OF THE DEVIL, Luke viii. 36. Frequent mention is made of persons being possessed of the devil, and of their miraculous cure by Christ. These possessions were attended with such physical disturbances as were usually symptomatic of well known diseases; and hence, some have concluded, that the cases mentioned were simply those of disease, and that the notion of being possessed of the devil was imaginary, and the result of superstition. Insurmountable difficulties lie in the way of such a theory. It supposes that the Scriptures have given their sanc-

tion to a mere superstition; that they employ a language which is deceptive and actually false; and represent Christ as doing what he did not do, in dispossessing the devil. Besides, there is a plain distinction drawn between the sick and the possessed, and between the cures effected on these two classes; and when we are told that Christ spoke to the demons, and was answered by them; that he expelled them, and that they went out; that they acknowledged his authority and divinity; we must admit the reality of the possession, or impugn the authority of Scripture. The nature of spiritual operations we cannot explain, but we are plainly taught that the human mind is influenced by good and evil spirits, and we may readily conceive that God, for wise purposes, might grant power to the latter to torment both the minds and bodies of men. Perhaps this power was greater at the time of Christ's advent than it has ever since been, that he might display his superior power in controlling and subduing evil spirits. It is by no means certain that these possessions have altogether ceased; neither is it incredible that men in their excessive wickedness may, in this life, be so wholly given up to the power of the devil, that he may entirely control them, and have power to afflict them with exquisite tortures of mind and body, in anticipation of his unrestrained dominion over them in the world of woe.

POST. Job said, "my days are swifter than a post," Job ix. 25, by which he signified the rapidity of their flight. The ordinary travelling in eastern countries was very slow, and when any ex-

traordinary message was to be transmitted to a distant place, it was entrusted to a runner, who was trained to the duty, as was Ahimaaz, in conveying to David the tidings of the defeat of Absalom, 2 Sam. xviii. 22, 23, 27. The celerity with which such an one could pass from place to place afforded Job his apt comparison. Among the Indians of our own country, runners have been known to perform longer journeys in twenty-four consecutive hours than the fleetest and strongest horses. These expresses in the east were often entrusted to messengers who travelled rapidly on dromedaries; and the Romans had post houses at convenient distances, with relays of horses always ready to carry important messages with great celerity.

P O T, a domestic utensil of metal or clay. The expression, "though ye have lien among the pots," Psalm lxviii. 13, and that in Psalm lxxxi. 6, "I removed his shoulder from the burden; his hands were delivered from the pots," denote a state of degradation and servitude, and may have reference to the employment of the Israelites in Egypt.

P O T I P H A R (*pot'i-far*), a chief officer of Pharaoh, who purchased Joseph, elevated him to a post of honour in his household, and then, on an unjust accusation, cast him into prison, Gen. xxxvii. 36.

POTIPHERAH (*po-tiph'e-ra*), the priest of On or Heliopolis, whose daughter Asenath became the wife of Joseph, Gen. xli. 45.

POTSHERD, a piece of a broken earthen vessel, Job ii. 8. The word is figuratively used to denote what is insignificant; thus the strifes among men are like

the collision between pottsherds, Isa. xlv. 9.

POTTAGE. The red pottage for which Esau sold his birth-right, was prepared by boiling lentiles or beans, Gen. xxv. 29, 30. Dr. Robinson, from actual trial, pronounces it a palatable food. A common pottage used in the east is made by boiling chopped meat, rice, flour, and parsley together. Other herbs were also used, as may be presumed, in preparing pottage, 2 Kings iv. 39—41.

POTTER. The potter's vessel affords a comparison to illustrate the frailty of human life and power, Psalm ii. 9; Jer. xix. 11. The power of the potter over his clay, to shape it into a noble or ignoble vessel, is used to illustrate God's power over the destinies of men, Rom. ix. 20, 21. The mode of forming pottery by means of a revolving wheel now in use, seems to have been familiar to the ancients, Jer. xviii. 2—4.

POTTERS-FIELD. (See ACELDAMA.)

POUND, the same as the *Mina* or *Maneh*, which see.

POWER, in man, may consist in his physical strength, his mental energy, his moral qualities, or be an accompaniment of his official station. In all respects it is necessarily limited. The power of God is inherent, omnipotent, universal. In its outward display it may be seen in the works of creation, Rom. i. 20; and still more remarkably in the spiritual renovation and preservation of believers, Rom. i. 16; 1 Peter i. 5.

PRAISE, an act of worship, in which God's excellencies and mercies are commemorated. The Psalms furnish the most perfect models for the acceptable performance of this duty.

PRATING, talking idly, foolishly, and to little purpose, Prov. x. 8; 3 John 10.

PRAYER, the soul's address to God, in which his infinite perfections are acknowledged and adored, and advantage is taken of his merciful invitations and promises, to make a near and believing approach to him, for the purpose of confessing the deep sinfulness of our nature, the daily sins of our conduct, our utter inability to relieve ourselves, and to solicit the justification of our persons, the full pardon of sin, the communication of all the graces of the Spirit, the sanctification of the soul, stability and growth in the divine life, and all other mercies which the creature needs and for which he is dependent on God. The efficacy of prayer depends on our interest in the mediation of Jesus Christ. It must always be offered in his name and in full view of his atonement. The aids of the Holy Ghost are likewise indispensable; who suggests the subjects of prayer and makes intercession within us. Prayer should have respect to our own necessities and those of our fellow men; and the glory of God in the establishment of his kingdom in the world should ever be present in our thoughts. It should be filial, fervent, importunate, and habitual. It should be attended to frequently in secret, in the family, in the social circle, and the public assembly. He that prays sincerely will be graciously heard; he that neglects this means of grace proves, beyond a doubt, that he has no interest in the divine favour. The gift and grace of prayer should alike be earnestly sought. Forms of prayer may under various circumstances be lawfully used, but

no man has a right to prescribe them to others; and where they are made indispensable in social and public worship, they restrict the freedom of God's children, and powerfully tend to induce a dull and lifeless formality, which is anything but profitable to the soul, and acceptable to God. Prayers offered to the spirits of departed saints are an abomination to God, and as truly rob him of his glory, as the worship which is offered to a dumb idol. The posture in prayer should always be expressive of our humility and of reverence to God, such as standing, kneeling, and prostration; yet in all situations and postures the believer should cultivate the habit of ejaculation, of directing short prayers to God, and thus pray without ceasing. All these and other particulars might be fortified by direct references to Scripture, which will be suggested to those who are in the habit of consulting the divine oracles for direction and information. (See Tract 137, "The Posture in Prayer.")

P R E A C H, to proclaim the truths of God as his heralds and ambassadors, 2 Cor. v. 20. The prophets were the preachers of the former dispensation, Neh. viii.; Isa. lxi. 1—3; and under the new, Christ, the Head of the Church, has set apart those who are required to preach the gospel to every creature, Matt. xxviii. 19, 20; Eph; iii. 8, 9.

PREDESTINATION, in the scriptural and doctrinal sense, is God's freely and unchangeably ordaining from eternity whatsoever comes to pass, without doing violence to the human will or making God the author of sin. This predestination as it has reference to the salvation of men,

has been called the decree of election. (See ELECTION.) The doctrine of the Scripture on this subject is, that as God eternally foreknew, so he foreordained whatsoever comes to pass. The works of providence and grace are the result of a settled plan, and not of chance or contingency, Acts ii. 23; xv. 18. Any other view would be inconsistent with the divine perfections. Unless God's foreknowledge is imperfect or deceptive, which cannot be conceived without making him an imperfect being, and therefore no God, every event must occur precisely as he foreknew it from all eternity; hence it may be inferred that he predetermined every event. As this predestination refers to the affairs of the world, so it does to the election of some men to salvation and to the means necessary for that end; and likewise to the withholding of grace from others, and the passing of them by, so that pursuing their own carnal propensities they are justly condemned, Rom. ix. 11—18, 22, 23. The order in which God proceeds, is to predestinate those whom he foreknew, to call those whom he foreknew, to justify those whom he calls, and to glorify those whom he justifies, Rom. viii. 29, 30. This doctrine is most explicitly set forth in Eph. i. 4—12; 2 Tim. i. 9, and is an essential part of the great system of grace. The ordinary objection to the doctrine that it encourages inaction and licentiousness, is obviated by the fact that believers are predestinated to holiness, to sanctification, to good works, as is shown in Eph. i. 4; ii. 10; 2 Thess. ii. 13. While this doctrine is liable to abuse by the ignorant and carnal, the right

consideration of it is "full of sweet, pleasant, and unspeakable comfort to godly persons."

PRESBYTERY, an ecclesiastical council composed of ministers and ruling elders, to whom is intrusted the government of the Church. In the primitive Church, we find the apostles and elders meeting in Jerusalem to settle important questions affecting the interests of the Church, Acts xv. 2, 4, 6, &c.; xxi. 17, 18. To the Presbytery is assigned the duty of ordaining ministers to their work, 1 Tim. iv. 14. The name of Presbyterian is derived from this scriptural word, and accordingly Presbyterians hold that the government of the Church is intrusted to Presbyterial assemblies. A Presbytery with them consists of all the ministers and one ruling elder from each congregation within a certain district. With them it is an essential principle that since the apostolic office has ceased (see APOSTLE) the Scripture recognizes no grades or orders in the ministry; all ministers being on an equality as to authority. The scriptural bishop was no more than a presbyter, an *overseer* of the flock, as is now generally admitted by prelatists, and the pretence that modern diocesan bishops are lineal successors of the apostles is an unauthorized assumption of dignity.

PRESSES, Isa. xvi. 10. PRESS-FAT, Hag. ii. 16. (See WINE.)

PRETORIUM, the house or palace of the governor of a province. So the palace of Herod at Jerusalem is called, Mark xv. 16; John xviii. 28. Herod built another palace in Casarea, and this is called the pretorium, although translated judgment hall,

Acts xxiii. 35. In Phil. i. 13, the word pretorium, translated palace, probably denoted the pretorian camp at Rome, or the quarters of the pretorian cohort.

PREVENT is not used in the English Bible in its ordinary meaning of *to hinder*. It is used in two senses, which are now obsolete: 1st. To go before, as "the God of my mercy shall prevent me," Psalm lix. 10, that is, go before me in the way of defence. So in Psalm cxix. 147, 148, "I prevented the dawning of the morning—mine eyes prevent the night-watches," that is, I go before or anticipate by my wakefulness these early hours—I am engaged in devotion before the light of the day dawns. 2d. To seize, as "the days of affliction prevented me," Job xxx. 27, or "the snares of death prevented me," 2 Sam. xxii. 6, that is, seized hold on me.

PRICKS, or goads, with which cattle were driven, consisted of a long stick armed with a sharp point. When this point was thrust against the cattle from behind, they would naturally kick, but this would make the wound more severe. Hence the proverbial expression, "it is hard to kick against the pricks," Acts ix. 5, denoted that it made a man's situation worse to resist lawful authority.

PRIEST, one who offered sacrifices for sins, and interceded with God for sinners, Heb. x. 11. At first the father of the family was its priest, or the first born of the household, or the prince of a tribe, as Adam, Abel, Noah, Abraham, &c. When the Mosaic ritual was established, the office of the priesthood was associated with the family of Aaron, and to them was committed the duty of

offering sacrifices, Exod. xxviii. 1. The High Priest had the chief management of religious affairs, and his privileges were peculiar. In the Old Testament we find specific notices of the qualifications, consecration, dress, duties and emoluments of the priesthood, which are too numerous to be here detailed. The Aaronic priesthood, with its peculiar duties, had a typical reference to Jesus Christ, the High Priest of our profession, and his meritorious work of atonement. Paul illustrates this subject in his epistle to the Hebrews. Since the Mosaic ritual has been superseded, and bloody sacrifices have ceased, Christ is the only priest of the New Testament Church, and there is a manifest impropriety in now appropriating the name to the ministers of religion, as in its original application it was always associated with the idea of a sacrifice.

[PRIMOGEN'ITURE, the being the first-born. The Jewish law attached peculiar privileges to the first-born in a family, which were called the birth-right.]

PRINCE, a title designating the sons of kings; "David's sons were chief rulers," (margin, *princes*,) 2 Sam. viii. 18; chief officers of a king, as "the princes of Pharaoh," Gen. xii. 15; the heads of tribes, Josh. xxii. 14. As a title of dignity, it is applied to Christ; he is "the prince of the kings of the earth," Rev. i. 5; "the prince of life," Acts iii. 15; "the prince of peace," Isa. ix. 6. Satan also, in consequence of the controlling influence exercised by him in this world, is called "the prince of this world," John xii. 31, and "the prince of the power of the air," Eph. ii. 2.

PRISCILLA (*pris-sil'lah*), also

called **PRISCA**, in 2 Tim. iv. 19, the wife of Aquila, and an eminent, intelligent and active Christian, who seemed to be associated with her husband in every good work, Acts xviii. 2, 26; Rom. xvi. 3; 1 Cor. xvi. 19.

[**PROCESS'ION**, a term used in reference to the Holy Ghost, as *coming forth* from the Father and the Son.]

PROCHORUS (*prok'o-rus*), one of the seven original deacons, Acts vi. 5.

PROFANE, irreverent treatment of sacred things. Thus Esau was a profane man, for disregarding the sacred privileges of his birthright, Heb. xii. 16. When prophet and priest introduced their wickedness into God's house, they were profane, Jer. xxiii. 11. The sin of profanity is justly charged on those who irreverently use the name of God; who appropriate his Sabbaths to secular works or carnal amusements; or who treat the ordinances of religion with disrespect.

PROGNOSTICATORS. "Monthly prognosticators," or, as it might be rendered, "prognosticators at the new moon," are mentioned among the "astrologers and star-gazers," known among the Chaldeans, Isa. xlvi. 13. They probably pretended to predict the future, from certain appearances at the changes of the moon; or else gave monthly predictions of what was likely to occur.

PROMISE, as applied to God, is the declaration of his will and determination to extend peculiar favours to his people, in upholding, guiding, protecting, and in various ways, blessing them. His promises are "exceeding great and precious," 2 Pet. i. 4, adapted to all the circumstances of the

Church and its members, and they are yea and amen, 2 Cor. i. 20, infallibly sure in their fulfilment. The faithfulness of God in this respect is the source of great encouragement and comfort to all who put their trust in him.

[**PROPAGAND'A**, a society founded in Rome, the object of which is to *propagate* the Popish faith.]

PROPHECY, PROPHET. The word prophet is used in Scripture, in a general sense, as descriptive of one inspired of God to unfold and teach the great truths of revelation, without any particular faculty of foreseeing and foretelling future events. This seems to be its meaning in 1 Cor. xi. 4, 5; xiv. 1. It has also a more strict sense, denoting one particularly endowed to predict future events, beyond the reach of human sagacity and probable conjecture. If we consider the position of the Old Testament prophets, in some instances humble and uneducated men, and in all probability not profoundly acquainted with the political relations of other nations; if we examine their predictions, which are minute and specific, and not bearing the character of mere happy conjectures; if it be taken into consideration, that their predictions were uttered and kept on record many years before the date of the events predicted; and if we remember, that their prophecies were frequently of a character to mortify their national pride, and were promulgated at times and under circumstances which would have induced a sagacious observer to come to the very opposite conclusion; the inference is irresistible, that they spoke under the special illumination, and by

the immediate suggestion of the Spirit of God, who alone knows the end from the beginning. Numerous instances might be mentioned in which the events corresponded exactly with the predictions. We indicate a single one, because, to this day, the proof of it is before our eyes. In the 28th chapter of Deuteronomy, Moses, among many other specific threatenings against the Israelites in case of their disobedience, predicted that they should become a proverb and a by-word among all nations whither the Lord should lead them, and that they should be scattered among all people from the one end of the earth even unto the other, *vs.* 37, 64. They were not like contemporary nations to be blotted out, but to preserve many of their national characteristics, as they do to this day while "wanderers among the nations," *Hos.* ix. 17. Such an event was of all things the most unlikely, and yet it stands before the eyes of all, as a demonstration that the prophets predicted it under divine instruction. From the verification of Scripture prophecies, the religion of the gospel derives one of its most impregnable proofs. The predictions in the Old Testament concerning the Messiah, minute and specific as they are, and their literal accomplishment in the New, exhibit the harmony and connection between the two dispensations, and show that they teach one and the same religion, of which God is the author. There are many deeply interesting questions connected with this subject, which it would be impossible to advert to here, and for information on which the reader must be referred to more elaborate works.

We gather from the Scripture

notices of the prophets, that they were self-denied and fearless men, devoted to their work; and spake under a full persuasion of the truth of their predictions. As their communications were often annoying to the degenerate Jews, they were frequently persecuted; and one great cause of their unpopularity and of the rejection of their messages, was the existence of false and pretended prophets, who were ever ready to counteract their influence and minister to national pride and corruption, by crying peace when there was no peace. Besides insulated instances, there are in the Old Testament sixteen collections of prophecies under the respective names of those who uttered them. Four of these, namely, Isaiah, Jeremiah, Ezekiel, and Daniel, are from the extent and importance of their writings, usually called the greater prophets, and the rest minor prophets. Distinct notices of these may be found under their respective names.

A PROPHETESS was a female endowed with the same faculties as those characterizing the prophet, although it would appear to a much less extent. Miriam, Deborah, and Huldah, besides others, are so called.

THE SONS OF THE PROPHETS, were the disciples or scholars of the prophets, who were instructed in the great things of religion, to become teachers of others. There appear to have been particular places or schools, in which they were trained, 2 Kings ii. 3, 5; vi. 1, 2.

PROPITIATION (*pro-pish-e-a'shun*), in its scriptural use, is that which appeases the wrath of God, and averts his judgments from the sinner. This could be done under the ancient dispensa-

tion only through typical sacrifices, and under the New Testament dispensation by the sacrifice of Jesus, the great antitype, who is hence called the propitiation or atonement, Rom. iii. 25; 1 John ii. 2. The lid or covering of the ark, called the mercy-seat, which covered the tables of the law, is properly the propitiatory or expiatory; it was on this the high priest once a year sprinkled the blood of an expiatory sacrifice, to cover sin, or make atonement for it. (See ATONEMENT.)

PROSELYTE (*pros'e-lite*), the name applied by the Jews to one who had forsaken heathenism to embrace their religion, Matt. xxiii. 15; Acts vi. 5. It has been usual to distinguish proselytes into two classes—proselytes of the gate, or those who only accepted the Jewish law in part; and proselytes of righteousness and justice, or those who were circumcised, and embraced the Jewish religion entire. Able critics have been led to conclude that no such distinction anciently prevailed, and that all who were recognized as proselytes, conformed to the Jewish law in every respect. Such were called strangers, Exod. xii. 48; Lev. xvii. 8, and hence the distinction between Jews by birth and strangers within their gates.

[PROTESTANTS, a name given to the first Reformers in Germany, because they publicly protested against the Popish decrees of the Diet of Spire. Now it is the distinguishing name of all who oppose the dogmas of Popery.]

PROVERB, a brief and pointed sentence, embodying lessons of wisdom in few words. The most distinguished author of proverbs was Solomon, who is said to have

composed three thousand, 1 Kings iv. 32. The collection called the Book of Proverbs contains a portion of these, compiled by several hands. In the beginning of the twenty-fifth chapter we are told that those which succeeded were added by order of Hezekiah; and at the thirtieth chapter the words of Agur are added. As almost every sentence contains a thought, a maxim, or an aphorism, it is only necessary to say of the whole that they embody a fund of wisdom unequalled in value and extent. All ages, and all classes of persons may find in them the most appropriate and forcible counsel and direction by which to regulate their conduct in life.

PROVIDENCE. This word occurs but once in the English version, and then is applied to the government of man, Acts xxiv. 2. The doctrine of a divine providence, however, is set forth and illustrated in every part of the Holy Scriptures. It denotes the vigilant care which God exercises in relation to all the works of his hand, in their preservation and government. God has not merely created all things, but he continues to uphold them; and all his attributes of omniscience, omnipotence, omnipresence, justice, goodness, faithfulness, &c., are continually illustrated in his providential control. The same perfections which were exerted to create are in like manner employed to sustain. The thought is at once dreary and repulsive that God takes no special interest in the works which he has brought into being. Proofs to the contrary are abundant on every hand. The orderly movement of the heavenly bodies; the changes of the seasons; the growth of plants;

the provision made for the countless varieties of inferior animals; the prosperity, punishment, and extinction of nations; the history of the Church, and its preservation amidst the most discouraging circumstances; the history of every individual man, afford evidence of the directing, controlling, and sustaining influence of one who possesses within himself inexhaustible resources. Providence has been called *universal*, as it refers to things in general; *special*, as it relates to moral beings; and *particular*, as it refers to the saints. We have reason to believe, that it extends to the minutest concerns in the universe. It shapes the destiny of an animalcule, as well as of a world. Not a raven is fed, or a sparrow falls to the ground without the notice of our heavenly Father. The history of Joseph's elevation in Egypt, in the singular chain of circumstances which led to it, beautifully illustrates this particularity of providence; and every one who is an heir of salvation can trace the same presiding power in all the various steps by which he was led in his religious career. Chance, fortune, accident, are words without meaning. God's presence pervades all things; his hand is every where visible; his kingdom ruleth over all; and however a man's heart may devise his way, the Lord directeth his steps.

PSALMS. The primitive Christians were accustomed to use in their devotions "psalms, hymns, and spiritual songs;" and whatever may have been the distinctive features of these classes of sacred compositions, it is the duty of Christians still thus to make melody in their hearts to the Lord. The book of Psalms

furnishes delightful themes of praise, and should accordingly be used in devotion. There is, however, no prohibition against the judicious use of such compositions as more fully bring into view the glorious features of the gospel dispensation.

The book of Psalms is a compilation of sacred songs, composed by different authors in different ages; those composed by David constituting the much larger proportion. The titles and inscriptions to these Psalms, so far as they exist, may be relied on as indicating their origin, character, and manner in which they were to be performed. While many of the Psalms are ascribed to David, others are attributed to Asaph, the sons of Korah, Heman, Solomon, and Moses, and others are anonymous, some of which were, no doubt, written by David. It is not improbable that the collection was gradually increased, or that several collections existed and were finally put into their present form by Ezra, about B. C. 450. They embody the finest specimens of Hebrew poetry on sacred and divine themes; abound in the most elevated commemorations of the Divine perfections; in the most feeling expressions of conscious guilt; in penitential acknowledgments; in exhibitions of faith and resignation; in devout thanksgiving; in national lamentations; historical reminiscences; patriotic enthusiasm; in a word, present the most perfect representation extant of the interior life of believers in ancient times. The liii. Psalm is nearly a transcript of the xiv.; Psalm xviii. is the same as 2 Sam. xxii.; Psalm lxx. is incorporated with Psalm xl. These and other facts seem to

indicate the gradual origin of the collection.

[PSAL'TER. So the book of Psalms is sometimes called.]

PSALTERY (*saw'l'te-re*), a musical stringed instrument, the particular form of which is not known, Psalm xxxiii. 2.

PTOLEMAIS (*tol-e-ma'is*). (See ACCHO.)

PUBLICAN, an officer of the revenue employed in the collection of taxes. The chief receivers of revenue occupied an honourable position among the Romans; but their numerous deputies spread over the empire, from frequent abuse of their power in making unlawful exactions, were commonly regarded with dislike. As Judea was tributary to the Roman government, the publicans appointed for the collection of tribute, were odious to the Jews, not only on account of their extortion, but principally from reminding them that they were subject to a heathen nation, and had lost their independence. Publicans and sinners were classed together, and it was said reproachfully of Christ that he was a friend of publicans, Luke vii. 34, and that he ate with them, Matt. ix. 10, 11. Our Lord, on the principle that it was not the whole, but the sick that needed a physician, and perhaps to evince his displeasure at this cruel proscription of a whole class, extended a particular notice to the publicans. He considered their spiritual state as more hopeful than that of the Pharisees, Matt. xxi. 31; Luke xviii. 10—14; selected Matthew, called Levi, from among this class, as one of his apostles, Luke v. 27; and in a marked manner distinguished Zaccheus, who "was chief among the publicans," Luke xix. 1—8.

PUBLIUS (*pub'li-us*), the governor or chief man in the island of Melita, or Malta, at the time of Paul's shipwreck on the coast, whose father the apostle healed, and who seems to have kindly entertained Paul during the three months he was compelled to remain on the island, Acts xxviii. 1—11.

PUL. The first mention in Scripture of the kingdom of Assyria, is in connection with Pul, who invaded Israel in the time of Menahem, and desisted from his purpose of conquest, and engaged to sustain Menahem on his usurped throne, on his agreeing to pay him a thousand talents of silver, for the collection of which he made a heavy draft on his wealthy subjects, 2 Kings xv. 19, 20. Nothing further is known of him. A people or place of this name is mentioned in Isa. lxvi. 19.

PULSE, a general name for beans or pease, Dan. i. 12, 16.

PUNISHMENT, 1 Pet. ii. 14. All governments have found it necessary to hold transgressors in awe by the infliction of punishments adapted to the nature of their crimes. The Mosaic law embraced penal statutes, and among the punishments enjoined was *scourging*, the blows inflicted being limited to forty, Deut. xxv. 3. A fear lest, by accident, more than the prescribed number might be inflicted, induced the Jews in later times to inflict only thirty-nine, and it is to this custom that Paul refers, 2 Cor. xi. 24. In cases of maiming and other personal injuries, the law prescribed that the perpetrator should be treated in a similar way; "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe

for stripe," Exod. xxi. 24, 25. In the same chapter there are other modes directed for cancelling injuries inflicted. *Capital punishment* was also prescribed, in which case the life of the transgressor was forfeited. The usual method, and as some suppose, the only one, of depriving a culprit of his life, was by *stoning*, Deut. xiii. 10; xvii. 2—7. In several instances, burning the culprit was prescribed, but in these cases it is supposed, that the person was first stoned to death, and the dead body then burned, in order to strike spectators with a greater horror of the crime, Lev. xx. 14; xxi. 9. Capital punishment for wilful murder was enjoined even before the institution of the Mosaiic law, Gen. ix. 6, and there is no reason for inferring that this general law has ever been abrogated. We find among the Jews other modes of punishment, some of which appear to have been the suggestions of despotic power; such as precipitating prisoners from the top of a rock, 2 Chron. xxv. 12; sawing asunder, Heb. xi. 37; mutilation, Judg. i. 6; 2 Sam. iv. 12. Death was also inflicted with the sword, Heb. xi. 37; by hanging, Josh. viii. 29; by crucifixion, as in the case of our Lord and the two thieves. Imprisonment was also a common punishment, and to this was added the stocks, Acts xvi. 24.

Punishment as it relates to the divine government is often inflicted on sinners in this life by special judgments, and in the world to come, it is the privation of all happiness; the infliction of intolerable torments; such as are described by a worm that never dies, a fire that shall never be quenched, and which shall be

eternal in duration, Matt. xxv. 46; Mark ix. 43—48.

PUR or PURIM. (See FEASTS.)

[PUR'GATORY. According to popish belief, there is an intermediate state of punishment after death, where those who are eventually to be saved, must expiate such of their sins as are not mortal or deserving of eternal damnation. This they call purgatory. Hence prayers are offered for souls in purgatory, to shorten the time of their suffering.]

PURIFICATION. In the Levitical law, various legal impurities are enumerated with the modes to be adopted for purification. Without specifying the cases, it may be remarked generally, that the laws on this subject were, particularly in a hot climate, admirably adapted to promote personal cleanliness and health. They had a typical allusion to the defilement contracted by sin and the necessity of spiritual purification by the blood of the cross.

PURPLE, Prov. xxxi. 22. The purple colour of the ancients, otherwise the famous Tyrian dye, was obtained from a shell-fish common on the Phœnician coast. It was costly and held in high esteem. The robes of the rich were of this colour, Luke xvi. 19, and among the Romans it was the regal colour. Lydia of Thyatira was a seller of purple, Acts xvi. 14. The purple robe put upon our Lord when a prisoner was in mockery of his kingly pretensions, John xix. 2, 3.

PURPOSE, Rom. ix. 11. (See DECREE, PREDESTINATION.)

PURSE, among oriental nations, was usually the girdle, which was so folded as to answer

the purpose of holding money, Mark vi. 8.

PUTEOLI (*pu-te'o-li*), now called Pozzuoli, a town in Campania, about eight miles northwest from Naples, and celebrated for its hot springs. Paul

in his voyage to Rome was landed at this place, Acts xxviii. 13.

PYGARG (*py'garg*), the name of a species of eagle; but the word so translated is supposed to mean a species of gazelle in Deut. xiv. 5.

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Q.

QUAIL, or, as it is called in many parts of this country, the partridge, was the bird miraculously supplied to the Israelites, while on their journey through the wilderness, Exod. xvi. 13; Numb. xi. 31. It is gregarious in its habits, and immense flocks, in the autumnal season, are known to cross the Mediterranean and congregate in Arabia. They are seen in abundance in Palestine and the deserts of Arabia Petrea. The miracle of supplying the Israelites was not the less real in directing these immense flocks to their camp, and in keeping up the supply while the exigency continued.

QUARTUS, a Christian resident at Corinth, whose salutations Paul transmitted to Rome, Rom. xvi. 23. From his name it might be inferred that he was a Roman.

QUATERNION (*qua-ter'ni-on*). A quaternion of soldiers consisted of four men, and hence, the "four quaternions of soldiers," to whose care Peter was intrusted, amounted to sixteen men, Acts xii. 4. The night was divided into four watches of three hours each, and each quaternion or detachment of four men, was appointed to keep guard in turn during each of these watches.

QUEEN, a term of dignity applied to the wife of a king, as to Jezebel the consort of Ahab, 2

Kings x. 13; and also to the mother of a king, 1 Kings xv. 13.

QUEEN OF HEAVEN, a name given by Hebrew idolators to the moon, Jer. vii. 18. (See **ASH-TAROTE**.)

QUEEN OF SHEBA. (See **SHEBA**.)

QUENCH, to extinguish fire by casting water on it; hence figuratively applied to the act of resisting and overcoming the operations of the Holy Spirit on the heart; "quench not the Spirit," 1 Thess. v. 19.

QUICK, QUICKEN. These words in the English Bible are never used in the ordinary meaning of *hastily*, or to *hasten*. They denote *living, lively, or to give life*. Numb. xvi. 30, "go down quick into the pit," that is, alive. The *quick* are the living in opposition to the *dead*, of both of whom God is the Judge, 2 Tim. iv. 1. Hence imparting spiritual life to the spiritually dead is called *quicken*ing them, Eph. ii. 5. The term *quick* is also applied to a sensitive diseased part of the body, Lev. xiii. 10. In accordance with these meanings, is the modern phrase of being "wounded to the quick," denoting deeply wounded sensibility.

QUICKSANDS. In the account of Paul's voyage to Rome, the apprehension of the mariners, during one stage of the storm,

was that the vessel would be cast on the quicksands, Acts xxvii. 17. There were two syrtes or sandbanks, which in those seas were the dread of mariners, and it has been shown by a careful comparison of all the circumstances of the case, that had not the shipwreck taken place at Melita, or Malta, there was real ground for this apprehension.

QUIT, to discharge from an obligation, Josh. ii. 20. The word acquit is now more generally used. It denotes also the complete performance of a thing: "quit you like men," or fully perform your part as men, 1 Cor. xvi. 13.

QUIVER, a case for arrows, Gen. xxvii. 3. Used also figuratively, Psalm cxxvii. 4, 5.

R.

RAAMAH (*ra'a-mah*), the name of a city or country, derived from a son of Cush, Ezek. xxvii. 22; Gen. x. 7. The Septuagint identifies it with a city on the Persian Gulf, which is mentioned by Ptolemy.

RAAMSES (*ra-am'ses*), Exod. i. 11, or **RAMESES**, Gen. xlvii. 11, an Egyptian city in the land of Goshen, built or fortified by the labour of the Israelites, the situation of which was probably in the valley of the ancient canal, not far from the extremity of the basin of the Bitter Lakes.

RABBAH, or **RABBATH**, the capital of the Ammonites, Deut. iii. 11. It was here that Uriah was slain, during the siege of it by Joab, 2 Sam. xi. 17; the city was afterwards taken by David in person, 2 Sam. xii. 29. After the separation of the ten tribes, Rabbah adhered to the kingdom of Israel. It is now called Ammon, and very considerable ruins are discovered on its site, nineteen miles south-east of Szalt. The predictions of its utter desolation have been literally fulfilled, Jer. xlix. 1—3; Ezek. xxv. 5.

RABBAH, or **RABBATH-MOAB**. (See **AR**.)

RABBI, a title of honour

among the Hebrews, nearly the same in import as chief, master, or doctor, which was applied to learned teachers, Matt. xxiii. 7.

[**RABBIN'ICAL**, relating to the Rabbins, or Jewish doctors.]

RABBONI (*rab-bo'ni*), a higher title than Rabbi, and probably the most honorary one used among the Hebrews, when addressing their eminent men, John xx. 16. Our Saviour discouraged the vanity in his disciples which might covet such titles of distinction, Matt. xxiii. 8.

RABSARIS (*rab'sa-ris*), signifying chief of the eunuchs, was one of three generals, whom Sennacherib, king of Assyria, commissioned to demand the surrender of Jerusalem, 2 Kings xviii. 17.

RABSHAKEH (*rab'sha-keh*), signifying chief cup-bearer, was commissioned by Sennacherib, in connection with the preceding, and another Assyrian general named Tartan, to demand the surrender of Jerusalem from Hezekiah. He seems to have been specially intrusted with his master's message, which he delivered in the most arrogant and insolent manner, 2 Kings xviii. 17—35.

RACA (*ra'ka*). This word remains untranslated, in Matt. v. 22. It is a term expressive of supreme contempt, and is equivalent to saying of the person to whom it is applied, that he is a trifling, worthless fellow.

RACE. This word is used in the New Testament in reference to the Grecian games, among which was foot-racing. Paul in comparing the Christian life to a race, refers to some of the features in such a contest, such as the training to which the competitors were subjected, particularly in point of temperance, 1 Cor. ix. 25; their adherence to established rules in order to secure the prize, 2 Tim. ii. 5; the witnesses and judges surrounding them, and their divesting themselves of all incumbences, Heb. xii. 1; the prize set before them, Phil. iii. 14. Such races were run to obtain a perishable crown; how much more should the Christian deny himself in order to obtain an incorruptible prize! How should he keep his body under, how eagerly should he look forward to the goal, and how careful should he be so to run as to obtain! 1 Cor. ix. 24, 27.

RACHEL, the daughter of Laban, and the wife of Jacob, who became the mother of Joseph and Benjamin. Her history is interwoven with that of her husband, and may be found in Gen. xxix.—xxxv. She died and was buried near Bethlehem, where her tomb remained for a long period, and the site of it, which is supposed to be traditionally correct, is still pointed out, although the tomb itself, which is shown to travellers, is a modern structure. In Jer. xxxi. 15, the prophet introduces Rachel as be-

wailing the exile of her posterity, that is, Benjamin; by quoting which language, the Evangelist Matthew (ii. 18) in a similar manner introduces her as bemoaning the fate of the children who were massacred at Bethlehem.

RAGUEL (*ra-gu'el*). (See **JETHRO**.)

RAHAB, a woman of Jericho who received into her house the two spies sent by Joshua, and concealed them against pursuit, for which favour she and her family were preserved and honoured when Jericho and its inhabitants were destroyed. She is called a harlot, which some critics interpret as meaning hostess or keeper of a public house; but she was most probably, as the word signifies, a woman of dissolute life, although subsequently she reformed and was proselyted to the Jewish faith, Josh. ii. ; vi. 22—25. Her faith is commended in Heb. xi. 31, and her works in James ii. 25.

RAHAB, which signifies sea-monster, is a name applied to Egypt poetically, Psalm lxxxvii. 4; lxxxix. 10.

RAIMENT, Gen. xlv. 22. (See **CLOTHES**.)

RAIN. The former and latter rains are spoken of as descriptive of the seasons in Palestine, Hos. vi. 3. Dr. Robinson says the early or former rains commence in the latter half of October or beginning of November, not suddenly, but by degrees, which gives opportunity for the husbandman to sow his fields of wheat and barley; and that the early and latter rain for which the husbandman waited with longing, referred to the first showers of autumn, which revived the parched and thirsty earth and prepared it for

the seed, and the later showers of spring which continued to refresh and forward both the ripening crops and the vernal products of the fields. From the cessation of the showers in spring until October again, rain never falls; the sky is usually serene, the earth becomes baked with the heat, and the verdure disappears. The importance of these rains affords many beautiful comparisons, particularly for the illustration of the value of spiritual blessings, Deut. xxxii. 2; Job xxix. 22; Isa. xlv. 3; Hos. x. 12.

RAINBOW. As this beautiful phenomenon depends on natural causes, and invariably appears under a well known coincidence of circumstances, we may presume that it was familiar to the antediluvians; and that in the time of Noah it was merely selected by the Almighty as a striking and appropriate token of the covenant into which he entered with him, that the world should never again be drowned by a flood: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth—and the waters shall no more become a flood to destroy all flesh," Gen. ix. 13—15. To this day the appearance of the bow is the certain token that the world shall be exempt from a second deluge.

RAISINS, the ripe grapes preserved by drying, 1 Sam. xxv. 18.

R A M, the male of sheep. It was offered in sacrifice, 1 Chron. xxix. 21; the horn of the ram was used as a trumpet on the occasion of the capture of Jericho, Josh. vi. 5; the skin was used as a covering for the tabernacle, Exod. xxvi. 14. In prophetic language, the ram denotes a warlike power, Dan. viii. 3, or is de-

scriptive of a people whose wealth consisted of flocks, Isa. lx. 7.

RAMA, or **RAMAH,** the name of several towns in Palestine.

1. **RAMAH,** a town of Benjamin, Josh. xviii. 25, five or six miles north of Jerusalem, which Dr. Robinson considers identical with the still existing village of *Er-Ram*. As Ramah was in Benjamin, the prophet (Jer. xxxi. 15,) introduces Rachel, the mother of that tribe, bewailing the captivity of her descendants.

2. *Ramah* of Samuel, where this prophet was born and died, 1 Sam. i. 19; xxviii. 3. All tradition of the situation seems to have been early lost, and the conjectures as to its true position are so various, as to leave it for the present in entire uncertainty.

There was also a *Ramah* in Naphtali, Josh. xix. 36, and a *Ramah* in Gilead, 2 Kings viii. 29, which is called *Ramath-mizpeh* in Josh. xiii. 26.

Ramathaim-zophim, to which Elkanah the father of Samuel belonged, is supposed to be the same with the 2d Ramah mentioned above, 1 Sam. i. 1.

RAMESES. (See **RAAMESSES**.)

RAMOTH, signifying *heights*, and used with an addition to distinguish one place from another, as

RAMOTH-GILEAD, 1 Kings xxii. 29, the same as *Ramath-Mizpeh*, Josh. xiii. 26, a town of Gilead within the borders of Gad, which was one of the cities of refuge, Josh. xx. 8. It was a strongly posted city, in the attempt to take which from the Syrians, king Ahab lost his life, 1 Kings xxii. 1—37; and in a similar enterprise king Joram was subsequently wounded, 2 Kings viii. 28. Its precise situation is matter of conjecture.

RANSOM, the price paid for a thing forfeited. A forfeited life in some cases might be redeemed by a ransom in money, Exod. xxi. 30. Thus our Lord offered himself as a ransom for sinners, procuring their salvation by the sacrifice of himself, 1 Tim. ii. 6; Tit. ii. 14.

[**RA'TIONALISM**, a term applied to the theological system of those who make human reason the standard by which revealed truth is to be interpreted, and reject what is above the comprehension of reason. The German divines, with some noble exceptions, are the most noted for their rationalism, and are little better than infidels.]

RAVEN, a bird of the same class as the crow, but larger, and of similar habits, feeding on dead bodies. It was esteemed an unclean bird, Lev. xi. 15. It is first mentioned as sent forth by Noah from the ark, Gen. viii. 7; and it was by ravens that the prophet Elijah was miraculously fed, 1 Kings xvii. 6. The criticisms which attempt to explain this latter circumstance, by dispensing with the miraculous nature of the supply, are futile. The raven drives its young from the nest before they can well provide for themselves, and this fact may explain the references made to their helpless condition, Job xxxviii. 41; Psalm cxlvii. 9.

RAVENING, thirsting for prey, or rapaciously seizing on it, as a wild beast, Ezek. xxii. 25.

RAVIN, to seize on prey as a wild beast, Gen. xlix. 27; and in Nah. ii. 12, it means the prey itself.

REBEKAH, the daughter of Bethuel and sister of Laban, who was married to the patriarch Isaac, and became the mother of

Jacob and Esau. Her interesting history is recorded in the 24th and succeeding chapters of Genesis. Her conduct, in reference to her preference for Jacob over Esau, was unjustifiable, for it premeditated an artful deception, and although overruled in accomplishing the purposes of God, was the cause of much domestic quietude.

RECEIPT OF CUSTOM. Matthew was sitting at the receipt of custom when called to be a disciple of Christ, that is, he was a publican or collector of the revenue or custom, and was at the place or office where he was in the habit of receiving it. (See **PUBLICAN**.)

RECHAB (*re'kab*), the son of Hemath the Kenite, and father of Jonadab, the founder of the sect of Rechabites, which took from him its name, 2 Kings x. 15; 1 Chron. ii. 55; Jer. xxxv. 6.

RECHABITES (*re'kab-ites*), a pastoral tribe of Kenites, descended from Jonadab, and taking their name from his father Rechab. The rules of life adopted by this tribe were peculiar. When temporarily taking refuge in Jerusalem to escape the Chaldean army, which was sweeping over the land, Jeremiah, to try their obedience, and to present it in contrast with the disobedience of the Jews, brought some of them into the temple, and placing before them pots of wine, told them to drink. Their reply brings to view their peculiarities as a sect; "Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor

field, nor seed; but we have dwelt in tents," Jer xxxv. Several travellers, and among them Joseph Wolff, have supposed that the Rechabites still are to be found near Medina; but the proof is not satisfactory, and their existence is to be determined by future explorations.

RECONCILIATION, the act by which parties at variance are brought into friendly union. Sin has caused such variance between God and man, and Christ has undertaken to mediate, and by his atonement to remove the obstacles in the way of reconciliation, 2 Cor. v. 19; Eph. ii. 16; Heb. ii. 17.

RECORDER, the title of an officer of the highest dignity and honour in the courts of the kings of Judah. The margin of the English Bible at 2 Sam. viii. 16, has it "remembrancer or writer of chronicles." The duty of the officer appears to have been to keep a registry of current events, and to have in charge the public records. Jehoshaphat was recorder both under David and Solomon, 2 Sam. viii. 16; 1 Kings iv. 3; and Joah son of Asaph, in the reign of Hezekiah, 2 Kings xviii. 18. King Ahasuerus, to beguile his sleepless hours, "commanded to bring the book of record of the chronicles, and they were read before the king," Esth. vi. 1. This brought to his view the unrequited services of Mordecai.

REDEEMER, **REDEMPTION**. Redemption signifies buying again, or the obtaining an object by paying a proper price for it. Christ is the Redeemer of God's elect. In their unrenewed state, they were under the curse of the broken law, and so exposed to eternal perdition. The

Redeemer stepped into their place, became their substitute, paid the full demand of the law, and thus redeemed them from ruin, Gal. iii. 13; iv. 4, 5; 1 Peter i. 18, 19. It is apparent from this statement, that whenever the full price of redemption is paid, the redeemed must be saved; the law has no further claims upon them. It is unwarrantable, therefore, to say that Christ redeemed all men, for had it been so, all would be saved, or else the justice of God would require a double satisfaction, which would be unjust.

RED SEA. (See SEA.)

REED. The reed-like grasses are numerous. Their growth is best promoted in marshy places, and the stems often attain considerable height. The long, flexible fishing rod, so commonly in use, is one of this family. In the numerous references in Scripture to the reed, we may understand the term as applying to various kinds of such grasses. Thus behemoth lies "in the covert of the reed and fens," Job xl. 21; and when the brooks are dried "the reeds and flags shall wither," Isa. xix. 6. These passages refer to the moist or wet places in which they grow. Their weak and fragile nature is referred to, Isa. xxxvi. 6. "A reed shaken with the wind," Matt. xi. 7, or "a reed shaken in the water," 1 Kings xiv. 15, shows its flexibility while growing. A reed as a mock sceptre was placed in the hands of Christ, Matt. xxvii. 29; and when on the cross, a sponge filled with vinegar was elevated on a reed and placed to his mouth, Matt. xxvii. 48. The reed in this case seems to have been the stem of the hyssop, John xix. 29. The ancient pen was made of the reed, 3 John 13; and the reed

was used also as a measuring rod, Ezek. xl. 3.

REFINER, one who separates the pure metal, such as gold and silver, from all foreign matters associated with it. The action of fire is necessary to the process, Zech. xiii. 9. Christ is compared to a refiner, Mal. iii. 3.

[**REFORMA'TION**, a term signally applied to the great religious change effected by the instrumentality of Luther and his coadjutors, by which a large portion of the world was liberated from the control of Popery, the blessed effects of which are visible to the present day.]

REFUGE, a place of security in time of danger. God is the only secure refuge, and resort to him is encouraged under all circumstances of difficulty and trial, Psalm ix. 9; lxii. 8. A "refuge of lies," Isa. xxviii. 17, is obviously one which will not afford the desired safety.

REFUGE, CITIES OF. (See CITY.)

REGENERATION, the term commonly applied to express the great and radical moral change effected in an individual, when he becomes a true disciple of Christ. It means a being born again. In our natural birth we are depraved creatures, shapen in iniquity and conceived in sin, Psalm li. 5; we need a new birth, in which God shall create a clean heart, and renew a right spirit within us, v. 10. The description of our natural state, abundantly corroborated by experience, is that we hate God, are enemies to him, aliens from him, lovers and practisers of iniquity, regardless of eternity and of our own salvation, and that we would thus for ever continue, did not the grace of God reach us, and pro-

duce a marvellous change in the whole frame of our moral being, inspiring us with new views, emotions, and sentiments, and effecting a radical change in our lives. So wonderful is this change, that it is expressly styled being *born again*, John iii. 3; being *born of God*, 1 John v. 1; a *new creature*, or a new creation, 2 Cor. v. 17; being *quicken*ed or brought to life from a state of death, Eph. ii. 1. To a dead soul, into which spiritual life is thus infused, old things pass away and all things become new.

The Spirit of God is the great and exclusive agent in this work, John iii. 5, 6, and the truth or word of God the great instrument, James i. 18. Baptism represents the change, but is by no means the efficacious instrument in it; hence, although the "washing of regeneration" may have a reference to this significant rite, yet the change in the soul is accomplished not by this, but by the "renewing of the Holy Ghost," Tit. iii. 5. *Conversion*, as a turning from sin unto the Lord, may be regarded, for the purpose of distinction, as the first exercise of the new life received in regeneration. All views of this doctrine, which refuse to ascribe it to the mighty power of God, are at once false and ruinous. To say that baptism is the only regeneration needed; to affirm that it is effected by ourselves in the voluntary act of changing our governing purpose; or to make it consist in mere outward reformation of conduct, argues at once ignorance of the Scriptures, and a sad defect in the practical experience of the change itself.

REHOB, Numb. xiii. 21, also called Beth-rehob, Judg. xviii. 30, a town in the northern border of

Palestine, and allotted to the tribe of Asher, Josh. xix. 28. It would seem that it was never in possession of the Israelites, Judg. i. 31.

Rehob was also the name of the father of Hadadezer, king of Zobah, in Syria, 2 Sam. viii. 3.

REHOBAM (*re-ho-bo'am*), the son and successor of Solomon, the early part of whose reign was signalized by the revolt of ten out of the twelve tribes, and the final separation of the people of Israel into two kingdoms, namely, Judah and Benjamin on the one part, and the ten revolted tribes on the other. Dissatisfaction it appears had arisen during the latter part of Solomon's reign, on account of his oppressive exactions; and the ten tribes, on the succession of Rehoboam, solicited him to mitigate their burdens. Acting under the advice of rash and indiscreet counsellors, he not only refused any redress, but threatened them with greater burdens, which so exasperated them, that they at once raised the standard of revolution, and declared their independence. Rehoboam prepared to reduce them to obedience by the force of arms, but was prevented by the interference of Shemaiah, a prophet of God, who forbade him to engage in this war. In the fifth year of his reign, his kingdom was invaded by Shishak, king of Egypt, and Jerusalem was despoiled of its treasures. Rehoboam encouraged idolatry, and suffered other wickedness to go unpunished, and altogether his reign was disastrous. His father, Solomon, had fallen into grievous sin, and especially in his alliance with those who were not the people of God. This very son was born of an Ammonite woman, and hence

these sore calamities, affording a warning against irreligious associations, 1 Kings xii. 1—24; xiv. 21—28; 2 Chron. x. xi. xii.

REHOBOTH (*re'ho-both*), the name of a city, the site of which is not known, Gen. x. 11. The name of a well dug by Isaac, Gen. xxxvi. 22. Another place called "Rehoboth by the river," Gen. xxxvi. 27, probably the Euphrates, and supposed by some to be the same as the modern Er-Rahabeh, on the west bank of the Euphrates, between Kakkah and Anah.

REINS, the kidneys, supposed by the ancients to be the seat of the affections, and hence, in this view, often associated with the heart, Psalm vii. 9; Jer. xvii. 10; Psalm xvi. 7.

[**REL'ICS**. The reputed remains of the bodies and clothes of saints are held in high esteem by the Papists, and these *relics*, for the most part spurious, are supposed to possess great virtue.]

REMPHAN (*rem'fan*) occurs in Acts vii. 43, as quoted by Stephen, from Amos v. 26, and has generally been considered the name of an idol, derived from one of the planets. Others prefer the rendering, "Ye bore the tabernacle of your king (idol) and the statue or statues of your idols, the star of your god, which ye made to yourselves."

REMISSION, release from obligation to penalty. So sins are remitted by the atonement of Christ, and the sinner is delivered from the punishment due to them, Matt. xxvi. 28; Acts x. 43. The passage in John xx. 23, must evidently be received in a limited sense. The power delegated to the apostles, was not authoritatively to absolve men from their sins, which must re-

main the exclusive prerogative of God, but under certain circumstances to declare that sins were remitted. Should we suppose that something more is intended than the declaration of God's pardon on profession of faith and repentance, and that the apostles had, by the extraordinary measure of the Spirit given to them, the discernment of men's spirits so far as to know whether their faith and repentance were sincere or otherwise, and that in this way they could say to one, Thy sins are remitted, and to another, Thy sins are retained, this would form no justifiable ground for the authoritative absolution by priests in the popish Church, who possess none of the extraordinary powers of the apostles.

REND. To rend or tear the garments, was, among the Jews, a token of grief, Josh. vii. 6; 2 Sam. xiii. 31; or an expression of indignation and horror, Matt. xxvi. 65; Acts xiv. 14. As a mark of sorrow and contrition, it was probable that the garment would sometimes be rent, while the heart was wholly unaffected. This appears to have been the case with those to whom the prophet says, "rend your hearts and not your garments," Joel ii. 13; as much as to say, vain are these outward marks of contrition, unless they really express the broken and contrite state of the heart. "Rentest thy face (or eyes) with painting," Jer. iv. 30. (See EYE.)

REPENT, REPENTANCE. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God with full purpose of, and

endeavour after new obedience, Short. Cat. Q. 87. There may be a repentance which consists merely in a remorseful feeling of having done an evil deed, without any purpose to turn sorrowfully to God to implore his pardon. Such was the repentance of Judas, Matt. xxvii. 3; and such is the repentance of multitudes, especially in a near approach to death, who regard their sins merely in connection with the punishment due to them, and not with a contrite heart, as committed against a holy and good God. The apostle tells us that Esau "found no place of repentance, though he sought it carefully with tears," Heb. xii. 17. This does not mean that Esau wished to repent and could not; but that he could not find any disposition in his father to revoke the blessing he had given to Jacob—he could not prevail with his father to repent of what he had done, in confirming the birthright to Jacob. Repentance is sometimes ascribed to God merely by way of accommodation, not that it is possible for God to repent, for he can neither do wrong nor change his purposes; yet to the eye of man there may be such a change in the mode of his procedure, as would seem to imply that he had repented. Thus God threatened to destroy Nineveh; the people of the city repented and humbled themselves, and God spared them, and this is expressed as God's repenting of the evil that he had threatened to inflict upon them, Jonah iii. 9, 10.

REPETITIONS. What our Lord called "vain repetitions" in prayer, were expressions which were frequently repeated, without any proper sense or feeling, as if

there were a meritorious efficacy in the mere reiteration of the same thing; just as the papists now do in saying the Lord's prayer many times in succession, in hope of thus obtaining the pardon of their sins. Our Lord therefore does not rebuke frequent and much prayer, but the superstitions and self-righteous feeling which would induce men to rhyme over prayers, as if there were virtue in the number of times that they could repeat them.

REPHAIM (*reph'a-im*), a race of giants who were known in Abraham's time, Gen. xiv. 5. Joshua encountered some of them in the forces of Og, king of Bashan, Josh. xii. 4; and in the time of David there were some of them dwelling in Gath, 1 Chron. xx. 4—6. We hear of them under the name of the "children of the Anakims," Deut. ix. 2, who were great, tall, and powerful in war. They were gradually exterminated.

Rephaim, Valley of, 2 Sam. xxiii. 13, or valley of the Giants, as it is called, Josh. xv. 8, lies adjacent to the valley of Hinnom, south-west of Jerusalem, towards Bethlehem. In this valley David conquered the Philistines, 2 Sam. v. 18—25.

REPHIDIM (*reph'i-dim*), a station of the Israelites near Sinai, where the people murmured and were miraculously supplied with water; and where Amalek was defeated by Joshua, Exod. xvii.

REPROBATE. The term is applied to silver; "reprobate silver," Jer. vi. 30, that is, not enduring the test, not coming up to the proper standard. It is applied also to those whose principles and conduct are notoriously wicked, Rom. i. 28; Tit. i. 16.

So to be "reprobate concerning the faith," 2 Tim. iii. 8, is to be hardened unbelievers of the truth.

REReward, the part of an army which marches in the rear, as a guard—the same as rear-guard, Josh. vi. 13; Isa. lii. 12.

RESEN, an ancient city of Assyria, lying between Nineveh and Calah, Gen. x. 12. Geographers have thus far failed to identify its site.

RESPECTER. God is said to be "no respecter of persons," that is, he suffers not his judgment to be influenced by the outward circumstances of individuals, such as birth, station, wealth, but by their moral qualities alone. Cornelius, the gentile, who was a righteous man, was not disregarded on account of his birth, nor were the Pharisees accepted because they were Jews, while perverting God's law. God accepts the person of no one because he is rich or poor, dignified by station or obscure, learned or unlearned, but in every nation he that feareth him, and worketh righteousness, is accepted with him, Acts x. 34, 35; Rom. ii. 6—11. Our Lord when on earth, exemplified this principle, and neither accepted nor rejected men on account of their outward station. Christians should be similarly influenced. They should esteem and honour their fellow-men for their substantial virtues; and especially in the administration of justice, there should be no such partiality as would infringe the laws of equity, Prov. xxiv. 23.

REST, repose after toil. The land of Canaan was the promised rest of the oppressed Hebrews, Exod. xxxiii. 14; Heb. iii. 11. So after the labours of the week, the Sabbath is an appropriate

rest for man and beast, Exod. xvi. 23. The grave is the rest for the wearied pilgrim, Job iii. 13; Rev. xiv. 13; heaven is the rest which remaineth for the people of God, 2 Thess. i. 7, and the doom of the wicked in hell is that they have no rest day nor night, Rev. xiv. 11.

RESTITUTION, as applied to the actions of men, is making amends for a wrong done, especially in restoring that which was unlawfully taken away, Job xx. 18. This principle is fully inculcated in the Jewish law, Exod. xxii. 1—15. So plainly is this a doctrine of the gospel, that the sincerity of a man's belief in it might well be called in question, should he neglect restitution. When Zaccheus was converted, he expressed his readiness to make a four-fold restitution, if he had, in the course of his business as a collector of revenue, taken away anything unjustly or fraudulently, Luke xix. 8.

"The restitution of all things," Acts iii. 21, refers to that final settlement of all the affairs of the world, by which God's ways will be vindicated, his providences explained, and all things restored to order.

RESURRECTION, the restoration to life of the dead body. It was the doctrine of the Jews, with the exception of the sect of the Sadducees, that the dead should be raised, John xi. 24; and it was revealed most prominently as a doctrine of the Christian religion, John v. 28, 29. The heathen through their vain philosophy, discarded the idea, Acts xvii. 32. It has been argued, that it is a thing impossible to gather together the dispersed dust of the dead, for the purpose of re-animation, and to separate

those portions of one body which have become incorporated with other bodies. The objection has no force when applied to the exertion of a divine almighty power for this purpose. It is not our business to ask how this can be, but, is it a matter of clear revelation? The fact is to be believed, although our limited understandings may not be able fully to comprehend it. Paul, in his admirable exposition and defence of this doctrine, 1 Cor. xv. strongly asserts the doctrine; demonstrates its essential importance in the Christian scheme, and illustrates it by analogy with the revivification of buried seed. The resurrection of Christ from the dead is a doctrine which must be admitted, if we would believe the gospel at all. If the dead rise not, Christ is not risen; and if he be not risen, our faith in him is vain. The fact of Christ's resurrection is most amply attested. His persecutors not only were careful to ascertain that he was actually dead, before he was taken from the cross, but took every precaution that his body should not be abstracted from the tomb by his disciples. He nevertheless arose and appeared to many witnesses, who were equally careful not to be imposed upon as to his actual identity. His resurrection was the pledge that his people should also rise from the dead, 1 Cor. xv. 20, 23, and not only this, but that all shall rise, the righteous to life eternal, and the wicked to everlasting shame and contempt, Dan. xii. 2.

REUBEN, the eldest son of Jacob and Leah, Gen. xxix. 32. An act of atrocious wickedness on his part, was remembered by his father in the prophetic announcement, that he should oc-

occupy a low place among the tribes of Israel, although by birth-right he should have been their chief, Gen. xxxv. 22; xlix. 3, 4. In the distribution of the land of Canaan, the tribe of Reuben occupied the pasture lands on the east of Jordan, now called Belkiah. This tribe was among the first which was carried into captivity, 1 Chron. v. 26.

REVELATION, a making known that which was before hidden; applied to the supernatural communications made by God to man, which are now comprised in the Old and New Testaments, Gal. i. 12; 2 Tim. iii. 16.

Revelation, Book of, is the name given to the last book of the Scriptures. Its communications were made to the apostle John while an exile on the isle of Patmos, about the year A. D. 95. It contains predictions concerning the Church, many of which are still to be fulfilled, and has given rise to many contradictory conjectures respecting its true meaning.

REVENGE, or retaliation of injury, is a dictate of corrupt human nature, but forbidden by the law of God, Lev. xix. 18. In a judicial way, for the well being of society, he that inflicts evil may and should be punished. This is not revenge, but righteous retribution. Private individuals have no warrant for avenging themselves; and the gospel inculcates forbearance, and even a return of good for evil, Rom. xii. 19—21; and this is enforced by the example of Christ, 1 Pet. ii. 23. Revenge, when applied to God, implies no more than his just severity in punishing sin.

REVENGER. (See **AVENGER**.)

RÉZEPH (*re'zef*), the name of a city subdued by the Assyrians,

2 Kings xix. 12. It has been conjectured that it may be the same as Rasapha, about thirty miles west of the Euphrates.

REZIN (*re'zin*), a king of Syria, who, in the reign of Jotham gave trouble to Judah, 2 Kings xv. 37. Afterward, in assailing Ahaz, he was slain by Tiglath-pileser, king of Assyria, whose alliance Ahaz had purchased, 2 Kings xvi. 5—9.

REZON, an officer of Hadad-ezer, king of Zobah, who, abandoning his lord, and putting himself at the head of a body of followers, became the king of Damascus, and an embittered enemy against Israel, 1 Kings xi. 23—25.

RHEGIUM (*re'gi-um*), a city on the south-western extremity of the coast of Italy opposite Messina in Sicily, which is now called Reggio. The vessel which conveyed Paul to Italy touched at this port, Acts xxviii. 13.

RHODES (*roda*), an island in the Mediterranean near the coast of Asia Minor which Paul visited on one of his voyages, Acts xxi. 1. It was celebrated for its commerce, literature, and the arts, and for the delightful climate which still characterizes it. With a fertile soil, its gardens abound with delicious fruits, and every breeze is laden with the fragrance of its orange and citron groves. The Colossus of Rhodes, one of the wonders of the world, was a brazen statue of Apollo, 126 feet in height, which stood astride of the harbour, and between the legs of which ships passed under full sail. After standing more than half a century it was overthrown by an earthquake, and the brass of which it was made loaded 900 camels. No remains of this work are now to be seen. Rhodes was

the residence of the Knights of St. John of Jerusalem, and their noble fortress still exists, but converted by the Turks into a magazine for military stores. The glory of this place has departed under Turkish oppression. There are various towns on the island besides that of Rhodes, and the whole population consisting of Turks, Greeks, and Jews amounts to about 20,000.

RIBLAH, a town on the northern border of Palestine, near the main source of the Orontes, and south of Hamath, through which the Babylonians in their incursions were accustomed to pass, Jer. xxxix. 5; 2 Kings xxv. 6. Mr. Buckingham discovered a town in this position still bearing the name, and Mr. Thompson speaks of a remarkable and ancient monument which is in full view of Riblah, seventy feet in height, and covered with figures descriptive of the chase. He queries whether it could have been the work of Nebuchadnezzar when encamped here.

RIGHTEOUSNESS, as a divine perfection, may relate to the perfect rectitude of God's nature and government. In his universal providence; his faithfulness to his promises; his mercy to believers, and his judgments against the wicked, this perfection is displayed, Psalm cxix. 137. The righteousness of Christ consists in his active and passive obedience, by which he has honoured the law of God both in its precept and penalty. When this righteousness is imputed to the believer, that is, legally reckoned to him, it becomes the ground of his justification before God, Rom. iii. 20—31; x. 4; 2 Cor. v. 21. (See **JUSTIFICATION**.)

.. 31 *

RIGHT HAND, in Scripture use, denotes power, as the "right hand of the Most High," Psalm lxxvii. 10. The Hebrews in speaking of the points of the compass, suppose the individual to be facing the east, hence his back is to the west, his right hand to the south, and his left to the north; hence the "left hand of Damascus," Gen. xiv. 15, means the north of Damascus. As the right hand denotes power, so to stand or to be seated at the right hand, denotes a place of honour, Acts vii. 55; Matt. xxv. 34.

RIMMON, the name of several places in Palestine. (1.) A city of the tribe of Simeon, in the south of Palestine, Josh. xv. 32; 1 Chron. iv. 32. (2.) A town on a high chalky rock, north-east of Gibeah, fifteen miles north of Jerusalem, on which is still a village called Rummon. It was to this place the Benjamites fled for safety, Judg. xx. 45. (3.) A city of Zebulun, 1 Chron. vi. 77. (4.) The name of one of the encampments of the Israelites, Numb. xxxiii. 19.

Rimmon was also an idol worshipped by the Syrians, whose principal temple was at Damascus, 2 Kings v. 18.

RING, an ornamental trinket, suspended to the ear, Ezek. xvi. 12, or worn on the finger, Luke xv. 22. The ring was chiefly used as a signet to seal with. Such was, no doubt, the kind of ring given to Joseph by Pharaoh, as an evidence of the authority with which he was invested, Gen. xli. 42; and that given by Ahazuerus to Haman, by the use of which Haman could issue a decree as if coming from the king, Esth. iii. 10, 12.

RING-STREAKED, marked with circular streaks, Gen. xxx. 39.

[**RITUAL** is a book containing an account of the rites and observances in the worship of a particular church.]

RIVER. Very inconsiderable streams are sometimes called rivers in Scripture; and "the river" is a phrase often used without any other specification. The circumstances under which it is used, should be noted to determine whether the Nile, the Euphrates, or the Jordan, is intended. River is frequently used poetically to denote abundance or blessedness, as "rivers of oil," Job xxix. 6; "river of thy pleasures," Psalm xxxvi. 8.

RIZPAH (*rix'pah*), a woman remarkable for the maternal affection with which she guarded for many days and nights the exposed dead bodies of her sons, who had been slain by the Gibeonites, 2 Sam. xxi. 10.

ROD. Besides obvious senses of the word, Christ is called a "rod out of the stem of Jesse," that is, a descendant of Jesse, as a branch springs from the trunk of a tree, Isa. xi. 1. The rod denotes, chastisement, Job ix. 34; also power, Psalm ii. 9; also merciful protection, Psalm xxiii. 4. "Passing under the rod," Lev. xxvii. 32, the Rabbins explain, as referring to the method of marking or singling out the tithe or tenth of a fold; the person so employed having a rod on the end of which there was a colouring substance, with which he touched and marked every tenth sheep as it passed out of the fold. Ezekiel alludes to it when speaking of God's marking or distinguishing his people. Ezek. xx. 37.

ROE, 1 Chron. xii. 8; **ROZ BUOK**, Deut. xii. 15. By these is meant the wild gazelle, still

common in Western Asia, a singularly beautiful and graceful animal of the deer kind. In its movements it is very fleet, and often defies pursuit. Oriental poetry abounds in allusions to its distinguishing peculiarities, Sol. Song ii. 17.

ROLL. (See Books.)

ROME, ROMANS. Rome was the great metropolis of the ancient world. It is situated on the Tiber, about fifteen miles from its mouth on the plain called the Campagna. It was founded by Romulus, B. C. 752. It rapidly increased until it spread over seven hills, and embraced an immense population. Its political history is too various and voluminous to be here detailed. Its conquests were extended until it held the then known world in subjection, and its capital was enriched by the spoils of all nations. It was the great seat of learning and the arts, and adorned by the richest specimens of architecture. Idolatry in all its forms and with all its corruptions prevailed, and the people, notwithstanding their apparent refinement, were grossly depraved. At the time of Christ's advent, Rome possessed its greatest power and glory, and among the nations subjugated to its authority was Palestine. By whom Christianity was introduced into this city is uncertain. There is no satisfactory evidence that Peter ever visited it, although it is the favourite dogma of popery, that he was the first bishop of the Christian church in that place. The establishment and increase of the church in this great metropolis of heathenism kindled the fires of persecution under Nero and succeeding emperors, and many Christians were cruelly destroyed.

Still the word of God diffused itself, and in the beginning of the fourth century, Christianity became the religion of the empire. In the season of repose and power, it lost much of its spirituality, and by a gradual process, the monstrous perversions of popery were engrafted on it. Rome is now the capital of the papacy, and the residence of the pope who claims to be the successor of Peter. The modern city much reduced in size, and not much improved in morals, is but the shadow of its former greatness. It still retains its character as the seat of the arts, and is an object of attraction, principally for the remains of its ancient grandeur which are preserved. It is cursed by the overshadowing influence of a false religion, which is little better, in its spirit and tendencies, than the idolatry which anciently prevailed.

The Christian church at Rome was composed of converts from Judaism and Paganism. It was to them that Paul directed his celebrated Epistle, which was written about the year A. D. 58. At that time the church at Rome was favoured with distinguished teachers, and Paul alludes to it as having made considerable advances in piety, Rom. i. 8. The occasion which called forth the Epistle appears to have been some difficulties which had arisen between the two classes of converts before referred to, as to their respective claims and standing in the church. Paul instructs them, that in the Christian system both Jews and Gentiles are recognized as on an equality. The Jew has no advantage from his former connections, and the Gentiles labour under no disadvantages, but both Jew and Gentile

are alike to be justified by the faith of Christ. In the hortatory part of the Epistle he suggests highly important rules for the promotion of practical godliness.

ROOT. As a plant depends on its root for its origin, stability, and continued nourishment, so, figuratively, the root of a family is its progenitor. Our Lord is called "the root and the offspring of David," Rev. xxii. 16, that is, in his divine nature, he is the root and origin of the house of David, and in his human nature, his offspring. So our dependence on Christ for all spiritual life, is expressed as being "rooted and built up in him," Col. ii. 7.

[**ROS'ARY**, a string of beads, on which the Papists count the number of prayers they offer, as they are more particular about the number than the quality.]

ROSE, a well known and much esteemed flower. The word occurs only twice in the Scriptures, Sol. Song ii. 1; Isa. xxxv. 1, in both which instances it is supposed the *narcissus* is intended.

RUBY, a precious gem of a red colour, and next to the diamond in hardness and value, Job xxviii. 18.

RUDE, in 2 Cor. xi. 6, means without art or ornament.

RUDIMENTS, the elementary or first principles of a science. The Jewish ceremonies, from the observance of which Christianity has delivered us, are called "the rudiments of the world," Col. ii. 8. The same things are called "weak and beggarly elements," Gal. iv. 9. In the progress of our attainments we have left these rudiments or elements behind us. (See **ELEMENTS**.)

RUE, a well known garden herb. Christ accuses the Pharisees of neglecting the weightier

matters of the law, while they were scrupulous in giving to the service of religion a tenth part of such trifling things, Luke xi. 42.

RUFUS. Two persons of this name are mentioned in Scripture; the first the son of Simon, the Cyrenian, who bore the cross of Christ, Mark xv. 21; and the other a Christian at Rome, to whom Paul sends his salutations, Rom. xvi. 13. It has been conjectured that the same person may be intended in both references.

RUHAMAH. (See **AMMI.**)

RULER of the Synagogue. (See **SYNAGOGUE.**)

RUMAH. (See **ARUMAH.**)

RUSH, a plant growing in the marshy places of Palestine, Job

viii. 11. It is translated bulrush, Isa. lviii. 5. Perhaps the word in the original may refer to water plants indifferently.

RUTH, a Moabitish woman, who accompanied her widowed mother-in-law, Naomi, to Palestine. She afterwards married Boaz, and from her descended the family of David, of which Christ came. The book of Ruth presents, in the most engaging form, her history, and is regarded as a supplement to the book of Judges. It is supposed to have been written by Samuel.

RYE is mentioned, Exod. ix. 32. In Ezek. iv. 9, the word is translated *fitches*. It is generally supposed that the grain known as rye among us, is not intended; but what particular grain is referred to, is uncertain.

S.

SABACTHANI (*sa-bak-tha'ni*), in the Syrochaldaic, signifies *for-saken*. It constituted a part of our Lord's exclamation on the cross, Matt. xxvii. 46. The expression is from Psalm xxii. 1, where it is prophetic.

SABAOOTH (*sab'a-oth*), a Hebrew word signifying *hosts*. "The Lord of Sabaoth," Rom. ix. 29; James v. 4, or Jehovah of hosts, refers to the unlimited power and dominion of God "in the army of heaven and among the inhabitants of the earth."

SABBATH, a word signifying *rest*, applied in a religious sense to a portion of time reserved from worldly occupations, and consecrated to God. God created the world in six days, and ceased from his work, or rested, on the seventh. It became a Sabbath,

and there is reason to believe that its observance, as such, was enjoined from the beginning, although its obligations were more formally promulgated after the exodus of the Hebrews from Egypt, Exod. xvi. 23; xx. 8—11. The Jewish Sabbath, or seventh day of the week, was a rest for both man and beast, on which all servile labour was forbidden, and in this respect the law was not only very explicit, but fortified by penalties. As the rest of the Sabbath commemorated God's finished work of creation, it was admirably adapted to keep in remembrance the true God, in opposition to idols; while the cessation from labour and the religious observances required, afforded the best opportunity for the cultivation of the moral powers of man.

Its benevolence was also manifested in this, that it was suited to restore to the corporeal faculties the vigour and healthfulness which the continued labour of six days might impair; and thus in a religious and natural point of view, it was a wise and wholesome institution.

The Christian Sabbath or Lord's Day, is observed on the first instead of the seventh day of the week, in commemoration of the resurrection of Christ. Although there is not a direct precept for this change, yet there can be little doubt that it was so ordained in the primitive Church, as there is mention of the disciples meeting on the first day of the week for special religious services, Acts xx. 7; 1 Cor. xvi. 1, 2; and of this day being called the Lord's day, Rev. i. 10. From the earliest period also, down to the present, the history of the Church shows, that this day was observed by Christians as their weekly Sabbath. The resurrection of Christ on this day was the great event by which he gave assurance to all that he was the Son of God, and that he had achieved the work for which he came into the world, and hence there was a special propriety in celebrating the first day of the week. It should also be remembered, that the great principle involved in the Sabbath institution, that is, that one-seventh of our time should be specially devoted to God, is as fully met in this change as it was in the original observance of the seventh day.

The *Preparation* of the Sabbath, spoken of Mark xv. 42, was the day preceding the Sabbath, or Friday, on which all necessary preparations were to be made, as

no servile work was permitted on the Sabbath itself.

SABBATH DAY'S JOURNEY. (See JOURNEY.)

SABEANS (*sa-be'ans*), several times referred to in Scripture, and under circumstances which make it evident that different tribes bearing the same name are intended. Those who have investigated the subject, have been led to the conclusion that the Sabeans were, (1.) The descendants of Seba or Saba, the son of Cush, Gen. x. 7, who gave name to the country of Seba. Their settlement was in the land known in Scripture as the land of Cush, and to the Greeks and Romans as Ethiopia. Their lofty stature, as well as their commercial character, are referred to in Isaiah xlv. 14. (2.) The name was applied to the descendants of Sheba, son of Joktan, Gen. x. 26, 28, who settled in Arabia Felix, and were the Sabæi of the Greeks and Romans. They are the Sabeans referred to by Joel iii. 8, as "a people afar off." Their country as "afar off" is noted also by Jer. vi. 20, and their queen is referred to by our Lord, as the queen of the south, or of the earth's extremes, Matt. xii. 42. (3.) The name was also applied to a tribe of Bedawees, or men of the desert, descended from Jokshan, son of Keturah, Gen. xxv. 1—3. These were the Sabeans who made an incursion on the possessions of Job, Job i. 15. The Psalmist, Psalm lxxii. 10, represents the kings of the first two named, that is, African Seba in the west, and Asiatic Sheba in the east, as bearing gifts to the great king of Judah.

SACKBUT, a musical instrument, Dan. iii. 5, which is supposed to be identical with the

modern trombone, a kind of trumpet which the player can shorten or lengthen at pleasure; one of which is said to have been found during the explorations at Herulanum.

SACKCLOTH. The Hebrew word *sak* is preserved in most languages, and among others in our own, as denoting a coarse fabric of cloth. The sackcloth of Scripture was a coarse black cloth, commonly made of hair, (Rev. vi. 12,) and when worn it was expressive of humiliation and repentance, 1 Kings xxi. 27; Matt. xi. 21; and of mourning, 2 Sam. iii. 31; Psalm xxx. 11. The allusions to it, in these its significant uses, are numerous.

[**SACRAMENT.** The word is derived from the Latin word *sacramentum*, or oath, by which the Roman soldiers bound themselves to be faithful to their general and country. It is now applied to the ordinances of baptism, and the Lord's Supper.]

SACRIFICE. (See **OFFERING**.)

SACRILEGE. This word occurs but once in the English translation, Rom. ii. 22, and its general meaning is the profanation of holy things, or using for private purposes what was consecrated to religion. Thus Malachi, (iii. 8,) calls the misappropriation of religious tithes and offerings a robbery of God, a sacrilege. It was sacrilege in the Jews, when they converted the holy temple into a market, Matt. xxi. 12, 13.

SADDUCEES, a religious and philosophical sect among the Jews. The Rabbins say they derived their name from their founder Zadoc; and others, that they assumed the name as descriptive of their doctrine and

character—"the just ones." They were the great rival sect to the Pharisees, and there seems to have been a bitter hostility existing between them; although they cordially united in their opposition to Christ, Matt. xvi. 1. Both sects were denounced by Christ, Matt. xvi. 6, and by his forerunner, John the Baptist, Matt. iii. 7. The Sadducees pretended to receive the five books of Moses, but contended that they did not teach the doctrine of a future life. This explains the aptness of the argument employed against them by our Lord, Matt. xxii. 31, 32. In denying a future state they also denied the doctrine of the resurrection, Matt. xxii. 23, and the existence of angels and spirits, Acts xxiii. 8. They were free-thinkers or infidels, whose chief characteristic was to cavil at the truth, and attempt to overthrow its authority.

SAFFRON, a plant of the genus *crocus*, the yellow stigmata of which are the saffron of the shops, Sol. Song iv. 14.

SAINTE, a holy person, used as descriptive of those who believe and practise the truth. It was applied to the pious Israelites, Psalm xvi. 3, and often to New Testament believers, Rom. viii. 27; xii. 13; xvi. 2. The popish church, by a strange perversion, undertakes to determine who among the dead are worthy to be called saints, and by a ceremony which it calls canonization, constitutes them a kind of mediators, to whom prayers may be offered; and in this way some of the greatest persecutors of the true saints of God are held up as objects of blind veneration.

SALAMIS (*sal'a-mis*), one of the chief cities of Cyprus, on its south-east coast, where the Jews

had a synagogue in which Paul and Barnabas preached the word of God, Acts xiii. 5. In later times it was called Famagusta. (See CYPRUS.)

SALEM, the original name of Jerusalem, as some suppose, when Melchizedek was its priest and king, Gen. xiv. 18, and afterwards so applied by the Psalmist, Psalm lxxvi. 2.

SALIM, the place near Enon where John baptized, John iii. 23, the site of which, although now lost, was supposed to be eight Roman miles south of Bethshean. Some suppose that this place is more probably the Salem mentioned in Gen. xiv. 18, of which Melchizedek was king.

SALMON (*sal'mon*), the father of Boaz who married Ruth, from whom the family of David descended, Ruth iv. 20—22. It was the name also of a snow-covered mountain referred to by David, Psalm lxxviii. 14, probably the same as "Mount Zalmon," mentioned in Judg. ix. 48, which was near to Shechem, in Samaria.

SALMONE (*sal-mo'ne*), a promontory forming the eastern extremity of the island of Crete, noticed in the account of Paul's voyage to Rome, Acts xxvii. 7.

S A L O M E (*sal-o'me*). By comparing Mark xv. 40, and xvi. 1, with Matt. xxvii. 56, it appears that Salome was the wife of Zebedee, and mother of the apostles James and John, and that she was one of the women that ministered to Christ.

Although not mentioned in the Scripture, we learn from contemporaneous history that Salome was also the name of the daughter of Herodias, whose dancing before Herod was the occasion of

the murder of John the Baptist, Matt. xiv. 6.

SALT. This essential article in the domestic economy was procured by the Hebrews from the Dead or Salt Sea, either by the evaporation of its waters, or in a crystallized form, in which it may be obtained in abundance. To the present day the Arabs carry on a considerable trade in the article thus procured. The virtue of salt as an antiseptic or preservative is universally known, and it is equally well ascertained that the health and vigour of the human frame are materially promoted by its proper use. These facts throw light upon various passages of Scripture, in which the use of the article is referred to. It is evident from Lev. ii. 13, and Ezek. xliii. 24, that animal sacrifices were sprinkled with salt to render them acceptable, and this was probably done on the principle that a portion of whatever was valuable and highly esteemed should, in token of gratitude, be presented to the Lord. For the same reason it appeared to have entered into the composition of the sacred perfume which Moses was directed to make, which was to be "tempered," or as the margin has it, "salted," Exod. xxx. 35. It is evidently in allusion to the preservative quality of salt, that what was called a "covenant of salt," was regarded as a covenant of perpetuity and of a very binding nature, Numb. xviii. 19; 2 Chron. xiii. 5. A Jewish practice referred to Ezek. xvi. 4, of rubbing new born children with salt, has also a reference to its wholesome and preservative qualities. The influence of good men is preservative, and hence Christ calls his disciples "the salt of the

earth," Matt. v. 13. Conversation seasoned with salt, Col. iv. 6, is the direct opposite of a corrupt and impure conversation. To be "salted with fire" may refer to the severity and continuance of afflictions, Mark ix. 49; or, in reference to the preceding context, it may be another expression for the fire of hell which is not to be quenched, and to which transgressors are doomed. As salt when applied in excess to the soil is known to be destructive to vegetation, it becomes a symbol of barrenness, Deut. xxix. 23, and of perpetual desolation, Judg. ix. 45. To the present day in eastern countries the rites of hospitality are expressed by "eating salt with one;" and even the Arabs with all their marauding propensities feel obliged to protect the person who has thus trusted to their hospitality, or eaten salt with them. The "valley of salt," 2 Sam. viii. 13, may refer to the valley of El Ghor, leading south from the Dead Sea, or some of the smaller valleys in that region. The "salt pits," Zeph. ii. 9, may refer to the pits dug for the purpose of evaporating the waters of the Dead Sea to obtain salt.

SALT SEA. (See SEA.)

SALUTE, Matt. x. 12; SALUTATION, Luke i. 41. The orientals were and still are much more formal and ceremonious in their modes of salutation than is usual with us. Their present usages in all probability, have been faithfully transmitted from the remotest antiquity. The Scriptures furnish the words of salutation in use among the Jews, with occasional reference to the action accompanying them, some of which are here subjoined. "Peace be with thee," Judg. xix. 20. "Peace be both to thee, and

peace be to thine house, and peace be unto all that thou hast," 1 Sam. xxv. 6. "The Lord be with you, and they answered him, The Lord bless thee," Ruth ii. 4. "And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him," 2 Sam. xx. 9. "Let my lord king David live for ever," 1 Kings i. 31. "Peace be to this house," Luke x. 5. "Is it well with thee?" 2 Kings iv. 26. Similar forms are still in use. The gestures and positions of the body accompanying the words of salutation, were more or less obsequious according to the official dignity of the person saluted; such as inclining or prostrating the body, kissing the hand, the beard, the cheek, or hem of the garment. The time consumed in these salutations explains the prohibition of them on such occasions of emergency as those mentioned, 2 Kings iv. 29; Luke x. 4. Our Lord enjoined upon his disciples polite salutation in cases in which it was not customary—"If ye salute your brethren only, what do ye more than others, do not even the publicans so?" Matt. v. 47; and he discouraged the ostentatious greetings in public, of which the Scribes were so fond, Mark xii. 38.

SALVATION, deliverance from danger. As applied to the soul of man, it is the great work accomplished by the Son of God, in which his people are delivered from the love, reigning power, and pollution of sin, which is the cause of their imminent danger; and from its curse and penalty, which consists in the eternal infliction of divine wrath. The great theme of the gospel is salvation; and the fullest develop-

ment is made of its Author, the work of redemption by which it is effected, the persons to whom it is extended, the free terms on which it is offered, and the unspeakable blessings which it entails. (See ATONEMENT—REDEEMER.)

SAMARIA (*sa-ma'ri-a*), the name of the central district of Palestine, lying between Galilee on the north and Judea on the south, as well as of the capital of the district. The city of Samaria was built on a hill by Omri, king of Israel, about B. C. 925, 1 Kings xvi. 23, 24, and became the capital of the kingdom of Israel, or of the ten revolted tribes. Recent travellers say, that in point of situation, it surpasses Jerusalem. The site it occupied united strength of position with fertility of soil, and the city was the favourite residence of the kings of Israel. It was a great seat of idolatry, and about B. C. 720, after being the metropolis of Israel for two centuries, it was besieged by Shalmanezar, king of Assyria, and being eventually reduced, its inhabitants were carried into captivity, 2 Kings xvii. 3—6. After the exile of the ten tribes, foreigners were brought in to occupy their place. The city was subsequently destroyed, but was afterwards rebuilt with great magnificence by Herod, who gave it the name of Sebaste. Such was its condition when Philip visited it, and preached the gospel with much success to its inhabitants, Acts viii. 5, *et seq.* Its subsequent history need not here be traced. A poor village now occupies its site, although around are scattered the remains of its former magnificence. The Scotch delegates, who visited the place in 1839, in

their Mission of Inquiry give the most striking description of its present appearance, and remark the literal exactness with which the prophecy was fulfilled, "I will make Samaria as an heap of the field and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof," Mic. i. 6.

The *Samaritans*, who are referred to in the New Testament, were a mixed people, with a mixed religion. As all the people of the ten tribes were not carried into captivity, but only the better classes of them, those that remained became incorporated with the foreign colonists that had been introduced. From this amalgamation resulted a religion, partly idolatrous and partly true. In the time of Ezra, the Samaritans offered their services in rebuilding Jerusalem, saying, "Let us build with you, for we seek your God as ye do." The offer being rejected by the people of Judah with contempt, the Samaritans threw every possible obstacle in the way of their success, and hence an ancient hostility was increased into that inveterate enmity which subsequently subsisted between the Jews and the Samaritans, Ezra iv. 1—5. Samaritan was a name of reproach among the Jews, John viii. 48, and all intercourse between them was avoided, John iv. 9. A small remnant of the Samaritans still reside in Nabalus, the ancient Shechem, and worship on Mount Gerizim.

SAMOS, an island in the *Ægean* Sea, near the coast of Lydia. The apostle Paul touched at this island on his voyage from Greece to Syria, Acts xx. 15. A magnificent temple dedicated to

Juno was erected on this island, a single column of which remains, fifty feet in height, and six in diameter.

SAMOTHRACIA (*sam-o-thra'-ei-a*), an island in the north-eastern part of the Ægean Sea, on the coast of Thrace. It was anciently called Dardana, Leucania, and also Samos, and to distinguish it from the before-mentioned Samos, it received the compound name of Samo-Thracia. The island was celebrated for its observance of heathen mysteries, connected with the worship of Ceres and Proserpine. It is now thinly inhabited and bears the name of Samandrachi. Paul in his first voyage to Europe touched here, Acts xvi. 11.

SAMSON, son of Manoah of the tribe of Dan, whose birth was foretold under peculiar circumstances, and who was specially designated to be the judge, champion and deliverer of his people. He was a Nazarite from his birth, and was endowed with preternatural strength, which is expressly attributed to the Spirit of God moving him. It certainly could not have resulted from the most perfect physical conformation, or the most careful training to which human strength in other cases may be fairly attributed. It was the power of God exerted through him, and it is not necessary to suppose that he always possessed it to be exercised at will; but only on such occasions as God chose to employ him as his instrument. Thus when he rent the lion as he would a kid, it is said, "the Spirit of the Lord came mightily upon him," Judg. xiv. 6, and when he slew the thirty men of Ashkelon, a similar declaration is made, Judg. xiv.

19. This gigantic power was not so associated with his hair, as that the loss of the latter necessarily implied the loss of the former; it does not even appear that he himself had any such idea; on the contrary, he became as an ordinary man in strength, because "the Lord was departed from him," Judg. xvi. 20. The subsequent return of this strength, in the final exertion of which he involved himself and his enemies in one common ruin, was in answer to his prayer that the Lord would strengthen him for the occasion, Judg. xvi. 28. It is evident from the whole narrative of his remarkable exploits, that God, by special communications of superhuman strength, qualified him for his task as the avenger of his oppressed people. There are some highly objectionable traits in the character of Samson, a justification of which it would be wrong to attempt; such was the deception he used with Delilah, and more particularly his intimate intercourse with that unprincipled woman and others of similar character. He was, however, notwithstanding these defects, for which he was signally punished, a believer in God, and his faith was commended, Heb. xi. 32. He judged Israel twenty years and accomplished the purpose of God in the humiliation of their haughty oppressors. The history of this remarkable man, which, in all probability, gave rise to that of the fabled Hercules, is recorded in the book of Judges from the thirteenth to the sixteenth chapters, inclusive.

SAMUEL, the son of Elkanah and Hannah, and the last of the Judges of Israel under the commonwealth. He was the child of prayer, and from his birth was

dedicated to the service of God, 1 Sam. i. When a mere child he was brought by his mother to Eli the high priest, and devoted to the service of God. Eli was a good man, but deficient in energy, and his administration was consequently ineffective. He sinned grievously in the leniency with which he reproved the atrocious conduct of his sons, and for this he was visited with signal judgments, the first intimations of which he received through Samuel, 1 Sam. iii. Eli having died, Samuel gradually rose to distinction, and became the chief man in Israel. The exercise of his power was directed to the reformation of existing abuses, the overthrow of idolatry, and the more perfect restoration of the true worship, 1 Sam. vii. During his administration, the Philistines were signally defeated, and they did not again recruit their strength while he was judge. He made annual circuits to Bethel, Gilgal, and Mizpeh to administer justice, while his permanent residence was at Ramah, 1 Sam. vii. 16, 17. When age was disqualifying him for active service, he appointed his two sons judges, whose mercenary spirit incited the people to ask for a king. The venerable man of God aware of the evils incident to a monarchical government, would have dissuaded them from their purpose, 1 Sam. viii., but receiving an intimation from God, he anointed Saul their first king. When Saul by his evil conduct had forfeited his crown, Samuel anointed David king, before Saul's death, 1 Sam. xvi. After this he died at an advanced age, and was buried with much lamentation at Ramah, 1 Sam. xxv. 1. His whole history shows him to have been a

truly holy man, and a zealous and faithful ruler in Israel.

Two books in Scripture bear his name, and it is not easy to understand how they received the title, as it is not possible that he could have written more than the first twenty-four chapters of the first of them. His death is announced at the beginning of the twenty-fifth. Whoever was their penman, they comprise a very interesting period of Jewish history, commencing with the birth of Samuel and coming down to about the time of David's death.

SANBALLAT (*san-bal'lat*), a native of Horonaim, beyond the Jordan, Neh. ii. 10, whose hostility to the Jews led him to throw every obstacle in the way of Nehemiah, while engaged in rebuilding the temple, Neh. vi.

SANCTIFICATION, the separating or appointing any person or thing to a holy use, Lev. viii. 10—12. There are frequent references in the Old Testament to this meaning of the word. In its evangelical sense, it is "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness," Short. Cat. Q. 35. Sanctification presupposes justification through the righteousness of Christ, and is a progressive work in which the dominion of sin is overthrown, the love and practice of it gradually overcome, and the graces of God's Spirit implanted and nourished to maturity. The Spirit of God is the Sanctifier, through the medium of the truth, John xvii. 17; 2 Thess. ii. 13. The effects of sanctification are manifested in a holy life, Tit. ii. 14. Although perfect sanctification should be desired and aimed

at, yet all Scripture and experience unite in regarding those men as deluded who imagine that they have in this life attained it.

SANCTUARY, a holy place, and hence descriptive of the tabernacle, and especially that retired part of it called the most holy place, and to which alone the high priest had access, and that but once a year, Lev. xvi. 2—17; Heb. ix. 7. The temple or house for God's worship is so called, Psalm lxxiii. 17. The divine power is a sanctuary, or place of holy security for believers, Isa. viii. 14; and heaven, where God dwells will be their final sanctuary, Psalm cii. 19; John xiv. 1, 2.

SANDALS, Mark vi. 9, a kind of loose shoe, worn in the East, and consisting generally of a sole of leather tied over the instep with thongs; a simple protection to the foot, and ornamented according to the taste of the wearer. The straps for fastening the sandal to the foot, were the shoelatchet spoken of, Mark i. 7. It is alluded to as expressive of a thing of little value, Gen. xiv. 23. The exposure of the feet to dust, while only protected by a sandal, gives significance to the eastern custom of hospitality in providing water to wash the feet of sojourners, Gen. xviii. 4. To remove the shoe or sandal when in presence of a superior, or in a holy place, was a mark of reverence, Josh. v. 15, and is still a custom in the East. It was a peculiar and ancient custom among the Jews, to deliver a shoe or sandal in transferring a property or taking possession of it, Ruth iv. 7. This may explain the expression, "over Edom will I cast out my shoe," Psalm ix. 8; that is, I will take possession of it.

[**SANHE'DRIM**, a council of seventy-one or seventy-two senators among the Jews, who determined the most important affairs of the nation.]

SAPPHIRA (*saf-fi'ra*). See **ANANIAS**.)

SAPPHIRE, a precious stone, little inferior to the diamond in hardness and value, and principally of a blue colour in its various shades, Exod. xxviii. 18.

SARAH, the wife of Abraham, whose original name was Sarai, Gen. xvii. 15. Her history, so far as it is recorded, is incorporated with that of Abraham, which see. Isaac was the son of her old age, and her faith, although at first wavering respecting his birth, is commended, Heb. xi. 11. Her respectful demeanour towards her husband is also commended, 1 Peter iii. 5, 6. She died at the age of one hundred and twenty-seven, and was buried in the cave of Machpelah, Gen. xxiii. 1, 2, 19.

SARDINE (*sar'dine*). (See **SARDIUS**.)

SARDIS, the capital of the ancient kingdom of Lydia, situated at the base of Mount Tmolus, on a well watered plain. Under Cræsus its king, proverbial for his wealth, it was one of the most magnificent and opulent cities of the East. Successive wars and earthquakes reduced it to a heap of ruins, in which situation it is at present; only a small and miserable Turkish village of the name of Sart, now occupying a part of its site. Sardis was the seat of one of the seven churches of Asia, and the message directed to it represents it as having little more than the name of Christianity, although even in it there were a few worthy professors, Rev. iii. 1—4.

SARDIUS (*sar'di-us*), a pre-

alous stone worn on the high priest's breast-plate, Exod. xxviii. 17, and called a "Sardine stone," Rev. iv. 3. It is generally supposed to be the carnelian, so called from its flesh colour, a favourite stone with the engraver or lapidary.

SARDONYX (*sar-do'nix*), a precious stone combining the characteristics of the sardius and onyx, whence the compound name, Rev. xxi. 20.

SAREPTA (*sa-rep'tah*), Luke iv. 26, or as called in Hebrew, *Zarephath*, 1 Kings xvii. 9. A Phœnician town on the Mediterranean, between Tyre and Sidon. The Scottish delegates in their Mission of Inquiry visited the place in 1839, and represent the village of Sarfend, the ancient Sarepta, as built on a steep hill; but remark, that opposite to it, on the shore is the town of Ainteen, which some believe to be the true site of Sarepta. It was here that Elijah multiplied the barrel of meal and cruse of oil, and raised the widow's son to life, 1 Kings xvii. 9—24.

SARGON, Isa. xx. 1, the same as Esarhaddon. (See **ESARHAD-DON**.)

SARON, Acts ix. 35, the same as Sharon. (See **SHARON**.)

SATAN, one of the names of the great adversary of souls, the devil. The meaning of the word is "a liar in wait," "an adversary;" and the fallen angel who is thus styled, both in the Old and New Testaments, is spoken of as the opposer of God and good men, Job i.; Matt. iv. 10. The history of man commencing with his residence in Eden, until the present time, furnishes the melancholy evidence of the power, subtlety, and malignity of this adversary, who goeth about as a

roaring lion seeking whom he may devour.

SATYRS. This word occurs twice in Scripture, Isa. xlii. 21; xxxiv. 14; where it means hairy or shaggy, and is applied to the wild goat, or some shaggy wild animal. The fabled Satyr of heathen mythology was an imaginary being, half goat and half man; but there is no reason to believe that the Jews entertained any such superstition, or that such a fable is alluded to by the prophet.

SAUL, the son of Kish, of the tribe of Benjamin, and the first king of Israel. As the events of his remarkable history are recorded in the first book of Samuel, from the ninth to the thirty-first chapters inclusive, it will only be necessary here to advert to some of the prominent features of his life. When the Israelites, suffering under the maladministration of Samuel's sons, became dissatisfied with the theocratic form of government, the value of which they had never appreciated, and insisted upon a monarchical government, the prophet Samuel, according to a divine intimation, selected Saul as their first king. He was a young man of unexceptionable character, and particularly prepossessing, from his noble and commanding person. The people generally concurred in the choice; and he having, in his assault upon the Ammonites, given a very favourable exhibition of his military talents, was received with acclamations, and formally inducted into his office at Gilgal. The possession of power soon developed the bad qualities of the youthful king, and instead of his former modesty, he evinced a dangerous

spirit of self-confidence, if not of irreligion. In his first war with the Philistines, notwithstanding he had received an injunction from Samuel, which should have deterred him, he irreverently undertook to perform or direct those priestly duties in the offering of sacrifice, which did not pertain to him, and which in his case were unlawful. For this he received from Samuel a plain intimation that God, in his displeasure, had wrested the kingdom from his family. Subsequently, in his war with the Amalekites, he daringly disregarded an express divine injunction, by sparing those he had been commanded to destroy. Notwithstanding the apology he offered, his conduct in this respect clearly proved his want of reverence for the divine government. For this he received a more decided assurance that he was rejected of God. After this he received no further aid or counsel from Samuel. This preyed on his mind, and at the same time, being aware that David would be his successor, he pursued him with unrelenting malignity, and sought his life. Foiled in all his attempts, deserted of God, conscious that his power was waning, and that he had brought ruin on himself and family, his mind became morbid and melancholy. In this posture of his affairs, the Philistines again threatening him, and having no friendly counsellor, he defied both God and the laws of the land, by consulting a woman who had a familiar spirit, in hope of obtaining advice to aid him in his emergency. Without here entering into the explanation of the apparition of Samuel, it is sufficient to know that God used the occasion for communicating to this

infatuated and miserable man, the sentence of his final doom. The next day he met the Philistines in battle, his army was routed, his sons slain, and in utter despair he destroyed his own life, a fearful warning to all of the danger of resisting and forsaking God. His dead body was burned and the dead bodies of his sons, and this is the only instance mentioned in the Scriptures of the burning of the bodies of the dead, 1 Sam. xxxi. 12. The kingdom was transferred to David, who, from the example of Saul, and from his own personal sufferings, was better prepared to administer it in the fear of God.

SAUL OF TARSUS, afterwards called Paul. (See **PAUL**.)

SAVIOUR, an appropriate designation of Christ, who came to seek and save that which was lost. (See **CHRIST**.)

SAVOUR, a relishing taste or fragrance. To denote that the sacrifice offered by Noah was acceptable to God, it is said, "the Lord smelled a sweet savour," Gen. viii. 21. So in a higher sense, Christ has "given himself for us an offering and a sacrifice to God for a sweet smelling savour," Eph. v. 2. Paul referring to the different reception with which the gospel meets, being most highly esteemed by one class and rejected by another, expresses it thus: "For we are unto God a sweet savour of Christ, in them that are saved and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life," 2 Cor. ii. 15, 16.

SCAPE-GOAT. (See **GOAT**.)

SCARLET, a rich and brilliant colour, highly esteemed by the ancients, and significant of the wealth and luxury of those

whose apparel was of this colour, Prov. xxxi. 21; Rev. xvii. 4. It was procured from an insect, as the same colour is now procured from the cochineal insect.

[SCEP'TICISM, a doubting state of the mind, leading to the rejection of revealed truth. A *sceptic* is the same as an infidel or unbeliever.]

SCEPTRE, a staff or rod, which was used as an ensign of royal authority, Zech. x. 11. In the prophecy of Jacob, Gen. xlix. 10, it is used in the broader sense of authority or organized government, whether kingly or otherwise. As a symbol of kingly power it was generally richly ornamented. Extending the sceptre to a person was a token of favour, Esth. iv. 11, and kissing or touching it a mark of subjection, Esth. v. 2.

SCEVA, a Jewish priest at Ephesus, whose seven sons, in attempting to imitate Paul in dispossessing evil spirits, were assailed by the possessed and severely wounded, Acts xix. 14—16.

SCHISM (*szm*), 1 Cor. xii. 25, a rent, or separation of component parts, used chiefly in reference to the Church which should be a body harmoniously united together in the truth. A *schismatic* is one who promotes division by the introduction of false doctrine, whose sin in this respect is one of great aggravation. In the common and generally received sense, it is not schism to leave a church which has become corrupt in doctrine, nor is it schism on the part of a pure church to separate from its communion those members who have become corrupt. Separation from the church on unimportant grounds, and such divisions as

are caused in it by setting up error against truth, are schismatical.

SCHOOLS. Although there is no express intimation of the existence of common schools among the earlier Hebrews, yet it may be fairly presumed that there was a system for imparting the elements of knowledge to the young. Household instruction in religious matters was expressly enjoined, in which diligence, perseverance, and faithfulness are insisted on, Deut. vi. 7—9; xi. 18—20. A higher class of instruction seems to have been entrusted to the prophets, who had their disciples, called "the sons of the prophets," and their established places of instruction, 1 Sam. xix. 18—24; 2 Kings ii. 3, 5, 7. In later times, with the progress of science, it may be fairly presumed that such institutions were adapted to the increasing intelligence of the people. The "doctors of the law" were devoted to the study of the law, and to the instruction of others, Luke v. 17, and from the example of Christ, it would appear that full license was given to propose questions to them in public for solution, Luke ii. 46. Christ also sat daily teaching in the temple, Matt. xxvi. 55. This was religious teaching, which, however, implied previous elementary instruction. We have notice of the "school of one Tyrannus," Acts xix. 9, without knowing precisely its nature, and of Paul being a pupil of Gamaliel, or as the expression is, brought up at his feet, showing the subjection of pupils to teachers, Acts xxii. 3. The law is called our schoolmaster to bring us to Christ, Gal. iii. 24, denoting its disci-

inary and directive character, in its moral and ceremonial constitution, in leading the way to Christ.

SCORPION, a venomous insect, with elongated body and slender, jointed tail, terminated by a sting, through which it injects into the wound it has inflicted a poisonous fluid, which causes excruciating pain, and often death. The varieties are distinguished by their colours and sizes, and are more or less poisonous. In tropical countries they are often found from six to twelve inches in length. In form they bear a strong resemblance to the lobster. The white species when folded up in repose have the appearance of an egg, which may serve to explain the expression "if he shall ask an egg, will he offer him a scorpion?" Luke xi. 12. The agonizing pain which results from their sting is alluded to, Rev. ix. 10; and a similar allusion is made in the imprudent speech of Rehoboam, 1 Kings xii. 11. Christ assures the "seventy" of their safety through his protection, by telling them that they might tread on scorpions with impunity, Luke x. 19.

SCOURGE, or whip, was usually made of cords or leather thongs. With this instrument the Jews inflicted punishment on the bare backs of criminals. The Mosaic law limited the number of stripes to forty, Deut. xxv. 3, and the later Jews, fearful of exceeding this number, usually inflicted only thirty-nine, which explains 2 Cor. xi. 24. It seems that scourging was sometimes inflicted in the Synagogues, Matt. x. 17; xxiii. 34; and it was one of the indignities to which the blessed Saviour was subjected, Mark xv.

15. This disgraceful punishment was never inflicted on a Roman citizen, and hence Paul, who was a Roman, pleaded this when about to be scourged, Acts xxii. 25.

SCRIBES, a body of learned men in our Saviour's time, also called lawyers, who were held in high esteem among the Jews. They were entrusted with the law, made transcripts of it, expounded its difficulties, unfolded its doctrines, so that their situation was one of great responsibility. Among the earlier Hebrews, the Scribes occupied a high station, and are mentioned among the chief officers at court, 2 Sam. viii. 17; xx. 25. In New Testament times they were a distinguished class, to whose opinions on all great questions the people were accustomed to submit. They were members of the Supreme Jewish court, the Sanhedrim, and like the high priest and Pharisees, were implacable enemies of Christ. Our Lord boldly exposed their pride, hypocrisy, and avarice, Luke xx. 46, 47.

SCRIP, a bag or wallet used by travellers to carry their provisions. Christ in sending forth the twelve, to teach them dependence on his providence, forbade them to take money, a scrip with provision, and changes of raiment, Matt. x. 9—11.

SCRIPTURES, the collective writings in the Old and New Testaments; sometimes simply called, "the Scriptures," Matt. xxii. 29; and sometimes "the Holy Scriptures," 2 Tim. iii. 15. Of all that is curious and interesting in reference to the history of the Bible, but a few points can be adverted to in this article, the reader being referred for fuller information to more elaborate treatises. The principal division

of the Scriptures is that of Old and New Testaments, respectively containing the histories of the two dispensations of God to his church, under the old and new covenants. Each of these consists of separate books, written by different hands, in different periods of the world. The books of the Old Testament are historical, prophetic, and devotional, and are thirty-nine in all. The books of the New, which are twenty-seven in all, are historical, doctrinal, devotional, and prophetic. The genuine or canonical books of both Testaments are given by inspiration from God, and are not mere human compositions. The Old Testament was written in Hebrew, with the exception of a small portion in Chaldee, and the New Testament in Greek. According to a Jewish tradition the five books of Moses were, about three hundred years before Christ, translated into Greek, by seventy-two persons appointed for the purpose. The other books of the Old Testament were afterwards rendered into the same language by different hands, and not uniformly with the same talent and skill. The whole was completed antecedent to the Christian era, and in allusion to the tradition before referred to, was called the version of the Seventy, or the Septuagint. The whole Bible, at an early period of the Christian Church, was translated into Latin, and these early versions were superseded by that of Jerome published in the beginning of the fifth century, which, because the Latin was then the vulgar or common language in the West, has been called the Vulgate. The division of the several books of the Bible into chapters and verses, was a comparatively modern con-

trivance, designed to facilitate reference to particular portions, for which it is very useful, although oftentimes the divisions are injudiciously made, breaking in upon the true connection of the parts. By the *genuineness* of the books of the Bible is meant that they were written by the persons whose names they may bear; and by their *authenticity*, that their statements are according to truth. Those which are acknowledged to be of divine origin, are called *canonical*, in opposition to such as are *apocryphal*, which are mere human compositions, and have no divine authority. In regard to the English Bible, Wycliffe made a translation about the year 1370, and the first printed translation was by William Tyndale. The present authorized version was made in the reign of James I. of England, and is admirable for its general correctness. Of late years the Bible has been translated into a great many languages, and through the instrumentality of Bible societies, editions have been multiplied, and the word of life sent to remote nations. From the Bible alone are derived our true notions of the Divine Being, the knowledge of our own character and condition, our acquaintance with the way of salvation, and every thing which pertains to our present and future well-being; and as the Scriptures are given by inspiration of God, and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; it is manifest that they are designed for general perusal, and that the religion must be anti-Christian which maintains that they should be kept from the people.

SCYTHIAN (*sith'i-an*) occurs only in Col. iii. 11. The name was sometimes applied to a particular people, and sometimes to the wandering tribes in general, in northern Asia. The Scythians are supposed to be the ancient representatives of the modern Tartars.

SEA. The Hebrews applied the term *sea* to any large collection of water.

Thus, 1. What is called the "lake of Gennesaret," Luke v. 1, is called also the "sea of Tiberias," John xxi. 1, the "sea of Galilee," Matt. iv. 18, the "sea of Chinnereth," Numb. xxxiv. 11. This body of water lies amidst fruitful hills, and according to Dr. Robinson is twelve miles in length, and five or six in breadth. The Jordan enters it at the north and leaves it at the south. It was the scene of many interesting transactions recorded in the New Testament.

2. The *Mediterranean Sea* is referred to as the "uttermost sea," Deut. xi. 24, and the "sea of the Philistines," Exod. xxiii. 31, and the "great sea," Numb. xxxiv. 6, 7.

3. The *Red Sea*, the name of the Arabian gulf setting into the land from the Indian Ocean, and separating the western coast of Arabia from the eastern coast of Africa. At its northern extremity this gulf separates into two branches, which inclose between them the peninsula of Sinai. The western branch, which terminates a little above Suez, was anciently called the gulf of Heroopolis, and now the gulf of Suez. It was this branch which the Israelites crossed on their departure from Egypt. The other branch was anciently called the *Elanitic gulf*, and at present

the gulf of Akabah. How this sea obtained the name of the Red Sea is not certainly known. It could not have been from the colour of its waters, which are of crystal purity; and probably it was from the fact that the possessions of *Edom*, which signifies *Red*, were on its borders. Hence the sea of Edom has become the Red Sea. This sea derives its principal interest from the miraculous passage of it by the Israelites, Exod. xiv. 21, 22. It is called the *Egyptian sea*, Isa. xi. 15, 16.

4. The *Dead Sea*. This is called "the salt sea," Gen. xiv. 3; also, "the sea of the plain," Deut. iii. 17; and "the east sea," Joel ii. 20. It is not spoken of in the New Testament. The Arabs call it "the sea of Lot," as it occupies the place of the cities of the plain which were destroyed by fire from heaven, and from which Lot escaped. It is also called *Asphaltites*, from the quantities of asphaltum or bitumen which its waters throw up. Its common name, the *Dead Sea*, is derived from the supposed influence of its waters and exhalations on animal and vegetable life. It was reserved for Lieutenant Lynch of the United States Navy to make the first successful navigation of the whole of this remarkable lake or sea, which he accomplished by the authority of Government in the year 1848. Furnished with two iron boats, and a well selected company of officers and men, he embarked on the lake of Gennesaret, and performed for the first time the circuitous and very difficult navigation of the river Jordan, to the point where it empties into this mysterious sea. He crossed and recrossed the sea at various points,

examining its shores, measuring its depths, and carefully observing every thing curious connected with it. This sea occupies a basin about forty miles in length, and from six to eight in breadth, and is surrounded by lofty and parched hills, which under a burning sun reflect a suffocating heat, and promote a rapid evaporation of the waters. The sea has no visible outlet, and the bottom of it forms two submerged plains, one elevated, and the other greatly depressed. The waters are salt and acrid, and of such extreme density as to render them very buoyant. A man may float on them without exertion. Fish are not found in them; but it is a mere fable that birds attempting to fly over them perish, from the poisonous exhalations. Ducks were seen by Lieutenant Lynch floating on the waters. Incrustations of salt are found on the bottom and on the shore, and rectangular crystals of salt. The neighbouring country bears marks of volcanic origin. In passing the mountain of Uzdom or Sodom, Lieutenant Lynch saw a lofty round pillar standing apparently detached from the general mass, which was of solid salt, a mass of crystallization, capped with carbonate of lime. It was about forty feet in height, resting on a kind of oval pedestal sixty feet above the level of the sea. Josephus refers to a similar pillar, which he says he saw, and which he professed to believe was the identical pillar of salt into which Lot's wife was turned. Lieutenant Lynch remarks, "We entered upon this sea with conflicting opinions. One of the party was sceptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-

two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the scriptural account of the destruction of the cities of the plain."

5. *Lake Merom*, or "Waters of Merom," Josh. xi. 5, 7. (See MEROM.)

SEA, BRAZEN or MOLTEN. (See MOLTEN SEA.)

SEAL, a stamp made of some metal, or of an engraved stone set in metal. It was used for security, and more particularly for the authentication of documents, Jer. xxxii. 10. The seal of the ancients answered the same purpose as a person's signature does now. They were often worn on the finger as rings, so as to be always ready for use, but this was not always the case. A king's letter derived its authority from the seal he affixed to it, 1 Kings xxi. 8; Esth. iii. 12. When a door was to be secured against violation, soft clay was used, on which a seal was impressed, which was necessarily broken when the door was opened. The seal used on the sepulchre of our Lord, was not so much for a fastening, as a mark to ascertain whether any attempt had been made to open it, Matt. xxvii. 66. Believers who are approved, and have the impress of the Holy Spirit on them, are said to be sealed unto the day of redemption, Eph. iv. 30.

SEARED, as applied to the conscience, denotes its being hardened and insensible to moral impressions, as flesh is hardened by the application of a hot iron, 1 Tim. iv. 2.

SEASONS, Hos. ii. 9. As to the general climate of Palestine, it may be remarked that the vicissitudes of sunshine and rain

are chiefly confined to the latter part of autumn and the winter. During the rest of the year the sky is almost always without a cloud, and rain is of very rare occurrence at the latter end of October. The "early and latter rains" which were so anxiously waited for, James v. 7, seem to refer to the first rains in autumn, which softened the parched soil and fitted it to receive the seed, and the later showers of spring which caused the growing crops to advance to maturity. In the winter the cold is not severe, and the ground is seldom frozen, although snow falls. The summer heat is oppressive, particularly in the plains and valleys. Vegetation is burned up, and towards autumn, before the rains begin, the water-courses and wells are nearly dried. There is, of course, a difference in some respects between the level and hilly parts of the country. In Gen. viii. 22, we have these divisions of the seasons, *seed time*, extending from the middle of October to the middle of December; *harvest*, from the middle of April to the middle of June; *cold*, from the middle of February to the middle of April; *heat*, from the middle of June to the middle of August; *summer*, from the middle of August to the middle of October; *winter*, from the middle of December to the middle of February. The climate is generally healthful, although at the present time Jerusalem, which from its high position should be favorable to health, is subject to the plague and bilious fevers, which, in part at least, may be attributed to the uncleanly habits of the people.

S E A T. The word is here referred to for the purpose of

remarking, that the oriental nations in sitting, use carpets, cushions, or low sofas, called divans, crossing their legs or bending them under them in a half kneeling posture. At their banquets the Jews adopted the Persian mode of reclining on couches placed at the sides of the table, with their feet thrown back. This posture of our Saviour when dining in the Pharisee's house, explains how the woman, coming behind him, could wash his feet with her tears and anoint them, Luke vii. 37, 38. This luxurious custom of reclining on couches at tables, seems to be referred to, Amos vi. 4. The rank of a person was kept in view in assigning him his seat on public occasions. Thus Ahasuerus promoted Haman to the highest seat, or the one nearest the royal person, Esth. iii. 1. "The chief seats in the Synagogue," were the places of honour, Matt. xxiii. 6. The Scribes and Pharisees sitting "in Moses' seat," is equivalent to saying that they had assumed the office of Moses in expounding the law and instructing the people, Matt. xxiii. 2, 3.

SEBA. (See S A B E A N S.)

SEBAT, the fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year, Zech. i. 9. (See M O N T H.)

SECRET, something hidden; meaning either those profound and hidden purposes of God, which cannot be pried into, or such things as he may communicate to some, while withholding them from others. The inscrutable purposes of God are contrasted with his revealed will: "The secret things belong unto the Lord our God; but those things which are revealed belong unto

us and our children for ever," Deut. xxix. 29. On the other hand, that which remains a secret to the wicked, is a matter of clear revelation to the righteous. "The secret of the Lord is with them that fear him, and he will show them his covenant," Psalm xxv. 14. What was hidden, unknown and unappreciated of the grace and love of God, is made manifest to the believing soul by the Holy Spirit, 1 Cor. ii. 9, 10. The more obvious applications of the word need not be adverted to.

SECT, a word often applied opprobriously, but not necessarily implying the adoption of wrong principles. A sect is a body of men holding sentiments or doctrines peculiar to themselves, whether right or wrong. The Pharisees were called a sect, Acts xv. 5. and so also the Sadducees, Acts v. 17. Tertullus intended to speak disparagingly of Christians when he called them "the sect of the Nazarenes," Acts xxiv. 5, and they were indeed a sect every where spoken against, Acts xxviii. 22.

SEED-TIME. (See SEASONS.)

SEER, a prophet who foresees future events, 1 Sam. ix. 9.

SEETHE, to boil, or prepare food in hot liquor, 2 Kings iv. 38. The prohibition that a kid was not to be seethed in its mother's milk, Deut. xiv. 21, was founded, as some suppose, on the incongruity of the thing, and according to others, on its being an idolatrous custom.

SEIR (*se'ir*), a mountainous chain, extending from the Dead Sea to the Elanitic gulf, or eastern gulf of the Red Sea. These mountains were first inhabited by the Horites, Gen. xiv. 6, and afterwards by Esau and his descendants, Gen. xxxii. 3. They

are elevated; the rocks are of porphyry and lime stone, exhibiting occasional trees, while the valleys are fertile.

Another mountain of this name was in the territory of Judah, Josh. xv. 10.

SELA, or SELAH. (See JOK-THEEL.)

SELAH, this word occurs seventy-three times in the book of Psalms, and three times in Habakkuk. It is evidently a musical direction, and being derived from a word signifying to *pause*, it may have been a direction to the singers to pause or be silent for a season, not only in the performance, but for the purpose of serious reflection.

SELEUCIA (*se-lu'si-a*), a city of Syria, situated west of Antioch on the sea coast near the mouth of the Orontes. Paul and Barnabas embarked here for Cyprus, Acts xiii. 4.

[SEMITIC or SHEMITIC, derived from Shem, the son of Noah. When we speak of the *Semitic* languages, we mean the Chaldee, Hebrew, Arabic, Syriac, Ethiopic, and Samaritan.]

SENATE, Acts v. 21, the Sanhedrim, or general council of the Jews, composed of seventy persons selected from among the most eminent of the Priests and Scribes, to whose judgment were referred all great questions affecting the state-religion.

SENNACHERIB (*sen-nak'-che-rib*), king of Assyria, and contemporary with king Hezekiah, whose dominions he invaded. Hezekiah, apprehensive of his power, offered a large sum of money to procure his retirement, which not satisfying the grasping ambition of the invader, Hezekiah besought the divine aid and his prayer was answered. The

immense army of Sennacherib in one night, by an interposition of Providence, was destroyed, and he fleeing to Nineveh was assassinated by his two sons, while praying to his idol, 2 Kings xviii. xix.

SEPHAR (*se'far*), "a mount of the east," from which to Meshah was the dwelling-place of the descendants of Joktan, Gen. x. 30. On the south-west point of Arabia, is a mountain called Sabber, which may possibly be the place indicated.

SEPHARAD (*sef'a-rad*), a region to which the Jewish captives were taken, Obad. Jerome says that the Hebrew who was his instructor informed him that the Bosphorus was called Sepharad, whither Adrian is said to have sent the exiled Jews. Other circumstances lead to the belief that the place must have been in the neighbourhood of the Bosphorus.

SEPHARVAIM (*sef-ar-va'im*), a city of the Assyrian empire, from which colonies were brought into that part of the territory of Israel which was called Samaria, to supply the place of those whom Shalmaneser had carried into captivity, 2 Kings xvii. 24; Isa. xxxvi. 19. It is supposed to be the same place with Sipphara in Mesopotamia, on the east bank of the Euphrates above Babylon.

[SEPTU'AGINT, "seventy," a name given to a Greek translation of the Old Testament Hebrew Scriptures, which was undertaken and accomplished under Ptolemy Philadelphus, by seventy or seventy-two scholars, appointed for the purpose.]

SEPULCHRE. (See BURIAL.)

SERAI AH (*ser-a-i'ah*), the name of David's scribe, an important officer at court, 2 Sam. viii. 17. Also that of Ezra's

father, Ezra vii. 1. The name of the high priest at the time that Jerusalem was taken by the Chaldeans, who was sent a captive to Riblah, 2 Kings xxv. 18. The name of one of the persons sent to seize Jeremiah, Jer. xxxvi. 26; also of an officer in the court of Zedekiah, of whom it was said he was a "quiet prince," which some interpret as meaning chamberlain, or chief of the quarters, Jer. li. 59. And finally one of the conspirators against Gedaliah, 2 Kings xxv. 23.

SERAPHIM, or *Seraphs*, meaning *fiery*, or *burning*, an order of celestial beings described as waiting at the throne of God, and praising him, Isa. vi. 2, 3. They probably indicate a different order from the Cherubim.

SERGEANTS. Most likely the Roman lictors are intended, whose ensign of office was the *fascæ*, a bundle of rods, and who accompanied the magistrates and executed their sentences, Acts xvi. 35.

SERGIUS PAULUS, the Roman pro-consul at Cyprus, who was converted under the preaching of Paul and Barnabas; Acts xiii. 7. Elymas the sorcerer, probably fearing a diminution of his own influence, endeavoured to counteract the effect of the truth on the mind of Sergius, which called forth Paul's rebuke and God's wrath, and as the result, the pro-consul was more confirmed in the truth, 8—12.

SERPENT, a class of reptiles distinguished for their subtlety and venom, Gen. iii. 1. It was in the form of a serpent that Satan approached Eve in his temptation, and in reference to this and the craft by which he is distinguished, he is called the serpent, 2 Cor. xi. 3; Rev. xii. 9. A more emphatic condemnation of

the character of the Scribes and Pharisees could not have been pronounced, than by designating them as serpents, as a generation of vipers, Matt. xxiii. 33. The fiery serpents which stung the rebellious Israelites, were probably so called from the burning sensation produced by the wound inflicted. The brazen serpent made by Moses, by the divine command, was an expedient for the recovery of the wounded who turned their gaze upon it, Numb. xxi. 6—9. The virtue consisted in its typical character, as it foreshadowed the lifting up of Christ upon the cross, that whosoever should believingly look upon him might be saved, John iii. 14, 15. The serpent has been adopted by some nations as a symbol of wisdom and power; and by the craft of Satan, as it is in Scripture the emblem of him, some of the heathen have made it an object of idolatrous worship.

SERVANT. Among the Hebrews there appears to have been two kinds of servitude. (1.) The servitude of Hebrews to Hebrews. This kind of servitude was incurred by insolvency, 2 Kings iv. 1; by the commission of crime, Exod. xxii. 3; or through the necessity of poverty, Lev. xxv. 39, 40. This species of servitude was limited, except the servant by his own choice made it perpetual, Exod. xxi. 1—6. (2.) The servitude of strangers to the Hebrews. Such were either purchased with money, and were, with those born of them, under the entire control of their masters, Gen. xvii. 13; or taken captive in war, Deut. xxi. 10—14; Josh. ix. 23. In such cases the servitude was involuntary and perpetual, Lev. xxv. 44—46. In the Roman empire slavery in its most oppressive

forms prevailed; and although in the New Testament there may be no direct approval of the system, yet no attempt was made by the primitive ministers of the gospel to interfere with it, except to insist upon the Christian performance of the relative duties of masters and servants, 1 Cor. vii. 21—24.

SERVITOR, a domestic servant, or butler, 2 Kings iv. 43.

SETH, the third son of Adam and Eve, and the father of Enos, Gen. iv. 25, 26. He died at the age of 912 years.

SEVEN. This number is very frequently used in the Scriptures, associated with the idea of fullness or completeness, probably with a reference to God's ceasing from the finished work of creation on the seventh day. The instances in which this number is historically used, need not be here enumerated; a few instances, however, may be given in which it is connected with the idea of completeness. Thus, "there are seven abominations in his heart," Prov. xxvi. 25, that is, his heart is full of wickedness. To "flee seven ways," Deut. xxviii. 7, indicates a total defeat. "Silver purified seven times," Psalm xii. 6, that is, completely purified. As still more expressive of fullness, we have the phrases "seventy and sevenfold" and "seventy times seven," Gen. iv. 24; Matt. xviii. 22.

SHADOW, a word which is variously applied in Scripture. The shadow of God's wings denotes protection, Psalm xvii. 8. Christ is foretold as the shadow of a great rock in a weary land, or a land fainting with heat, Isa. xxxii. 2, by which we are to understand the comfort and refreshment to be derived from him.

The shadow of death, Psalm xxiii. 4, expresses a situation of deep affliction and danger. Paul makes an important application of the word as expressive of the good things which the law faintly prefigured, Heb. x. 1. Thus the Old Testament types were but shadows of the substance made manifest in the gospel dispensation; as for example, its bloody sacrifices foreshadowed the great sacrifice of Jesus Christ, and from it derived their significance.

SHADRACH (*sha'drak*), one of Daniel's three friends, who was delivered from the burning fiery furnace, Dan. iii. 26. (See **ABED-NEGO**.)

SHALISHA (*shal'i-sha*), a district in the vicinity of the mountains of Ephraim, 1 Sam. ix. 4, in which probably the city of Baal-Shalisha was situated, 2 Kings iv. 42. Eusebius places it fifteen miles north of Lydda.

SHALLUM, a king of Israel, who having slain Zachariah usurped the throne, which he retained, however, but for a single month, being slain in his turn by Menahem, 2 Kings xv. 10, 13, 14. This also was the name of a king of Judah, Jer. xxii. 11, better known by the name of Jehoahaz. Several other persons are mentioned in this name.

SHALMANESER (*shal-ma-ne'zer*), 2 Kings xvii. 3, or **SHALMAN**, Hos. x. 14, king of Assyria, and successor of Tiglath-pileser. He made Hoshea, king of Israel, his tributary, and subsequently finding him entering into a league with So, king of Egypt, in order to shake off the yoke, he invaded Samaria, and after a siege of three years took the capital and carried Hoshea and his subjects into captivity, thus wholly ruining the city and kingdom of Sa-

maria, after it had existed for about two hundred years, and filling it with foreign emigrants, 2 Kings xvii. 3-6.

SHAMBLES, markets for the sale of meat, 1 Cor. x. 25.

SHAMGAR, the son of Anath, and third Judge of Israel. It is recorded of him that he slew six hundred Philistines with an ox-goad, and delivered Israel. The ox-goad was a stout stick armed with an iron point; and having no other weapon than this, he probably headed a party of his countrymen, and obtained the victory which resulted in the deliverance of his people, Judg. iii. 31.

SHAMMAH, one of the three chiefs of David's thirty champions, who acquired his distinction by his singular bravery in a war with the Philistines, 2 Sam. xxiii. 11, 12. Several other persons of this name are mentioned.

S H A R O N, a level tract of country along the Mediterranean, between Mount Carmel and Cæsarea, celebrated for its fertility and rich pasturage, Sol. Song ii. 1; Isa. xxxv. 2; lxxv. 10. Called Saron, Acts ix. 35.

SHAVE. Shaving the head was a token of mourning, or national calamity among the Jews, Isa. xv. 2. God's threatening to shave Israel with a hired razor, Isa. vii. 20, was his intention to permit a foreign enemy to despoil their land. As the Israelites wore their natural beards, and took pride in preserving them, the nature of the indignity to David's ambassadors may be understood, 2 Sam. x. 4, 5.

SHEBA. The queen of Sheba visited Solomon to test his wisdom, the fame of which had reached her, and to behold his magnificence, 1 Kings x. 1-13.

She is called the "Queen of the South," Matt. xiii. 42. (For the country of Sheba, see **SABEANS**.)

SHECHEM (*she'kem*), a town of the Samaritans, situated between the mounts of Ebal and Gerizim, about thirty-four miles north of Jerusalem, seven miles south of Samaria, and within the tribe of Ephraim. It was a place of great antiquity, visited by Abraham when he first entered Canaan, Gen. xii. 6, and was then called Sichem. After the conquest of the land by the Israelites, it was made one of the cities of refuge, Josh. xx. 7. It was here that Joshua assembled the tribes of Israel on an important occasion, Josh. xxiv. 1. Abimelech, in the time of the Judges, secured the favour of the Shechemites, and was appointed by them their king, but subsequently being disowned by them, he engaged in a war, took the city and destroyed it, Judg. ix. After the revolt of the ten tribes under Jeroboam, Shechem being rebuilt, was made the capital of the new kingdom of Israel, 1 Kings xii. 1—25, but was eventually superseded by the city of Samaria, 1 Kings xvi. 24. It always retained its importance, being situated at the base of Mount Gerizim, on which was built the Samaritan temple for worship, which was greatly resorted to. In the New Testament the place is called Sychar, John iv. 5, which, meaning drunkenness or falsehood, is supposed to have been a nickname given to it by the Jews, in expression of their utter contempt. Stephen, however, in his defence before the council referred to it as Sychem, Acts vii. 16. In more modern times it received the name of Neapolis, and is still known as Nablus, or

Nablous. In the neighbourhood of this town Jacob's well was situated, at which our Lord had his interesting interview with the woman of Samaria, John iv. 5—7. The present town is well built of stone, the houses having domes as in Jerusalem, and contains a population of from eight to ten thousand, of which about five hundred are Christians of the Greek Church, the great majority being Mohammedans. The situation is one of the most beautiful in Palestine. The Scotch Delegates, to whose Mission of Inquiry we refer for an engaging description of this locality, say, "The ride up this valley was indeed beautiful. The plain stretches about two miles long to the town of Nablous, the ancient Sychar, and the average breadth appeared to be nearly half a mile. We had often read of the verdure and beauty of this scene, but it far exceeded our expectations. The town, with its cupolas and minarets, is peculiarly white and clean, and is literally embosomed in trees."

Shechem was also the name of the son of Hamor, who was prince of the district of Shechem, and whose fate is connected with a melancholy transaction recorded, Gen. xxxiv.

SHEEP. The sheep of Palestine are of two kinds; one differing little from the sheep of this country, and the other chiefly distinguished by their broad and heavy tails, the meat of which is rich, and esteemed a delicacy. As the Israelites were a pastoral and agricultural people, frequent reference is made to their flocks as constituting a chief part of their wealth, and many beautiful and poetical images are drawn from the relations of shepherd

and sheep. The sheep itself is the emblem of purity, harmlessness, innocence and submission; and being often presented to God in sacrifice, was typical of him who was the Lamb of God, without spot or blemish, who submitted patiently to the sacrifice, Isa. liii. 7. The watchful care of the shepherd; his protection of the flock against danger; his providence for their wants; his incurring danger to secure their safety, afford exemplifications of the great and good Shepherd's care of his sheep, for whom he willingly laid down his life, John x. It is necessary in order to appreciate the beauty and appropriateness of the scriptural allusions, that we should understand the eastern customs in regard to the tending of sheep, which were so unlike those in our own country. It was an honourable office to tend the flocks; it required skill, courage, tenderness and faithfulness. The relation between the shepherd and his flock was one of affection; he knew each sheep; they followed him at his call; he watched them day and night; and was particularly tender to the feeble and the young. In the day they were led to the green pastures and still waters, and at night were folded for their better protection. With this brief explanation there will be no difficulty in understanding the many allusions to this subject in the Scriptures.

SHEEPCOTES, the same as sheepfolds, meaning inclosures, which were open above, 2 Sam. vii. 8.

SHEKEL. The shekel was a weight of rather uncertain value, used to weigh uncoined gold and silver, Gen. xxiii. 15, 16. Whether there was any difference be-

tween the "shekel of the sanctuary," Exod. xxx. 13, and the "shekel after the king's weight," 2 Sam. xiv. 26, it is impossible now to ascertain. In the time of the Maccabees there was a coin struck bearing the name of the shekel. In the collection of coins in the United States Mint, there is a Jewish shekel of the time of Simon Maccabeus, B. C. 145, the legends on which are in the Samaritan character. On one side is the budding rod of Aaron, with the words "Jerusalem the holy." On the other a cup of incense, or pot of manna, with the words "Shekel of Israel." The weight is 217 grains; the fineness about 95 per cent; and the consequent value fifty-five and a half cents. This coin is in fine preservation.

[**SHEK'INAH**, the name given to the supernatural light or cloud of glory which rested on the ark between the cherubim, and which indicated the sensible presence of God.]

S H E M, one of Noah's three sons, Gen. v. 32. He is always mentioned first in the enumeration of Noah's sons, and this, as some think, was done from some personal superiority, and not from his being the first born, as Japheth is called the elder, Gen. x. 21. Others, appealing to the Hebrew, maintain that the passage should read, Shem the elder, the brother of Japheth. Shem was the father of several important nations, Gen. x. 22, *et seq.*, which after him, are called Shemitic, or Semitic, and among which are included the Hebrews. Hence the Hebrew, Chaldee, Arabic, Syriac, and Ethiopic languages are usually called Shemitic.

SHEMAIAH (*shem-a-i'ah*), a prophet of God, who was sent to

Rehoboam with a message, prohibiting him from engaging in war with the ten revolted tribes, and whose mission was successful, 1 Kings xii. 21—24.

The name also of a false prophet, in the time of Jeremiah, who contradicted his predictions, and recommended his imprisonment as an impostor. For this, special judgments fell upon him and his house, Jer. xxix. 24—32.

SHEMINITH (*shem'i-nith*). This word, found at the beginning of some of the Psalms, signifies an eighth or octave, and probably refers to the bass or lower notes, and not to a musical instrument, Psalms vi. xii.; 1 Chron. xv. 21.

SHENIR. (See **HERMON**.)

SHEPHATIAH (*shaf-a-ti'ah*), the name of several individuals, as for instance, one of the sons of David, 2 Sam. iii. 4; one of the princes who recommended that Jeremiah should be put to death, Jer. xxxviii. 1, 4; one of the valiant men who went to David while at Ziklag, 1 Chron. xii. 1, 5; a governor of the Simeonites, 1 Chron. xxvii. 16, and several others.

SHEPHERD, one who tends sheep, as did Abel, and most of the patriarchs. God is called the Shepherd of Israel, as their guardian and keeper, Psalm lxxx. 1; and Christ the great Shepherd of the sheep, Heb. xiii. 20, and the good Shepherd that layeth down his life for the sheep, John x. 11. (See **SHEEP**.)

SHESHACH (*she'shak*), a name of doubtful import, applied to Babylon, Jer. li. 41.

SHESHBAZZAR. (See **ZERUBBABEL**.)

SHEW-BREAD. (See **BREAD**.)

SHIBBOLETH (*shib'bo-leth*).

The Ephraimites were unable to pronounce the aspirated sound *sh*, but gave it the simple sound of *s*; and the followers of Jephthah took advantage of this fact, in intercepting them after their defeat, when they came to the fords of Jordan. They were required to repeat the word *shibboleth*, which means a stream, and if they pronounced it *sibboleth*, they betrayed themselves as Ephraimites, and were slain, Judg. xii. 1—3. This circumstance shows that there were peculiarities of dialect among the tribes of Israel; another example of which is found in the case of Peter, whose Galilean dialect betrayed him, Mark xiv. 70.

SHIELD, a piece of defensive armour carried before the person, to protect it. In allusion to its usefulness in this respect, God is called a shield, Gen. xv. 1; so also is faith, Eph. vi. 16. (See **ARMS**.)

SHIGGAION (*shig-gai'on*), a title of Psalm vii., supposed to mean a song of wandering or error. *Shigionoth*, Hab. iii. 1, in the plural form, has probably the same meaning.

SHILOAH (*shi-lo'ah*.) See **SILAM**.)

SHILOH (*shi'lo*), a word which occurs in Jacob's dying benediction. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," Gen. xlix. 10. While various derivations have been given to the word by critics, it is their concurrent opinion that it refers to the Messiah, in whom the prediction was literally accomplished. After Shiloh, or Messiah came, Judah's power was broken, and the scattered Jews for eighteen centuries have been without king or government.

SEILON was also the name of a city in the tribe of Ephraim, situated in a retired valley, a little east of the main road leading from Jerusalem to Shechem, and fifteen miles south of the latter place. Dr. Robinson identifies it with a place now called Seilun, where he discovered some interesting ruins. It was at this place the tabernacle was set up, and continued from the time of Joshua until the close of Eli's life, when the ark was captured by the Philistines, Josh. xviii. 1; 1 Sam. iv. 10, 11. In the time of the Judges there was an annual festivity at this place, Judg. xxi. 19. It was afterwards spoken of as forsaken and accursed of God, Jer. vii. 12—14; xxvi. 6.

SHIMEI (*shim'e-i*), a member of Saul's family, who when David was fleeing from his son Absalom, during the revolt, met him on his way and shamefully reviled him, 2 Sam. xvi. 5—13. For this conduct Shimei afterwards solicited and obtained pardon of David, 2 Sam. xix. 16—23. The latter, however, probably from a suspicion that Shimei's repentance was not sincere, and that he was a dangerous man in the community, directed his son Solomon to set a watch on him, 1 Kings ii. 8, 9. In accordance with this advice, Solomon held him as a prisoner at large in Jerusalem, and forewarned him of his certain fate should he leave the limits of the city. Knowing the consequence, he ventured to defy the interdiction, and went to Gath in pursuit of some runaway servants. On his return Solomon charged him with a breach of his oath and ordered him to be slain, 1 Kings ii. 36—46.

SHINAB, the proper name of

Babylonia, a level district lying between Mesopotamia on the north, and the Tigris on the east. It was on this plain that the tower of Babel was erected, and the great city of Babylon, Gen. xi. 2—9; Dan. i. 1, 2.

SHIP. In reading of ships in Scripture, it is to be recollected, that ancient sailing vessels were, in comparison with those of modern times, small, frail and imperfectly rigged. The art of navigation was in its infancy, the compass and quadrant were unknown; and the ships, furnished with oars and ill adapted sails, were careful to keep within sight of land. Some idea may be formed of the defective nautical skill of the ancients, from the fact that in a voyage from Palestine to Italy, the vessels were accustomed to stop by the way to winter, Acts xxvii. 12; xxviii. 11. The ships spoken of as sailing on the sea of Galilee, Matt. xiii. 2; Luke v. 3, were little better than boats. Those used for sea navigation were, however, much larger. Tyre and Sidon were famed for their ships, and when Solomon built a fleet, he depended on Hiram, king of Tyre, for "shipmen that had knowledge of the sea," 1 Kings ix. 26, 27. The most graphic description of an ancient sea voyage, is that of Paul's voyage to Italy, Acts xxvii.

SHISHAK (*shi'shak*), a king of Egypt, who invaded Judea in the time of Rehoboam, David's grandson, and having taken Jerusalem despoiled the temple and carried away its riches, 1 Kings xiv. 25, 26; 2 Chron. xii. 2—9. In the temple of Karnak, there is a bas-relief representing an Egyptian king, identified as Shishak, dragging to the feet of the gods the chiefs of conquered na-

mons, one of whom has a Jewish physiognomy, while on an oval is an inscription which Champollion decyphers as meaning "kingdom of Judah."

SHITTAH, or SHITTIM, Isa. xli. 19, indicates a species of wood from a tree of the desert, supposed to be the *acacia*, which was used by the Israelites when in the wilderness in making various parts of the tabernacle, and which was included in the free-will offering, Exod. xxv. 5, 10, 13, 23.

This also was the name of a place in the plain of Moab, where the Israelites had encamped and where they were betrayed into great sin, Numb. xxv. 1.

SHOE. (See SANDAL.)

SHOSHANNIM (*sho-shan'-nim*). The title of Psalms xlv. lxix. lxxx. and in the singular number, *Shushan*, title of Psalm lx. The word signifies a lily, either referring to some musical instrument shaped like a lily, or to the pleasantness of the song.

SHRINE. (See DIANA.)

SHUNEM, Josh. xix. 18, a place, whence *Shunammites*, the name of the inhabitants, 1 Kings i. 3. Shunem was a town of the tribe of Issachar, where the Philistines encamped before Saul's last battle, 1 Sam. xxviii. 4. Here dwelt the Shunammite woman with whom Elisha lodged, and of whose history some interesting incidents are recorded 2 Kings iv. 8—37. Dr. Robinson expresses his confidence that its site is now occupied by a village bearing the name of Solam, which he visited, and which is situated on the declivity of a hill near Jezreel.

SHUR, a town on the borders of Egypt and Palestine, and probably in the neighbourhood of

Suez, Gen. xvi. 7; 1 Sam. xv. 7. The district is called "the wilderness of Shur," Exod. xv. 22.

SHUSHAN (*shu'shan*), or SUSA, the capital of Persia, where the kings had their winter residence, Esth. i. 2; Dan. viii. 2. It was in the country of Elam on the Choaspes or Ulai, and the site is occupied by the modern Shus. It was a place of great extent, wealth and luxury. Heavy judgments are pronounced against Elam, Ezek. xxxii. 24, and its capital at the present time exhibits their fulfilment. The ruins extend for twelve miles, consisting of earthy hillocks covered with broken brick and tile. Among these mounds is a place which tradition affirms to be the tomb of Daniel. The whole region is a desolation given up to hyenas, lions, and other beasts of prey.

SIBBOLETH. (See SHIBBOLETH.)

SIBMAH, or SHIBMAH, a town in the tribe of Reuben, in the near neighbourhood of Heshbon, and famous for its vineyards, Numb. xxxii. 38; Josh. xiii. 19. When Reuben was carried into captivity, the Moabites took possession of the place, and the prophet contemplates its sufferings while in their possession, Jer. xlvi. 31—33.

SICHEM (*si'kem*). (See SHECHEM.)

SIDDIM, *Vale of*, Gen. xiv. 8, the plain in which were situated the destroyed cities of Sodom and Gomorrah, and now covered by the waters of the Dead Sea.

SIDON (*si'don*), called *Zidon*, in Judg. i. 31, a city of Phœnicia, supposed to have derived its name from Sidon, son of Canaan, Gen. x. 15. The plain of Phœnicia is a comparatively narrow strip of land, lying between the shore of

the Mediterranean and the eastern hills. On this, about twenty miles north of Tyre, stands Sidon, now a Turkish town called *Saïde*. The situation is beautiful and imposing. Its harbour, which was once commodious, is now nearly choked with sand. Its orchards, and gardens, and luxuriant vegetation still attract the eye of the traveller. In the distribution of Canaan, it was assigned to the tribe of Asher, but was never conquered, Judg. i. 31. In Joshua's time it was called "Great Zidon," Josh. xix. 28, and from an early period it was a place of great traffic, Isa. xxiii. 2, of which at present it retains but little. The prophecies concerning Sidon have been fulfilled; she has been judged by the sword, her commerce has fled, she has no more a king, her greatness has departed, Isa. xxiii. 4; Ezek. xxviii. 21—24. In comparing the fate of Tyre and Sidon to that of the unbelieving Jews, our Lord intended to teach that, notoriously wicked as these cities were, there was more excuse for them than for those who had despised gospel privileges when offered to them, Matt. xi. 22.

SIEGE, the investment of a town by a hostile army for the purpose of reducing it. Sieges in ancient times were often greatly protracted, as in the case of Samaria, which was not reduced until after a siege of three years, 2 Kings xvii. 5. This was owing to the mode of warfare, which has been entirely changed by the invention of gunpowder and heavy ordnance, which no walls can withstand.

SIGNET, a ring used in sealing, Dan. vi. 17. (See **SEAL**.)

SIGNS, extraordinary appearances or portents, Luke xxi.

11. The Jews wished our Lord to authenticate his mission by giving them a sign from heaven, or some miraculous exhibition, Mark viii. 11. Christ proved the divinity of his mission by miracles, but refused to gratify the merely curious or captious by such exhibitions of power.

SIHON, king of the Amorites, whose capital was Heshbon. He was subdued by the Israelites and his kingdom taken from him, for his refusal to let the Israelites pass through his territories on their march to Canaan, Numb. xxi. 21—31.

SIHOR, Isa. xxiii. 3; Jer. ii. 18, the proper name for the river Nile, signifying *black*, in reference to the deposit of black mud left by its inundations.

SILAS, the same as *Silvanus*, of which it is a contraction; a distinguished Christian, who was one of the chief among the brethren, Acts xv. 22; and who, as a minister of Christ, was the companion of Paul and a fellow-sufferer, in some of his missionary tours, Acts xv. 40; xvi. 19—40; 2 Cor. i. 19. In the Acts he is called Silas, but in the Epistles, uniformly Silvanus.

SILOAH (*si-lo'ah*), Neh. iii. 15; or **SILLOAM**, John ix. 7, a celebrated fountain and pool, the situation of which is precisely indicated by Josephus and Jerome, and which is now to be found at the entrance of the valley Tyropœon near Jerusalem. The water flows out of an artificial basin under the cliff, the entrance to which is excavated in the form of an arch, and is emptied into a reservoir fifty-three feet in length, eighteen in width, and nineteen in depth. The pool is faced with walls of stone, and a flight of steps leads into it. The

fountain at the cliff has been proved to be the termination of a narrow subterranean passage, through which Dr. Robinson penetrated to the extent of one thousand seven hundred and fifty feet, at the extremity of which is another fountain called the Fountain of the Virgin, from which the water flows through the tunnel to the pool of Siloam. Dr. Robinson remarked, what Jerome so many centuries before had noticed, that the waters of the pool are subject to an ebb and flow, the cause of which is unknown. Near this place probably stood the tower to the disastrous fall of which our Lord referred, Luke xiii. 4.

SILVER, a precious metal frequently mentioned in Scripture. As a currency, it was first used by weight, Gen. xxiii. 16. Subsequently coinage was introduced as more convenient. In the time of Solomon it was extremely abundant, 1 Kings x. 27.

SILVERLINGS, Isa. vii. 23, "where there were a thousand vines at a thousand silverlings," that is, a thousand pieces or shekels of silver, indicating their cost or value.

SIMEON, the second son of Jacob by Leah, Gen. xxix. 33, and father of the tribe of Israel which bore his name. His ferocious cruelty in avenging himself on the Shechemites for the injury done his sister Dinah, Gen. xxxiv. was emphatically rebuked by Jacob when dying, and the prophecy then uttered, "I will divide them in Jacob and scatter them in Israel," Gen. xlix. 5-7, was in part fulfilled, by the diminution of the tribe from 59,300 at the time of the exodus from Egypt, (Numb. i. 23,) to 22,200 at the time of their entering Palestine,

Numb. xxvi. 14, and by their having their portion assigned within the territory of Judah, Josh. xix. 1, by which tribe they appear afterwards to have been absorbed.

2. Simeon was also the name of a devout man, residing at Jerusalem, who recognized in the infant Saviour when presented in the temple, the long expected Messiah. Taking the infant in his arms he blessed God that his eyes beheld him, and bearing public testimony to his high character, and uttering a prediction concerning his future history, he expressed his readiness to depart from the world, Luke ii. 25-35.

Peter is also called Simeon, Acts xv. 14.

SIMON, a name similar in signification with the former, and applied to several persons.

1. Simon, a name of the apostle Peter, sometimes used alone, at others connected with Peter.

2. Simon, surnamed Zelotes, and also called Simon the Canaanite, Luke vi. 15; Matt. x. 4, who was one of the apostles.

3. Simon, son of Cleophas and Mary, brother of James and Jude, and kinsman of Christ, Matt. xiii. 55. It is probable he was the same as Simon Zelotes.

4. Simon the leper, in whose house at Bethany Christ was entertained, Mark xiv. 3.

5. Simon the Cyrenian, who was compelled to carry the cross of Christ, Matt. xxvii. 32.

6. Simon the tanner, at whose house at Joppa, Peter lodged, Acts ix. 43.

7. Simon Magus, or the magician, who dwelt in Samaria, concerning whom some interesting notice is taken in Acts viii. 5-24.

8. Simon the father of Judas Iscariot, John vi. 71.

9. Simon the Pharisee, who invited Christ to his house, Luke vii. 36—50.

SIN, opposition to the nature, law and government of God, which exposes the soul to his wrath and curse. There is

(1.) *Sin original.* This attaches to every human being so soon as he begins to exist, and results from his covenant relation to Adam, his fallen representative head. This sin consists, 1st. "In the guilt (by imputation) of Adam's first sin," or the legal accountability of every soul for that sin, in which every one federally participated; the represented being held answerable for the official acts of their legally constituted representative. 2. "In the want of original righteousness," or an entire destitution of all holy principles, feelings, and tendencies. 3. "In the corruption of the whole nature;" that is, not only a privation of all holiness, but the infection of the nature with positive depravity. Thus every one who is born, is wholly opposite to God, destitute of good, wholly corrupt, and exposed to the wrath of the Almighty and the curse of hell. Psalm li. 5; John iii. 6; Gen. vi. 5; Rom. iii. 10—20; v. 12—21; viii. 7, 8; 1 Cor. xv. 21, 22.

(2.) *Sin actual.* This consists, 1st. In any want of conformity to the law. 2. In transgression of the law. Even could it be imagined that a man should avoid actual transgression, yet he would be sinful in God's sight, if he failed to come up to the measure of God's holy requirements. He sins in what he omits to do, as well as in actually doing wrong. Sin has its place, in the thoughts, in the motives, in the affections, in the outward conduct. The

Bible is full of proof on these points, 1 John iii. 4; Gal. iii. 10; Gen. vi. 5; James i. 14, 15; Matt. xv. 19, &c. The review of Scripture in relation to the moral state of man, justified as it is by man's experience, shows conclusively that he is lost; that he is disabled from constructing for himself a justifying righteousness, and that he is wholly dependent on the atonement and righteousness of Christ for salvation.

(3.) *The sin unpardonable,* Matt. xii. 31, 32; 1 John v. 16, probably consists in a deep and malignant opposition to God; in attributing the operations of the Holy Spirit to Satan's influence; in a settled and fixed hatred to the teachings and restraints of religion; and all this made manifest by perseverance in this reprobate condition. While there is reason to believe that many now commit the unpardonable sin, yet it is not likely to be chargeable on those who are painfully apprehensive that they have committed it. It should be remembered that any sin in which a person persists, without repentance, becomes an unpardonable sin.

SIN, a city in Egypt, which Ezekiel calls "the strength of Egypt," Ezek. xxx. 15, 16, and which is generally believed to be the same as Pelusium, a fortified place of great consequence, at one time, on the Egyptian frontier, but now an almost unapproachable marsh.

SIN, the wilderness of, into which the Israelites entered after leaving the Red Sea, Exod. xvi. 1. It is a frightful desert almost without vegetation.

SINAI (*si'nat*). The district, or what is called the peninsula

of Sinai, is a wild and rugged mountainous region in Arabia Petrea, lying between the two gulfs formed by the Red Sea. The cluster of mountains, usually known as the Sinaitic group, is called by the Arabs, *Jebel et-Tur*. The central mountain or ridge of the group has two opposite summits, the northern one called *Horeb*, and the southern Sinai, the whole ridge being about three miles in length. This mountain is celebrated as the place from which God delivered the law to Moses. When referring to this great event, *Horeb* is sometimes spoken of as the scene, Deut. iv. 10—15; xviii. 26, and sometimes Sinai, Exod. xix. 11, from which it might be inferred that the latter name applied to the whole ridge, while *Horeb*, as one of its prominent summits, was the particular theatre of this remarkable exhibition. To this last conclusion Dr. Robinson arrived after a personal exploration of the region. Measuring the plain *Er-raha* which lies at its base, he remarks: "The examination of this afternoon convinced us, that here was space enough to satisfy all the requisitions of the scriptural narrative, so far as it relates to the assembling of the congregation to receive the law." He is of opinion, that on the common supposition that the summit Sinai was the place, there is no place where the people could have been congregated from which they could have a sight of the mount; while on the contrary, *Horeb* could be in full view from the plain; the lightnings which flashed around its summit could be seen; and the voice of the trumpet heard. For a fuller description the reader is referred to his Researches.

SINIM, "the land of Sinim," only occurs Isa. xlix. 12, and although by some supposed to refer to the people of Sin, or Pelusium, yet the more popular application is to China, or the Chinese, and not without some plausible reasons.

SION. (See **ZION**.)

SIRION. (See **HERMON**.)

SISERA (*sie'e-rah*), the commanding general of the army of Jabin, the Canaanitish king, who was defeated by Barak, and slain by Jael, Judg. iv. 2—22. (See **JÆL**.)

SITH, an obsolete word, meaning since, Ezek. xxxv. 6.

SIVAN, the third month of the Hebrew year. (See **MONTH**.)

SLAVE. (See **SERVANT**.)

SLIME, an adhesive bitumen or pitch, used by the Babel builders as a cement, Gen. xi. 3. The slime-pits were the excavations from which the article was obtained, Gen. xiv. 10.

SLING, an ancient weapon of offence, used in war for the casting of stones. As an example of the wonderful skill with which this simple instrument could be used, it is said that seven hundred of the Benjamites "could sling stones at an hair breadth, and not miss," Judg. xx. 16.

SMYRNA, a celebrated city of Ionia, at the head of a gulf of the Ægean Sea, about forty miles north of Ephesus. It was once destroyed by the Lydians, and several times by earthquakes. At present it bears a high relative rank with other Asiatic cities; has a population of 130,000; and possesses considerable commerce. The Christian church early established there was one of the seven churches of Asia addressed in the Apocalypse, and is highly commended, Rev. ii. 8—11. A large

proportion of its population is composed of Greek and Armenian Christians, and American missions are established there.

SNO sometimes falls in Palestine, and particularly in the mountainous parts. Its whiteness furnishes the ground for frequent comparison, Numb. xii. 10; Isa. i. 18; and its falling flakes are compared to wool, Psalm cxlvii. 16. Allusion seems to be made to its use in cooling drinks, in Prov. xxv. 13.

SO, a king of Egypt, with whom Hoshea, king of Israel, formed an alliance, which so exasperated Shalmaneser, king of Assyria, that he invaded Israel and subverted the kingdom, 2 Kings xvii. 3—6.

SOAP. The "fuller's soap," Mal. iii. 2, is supposed by some to be a salt extracted from the earth, which the Arabs call *bora*; or more probable alkaline salts, yielded by the ashes of certain plants when burned, such as the carbonate of soda and the carbonate of potash, which possess great cleansing properties, Jer. ii. 22.

SODOM, one of the five cities of the plain which was destroyed by fire from heaven for its dreadful depravity, the site of which is now covered by the Dead Sea, Gen. xix.

SOLOMON, the son of David, and his successor as king of Israel. The history of his reign is one of great interest, and the incidents of it as recorded in the first eleven chapters of the 1 Kings need not here be enumerated. To a few facts illustrative of his character we may refer. His desire for wisdom in preference to every other possession was much to his praise. Aware of the growing importance of the

kingdom over which he was to preside, and the many cares and responsibilities he was about to assume, he could have coveted no better qualification for government. In securing this, he also obtained all other requisites for a great and prosperous reign. Under his government the kingdom of Israel became celebrated for its strength and grandeur. The public works, and particularly the temple which he built, were the wonders of the age. The wealth of the nation became unparalleled, and as a consequence for the luxuries of every kind flowed. Solomon possessed many traits of greatness. Energetic, as well as humane, learned according to the age, and particularly skilled in his knowledge of the human heart, his fame reached distant nations, and gave him pre-eminence among the sovereigns of the earth. He was, nevertheless, an illustration of the weakness of human nature in its highest condition. The temptations to which he was exposed were various and powerful, and under their seductive influence he was betrayed into various excesses, among which was the flagrant sin of idolatry. During the years of his sad defection, from which we have reason to hope he was recovered, he seems to have made oppressive exactions on his subjects, which, under his son and successor, led to the dismemberment of his kingdom. In reviewing such a life, we may well adopt his own words, "Vanity of vanities, all is vanity." Some of his good deeds yet survive in his Proverbs; in his book of Ecclesiastes, which appears to express his last and soberest thoughts; and in his Song, which, in its highly poetical features, is gene-

rally believed to embrace the most sublime, spiritual truths, descriptive of the mutual love between Christ and his Church. The title of *Canticles* is often given to this book of Scripture.

S O N. A title or appellation first given to the Saviour in Psalm ii. 7. In former prophecies he had been announced as the *woman's seed*, Gen. iii. 15; the *redeeming angel*, Gen. xlvi. 16; the *anointed*, 1 Sam. ii. 10. In the Psalm above referred to, he is announced as Son, on account of his personal relation to the Father from all eternity. "Son of God," Dan. iii. 25, pre-eminently a title of Christ, denoting his divinity as the second person in the adorable Trinity. The title is frequently applied to him in the New Testament. So he was designated by the angel in his annunciation to Mary, Luke i. 35. It was his claim to this title that Satan proposed to him to test, Matt. iv. 3. Evil spirits recognized his power under this title, Matt. viii. 29; and the Centurion in beholding the phenomena at the crucifixion, bore testimony to his high dignity under this title, Matt. xxvii. 54. The Son of God is eternally begotten of the Father, Psalm ii. 7; John i. 18; and as from eternity, the designation of the first person in the Trinity is, *the Father*, so the designation of the second person from eternity, is *the Son*; and as the Father was a Father from eternity, so the Son was a Son from eternity. The title was well known to the Jews, and they regarded an assumption of it as equivalent to a declaration of divinity in the person who bore it. Hence it is said, "Therefore the Jews sought the more to kill him, because he said that God

was his father, making himself equal with God," John v. 18. This title can hence be applied to any other only in an inferior sense, Luke iii. 38; Rom. viii. 14.

Son of Man is another title of Christ, expressive of his human nature, as the former expresses his divine, Matt. viii. 20, and in numerous other passages. Thus "the Lord Jesus Christ, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures and one person for ever."

SOOTHSAYER, Dan. ii. 27, **SORCERERS**, Exod. vii. 11, classes of persons practising unlawful and illusive arts, under pretence of prying into the future. (See **DIVINATION**.)

SOP. In oriental countries it was, and still is, to a considerable extent, the custom to use the fingers principally at their meals. Each one helped himself with his hands from the common dish, or dipped his bread into it. This may serve to explain the expression, "and when he had dipped the *sop*," John xiii. 26.

SOPATER (*sop'a-ter*), a Christian of Berea who accompanied Paul into Asia, Acts xx. 4; supposed to be the same as Paul's kinsman, Sosipater, Rom. xvi. 21.

SOREK, a valley, probably so called from being fruitful in vines, where Samson was ensnared by Delilah, Judg. xvi. 4. The site is not precisely known.

SORROW, an emotion of a painful kind occasioned by guilt or privation. It is applied to repentance, when it becomes a "godly sorrow," which is peculiarly beneficial, and is contrasted with the selfish and irreligious sorrow of the world which worketh death, 2 Cor. vii. 9-11.

"The sorrows of death" and "sorrows of hell," Psalm xviii. 4, 5, are emphatically great and overpowering griefs.

SOSTHENES (*sos'the-ness*), chief of the synagogue at Corinth, who seems to have been one of the movers of the tumult raised against Paul, and in turn was beaten by the mob, Acts xviii. 17. Some suppose, but on not very probable ground, that he is the same person, converted to the faith, whom Paul couples with himself as a brother, in addressing the Corinthians, 1 Cor. i. 1.

SOUL. The term *soul* is used in the sacred writings with some latitude of signification. In an inferior sense it is employed to signify the principle of life in irrational animals. In its higher and more usual sense it is descriptive of the immortal and spiritual principle in man which survives the death of the body, Matt. x. 28.

SPAIN, anciently applied to the whole peninsula, embracing Portugal. Paul expressed his intention of visiting it, which he probably never accomplished, Rom. xv. 24. At that time it was subject to Rome.

SPAN, Lam. ii. 20, a measure of length, not very determinate, being the space from the extremity of the thumb to that of the little finger, when stretched apart.

SPARROW, a well known species of bird, particularly familiar and lively in its habits. In Palestine sparrows were abundant and purchased at a low price, Luke xii. 6, and the fact of their being so insignificant, and little esteemed, illustrates the particularity of the Divine providence which is concerned in

the fall of a single one of them, Matt. x. 29.

SPEAR. (See ARMS.)

SPICES, aromatic drugs, fragrant gums, such as cinnamon, cassia, galbanum, frankincense, myrrh, &c. Spices were used for seasoning food, Ezek. xxiv. 10; for imparting flavour to wine, Sol. Song viii. 2; for perfuming clothes, Prov. vii. 17, and for embalming, 2 Chron. xvi. 14.

SPIDER, a well known insect, remarkable for its instincts. The hope of the hypocrite is as flimsy as the spider's web, Job viii. 13, 14. So the works of the wicked shall avail them as little as a spider's web would as material for a garment, Isa. lix. 4—6. The word translated spider in Prov. xxx. 28, is supposed to mean a species of lizard, to which the fact stated is more applicable.

SPIKENARD (*spik'nard*), a most fragrant unguent, manufactured from an Indian plant. As a rich perfume it is referred to, Sol. Song i. 12, "while the king sitteth at his table, my spikenard sendeth forth the smell thereof." Not only its rich odour, but its value, may be inferred from the narrative recorded Mark xiv. 3—5, and John xii. 3—5. A pound of it in this case was used, the cost of which was at least forty dollars. As was customary it was in a sealed vase, in the present instance made of alabaster, and the breaking of the seal is called breaking the box.

SPIRIT, HOLY, the third person in the adorable Trinity. That the Holy Spirit, or Holy Ghost, is a real and distinct person in the Godhead, is evident from personal acts being ascribed to him, Acts xvi. 6; xx. 23; 1 Cor. ii. 10; from his being united with

the Father and Son as the object of worship, Matt. xxviii. 19; 2 Cor. xiii. 14; from his personal offices, Acts xv. 28; Rom. viii. 26. So also he is Divine, as the names, attributes, works and worship of Deity are ascribed to him; the proofs of which abound in Scripture. It is a peculiar prerogative of the Holy Ghost to convince the soul of sin, John xvi. 8, 9; to renew the soul, John iii. 5; to sanctify the soul, 2 Thess. ii. 13; to direct and comfort believers; John xiv. 16, 17; Rom. viii. 14. In a word, it is by the Holy Spirit that dead sinners are quickened, led to Jesus, enabled to believe in him, bring forth the fruits of holiness, and persevere unto the end.

To quench the Spirit, 1 Thess. v. 19, and to grieve the Spirit, Eph. iv. 30, is to resist his influences and refuse to listen to his instructions; and is the opposite of that willing, docile, and believing state of heart by which his manifestations are joyfully received.

The discerning of spirits was a miraculous gift, 1 Cor. xii. 10, by which its possessor could distinguish between one inspired of the Holy Ghost and one who was a mere pretender.

STACTE (*stak'te*), one of the ingredients of the sacred perfume, Exod. xxx. 34. As it is referred to but once, it is a mere matter of conjecture what the article was.

STANDARD, or ensign, a useful device in military arrangements for rallying troops and preserving the order of their ranks. The standard consisted of some well known figure elevated on a staff, as colours in modern warfare. It appears from Numb. ii. 2, that the tribes of

Israel when organized for their march through the wilderness, had their respective standards and ensigns.

STAR. Stars are referred to for their multitude, Gen. xv. 5; xxii. 17, and the greatness of God is exemplified in having made these countless orbs, Psalm viii. 3, and in calling them by their names, Psalm cxlvii. 4. Christ is called the morning star, Rev. xxii. 16, probably from its brilliance, and its ushering in the day. The star which appeared to the magi on the occasion of Christ's birth, Matt. ii. 2, 9, was probably a moving meteoric body, miraculously appointed as their guide, which vanished after serving its purpose. Some think, however, that it was such a conjunction of the planets Jupiter and Saturn, as made them appear as one resplendent body. False teachers are "wandering stars," Jude 13.

STAVES, a word seldom used, the plural of staff, Mark xiv. 48.

STEPHANAS (*stef'a-nas*), a disciple at Corinth, whose household Paul baptized, 1 Cor. i. 16, and who was the first convert to Christianity in Achaia, 1 Cor. xvi. 15.

STEPHEN, one of the first seven deacons, distinguished in the enumeration as "a man full of faith and of the Holy Ghost," Acts vi. 5. It was his peculiar honour to be the first martyr to the Christian faith, being stoned to death, and expiring with a prayer on his lips for his persecutors. The circumstances of his arraignment, defence, and death are recorded Acts vii. His death was deeply lamented by devout men, who carried him to his burial, Acts viii. 2.

STEWARD, one intrusted with

the management of the affairs of another, Gen. xv. 2. So the ministers of the gospel are "stewards of the mysteries of God," 1 Cor. iv. 1.

STOCKS, an instrument for the confinement of the feet of prisoners, by which they were placed in an uneasy and painful position, Job xiii. 27. It was in this manner Paul and Silas were treated when imprisoned at Philippi, Acts xvi. 24. Idols made of wood are called *stocks*, because they were things without sense, or life, Hos. iv. 12.

STOICS, a sect of philosophers, deriving their name from *stoa*, the Greek word for porch, because their founder, Zeno, was accustomed to teach his opinions in a certain porch in Athens. Their doctrines, briefly, were that the universe and the gods were subject to an unalterable fate; that we must live in harmony with nature; and that in the pursuit of virtue there was happiness, a wise man being a king even in the lowest poverty. They adhered to the prevalent religion, while adopting a system of allegorizing, which softened many of its offensive features. In addition to something that was good in their system, they were characterized by opinions, crude, paradoxical, and mystical. This was one of the sects encountered by Paul on his visit to Athens, Acts xvii. 18.

STOMACHER (*stum'a-cher*), an ornament or support for the breast, worn by women, Isa. iii. 24.

STONE often referred to symbolically. Messiah's kingdom is compared to a stone cut out of a mountain and afterwards increasing and filling the whole earth, Dan. ii. 34, 35. The "white stone" promised to the conquering

Christian, Rev. ii. 17, is supposed to allude to a custom practised at the Grecian games, of conferring a white stone on the victor in testimony of his achievement, or, as others suppose, to an ancient rite of hospitality in which the entertainer and the one entertained pledged a mutual and lasting friendship by each retaining one half of an object cut into two corresponding parts. This object was often a stone in the form of an oblong square, on which the name of the person was inscribed. If this be the allusion, the giving of the white stone, in the passage referred to, is equivalent to a pledge of affection and friendship. The church being the house, or temple of God, believers are compared to the stones of which it is composed, 1 Pet. ii. 5. Of this spiritual house, Christ is the "chief corner stone," "the head stone of the corner," and yet, "a stone of stumbling" to the unbelieving, vs. 6, 7, 8. Heaps of stones were raised as memorials of some distinguished events, Josh. iv. 5-7.

Stoning was a punishment common among the Jews, in the execution of which the witnesses in the case cast the first stones, Deut. xvii. 7, and were then followed by those present. Stephen was thus put to death, Acts vii. 58, and Paul was stoned until it was supposed he was dead, Acts xiv. 19.

STORK, a large bird, not unlike the crane, though not so tall. Its plumage is chiefly white. It is a bird of passage, (Jer. viii. 7,) and is capable of a long sustained flight. It builds on lofty trees, (Psalm civ. 17,) or on the tops of ruined towers. The stork was included among the unclean birds, Lev. xi. 19. In Turkish towns the stork is

regarded with superstitious veneration, and is of course unlosted; and in some of the Swiss and German towns, and in Holland, they are regarded as useful, and are found walking through the streets picking up scraps of food. The name of the stork indicates kindness and affection, and this is said to be the characteristic of the offspring to the parent as well as that of the parent bird for its young. On this subject, however, there are many stories, which though pleasant are fabulous.

STRAIT, narrow, confined; as a strait gate, that is, a gate so confined as to be difficult of entrance, Matt. vii. 13, 14. It is not to be confounded with *straight*, the meaning of which is so different. To be in a strait, is to be in difficulty, at a loss, 1 Sam. xiii. 6; 2 Sam. xxiv. 14.

SUCCOOTH (*suk'koth*), the place where the Israelites had their first encampment on the Egyptian side of the Red Sea, Exod. xii. 37.

Also the name of a town on the east of the Jordan within the territory of Gad, Josh. xiii. 27. It was the place where Jacob tarried for a time and built booths for his cattle, Gen. xxxiii. 17, and was called the valley of Succoth, Psalm ix. 6.

SUMMER. (See SEASONS.)

SUPERSCRPTION, a writing on the outside or top, as the letters on a coin, Matt. xxii. 20; or the writing which was placed at the top of the cross, Mark xv. 26. It was customary with the Roman executive officers, thus to place an inscription over persons suffering punishment, stating their particular crime.

SURETY. Christ was "surety of a better testament," Heb. vii.

22, that is, he obliged himself, or became bound for the fulfilment of all the stipulations of the covenant. He satisfied all the claims of justice, paid all that was due to the demands of the law, and thus removed the difficulty which stood in the way of the salvation of those for whom he became surety. In ordinary business transactions, the surety is recognized by the law as fully answerable for the principal. So it was with Christ; he obeyed and suffered for us, assumed our legal responsibilities, and thus procured our discharge from liability to the penalty we had incurred.

SWALLOW, a well known bird of passage, Jer. viii. 7. Its quick twittering note is alluded to, Isa. xxxviii. 14. Several species of it are found in Palestine.

SWAN, a large and peculiarly graceful bird, particularly when swimming. It is enumerated among the birds not to be used for food, Lev. xi. 18. Some critics doubt whether the swan is here intended.

SWEARING. (See OATH.)

SWINE, an animal which was not only forbidden as an article of food, Lev. xi. 7, but was an object of peculiar abhorrence to the Jews; hence it is noted by Isaiah, as one of the striking marks of the degeneracy of the Jews, that they ate swine's flesh, Isa. lxv. 4, lxvi. 17. There is reason to believe that some of the Jews, from mercenary motives, kept swine, and probably such owned the herd into which Christ permitted the dispossessed demons to enter, as a punishment of their hypocrisy, Matt. viii. 32. Several pointed comparisons are founded on the habits of this animal; as, for instance, the return

of a man to the old habits of iniquity, from which he appeared to be reformed, is compared to a sow that was washed, returning to the mire, in which it most delighted, 2 Pet. ii. 22. So in certain cases to attempt to benefit the sensual and profane, is like casting pearls before swine, which would not only be incapable of appreciating their value, but might trample them under their feet, Matt. vii. 6. The utter incongruity of a thing, was proverbially illustrated by a "jewel of gold in a swine's snout," Prov. xi. 22.

SWORD. (See **ARMS.**)

SYCAMINE (*sik'a-mine*), or mulberry tree, very common in Palestine, and of large growth, Luke xvii. 6. It is not to be confounded with the sycamore, as is often done.

SYCAMORE (*sik'a-more*), a tree which is often confounded with the plane or buttonwood, but as is supposed by good critics, a species of fig is meant. This is much more likely to be the tree into which Zaccheus climbed, Luke xix. 4. That it was a fruit-bearing tree, seems to be evident from its being associated with the vine, Psalm lxxviii. 47.

SYCHAR (*si'kar*), and **SYCHEM.** (See **SHECHEM.**)

SYENE (*si-e'ne*), an ancient city of Egypt, on its southern limits, between Thebes and the cataracts of the Nile. "I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia," Ezek. xxxi. 10, that is, from one extremity of the country to the other, north and south. The modern *Assouan* occupies its site, and few, if any remains of the ancient city are to be seen.

SYLVANUS (*sy-l'va'nus*). (See **SILAS.**)

SYNAGOGUE (*sin'a-gog*), a Jewish place of worship. The word signifies an assembly, and like the word church, came to be applied to the building in which the assembly met for worship. When synagogues were established is not certainly known, but we are told, that "Moses of old time, (or of ancient generations,) hath in every city them that preach him, being read in the synagogues every Sabbath day," Acts xv. 21. So in Psalm lxxiv. 8, the burning of the synagogues of God in ~~the~~ is alluded to. Some ~~are~~ alleged that synagogues were unknown until after the Babylonish captivity; this, however, is without proof, and would seem to be contradicted by the very necessities of the case, which would lead the people of God to meet together in all ages for the purposes of social worship, and in places suitably provided. The temple services were august and imposing, but they could not meet the wants of all the people, nor of any of the people at all times. For the reading of the Scriptures, and other devotional exercises, not attended with oblations, a more quiet and social system was necessary, and this was supplied by the synagogues. In the time of Christ these places were numerous, and were found not only in the cities and towns of Palestine, but in foreign cities, where the Jews sojourned, as at Damascus, Acts ix. 2; at Salamis, Acts xiii. 5; at Iconium, Acts xiv. 1; at Ephesus, Acts xix. 8. These places of assembling were numerous in Jerusalem, and were erected wherever there was a sufficient number of persons to occupy

them. To build one was esteemed an act of piety, Luke vii. 5. The law was read in the synagogues, and this was accompanied by explanation, and exhortation, as may be seen in Luke iv. 16—22; Acts xiii. 14, *et seq.* Each synagogue was under the government of a bench of elders, called rulers, Mark v. 22; Acts xiii. 15, which had a president or moderator, called the chief ruler, Acts xviii. 8. This feature strongly resembles the institution of ruling elders in Presbyterian churches. Prayers were offered in the synagogue, and contributions made for charitable purposes. Not the doing, but the hypocritical and ostentatious performance of this duty, was condemned by our Lord, Matt. vi. 2, 5. The rulers of the synagogue took cognizance of all offences committed against religion, and as the case might require, either scourged the delinquent, or cast him out and deprived him of his religious privileges, Matt. xxiii. 34; Mark xiii. 9; John xvi. 2. These are the material features of the synagogue, as referred to in Scripture. Jewish writers give much more minute information, to which we need not here refer.

SYNTYCHE (*sin'ti-ke*), a female Christian of some note, Phil. iv. 2.

SYRACUSE (*sir'a-kuse*), a large and celebrated city on the south-east coast of the island of Sicily, and still bearing the name of Syracusa, or Siragossa, in which are found some of the remains of the ancient city. It was famous for its trade and commerce, and is described by Strabo as a place of wealth and considerable extent. About two centuries before the birth of Christ it was taken by the Romans,

whose operations against it were for some time frustrated by the mechanical skill of the well known philosopher, Archimedes. Paul in his voyage to Rome remained several days there, Acts xxviii. 12.

SYRIA, called in the Hebrew, *Aram*, a large district in Asia. The term *Aram* or *Syria* is often found connected with particular divisions of country, as for instance, *Syria of Damascus*, 2 Sam. viii. 5; *Syria-Maachah*, 1 Chron. xix. 6, and it is by collecting these divisions, that we form some correct view of the extent of the country known under the name of *Syria*. Anciently it appears to have embraced all the country lying between the *Euphrates* and the *Mediterranean*, and from the mountains of *Taurus* and *Amanus* north, to the borders of *Egypt* south. Some ancient writers, however, extend it beyond the *Euphrates*, making it include *Mesopotamia* and *Assyria*. It has been divided by geographers into *Upper Syria*, or *Syria Proper*, *Coele-Syria*, or *Hollow Syria*, lying between the two great mountain ridges *Libanus* and *Anti-Libanus*, and *Syria Palestina* including *Phœnicia* and the *Holy Land*. "Understood in the narrower and more usual applications, *Syria* may be described as composed of three tracts of land of very different descriptions. That which adjoins the *Mediterranean* is a hot, damp, and rather unwholesome, but very fruitful valley. The part next to this consists of a double chain of mountains running parallel from south-west to north-east, with craggy precipitous rocks, devious valleys, and hollow defiles. The air here is dry and healthy; and on the

western declivities of the mountains are seen beautiful and highly cultivated terraces, alternating with well watered valleys, which have a rich and fertile soil, and are densely peopled. The eastern declivities on the contrary, are dreary mountain deserts, connected with the third region, which may be described as a spacious plain of sand and rock, presenting an extensive and almost unbroken level."—(*Kitto*.) Syria has been in the possession of the Assyrians, Chaldeans, Persians, Romans, Saracens, Moslems, and it is at present in the possession of the last. Here the crusaders fought their battles,

and remained in possession of the principal places of Syria for nearly a century. It is now inhabited by Turks and Greeks, the latter nominal Christians, while the country is a moral waste, except the few bright spots, where the missions of the cross have erected their banner.

SYRO-PHENICIA (*si-ro-fe-nish'i-a*), includes that part of the coast of Canaan on the borders of the Mediterranean in which were the cities of Tyre and Sidon. This was the country of the "woman of Canaan," Matt. xv. 22, or the Syro-Phoenician woman, whose faith was so remarkable, Mark vii. 26—30.

T.

TAANACH (*ta'a-nak*), a royal city of the Canaanites, Josh. xii. 21, assigned to Manasseh, although in the territory of Issachar, Josh. xvii. 11. It is generally mentioned in connection with Megiddo, in the neighbourhood of which it was situated, Judg. v. 19. Dr. Robinson identifies it with Taanuk, an inconsiderable village on the south-western border of the plain of Esdraelon, and four miles south of Megiddo.

TABERAH (*tab'e-ra*), one of the encampments of the Israelites in the wilderness, and so called on account of the judgment of fire sent among the complaining Israelites, Numb. xi. 3.

TABERING. "And her maids shall lead her as with the voice of doves, *tabering* upon their breasts," Nah. ii. 7; that is, their grief shall be expressed in mournful tones like those of the dove, while they beat upon their breasts

as if they were striking on the tabret-drum, here called *tabering*.

TABERNACLE, that is, a tent or temporary dwelling, Numb. xxiv. 5; Matt. xvii. 4. The word, however, is more particularly applied to the tabernacle which Moses pitched, and which was called the tabernacle of the congregation. In this he held intimate converse with God, the cloudy pillar descending and standing at the door, while the "people rose up and worshipped, every one in his tent door." Here also the people resorted when they sought the Lord, Exod. xxxiii. 7—10. This tabernacle was constructed according to a pattern communicated by God himself, Exod. xxv. 9, by Bezaleel and Aholiab, two artists who were skilled in all mechanical works, Exod. xxxi. 1—7. The materials used in the tabernacle were very costly, and consisted of the voluntary offerings of the people, and

the whole design of the work was magnificent. Although a better idea may be formed of the tabernacle and its furniture from a connected perusal of the history given in Exodus xxv. to xxvii.; and xxxv. to xl.; yet, in general, it may be remarked that there was an area, called the court of the tabernacle, one hundred cubits long by fifty broad, which was enclosed by curtains of fine twined linen suspended on brazen pillars. The eastern entrance to this was furnished with a rich curtain of "blue, and purple, and scarlet, and fine twined linen, wrought with needlework." The tabernacle itself was placed toward the western extremity of this area. It was thirty cubits long, ten broad, and ten high, composed of upright boards, overlaid with gold, resting in silver sockets, and held together by transverse bars of wood, overlaid with gold. Over the whole tabernacle were four coverings or hangings, the first very rich and costly, and the others of materials calculated to defend the whole from the weather. At the entrance were five pillars covered with gold, from which was suspended an elegant curtain. On the inside the tabernacle was divided by an ornamental hanging into two unequal apartments, the front one called the first tabernacle, or the holy place, and the other the most holy place, or the holy of holies. The furniture of the tabernacle, including the court, which is fully described in the chapters before cited, consisted of the altar of burnt-offering or brazen altar, the brazen laver, the golden candlestick, the table of shew bread, the altar of incense, and the ark of the covenant. The tabernacle was

so constructed as to be readily taken apart for the convenience of transportation, as it accompanied the Israelites in all their journeys, and was to be set up at all their encampments. After they had entered Canaan, it was first pitched at Gilgal, Josh. iv. 19, whence it was removed to Shiloh, Josh. xviii. 1, where it remained until after the death of Eli. From this place it was removed to Nob in the time of Saul, 1 Sam. xxi. 1—9, and in the days of David we find it in Gibeon, 1 Chron. xxi. 29. Finally, its sacred contents were transferred to the magnificent temple at Jerusalem.

Feast of Tabernacles was one of the three great festivals of the Jews. The directions for its observance are recorded in Lev. xxiii. 34—43, from which it appears that it was designed to commemorate the goodness of God to the Israelites while in the wilderness, as well as to be a season of gratitude to God for the ingathering of the fruits of the earth. It commenced on the fifteenth day of Tisri, (October,) and was celebrated during eight days, during which the people dwelt in booths made of the branches of trees, which were set up in the fields, streets, or on the tops of the houses and in the courts. The first and eighth days were peculiarly holy, on which all servile labour was prohibited. It was a season of great rejoicing, and was characterized by various sacrifices, Numb. xxix. 12—35.

TABITHA (*tab'i-tha*), Acts ix. 36. (See *DORCAS*.)

TABLE. The most ancient method of dining among oriental nations was to spread a cloth or skin on the ground, on which the

food was placed, and around which the guests sat. Raised tables were afterwards used, surrounded by couches, on which the guests reclined.

Tables of the Law or Testimony, were those stone tablets on which the law given by Moses was inscribed by the finger of God, Exod. xxxi. 18; xxxii. 15.

To serve tables, refers to the duty of deacons, who attended to the distribution of the charity of the church to the poor, Acts vi. 2-4.

TABOR (*ta'bor*), a remarkable mountain on the confines of Zebulun and Naphtali, on the north-east border of the plain of Esdraelon, about six miles south of Nazareth. It is graceful and picturesque in its outlines, presenting different appearances as viewed from different points, which accounts for the diversities in the pictorial representations we have of it. From the north it has the appearance of the segment of a sphere, and appears beautifully wooded on the summit, affording retreats to the animals for whom "the net was spread on Tabor," Hos. v. 1. From the west it is like a truncated cone, appearing much steeper and higher, with the southern side almost destitute of trees. But on all sides it is a marked and prominent object, as the prophet intimates when he says, "as Tabor is among the mountains," Jer. xlvi. 18. (*Mission of Inquiry*.) The view from the summit is truly beautiful. The foundations of ancient buildings, and the remains of water tanks, in which cool water is still collected from the drippings of the rocks, are still to be seen on the top of Tabor. On this mountain was the encampment of Ba-

rah's army on the eve of its battle with the hosts of Sisera, Judg. iv. 6, 14. Tradition indicates this as the scene of Christ's transfiguration. This may well be doubted, owing to the distance of this mountain from Cæsarea Philippi, near which place our Lord left the nine disciples the day before. Besides, this mountain was at the time occupied by a fortified town, and thus did not, as well as some other heights, answer the description of "a high mountain apart," or solitary, Matt. xvii. 1. No doubt the name of the mountain was concealed by design, to avoid giving occasion to the superstitious observances of place, which our Lord foresaw would be practised in after ages by many calling themselves after his name. The Arab name of Tabor is Jebel-Tur. There was a Levitical city on Tabor of the same name, 1 Chron. vi. 77. The Tabor mentioned 1 Sam. x. 3, was not Mount Tabor, but a place in the vicinity of the territory of Benjamin.

TABRET, a species of small drum, used as a musical instrument, Gen. xxxi. 27. It is supposed to have been much the same kind of instrument as the timbrel.

TACHES, hooks or clasps, used for fastening together the curtains of the Tabernacle, Exod. xxvi. 6.

TADMOR, a city in the wilderness built by Solomon, 1 Kings ix. 17, 18; 2 Chron. viii. 4. The name signifies *palm-tree*, and the Greeks and Romans gave it the name of Palmyra, the city of palms. It is still, however, called Thadmor by the natives. It was situated between the Euphrates and Hamath, and the site was probably an oasis, or fertile spot

in the desert, where there were palm-trees and fountains. The city was built by Solomon most likely with the view of taking advantage of the caravan-traffic from the East, as the travelling merchants would enjoy here a convenient and safe halting-place or centre of business. It probably did not remain in the hands of the Israelites after the death of Solomon, as no further mention of it is made in Scripture. At a later period it became a city of merchants, and increased in opulence, splendour and luxury. The historical incidents connected with it need not here be recited; suffice it to say, that after passing through various changes, this magnificent city was left in ruins. Little was known of its present condition until about the middle of the eighteenth century, when accurate drawings of its ruins were published, and it was discovered that no remains of Grecian or Roman architecture could compare with those of Palmyra, in magnificence. These splendid remains, consisting of countless Corinthian columns of white marble, standing and fallen, arrest the eye from a distance, and produce an impression of wonder and awe as they rise in their solitary grandeur, amidst a desert of sand. They occupy a large space of ground. The temple of the sun was perhaps the most remarkable architectural ornament of Palmyra. "The court in which it was inclosed was 179 feet square, within which was a double row of columns continued all round. They were 390 in number, of which sixty still remain standing. In the middle of the court stood the temple, an oblong quadrangular building sur-

rounded with columns, of which about twenty still exist, though without capitals, of which they have been plundered." "The valley of the tombs" is an object of deep interest, and embraces some noble sepulchral monuments, on some of which the inscriptions are still legible. Amidst these remains of former grandeur are the mean hovels and the humble mosque of the few Arabs who now reside in "Tadmor of the wilderness."

TAHAPANES (*ta-hap'a-nes*), Jer. ii. 16; in Ezek. xxx. 18, called *Tehaphnehes*; in Jer. xliii. 7, *Tahpanhes*; and in Isa. xxx. 4, in its abbreviated form, *Hanes*, was the *Daphne* of the Greeks, a boundary city on the Pelusiac branch of the Nile. Between the modern Zan and the ancient Pelusium, there is a mound called Tel Defenneh, which most probably marks its site. It was to this place that Johanan with a party of Jews retired after the murder of Gedaliah, taking Jeremiah with them, Jer. xliii. 1—9.

TAL E, besides its more ordinary signification, means a reckoning, or an account set down. So in Exod. v. 8, the Hebrews were required to make the usual *tale*, or amount of bricks, although no straw was allowed.

TALENT, a Jewish weight, the value of which may be best ascertained by the following computation. In Exod. xxx. 13, 14, every Israelite over twenty years of age, was required to pay a tax of half a shekel, or twenty-five cents; in Exod. xxxviii. 26, the number enrolled to pay this tax, was 603,550 men; according to the same chapter, v. 25, the whole amount paid in by these was one hundred talents and 1775 shekels; this makes the talent

equal to 3000 shekels, or fifteen hundred dollars.

[TAL'MUD. See MISHNA.]

TAMAR, the mother of Pharez and Zarah. The name also of a daughter of David, the history of each being sad and disgraceful.

TAMMUZ, a pagan idol, for whom the women are represented as weeping, Ezek. viii. 14. It is generally thought that Tammuz was the same as the Phœnician Adonis, whose rites were an abomination.

TAPESTRY, cloth woven or wrought with the needle in figures of an ornamental kind, Prov. vii. 16.

TAPPUAH, or Beth-tappuah, a city of Judah not far from Hebron, Josh. xv. 53. Dr. Robinson identifies it with a village called Tefuh, which he found among the hills north-west of Hebron. Another Tappuah lay in the plain of Judah, Josh. xv. 34, and still another in Ephraim, Josh. xvi. 8.

TARES. This word as it occurs in Matt. xiii. 25, is supposed to refer to a species of plant, the *Lolium temulentum* of botanists, which strongly resembles the wheat, but is possessed of deleterious properties.

TARGET, a defensive armour, a shield, 1 Sam. xvii. 6. (See ARMS.)

[TAR'GUM, a translation or paraphrase of the sacred Scriptures into the Chaldee. The principal Targums are those of Jonathan and Onkelos.]

TARSHISH. Although the precise position of this place is not determined by the numerous references to it in the sacred Scriptures, yet by a collation and comparison of these, the most accurate Biblical critics think

themselves warranted in concluding "that Tarshish was an old, celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the seaports of Syria, especially Tyre and Joppa, and that it most probably lay on the extreme west of that sea. Was there then, in ancient times, any city in these parts which corresponded with these clearly ascertained facts? There was. Such was *Tartessus* in Spain, said to have been a Phœnician colony, a fact which of itself would account for its intimate connection with Palestine and the Biblical narratives." Tartessus is supposed to have been situated not far from the straits of Gibraltar, and near the site of the famous Grenada of later days. The ships of Tarshish are celebrated in Scripture for their commercial enterprise, 1 Kings x. 22, and the trade with it was of the most extensive and richest kind. It was to this distant port that Jonah vainly attempted to flee, to escape from "the presence of the Lord," Jonah i. 3.

TARSUS, the metropolis of Cilicia in Asia Minor, situated on the banks of the river Cydnus, which flowed through it and divided it into two parts. It was the birth place of the apostle Paul, and he characterizes it "as no mean city," Acts xxi. 39. In its schools of philosophy it was the rival of Athens and Alexandria. It was made a free city by Augustus, which implied that it was governed by its own magistrates, and was not subject to the payment of tribute to the Roman government. The fact of Paul's being a Roman citizen did not result from his being a native of this place, for after he had in-

formed the tribune that he was born at Tarsus, Acts xxi. 39, this Roman officer ordered him scourged, Acts xxii. 24, and only desisted when he was assured that he was born free, v. 28. It was, therefore, probable that Paul's ancestors had obtained this peculiar privilege in some other way. The present condition of Tarsus is that of a decayed town inhabited by Turks. Some remains of the more ancient city are still visible.

TARTAK, an idol of the Avites, introduced by them into Samaria, 2 Kings xvii. 31. Some have conjectured that the planet Saturn or Mars was worshipped under the name.

TARTAN, one of the Assyrian generals sent by Sennacherib in company with Rabsaris and Rabshakeh with a message of defiance to king Hezekiah, 2 Kings xviii. 17. The same person, or one of the same name, was sent by Sargon king of Assyria against Ashdod, Isa. xx. 1.

TATNAI (*tat'na-i*), the governor appointed by the king of Persia over Samaria, who on hearing that the Jews were rebuilding the temple at Jerusalem, repaired thither and demanded their authority. The Jews replied that they were acting under the royal Persian decree, upon which Tatnai wrote to his sovereign, and requested that the public documents might be examined to verify the statement. This was done, and an answer returned that the Jews were acting under sufficient authority. Tatnai then encouraged them in their work. His letter so far from evincing any prejudice against the Jews, is just such a one as a correct, unprejudiced, and faithful officer might be expected to write, Ezra v. vi.

TAVERNS. "The Three Taverns," a small place on the Appian way, where the friends of Paul met him on his approach to Rome, Acts xxviii. 15. The Roman *taberna* or tavern was a house where refreshments could be obtained, and this place derived its name from having three of these, probably standing together. The place is referred to by Cicero in one of his letters, and is still known as the *Tre Tavernæ*. It is about thirty-three miles from Rome.

TEARS are the natural expression of grief. Jerusalem in its afflictions is represented as weeping sore in the night, with tears on her cheeks, Lam. i. 2. So an entire deliverance from sorrow is beautifully expressed by God's wiping away all tears from the eyes, Rev. vii. 17. The Romans expressed their grief for the dead by collecting their tears in small urns, called *lacrymatorie*, which were afterwards placed in the sepulchre with the dead body. Whether or not there is an allusion to any such custom, the same idea seems to be presented by the Psalmist when he says, "put thou my tears into thy bottle," Psalm lvi. 8.

TEBETH, the tenth month in the sacred year of the Hebrews, Esth. ii. 16. (See MONTH.)

TEETH. "The fathers have eaten sour grapes and the children's teeth are set on edge," Ezek. xviii. 2, was a proverbial expression to indicate that children were involved in the sins of their parents. "Gnashing of teeth," is expressive of deep agony, Matt. viii. 12; and "cleanness of teeth," Amos iv. 6, is a figurative expression for famine, or want of bread. "The thieves also which were crucified with

him cast the same in his teeth," Matt. xxvii. 44, that is, they reproached him in the same way.

TEHAPHNEHES (*te-hafⁿne-les*). (See TAHAPANES.)

TEIL-TREE, generally believed to be the lime or linden, Isa. vi. 13.

TEKEL. (See MENE.)

TEKOA (*te-ko'a*), a city of Judah, six miles south of Bethlehem on the borders of the desert. Amos was a herdsman of Tekoa, Amos i. 1. It was the residence also of the woman who so ingeniously fulfilled Joab's instructions in interceding with David for Absalom, 2 Sam. xiv. 1—20. The site of this city is well known. It occupies a hill, the top of which is covered with ruins to the extent of four or five acres, chiefly consisting of the foundations of houses. At the time of the crusades it was inhabited by Christians; afterwards sacked by the Turks, and is now a ruin. The "wilderness of Tekoa" was in the same neighbourhood, 2 Chron. xx. 20.

TELABIB (*tel-a'bib*), a place in Chaldea, on the river Chebar, Ezek. iii. 15, probably identical with the modern Thalaba.

TEMA, Job vi. 19; Isa. xxi. 14; a tract of country and people on the northern part of the Arabian desert, adjacent to the Syrian desert, and so called from a son of Ishmael, Gen. xxv. 15. It is still called Tema by the Arabs.

TEMAN, a region and people on the east of Idumea, named after a grandson of Esau, Gen. xxxvi. 11, 15. The Temanites were noted for their wisdom, Jer. xlix. 7. One of Job's friends was a Temanite, Job ii. 11.

TEMPERANCE, Acts xxiv. 25, in the scriptural use of the

term, is equivalent to moderation, or the avoidance of excess in all animal indulgences, Luke xxi. 34; Phil. iv. 5.

TEMPLE. This word was sometimes applied to the tabernacle before the temple was erected by Solomon, 1 Sam. i. 9; Psalm xviii. 6. So Christians in whom the Holy Ghost dwells, are called "the temple of God," 1 Cor. iii. 16, 17. Its general application, however, was to the noble structure in Jerusalem, first built by Solomon, and afterwards rebuilt by Zerubbabel, and enlarged and beautified by Herod. In regard to the temple of Solomon, the plan was first conceived by David, who made preparations for its erection on the largest and most magnificent scale. According to a divine intimation, he was prevented from executing his plan, in consequence of his warlike character and the unsettled state of public affairs, and his son Solomon was designated as the person who should carry out his plans, 1 Chron. xvii. 1—14; xxii. xxviii.; 1 Kings v. Four years after David's death, the work was commenced according to the pattern he had given, and it occupied seven years and a half in its completion. The site selected was Mount Moriah, 2 Chron. iii. 1, the top of which was leveled and extended for the purpose. We have a description of this building and its utensils in 1 Kings vi. vii.; 2 Chron. iii. iv.; to which the reader is referred in preference to any attempt at a more precise description of its several parts and general appearance, which at best must be conjectural. It is enough to remark, that considering its elevated and commanding position, the costliness of the ma-

terials employed, the care and skill bestowed on its construction, its great size, and the extent of the buildings connected with it, it must have been unrivalled for its elegance and imposing appearance. During the life of Solomon, this temple was the great centre of attraction for all the tribes of Israel, whither they annually repaired to celebrate the worship of the Most High. After his death, the ten revolting tribes forsook this sanctuary. Although frequently desecrated by the idolatrous rites of apostate kings, and plundered by foreign forces, it stood about four hundred years, when it was burned down by Nebuchadnezzar, after he had removed all its valuable contents, 2 Kings xxv. 8—17.

After it had remained in ruins for about fifty years, the Jews obtained permission from Cyrus to colonize their native land. He also ordered the sacred utensils which had been taken from the first temple to be restored. The first Jewish colony returned under Zerubbabel, and commenced the erection of the second temple on the site of the former. The work met with many interruptions, as may be seen in the book of Ezra, but was at length completed, and dedicated B. C. 516. This second temple was inferior to the first in grandeur, but in one respect it had a more excellent glory, that it was honoured by the presence of the Messiah, Hag. ii. 9. Under Herod, this second temple, which had undergone many vicissitudes, during nearly five hundred years, and was in a state of decay, was thoroughly repaired, or, according to some, rebuilt; and, on the authority of Jewish writers, it was

a truly magnificent building. It was not quite completed at the time of the Saviour's advent, and was destined not long to survive his death. According to his prediction, Mark xiii. 1, 2; Luke xxi. 5, 6, it was utterly destroyed by the Romans under the command of Titus, A. D. 70, and not one stone was left on another. Its glory has departed, as well as that of the nation who made it the object of almost idolatrous attachment, and its site is at this day occupied by a Turkish mosque. The account given by Josephus of its appearance, and of the catastrophe in which it was involved, will be read with interest.

TEMPT, TEMPTATION, to try or exercise with trial. In its most usual acceptation, it means an enticement to the commission of sin, and in this sense Satan is a tempter, Matt. iv. 3, whose malignant design is to persuade men to the commission of sin, which he knows to be ruinous to their souls. Men are also tempted to the commission of sin by the depraved principles of their own nature, James i. 14, 15, and they tempt one another. In this evil sense, God never tempts man; he abhors sin, and his holy nature prevents him from causing his creatures to sin. James i. 13. There is a sense in which God tempts or rather tries men, to know what is in their heart; thus he tempted Abraham in relation to the offering of Isaac, that the strength of his faith and love might be tested, Gen. xxii. 1. When we pray that God would not lead us into temptation, Matt. vi. 13, it is equivalent to saying, guard us against the occasions of sin. To tempt God is to do those things which it might be supposed

would provoke him to anger, Acts v. 9.

TENT. The patriarchs dwelt in tents, or temporary dwellings made of cloth or skins stretched over upright and transverse poles, Gen. xviii. 1; and such to the present day are the habitations of the nomadic or wandering tribes of the East.

TENTH-DEAL, Lev. xxiii. 17, supposed to be the same as the omer, which is the tenth part of an ephah, that is, about five pints.

TERAH, the father of Abraham, who, when the latter was called to go to the land which God should show him, accompanied him as far as Haran in Mesopotamia, where he tarried, and afterwards died at the age of two hundred and five years, Gen. xi. 24—32. From Josh. xxiv. 2, it appears that he was an idolater.

TERAPHIM (*ter'á-fim*). We find the word in Judg. xvii. 5; Hos. iii. 4, but in some instances it is translated *images*, as in Gen. xxxi. 19; 2 Kings xxiii. 24; and *idols*, Zech. x. 2. In Gen. xxxi. 30, the teraphim or images, spoken of in the preceding 19th verse, are called *gods*. Although no intimation is given of their form, or the kind of homage paid them, the teraphim evidently answered to the *dii penates* of later heathenism, and were regarded as tutelary household gods, whose presence was supposed to insure good fortune to a family.

TERTIUS (*ter'shi-us*), a Christian disciple, whom Paul employed to write the Epistle to the Romans, after his dictation, Rom. xvi. 22.

TERTULLUS, a Roman advocate or lawyer who was employed by the Jewish rulers to exert his

oratorical powers against Paul before the Roman governor. His speech was artfully introduced by flattering compliments to the judge whom he attempted to prejudice against the accused. This was ably met by the honest and fearless denial of Paul and his demand for proof, Acts xxiv.

TESTAMENT, the last will of a person, by which he makes a disposition of his property, to take effect on his death, Heb. ix. 16, 17. The blessings of the gospel, secured by the death of Christ, are his testament sealed with blood, Matt. xxvi. 28. The word has the meaning of covenant or solemn agreement and stipulation, by which God through Christ, bestows all the riches of his mercy and grace upon men, Heb. ix. 15—20; Gal. iii. 15—18. The Holy Scriptures both under the old and new dispensations, as they contain all the terms of God's covenant or testament, under its less perfect and more full manifestations, are called the Scriptures of the Old and New Testaments.

TESTIMONY, proof, declaration. Hence the term is applied to the word of God as a true declaration, Psalm cxix. 2, 138; and to the gospel of Christ, Rev. i. 2. The ark in which the law was deposited was, for this reason, called the "ark of the testimony," Exod. xxv. 22.

TETRARCH (*tet'rark*), properly means one who governs the fourth part of a kingdom or province, but it came to be applied to governors without strict regard to this division into a fourth part. Thus Herod's kingdom of Judea was divided into three tetrarchies. Tetrarchs were petty kings, and were sometimes called kings, Luke iii. 1; Matt. xiv. 1, 9.

THADDEUS (*thad-de'us*), a surname of the apostle Jude; also called Lebbeus, Matt. x. 3. (See JUDE.)

THEBES (*the'bes*), a place near Shechem, in besieging which Abimelech lost his life, Judg. ix. 50—55. Probably on the site of a place now called Tubas.

THEOPHILUS (*the-of'fi-lus*), a distinguished individual to whom Luke inscribed his Gospel and the Acts of the Apostles. He was probably a person of high official dignity, as well as of excellent Christian character, from the style in which Luke addresses him, Luke i. 3; Acts i. 1.

THESSALONICA (*thes-sa-lo-ni'ka*), Acts xxvii. 2, a principal city of Macedonia, built on the site of the more ancient city Thermæ, on the gulf of Salonichi, formerly the Thermaic gulf. Under the Romans it became a very populous and opulent city. Under the Turkish government it still exists as a considerable city by the name of Salonichi, with a population of about 70,000, nearly one-half of which is composed of Jews. From the sea it presents rather an imposing appearance, which is not realized by a nearer inspection. Paul gathered a large Christian church here, Acts xvii. 1—4; 1 Thess. ii. 1.

The two epistles to the Thessalonians were directed to the church in this place, in the first of which Paul expresses his confidence in them, and gives them many seasonable exhortations; in the other he obviates some misapprehensions respecting his former epistle under which they laboured. These epistles are generally supposed to have been written about A. D. 53.

THEUDAS (*thu'das*), the name of an impostor and insurgent

among the Jews, who deluded many. He and his followers were dispersed and brought to naught, Acts v. 36.

THIGH. An ancient form of taking an oath, was to place the hand under the thigh, Gen. xxiv. 2, 3; xlvii. 29—31. To smite on the thigh was a token of grief, Ezek. xxi. 12. As the sword was worn on the thigh, the inscription Rev. xix. 16, may refer to the custom of inscribing heroic deeds on the sword. The expression "he smote them hip and thigh," Judg. xv. 8, has given rise to various interpretations. Perhaps it was a proverbial expression denoting that they were so crippled that *retreat* was impossible, and were thus entirely in the power of the conquerors.

THISTLE. (See THORN.)

THOMAS, one of the twelve apostles, who was also called Didymus, that is, the *twin*, John xx. 24. He was impulsive in his character, as may be inferred from his remarks, John xi. 16, and yet truly attached to his Lord. The declaration of his doubt about the resurrection of Christ, John xx. 25, may possibly have been the result of impulse, caused by surprise, rather than the expression of cool, deliberate opinion. Nothing is known of his subsequent life.

THORNS and **THISTLES**. There are many different words in the Bible denoting thorny and prickly plants, while there is much uncertainty as to the particular plants intended in the respective references. In general it is sufficient to know that useless and troublesome weeds are meant. In derision of our Lord's claim to kingly authority, as well as to gratify their inhuman feel-

ing, "the soldiers platted a crown of thorns, and put it on his head," John xix. 2. The *Zizyphus Spina Christi* of botanists is supposed to be the plant used for this purpose, as its soft and pliant branches armed with thorns, could easily be formed into a wreath, or crown.

THREE TAVERNS, Acts xviii 15. (See TAVERNS.)

THRESHING. The ancient mode of threshing was by means of oxen, which were driven repeatedly over the sheaves; and to expedite the operation they were made to drag a clumsily constructed frame to which serrated rollers were attached, by which the grain was separated from the husk. Although an uncleanly and imperfect method, it is still pursued in the East, with perhaps little improvement in the instrument. In the Mission of Inquiry by the Scotch Delegation, there are two references to the eastern mode of threshing which throw light on the subject: "A threshing floor was in sight, for our resting place was on a rising ground, and here the men were busy bruising out the corn with an instrument which we afterwards found very common in the East. It was no more than a flat board teathed with rows of sharp stones, (Isa. xli. 15,) on one end of which sat the man driving the oxen round and round over the straw. It brought to mind, 'neither is the cart-wheel turned about upon the cummin,'" Isa. xxviii. 27. "Close to the village lay a threshing-floor where twenty or thirty pair of oxen were employed in treading out the corn. One peasant attended to each pair, and another tossed up the straw with a wooden fork and spread it out again for

them to tread. Few of the oxen were muzzled," Deut. xxv. 4.

THRONE. The elevated seat of a monarch, assumed on state occasions, and constructed and decorated to suit the taste of him that sat on it. The throne of Solomon was a beautiful and imposing work of art, as may be inferred from the description of it in 1 Kings x. 18—20. The throne has always been the emblem of regal power, Gen. xli. 40, and so, to sit on the throne of another is to succeed to all his kingly honours and dominion, 2 Kings x. 30. The kingly character of Christ is affirmed when he is represented as occupying a throne and wielding a sceptre, Heb. i. 8. The term "thrones" in Col. i. 16, expresses the dignity of a superior order of beings.

THUMMIM. (See URM.)

THYATIRA (*thi-a-ti'rah*), a city of Lydia, in Asia Minor, situated between Sardis and Pergamus, the Roman road between these places passing through it. Thyatira was the seat of one of the seven churches of Asia, to which epistles were written, Rev. ii. 18—29. Lydia, a seller of purple, lived here, Acts xvi. 14, and there are collateral proofs that the art of dyeing was better understood here than in other places. It still sends its scarlet cloth to the market of Smyrna. The town at present existing is mean, with few objects of interest, and is called Ak-hissar. Although about one-third of the inhabitants are Greek and Armenian Christians, they all speak the Turkish language.

THYNE-WOOD, mentioned as a valuable article of commerce, Rev. xviii. 12, and identified with the *Thuja articulata* of botanists, which grows on Mount Atlas, and

produces the sandarac resin of commerce. The wood is odoriferous, and is lasting from its power of repelling insects.

TIBERIAS (*ti-be'ri-as*), John vi. 23, a town on the south-west of the Sea of Tiberias, otherwise the Lake of Gennesaret, known as the Tubariyeh of the Arabs. It was built by Herod Antipas, and named by him in honour of the emperor Tiberius. The neighbourhood was celebrated for its hot springs and baths, which are still used. Dr. Robinson says, the waters are too hot, as they issue from the ground, to bear the hand in, and are excessively bitter and salt, like heated sea-water. The town was nearly destroyed by an earthquake in 1837, and Dr. Robinson remarks, it "made upon us the impression of being the most mean and miserable place we had yet visited—a picture of disgusting filth and frightful wretchedness."

TIBERIUS CÆSAR, Emperor of Rome, after Augustus, in the fifteenth year of whose reign John the Baptist commenced his ministry, Luke iii. 1, 2. He was noted for his vices.

TIBNI, the leader of a faction in Israel, who disputed the supremacy with Omri. The latter was a popular commander, who had completely subdued Zimri the usurper, who had seized the throne after having murdered the king Elah. For this service many of the Israelites selected him as the successor to the throne, but he was resisted by another portion of the people, who had rallied round Tibni. The latter, however, was after a civil war of some extent, subdued, and Omri ascended the throne, 1 Kings xvi. 8—23.

TIGLATH-PILESER, king of

Assyria, who was invited by Ahas, the wicked king of Judah, to aid him against the kings of Syria and Israel, and who took advantage of his position to make the condition of Ahas and his kingdom worse than it had been. (See AHAS.)

TIMBREL. (See TABRET.)

TIMNAH or **TIMNATH**, an ancient city of the Canaanites, Gen. xxxviii. 12, which was assigned to Judah, Josh. xv. 10; but was still in possession of the Philistines in the time of the Judges, and chiefly noted as the place where Samson obtained his wife, Judg. xiv. 1, *et seq.*

TIMNATH HERES, Judg. ii. 9, the same as **TIMNATH Serah**, Josh. xix. 50, a town in the mountains of Ephraim, which was, as is seen in the last cited passage, the place assigned to Joshua, where he built a city and resided, and in which he was afterwards buried, Josh. xxiv. 29, 30.

TIMON, one of the first seven deacons in the Christian church at Jerusalem, of whom nothing more is known, Acts vi. 5.

TIMOTHY or **TIMOTHEUS**, an eminent Christian, and a special favourite of the apostle Paul. His mother Eunice was a Jewess, and his father a Greek, Acts xvi. 1. Both his mother and grandmother were pious, and trained him religiously from his youth, 2 Tim. i. 5. His excellent character induced Paul to make him his companion in his missionary journeys, Acts xvi. 2, 3; and he is often mentioned by Paul in terms of affection, as his "son Timothy," his "beloved son." He was left in charge of the church of Ephesus, when Paul went into Macedonia, 1 Tim. i. 3, in which position tradition represents him as remaining until the

time of his death. Nothing, however, is certainly known of his subsequent labours, or the time and manner of his death.

Paul directed to him the two admirable Epistles which go under his name. The first embraces many excellent instructions in relation to his duties as a gospel minister, which must ever remain of permanent interest to those who fulfil the Christian ministry. The second urges him to be zealous and faithful for the truth, to maintain a strict watch over his conduct, and to resist unsound teachers. It is like the last warning of the apostle, uttered while he was a prisoner at Rome, against the errors which had begun to corrupt the Church.

T I N, a well known metal, which is mentioned, Numb. xxxi. 22, as among the spoils taken from the Midianites; and also as one of the articles of Tyrian commerce, Ezek. xxvii. 12.

TIPSAH (*ti'sak*), a city on the west bank of the Euphrates, called by the Greeks and Romans Thapsacus. It means a *ford*, and was placed at the lowest ford of the river. Solomon extended his dominions to this place, 1 Kings iv. 24. A place of the same name, mentioned 2 Kings xv. 16, which was destroyed by Menahem, appears to have been in the land of Israel near Tirzah.

TIRES, an ornamental head dress, Ezek. xxiv. 17. They appear to have been circular or crescent shaped, Isa. iii. 18.

TIRHAKAH (*ti'ha-kah*), king of Ethiopia, who declared war against Sennacherib king of Assyria, while he was engaged in war against Judah in the time of Hezekiah, 2 Kings xix. 9; Isa. xxxvii. 9. He is mentioned in profane history, and the memory

of his successful conflicts with the king of Assyria is preserved on some ancient monuments.

TIRSHATHA (*ti'sha-tha*), a title of honour borne by Nehemiah, Neh. viii. 9.

TIRZAH, a city of Canaan, Josh. xii. 24, the residence of the kings of Israel from the time of Jeroboam until Omri built Samaria, and made it the royal residence, 1 Kings xiv. 17; xvi. 23, 24. The situation of it is now unknown, although Solomon celebrates it for its beauty, Sol. Song vi. 4.

TISHBITE. "Elijah the Tishbite," 1 Kings xvii. 1, supposed to be so called from the town of Tishbi in the tribe of Naphtali, which is referred to only in the apocryphal writings.

TISRI, the first month of the Hebrew civil, and seventh of their ecclesiastical year. (See **MONTH**.)

TITHES, literally a tenth part, and applied to the gifts made to the service of religion. The payment of tithes seems to have been a very ancient custom, from the incidental notice of Abraham paying tithes to Melchizedek, Gen. xiv. 20, and from Jacob promising to return to the Lord a tenth of all he should bestow on him, Gen. xxviii. 22. The tithe system was fully incorporated into the Levitical law, Lev. xxvii. 30—33. The requirement was that the people should present one tenth of their produce to the Levites, who were devoted to the service of religion, and relied on this as the means of their support, Numb. xviii. 21—24. The Levites in their turn were required to pay a tenth of what they received to the priests, Numb. xviii. 26—28. The people might redeem the tithes or commute them, by paying in mo-

ney one fifth more than their value, Lev. xxvii. 31. It appears from Deut. xii. 17—19; xiv. 22—29, that there was a second tithe, which was used in thanksgiving feasts, at which the Levites were entertained, and in which the offerers participated. In the time of Hezekiah the custom, which during the decline of religion had fallen in a great measure into disuse, was restored, 2 Chron. xxxi. 5. Disregard to these religious offerings was severely condemned by the prophet Malachi, while a blessing was promised to those who should faithfully discharge the duty, Mal. iii. 8—12. At the time of Christ's advent, the Pharisees were so scrupulous in regard to the payment of tithes, that they devoted one-tenth of even their garden herbs. Christ does not rebuke them for this, but for relying on it as a ground of justification, while they were regardless of the moral precepts of the law, Matt. xxiii. 23.

TITTLE; "one jot or one tittle shall in no wise pass from the law," Matt. v. 18, that is, not the smallest part; equivalent to the modern expression, it shall be fulfilled to the very letter. (See Jor.)

TITUS, a Christian teacher and fellow-labourer with Paul, under whose preaching he was probably converted from heathenism, Tit. i. 4; Gal. ii. 3. Paul entertained a high opinion of his faithfulness and integrity, 2 Cor. ii. 13; xii. 18, and committed the concerns of the church at Crete to his management, Tit. i. 5. He is noticed in several other places, but no notice of his death is given, although tradition represents him to have died at Crete at an advanced age.

Paul directed to him the Epistle which bears his name, that he might, in the very difficult post which he occupied, surrounded by a people given up to many vices, suggest to him some suitable instruction in relation to his ministerial duties.

TOB, the region of country beyond Jordan, to which Jephthah retired when expelled from Gilead, Judg. xi. 3. Its situation is uncertain.

TOBIAH, an Ammonite, who zealously united with Sanballat in obstructing the rebuilding of Jerusalem under Nehemiah, Neh. ii. 10. He added insult to injury, and attempted to bring the enterprise into contempt, Neh. iv. 3. He managed during Nehemiah's absence, through the favour of one of the priests, to secure a residence in one of the principal chambers of the temple, but Nehemiah on his return expelled him and his furniture, Neh. xiii. 4—8. No further notice is taken of him.

T O G A R M A H (*to-gar'mah*), probably Armenia, mentioned in connection with Gomer, and as being in the north quarters, Ezek. xxxviii. 6. The sons of Gomer were Ashkenaz, Rip-hath, and Togarmah, Gen. x. 3, and the Armenians say they are descended from Gomer through Torgom. Togarmah traded with Tyre in horses and mules, Ezek. xxvii. 14.

TOOTH. (See TETH.)

TOPAZ, one of the precious stones in the high priest's breastplate, Exod. xxviii. 17. The topaz is generally of a yellowish hue, although it sometimes exhibits other shades. The topaz of Ethiopia seems to have been particularly esteemed Job xxviii. 19.

TOPHET (*to'fet*). (See **HIN-
DOM** and **HELL**.)

TORMENTORS, probably the jailors who inflicted various tortures on prisoners, Matt. xviii. 34.

TORTOISE, the word in Lev. xi. 29, probably means a species of lizard, and not the animal usually known as the tortoise.

TOWERS were erected on the frontiers of Palestine and in other positions, from the top of which a watch might be kept against the approach of enemies; this is alluded to in Ezek. xxxiii. 2—5; Isa. xxi. 8.

TRACHONITIS (*trak-o-ni'tis*), a tract of country, between Anti-Libanus and the Arabian mountains, and south of Damascus, Luke iii. 1. Josephus speaks of the inhabitants as addicted to robbery, but when under the authority of Herod the Great, much was accomplished to suppress their marauding habits.

TRADITION, in its religious application, refers to something not included in the canon of Scripture. There have been and no doubt still are matters of mere tradition which have been transmitted from age to age, which are valuable, but they are to be carefully distinguished from scriptural statements which depend on God's authority. They may be rejected without incurring the condemnation to which the unbelievers in God's word expose themselves. Traditional knowledge may be innocently received when it corroborates the truth of Scripture, but is to be unhesitatingly repudiated when it presumes to add to it, take from it, or oppose it. Oral traditions, from the variable and fallible nature of the channel through which they pass, are always to be deliberately weighed and most gener-

ally to be distrusted. It may be admitted that there were authoritative traditions before the completion of the canon of Scripture; such probably were the truths transmitted from father to son among the patriarchs; but now the necessity for them is removed, since the perfected Scriptures are in our possession, which are given by inspiration of God. When the Pharisees asked Christ why his disciples transgressed the tradition of the elders in reference to washing of hands before eating, he pertinently retorted upon them by asking, why they transgressed the commandment of God by their traditions, and cited a case in which they did it, Matt. xv. 1—6. He condemned them also for the attempt to invest these traditions with a divine authority, Mark vii. 5—13. This also is one of the prominent sins of the Romish Church. It ascribes to tradition the authority of God's word, and thus depreciates the character of the latter.

TRANCE, a state of mind not easily described, but not dissimilar from the dreaming state in sleep, in which the mind is active while the bodily senses are suspended; but which may differ from it in its longer continuance and by the orderly and more vivid images presented to it. Such was the trance of Peter as described in Acts x. 10—16.

TRANSFIGURED, referring to that remarkable and glorious appearance of our Lord on the mount, when "his face did shine as the sun, and his raiment was white as the light," and when Moses and Elias appeared and talked with him. Peter, James, and John were the only human witnesses of this impressive scene, and the first named afterwards

particularly referred to it, 2 Pet. i. 16—18. The scene is described in Matt. xvii. 1—8. The whole exhibition was miraculous, and was calculated to impress the disciples with veneration for him who evidently held such intimate intercourse with God and received from him so remarkable a testimony, "This is my beloved Son, in whom I am well pleased, hear ye him." In reference to the place in which this remarkable scene occurred, see TABOR.

TRANSFORM, to change the form. So Christians are transformed when by the renewing of the Holy Ghost they are thoroughly changed in their dispositions and tempers of mind, Rom. xii. 2. In like manner when Satan disguises his real character, and assumes that of an angel of light, he is said to be transformed, 2 Cor. xi. 14.

TRANSLATE, in its scriptural use, means to transfer from one place or state to another, Col. i. 13; Heb. xi. 5.

[TRAN'SUBSTANTIATION] is the popish doctrine which affirms that by the consecration of a priest, the bread and wine in the Lord's Supper are changed or transubstantiated into the real body and blood and soul and divinity of Christ.]

TREASURE-CITIES, Exod. i. 11; **TREASURE-HOUSES**, Ezra v. 17, the cities and houses in which monarchs deposited their wealth.

TREE OF KNOWLEDGE, the tree in the garden of Eden of the fruit of which Adam was forbidden to eat, Gen. ii. 17. (See ADAM.)

TRESPASS, an act of injury done to another, which under the Mosaic law required atonement, Lev. v. 6, 15. Trespass, like any other sin, needs forgiveness under

the present dispensation, which no one can hope for while of an unforgiving temper, Matt. vi. 14, 15.

TRIBES, large families or bodies of people sprung from the same source; as the tribes of Israel, deriving their origin from the twelve sons of Jacob, viz., Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin. The tribe of Joseph was divided into two, after his two sons, Ephraim and Manasseh. There were thus thirteen tribes, yet they were still called the twelve tribes, as that of Levi was reserved for the service of religion, and had no fixed limits of residence like the rest, but was scattered among the other tribes. These constituted one kingdom of Israel until the time of Jeroboam, when ten tribes revolted and set up a separate kingdom which retained the name of Israel, while the two remaining ones of Judah and Benjamin composed the kingdom of Judah.

TRIBUTE, a tax or impost paid to rulers for the support of government. The Jews were required to pay a personal or capitation tax, Exod. xxx. 13. Conquerors usually subjected conquered nations to the payment of tribute; and the Jewish nation being subject to the Roman power, were required to pay tribute. Our Lord, although he might have claimed exemption, as being the ruler over all nations, set an example by paying his quota of the tribute due to Cæsar, Matt. xvii. 24—27; and the apostle Paul earnestly inculcated the same duty, Rom. xiii. 7.

[TRINITY], a word not found in Scripture, but used for convenience to designate the three

persons, Father, Son, and Holy Ghost, in the Godhead.]

TROAS, a maritime city of northern Mysia in Asia Minor, some distance to the south of the site of the ancient Troy. The name Troas strictly belongs to the region of country around Troy. The ruins of Troas are now to be found in the centre of an oak wood. Paul visited this place several times, Acts xvi. 8; xx. 6; 2 Cor. ii. 12; 2 Tim. iv. 13, where he appears to have been successful in preaching the gospel.

TROGYLLIUM (*tro-gil'le-um*), the name of a town and promontory opposite Samos, and at the foot of Mount Mycale on the western coast of Asia Minor, at which Paul tarried one night, Acts xx. 15.

TROPHIMUS (*trof'i-mus*), an Ephesian by birth and a convert to Christianity, who accompanied Paul to Jerusalem, and was there on the occasion of a tumult against Paul, the Jews charging him with having introduced this Greek into the temple, Acts xx. 4; xxi. 27—30. We afterwards hear of his being left sick at Miletus, 2 Tim. iv. 20, and nothing further is said of him.

TRUMPET, a loud sounding instrument; two of which were made of beaten silver, to be used for the assembling of the people, and to regulate the time for marching, Numb. x. 1—9. They were also used on festival occasions, Lev. xxiii. 24; xxv. 9, 10. The *Feast of Trumpets* was celebrated on the first day of the seventh month Tisri, during which the blowing of trumpets was a characteristic feature, Numb. xxix. 1.

TRUTH, opposition to falsehood, and one of those bonds by

which society is held together, and which cannot be violated without producing disorder, Eph. vi. 25. Truth is also the doctrine of Christ, in opposition to all error, John xvi. 13; Gal. iii. 1. Christ was not only the great revealer and teacher of truth, John i. 17, but in a pre-eminent sense he was *The Truth* itself, John xiv. 6.

TRYPHENA (*tri-fe'nah*), and **TRYPHOSA** (*tri-fo'sah*), two Christian females at Rome, whom Paul saluted as fellow-labourers in the cause of Christ, Rom. xvi. 12.

TUBAL, one of the sons of Japhet, Gen. x. 2. The name also of the people descended from him, who are supposed to have settled in Asia Minor, near the Euxine, Esek. xxvii. 13; xxxii. 26.

TUBAL-CAIN, son of Lamech and Zillah, who was the most ancient "instructor of every artificer in brass and iron," Gen. iv. 22.

TURTLE-DOVE, a species of pigeon, but of smaller dimensions than the common pigeon. The law of Moses permitted the poor, whose circumstances would not enable them to make more costly offerings, to present two turtle-doves, or two young pigeons, Lev. xii. 8. Such appeared to be the circumstances of the mother of our Lord, Luke ii. 24. Solomon beautifully alludes to the return of the dove in the spring after its migration, Sol. Song ii. 12.

TYCHICUS (*tik'i-kus*), a native of Asia, who became a valuable assistant to Paul in his ministerial labours, Acts xx. 4. He was the bearer of Paul's epistle to the Colossians, in which he speaks of him as "a beloved

brother, and a faithful minister and fellow-servant in the Lord," Col. iv. 7, 8. He was employed in a similar way in bearing the epistle to the Ephesian church, Eph. vi. 21, 22.

TYRANNUS (*ty-ran'nus*), a teacher of rhetoric in Ephesus, in whose school-hall Paul preached for two years, Acts xix. 9, 10.

TYRÉ, or TYRUS, a city of Phœnicia, on the eastern coast of the Mediterranean, about ninety miles north-west from Jerusalem. It was a place of great antiquity, Isa. xxiii. 7, and some conjecture that it existed two hundred years before the building of Solomon's temple. It is called the "daughter of Zidon," which means that it was planted by a colony from that place, Isa. xxiii. 12. From its favourable position it became a place of very extensive commerce. The old town was on the main land, but its strongest and most defensible part was on an island half a mile from the shore. Agreeably to prophecy, it was laid waste by Nebuchadnezzar, king of Babylon, Ezek. xxvi. 7—13; but three hundred years before Christ it had again become a flourishing

place, and abounded in wealth. It was afterwards assailed by Alexander the Great, and it was not until after a siege of seven months that he succeeded in capturing the insular Tyre, which he accomplished by filling up the space between the main land and the island, making a mole or causeway on which he could bring his military engines to bear against the stronghold. The materials of the old city were used by him in constructing this causeway, and thus was the prophecy accurately fulfilled, that its timbers and stones should be laid in the water, Ezek. xxvi. 12; and the city being afterwards burnt, the prophecy of Zechariah was fulfilled, Zech. ix. 4. Other minute predictions concerning it were as literally fulfilled, and especially those which represent it as utterly desolate, ruined and not to be rebuilt, Ezek. xxvi. 14. It is now but the wreck of a town, and nothing remains of its fallen grandeur but the prostrate columns which arrest the eye of the curious traveller. There are few places which afford so striking a commentary on the prophetic Scriptures.

U.

[UBIQUITY, omnipresence, or the being everywhere at the same moment, is an attribute of the Deity.]

ULAI (*u'la-i*), a river in Persia, flowing past the city of Shushan into the united streams of the Tigris and Euphrates, on the banks of which Daniel had a vision, Dan. viii. 2. It was called *Choespes* by the Greeks, and is

now known by the name of *Kerah*.

UNBELIEF, the discrediting of God's testimony and in effect making him a liar, 1 John v. 10. Inasmuch as unbelief in relation to God's word is a rejection of the highest possible testimony, namely, that which comes from God himself, it is the greatest of all sins, as it is the ground of

all others. So far then from a man's being innocent, when such testimony does not produce conviction, it is the proof of his deep depravity and blindness, and the just ground of the condemnation already pronounced on him, John v. 18.

UNCLEAN. (See **CLEAN** and **UNCLEAN.**)

UNCOVER. To uncover the head was a sign of mourning, which, on a signal occasion was forbidden to Moses, Aaron, and the sons of the latter, Lev. x. 6. Uncovering the arm in preparing for duty, Ezek. iv. 7, and uncovering the thigh to pass over a stream, Isa. xlvi. 2, are better understood by a reference to the flowing garments or robes of the eastern countries. It was considered immodest for a woman to have her head uncovered in public, 1 Cor. xi. 5.

UNCTION, or anointing, used in reference to the outpouring of the Holy Spirit on the soul, 1 John ii. 20.

UNDERGIRD, a term used in the account of Paul's voyage and shipwreck, and referring to the application of strong ropes underneath and around a vessel to keep her timbers from starting, Acts xxvii. 17.

UNDERSETTERS, props or feet on which the brazen laver rested, 1 Kings vii. 30.

UNICORN, *one-horned.* Much diversity of opinion exists in reference to the particular animal intended by the word translated unicorn. By consulting the passages in which it is mentioned, it may be seen that strength, fierceness, untamableness, alertness, are ascribed to it, Numb. xxiii. 22; Isa. xxxiv. 7; Job xxxix. 9, 10; Psalm xxii. 21; Deut. xxxiii. 17. Those who think the giraffe

is intended, will not readily verify this description; it even fails when applied to the rhinoceros, with its horny protuberance; and to the bison or buffalo, which is not single-horned. It would be unwarrantable to conclude that the animal was poetical rather than real, and we see no reason for doubting that in Africa, between Congo and the Cape, a thick skinned animal having all the attributes enumerated, has frequently been seen, as certified by concurrent native testimony. Here the subject must be left until future explanations shall verify or falsify the statement.

UPHARSIN (*u-far'sin*). (See **MENE.**)

UR. Abraham was born in "Ur of the Chaldees," whence he went out to Canaan, Gen. xi. 28—31. In lower Chaldea, Mr. Loftus has recently visited many cities before unknown to travelers. The account of his explorations has not yet (1851) been published in full, but he has, with great positiveness, identified "Ur of the Chaldees" with Wurka, where he had found the most interesting remains.

URIAH (*u-ri'ah*), one of David's bravest captains, whom he most wickedly requited in the affair of Bathsheba, 2 Sam. xi. The impartiality of Scripture history is evident from the unvarnished account which is given of this transaction, and its obvious moral is, that he that thinketh he standeth should take heed lest he fall.

URIJAH (*u-ri'jah*), the high priest in the time of Ahaz, who, unmindful of his sacred duty, erected an altar according to the model of one at Damascus, sent to him by Ahaz, and afterwards, contrary to authority, offered on

It the sacrifices prescribed by the law of Moses, 2 Kings xvi. 10—16.

Urijak was also the name of a faithful prophet of God, who being threatened with death by king Jehoiakim, fled to Egypt. The king of Egypt, not willing to afford him refuge, returned him to Jehoiakim, who put him to death, and buried him with dishonour, Jer. xxvi. 20—23.

URIM and THUMMIM, words signifying *light* and *truth*. The breast-plate of Aaron, called the breast-plate of judgment, which was studded with twelve precious stones with the names of the tribes engraved thereon, is said to have embraced the urim and thummim, Exod. xxviii. 29, 30. It was through the urim and thummim that the Divine will was made known, but in what way is wholly unknown. Some suppose that it was through peculiar appearances of the stones of the breast-plate, and others that it was by an audible voice. As speculation on this subject can bring us no nearer to certainty, it is sufficient to know, that God had established this method of communicating through the high priest, the light and truth which were necessary. That the efficacy of it was entirely dependent on the Divine favour in using this mode of inquiry, is evident from its having no response for the wicked Saul, 1 Sam. xxviii. 6.

USURY, according to its present signification, is exorbitant interest for lent money; but among the Jews it meant simply interest. Even this they were forbidden to receive from one another, Exod. xxii. 25, but

might exact it of strangers, Deut. xxiii. 19, 20. The reason for not permitting an Israelite to receive interest for his money from a fellow-countryman, was probably this, that as they were not a commercial people, the money would be borrowed from the necessity of poverty, and not to use in traffic; hence exacting interest would be an oppression of the poor. It would be well for Christians to enter more into the spirit of this law in dealing with poor Christian brethren. To such at least they might act in the spirit of our Lord's direction, "do good and lend, hoping for nothing again," Luke vi. 35. It is not to be concluded from the Jewish law, that such rates of interest as are established by the laws of the land in which we live, may not be received on loans; although the law of mercy and brotherly kindness should never be forgotten, and should plead effectually in cases of providential disability against stern right.

UZ, a region of country in Arabia Deserta, probably settled by Uz, son of Aram, Gen. x. 23, or Huz, the son of Nahor, Gen. xxii. 21. Its principal interest is derived from its being the dwelling place of Job, Job i. 1.

UZZAH, a son of Abinadab, who in conducting the ark from Kirjath-jearim to Jerusalem, irreverently placed his hand on it to steady it, for which he was struck dead, 2 Sam. vi. 7. The design of the judgment was evidently to awaken in the minds of the people a profound reverence for holy things, which they seem to have lost in a great measure.

UZZIAH. (See AZARIAH.)

V.

VAIL or VEIL. The oriental veil, unlike the gauze-like articles now known and used, was designed to conceal the persons of women, particularly when out of doors. Custom required that women should be more removed from public gaze, than is at present considered necessary, and the veil was ample, not simply hanging before the face, but enveloping the person like a wrapper. When Rebekah beheld Isaac, her intended husband, at a distance, "she took a veil and covered herself," Gen. xxiv. 65. The veil of Ruth must have been ample in its dimensions, from the circumstance that it was sufficient to hold six measures of barley, Ruth iii. 15. In Isa. iii. 22, our translators have rendered the word, elsewhere translated veil, by the word *scimble*, which was an old English term for a sort of a mantle or hood. There were no doubt other kinds of veils worn particularly in the house, of lighter texture, and of a more ornamental character.

The curtain which in the tabernacle separated the Holy of Holies from the holy place, was called "the veil." As typical of the human nature of Christ, and as emblematic of the separation between Jew and Gentile, this veil was rent in twain from the top to the bottom, at the time of Christ's crucifixion, Matt. xxvii. 51; Heb. x. 20. The blindness of the Jews in not being able to understand their own Scriptures, which have been fulfilled in Christ, is appropriately represented by having a veil on their minds, 2 Cor. iii. 14.

VASHTI, a queen of Persia,

the wife of Ahasuerus, who was degraded from her station for refusing to appear unveiled in his presence, to be gazed at by the men who were carousing with him, Esth. i. 9—19. This circumstance prepared the way for Esther's advancement.

VERMILION, a beautiful red pigment, used in decorating houses and temples, Jer. xxii. 14; Ezek. xxiii. 14.

[VES/PERS. (See MATINS.)]

VINE. The delicious fruit of the vine, in its fresh grapes and dried raisins, as well as its being the basis of the different kinds of wine, has always directed attention to it as a valuable object of cultivation. In Palestine the vine was highly productive, and its grapes of the best flavour; and so essential to the comfort of the inhabitants was it, that calamity was portrayed under the emblem of the vine languishing, Isa. xxiv. 7, and prosperity, by the vine yielding her fruit, Mal. iii. 11. Vineyards, properly hedged, were set apart for its cultivation, and the sides of the hills were terraced to afford it a favourable position for growth. Before the possession of the Holy Land by the Israelites, Canaan was celebrated for its vines, and the grapes of Eschol were the best evidence of the fertility of the land which the spies could present to Moses, Numb. xiii. 23, 24. The prophetic description of the lot of Judah strikingly exhibits this feature of the land: "Binding his foal under the vine, and his ass's colt under the choice vine, he washed his garments in wine, and his clothes in the blood of grapes," Gen. xlix. 11. From

the prominence of the vine as an object of cultivation, we might presume it would often be poetically referred to in the sacred Scriptures. A state of peace and safety is set forth by Judah and Israel dwelling safely "every man under his vine and under his fig-tree," 1 Kings iv. 25; Mic. iv. 4. Israel was a vine brought out of Egypt, Psalm lxxx. 8; it was planted a noble vine, Jer. ii. 21; it was a vineyard most carefully tended, but badly rewarding the care bestowed on it, Isa. v. 1-4. The intimate union between Christ and believers is illustrated by that between the vine and the branches, John xv. 1-5. Numerous other instances might be cited.

VINEGAR, an acid liquor produced by the second fermentation of vinous liquors. It is referred to as a drink, Numb. vi. 3; and as a relish for bread, Ruth ii. 14. Roman soldiers were allowed vinegar or a species of sour wine among their rations, as affording a refreshing and healthful drink in warm climates, and it is probable that this was the article they offered to the dying Saviour, John xix. 29.

VINTAGE, the season for gathering grapes, Mich. vii. 1. The vintage in Syria commences about the middle of September, and continues about two months, Lev. xxvi. 5. It was a season of great festivity, only interrupted in seasons of special calamity, Isa. xvi. 10; Judg. ix. 27. In gathering the grapes, the owners were forbidden to gather them so thoroughly as to leave no remnant for the poor and stranger, Lev. xix. 10. When the grapes were gathered, they went through the process of pressing, for the manufacture of wine, (see **WINE**),

or were dried into raisins, 1 Sam. xxv. 18.

VIOL, a species of stringed musical instrument or harp, which was accompanied with the voice, Amos vi. 5.

VIPER, a species of venomous serpent, the bite of which is acutely painful and often fatal. The escape of Paul at Melita, when one of these animals had fastened on his hand, was properly regarded as a Diyne interposition, Acts xxviii. 1-6. Christ intended to portray the artful and malignant character of those whom he compared to vipers, Matt. xii. 34.

VISION, in scriptural use, was a Divine manifestation made to an individual, in which there was such a presentation of the circumstances to the mind as to produce conviction that the agency was supernatural. It might be made during sleep, as in the case of Daniel, Dan. vii. 1; or when awake, as in the case of Saul of Tarsus, Acts xxvi. 13, 19. It was one of the characteristics of the apostasy in the time of Eli, that "there was no open vision," 1 Sam. iii. 1, that is, no Divine manifestation; and where there is no such vision, no revelation of the Divine will, the people perish, Prov. xxix. 18. So the communications made to the prophets were called visions, faithful resemblances of things future, Isa. i. 1.

VOICE. Sound, or audible noise uttered by the mouth. The Jews applied to miraculous sound, or voices from heaven the term *Bath Col*, which signifies *daughter of voice*. Of such voices, there are several examples in the New Testament, Matt. iii. 17; xvii. 5; Mark ix. 7; Luke ix. 35; John xii. 28; Acts ix. 4; xxii. 7. It

is remarkable that the voice heard by John the Baptist at our Lord's baptism, attested merely the Divine sonship of Jesus, and the Father's good pleasure in him—"This is my beloved Son, in whom I am well pleased"—while that heard by the disciples on the mount where our Lord was transfigured added to these attestations a command to them to hear (that is to obey) him, "This is my beloved Son in whom I am well pleased, hear ye him." The reason of this difference is to be found in the difference between the character and office of John and of the disciples. The former was the *forerunner* of the Messiah, and his functions were ended by his imprisonment, before the Lord entered on his public ministry, Matt. iv. 12. The latter were to be his apostles and ambassadors, and to act under a special commission from him, Matt. x. 7; xxviii. 19, 20; Acts i. 8. Such conjectures are strong internal evidence of the authenticity of the Gospels.

VOW, a solemn promise or engagement to do or abstain from doing some particular thing. Vows imply religious obligation, and partake more or less of the character of an oath in which there is an appeal to God. Rash vows which imply a promise to do a wrong thing should be re-

pented of and not performed, such as Jephthah's, Judg. xi. 30, but no consideration of personal convenience or temporal profit may readily absolve from the obligations of a vow. Hasty vows should be carefully avoided, and in all cases it is a sound maxim, "better is it that thou shouldst not vow, than that thou shouldst vow and not pay," Ecc. v. 5. Under the dispensation of grace, there is no particular ordinance respecting vows. The dedication of the soul to God and the covenants made by parents at the baptism of their children do not fall within the Old Testament idea of a vow, because these are done in the Lord's strength. Some have maintained that a vow savours too much of human strength to belong to the dispensation of grace. David made a vow to God when he was in trouble, and he joyfully paid it when he was relieved, Psalm lxvi. 13, 14; so Hannah in relation to Samuel, 1 Sam. i. 11, 28.

[**VULGATE**, an ancient Latin translation of the Bible, not in all respects reliable.]

VULTURE, a bird of rapacious habits, acute sight, and by the Levitical law pronounced unclean, Lev. xi. 14. Its principal food is dead carcasses, which it can see and scent from a great distance.

W.

WAFER, a thin cake made of flour, and anointed with oil, used in Jewish offerings, Exod. xxix. 2; Lev. ii. 4.

WAG, a shake of the hand or head in derision or contempt, Zeph. ii. 15; Matt. xxvii. 39.

WAGES, the compensation for service rendered. The law of God is very explicit in requiring that the labourer should receive his wages, and denounces those who unrighteously withhold them, Lev. xix. 13; Jer. xxii. 13. Death

is emphatically called the wages of sin, the reward for which the wicked labour, and the only one they shall receive, Rom. vi. 23.

WAGON. (See CART.)

WAIL, violent outcry in expression of grief, characteristic of mourning in the East. "I will wail and howl, I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls," Mic. i. 8.

WAIT. To lie in wait, that is, in ambush or concealment, in order to come upon an enemy unawares. The method was sometimes adopted in war, as when Joshua took Ai, Josh. viii. 12, 13; and for purposes of highway robbery, Judg. ix. 25. Traveling in some of the eastern countries is at the present day hazardous, from the sudden attacks made by robbers concealed in mountain passes.

WALK, often used to denote conduct or manner of life. Thus to walk with God, as did Enoch, Gen. v. 24, is to maintain intimate communion with him. To walk after the flesh or Spirit, Rom. viii. 1, is to be influenced by carnal or spiritual affections. So to walk by faith, is to be under the influence of this principle, as to walk in darkness or light is to be blinded by ignorance or enlightened by knowledge. To walk through the fire, is to be exercised by great afflictions, Isa. xliii. 2.

WALLS were absolutely essential to the defence of important places in ancient times. Cities were so protected, and the strength of their walls was often sufficient to resist the force of the battering engines which were employed to make breaches in them. The cities of Canaan, to the number of sixty, which were taken

by the Israelites, were "fenced, with high walls, gates, and bars," Deut. iii. 4, 5. Since the invention of gunpowder and cannon, these defences are comparatively useless. Walls of clay or sun-dried bricks were common in the construction of houses as well as for inclosures, and the frailty of these is often alluded to, Psalm lxii. 3; Isa. ix. 10.

WAR. Wars are a necessary result of human depravity. The same principle which leads to personal quarrels, when infecting whole communities produces national wars. In contests of this kind, it is presumed always that a wrong has been inflicted by one party, for which the other party seeks redress. The individual or nation, then, that originates a war is highly criminal; but it is by no means certain, that they are guilty who when put on the defensive, use the powers God has given them for the purpose of maintaining their rights, and repelling injury. War is always an evil, one of the most grievous of evils, and yet it may be conceived that a party may innocently, and contrary to all their inclinations, be forced into a participation of it. From the earliest periods of man's history wars have existed, and they have, in all ages, been one of the chief instruments in the destruction of human life. The only sense in which they may be said to have received the Divine sanction, has been as agencies for the punishment of the wicked. The unusual severity manifested in the battles of the Israelites against the inhabitants of Canaan, is to be explained on this principle. The Canaanites had become wholly corrupt; their crimes were so odious as to de-

and condign punishment, and God employed war as the instrument of his vengeance, as he had water in reference to the antediluvians; fire in the destruction of Sodom; and famine and earthquake in other cases. All the Eastern nations were trained to war, while of some of them it seemed to be the chief business. After the exodus from Egypt, the Israelites were beset with enemies, and they literally fought their way into the promised land. Their wars under the Judges were forced on them by the incursions of surrounding nations; and under their kings they became skilled in the art of war by their frequent collisions with powerful enemies who sought to subjugate them. Many of these calamities befel them as judgments, and were the direct fulfilment of Divine threatenings, on account of their idolatrous defections. A description of their armour, offensive and defensive, may be seen under another head. (See ARMS.) Without a minute reference to the various notices on this subject in Scripture, there is reason to infer that the Israelites, in addition to personal bravery, were acquainted with everything relating to the art of war as then understood by neighbouring nations. It is a melancholy reflection, that although the chosen people of God, their iniquities so severed the sacred relation, that like the other powerful kingdoms then existing, war has extended its desolating curse over their fair land, and left it a barren waste.

"Wars of the Lord," the title of a book referred to, Numb. xxi. 14, which was probably a chronicle in which the details of the events alluded to were more fully

given, and which has not been transmitted to us.

WARD, an apartment in a prison, Acts xii. 10; or the being held in custody, Gen. xl. 3. It seems also to refer to a detachment of persons, 1 Chron. ix. 23, or a garrison or guard, Jer. xxxvii. 13.

WASHING. Various ablutions were required by the ceremonial law as significant of purification. Aaron and his sons when about to minister at the altar, were required to wash under penalty of death, Exod. xxx. 19—21; and in various cases, where defilement had been contracted, washing was required before the person could be considered clean, Lev. xii.—xv. In a case of uncertain murder, the persons most likely to be privy to it, were required to wash their hands over a slain heifer, and assert their entire innocence, Deut. xxi. 6, 7. It was to this, it is thought, that Pilate referred, when washing his hands he declared himself innocent of Christ's blood, Matt. xxvii. 24. It was no doubt in view of such prescribed ablutions that the Pharisees, in their affectation of excessive purity, invented many others, on adherence to which they laid great stress, Mark vii. 3, 4. The washing of hands before eating was a proper custom, especially among a people who made so much use of their fingers in eating. The frequent washing of feet in a warm climate, and especially when open sandals were worn, is also a dictate of cleanliness; so also the washing of cups, pots, and brazen vessels; but the Pharisees pretended a constant fear of contracting ceremonial defilement, and these ablutions were made to constitute

no small part of their boasted self-righteousness. It was not their cleanliness, but their affectation of peculiar sanctity that was reproved by our Lord. For washing of feet, see **FERT**.

The spiritual application of the word is in reference to the cleansing of the soul from moral defilement, 1 Cor. vi. 11; Tit. iii. 5; Rev. i. 5.

WASH-POT. The prophetic announcement respecting Moab, Psalm lx. 8, "Moab is my wash-pot," may be understood as designating their low and degraded state, for what more abject and servile, than a vessel for washing the feet!

WATCH, for the division of the night into watches, see **COCK-CROWING**.

WATCHMAN. Watchmen were posted in watch-towers, Isa. xxi. 5, 6, or over the gates of cities, to announce the approach of danger, 2 Sam. xviii. 24; 2 Kings ix. 17; and also walked the streets by night, Sol. Song iii. 1—3. At the approach of danger, the alarm was given by their sounding a blast on the trumpet, Jer. vi. 17; Ezek. xxxiii. 6. Spiritually, ministers of the gospel are they that watch for souls, Heb. xiii. 17.

WATER. Many of the most beautiful allusions in Scripture depend on the fact, that in oriental countries, where the heat is intense and the water-courses comparatively few and inconsiderable, the highest value is set on water. The Jordan is the only stream of any prominence in Palestine; the others are generally temporary, flowing in the rainy seasons and dried during the heat of summer. Hence the necessity of constructing pools or reservoirs for preserving the wa-

ter to be used in times of scarcity, especially for the purpose of artificial irrigation: "I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water to water therewith the wood that bringeth forth trees," Ecc. ii. 5, 6. Wells were not only essential, but were watched with jealous care; and, in the pastoral districts, were subjects of contention between rival parties, Gen. xxvi. 19—22. When Moses requested permission to pass through Edom, he was willing to stipulate that all the water that was used on the march should be paid for, Numb. xx. 17—19. Lieut. Lynch, in his Expedition to the Dead Sea, refers to the extreme sufferings of his party from heat and thirst. Although continually resorting to the limited supply of the precious element they carried with them, the parching thirst could not be allayed; and when this was exhausted, he remarks, "Our last waking thought was water. In our disturbed and feverish slumbers, we fancied the cool beverage purling down our parched and burning throats." "Our thoughts could not revert to home save in connection with the precious element." With such facts before us, the force of many allusions and figurative expressions in Scripture may be perceived. What so valuable as "living waters," "fountains of living water," to the thirsty! What so terrible as "a dry and thirsty land, in which there is no water," or so disappointing as "broken cisterns which can hold no water!" What refreshment so grateful as "rivers of waters in a dry place!" How beautiful the description of the righteous man, who is "like a tree planted

by the rivers of water, that bringeth forth his fruit in his season!" To one acquainted with the power of thirst, the invitation would come with peculiar emphasis: "Ho, every one that thirsteth, come ye to the waters;" and hence the peculiar propriety of representing gospel blessings as food for the hungry and water for the thirsty, Matt. v. 6.

WATER-POTS, vessels of earthen or stone ware, in which water was carried from the well, John iv. 28, or in which it was kept for domestic uses, John ii. 6.

WATERSPOUT, a remarkable natural phenomenon, in which a large body of water is carried up by a spiral motion from a sea or river, which, on the removal of the cause, falls suddenly by its own gravity, Psalm xlii. 7.

WAX, a Saxon word, signifying to increase or become; as to wax rich or poor, Lev. xxv. 47; waxed bold, Acts xiii. 46; waxen rich, Jer. v. 27.

WAYFARING MAN, a foot traveller, depending on the hospitality he should meet with on the road. Such hospitality was esteemed a duty, especially as the accommodations of inns were not generally provided for travellers, Jer. ix. 2; xiv. 8.

WEAPONS. (See **ARMS**.)

WEASEL, Lev. xi. 29, enumerated among the ceremonially unclean animals. Whether the well known animal now distinguished by this name is intended, cannot be determined, although a burrowing animal of the same general character is no doubt referred to.

WEAVING. The Hebrews were skilled in the manufacture of woven cloth, having probably learned the art in its perfection from the Egyptians, while resid-

ing among them. The fine linen, brodered work, and tapestry of the latter are more than once referred to, Prov. vii. 16; Ezek. xxvii. 7. The Egyptian monuments exhibit some specimens of their looms. Females were principally occupied in spinning and weaving, Prov. xxxi. 13, 19, 22, 24; 2 Kings xxiii. 7; yet not exclusively, as men were so employed, Exod. xxxv. 35. The weaver's shuttle is referred to, Job vii. 6. Garments were sometimes woven entire in one piece, which is an evidence of skill in the art. Such was the seamless coat of Christ, John xix. 23.

WEDDING GARMENT. The entertainer at weddings was accustomed to furnish each of his guests a particular garment, to be worn on the occasion, and hence to appear without one, was a proof that the person had not been invited, and was of course an intruder, Matt. xxii. 11—13.

WEEK, a period of seven days, and a very ancient division of time. Thus the heavens and the earth were created in six days, God resting on the seventh, Gen. ii. 1, 2. The expression, "after eight days," John xx. 26, means after the expiration of a week, the disciples met; or on the eighth day, when the week was completed. The Jews named the days of the week according to their numerical order, as the first or second day. The "seventy weeks" of Daniel, are generally understood to mean weeks of years, Dan. ix. 24.

The feast of weeks was the same as **PENTECOST**, which see.

WEIGHTS. Instead of treating of weights and measures under one head, they are considered under their respective

names and denominations as they occur.

WELL. (See WATER.)

WHALE. In Gen. i. 21, it is said, "God created great whales," by which we may probably understand great monsters of the deep, of which the whale is a familiar and well known example. The word occurs several times in the Old Testament, and once in the New, Matt. xii. 40, where Jonah is spoken of as swallowed by a whale. There may be monsters of the deep which man has had no opportunity of observing; as there is evidence, from fossil remains, there have been some which are now extinct. It would be a presumption to attempt to explain away the literal fact of Jonah's being engorged by a "great fish," prepared for the purpose, Jonah i. 17; and if it were a whale, as the whole circumstance was miraculous, any physical difficulty arising from the construction of its throat, could easily be overcome by its Maker.

WHEAT. There can be no doubt that in the numerous instances in which it occurs, the word is properly translated wheat. This well known and nutritious article was cultivated with much success in Palestine. In the English Bible the word is translated corn, Matt. xii. 1, it being customary in England so to designate wheat, rye, and barley, while in the United States the word corn is almost exclusively applied to the Indian maize.

WHIRLWIND, a natural phenomenon, produced by the same causes as the waterspout, in which the wind, with a rotary motion, sweeps along with great violence. In hurricanes, there is observable this circular motion. The phi-

losophy of whirlwinds is better understood, and their causes more satisfactorily explained than in former years; and yet it is not to be forgotten that the Almighty puts these causes into action. As an instrument of Divine vengeance, the whirlwind is often referred to in Scripture; "He shall take them away as with a whirlwind," Psalm lviii. 9; "The Lord hath his way in the whirlwind and in the storm," Nah. i. 3; "Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked," Jer. xxiii. 19. This was "the great wind from the wilderness that smote the four corners of the house," in which Job's sons were feasting, in the ruins of which they were crushed, Job i. 19. In the deserts of sand these winds are terrific beyond description, and whole caravans have been suddenly overwhelmed and destroyed by them.

"The helpless traveller, with wild surprise,
Sees the dry desert all around him rise,
And smothered in the dusty whirlwind dies."

WHISPERERS, those who secretly propagate slanders, Rom. i. 29.

WHIT, the smallest particle, John xiii. 10; 2 Cor. xi. 5.

WIDOW. A state of widowhood among the Hebrews was not regarded as honourable; and a law provided, in certain cases, that the brother of the deceased husband should marry his widow. As the widow did not inherit the estate of her husband, she was often imposed on, and this oppression of the helpless is emphatically rebuked, Isa. x. 2; while sympathy for the widow is

enjoined, Isa. i. 17; Jer. xxii. 3. In the early Christian church, due care was taken of persons in this situation, 1 Tim. v. 3—5; and provision made for their wants, Acts vi. 1. The apostle James makes it an essential part of pure religion to visit and comfort widows in their affliction, James i. 27. This duty is enforced by the consideration that God represents himself as the friend and protector of the widow and fatherless, Exod. xxii. 22—24; Psalm lxxviii. 5.

WILDERNESS. (See **DESERT.**)

WILD HONEY. (See **HONEY.**)

WILL-WORSHIP. (See **WORSHIP.**)

WILL, the human. See Westminster Confession of Faith, chap. ix.

WILL of God, his free and unconstrained purpose, according to which he rules among the hosts of heaven and the inhabitants of the earth, Eph. i. 11. His revealed will, which is designed for the guidance of man, is contained in the Scriptures of the Old and New Testaments, Matt. vii. 21; Rom. xii. 2.

WILLOW, a well known tree which grows most luxuriantly near water courses, Job xl. 22. The white willow is abundant on the banks of the Jordan; and on the rivers of Babylon, the weeping willow is still seen. The captive Jews are poetically represented as hanging their unused harps on the willows, as they sat on the banks of these rivers and deplored their fate, Psalm cxxxvii. 1, 2.

WIMPLE, a species of hood or veil. (See VEIL.)

WIND. The Scriptures speak of the four winds, as equivalent to the four cardinal points of the

earth and heavens, Matt. xxiv. 31; Mark xiii. 27. The general character of these winds is alluded to. The south wind brought heat, Luke xii. 55. From the north, came cold and dry weather, Job xxxvii. 9; Prov. xxv. 23. From the west, showers, Luke xii. 54. The westerly winds are prevalent in Palestine. Most frequent mention is made of the east wind, as destructive to vegetation, Gen. xii. 6; Ezek. xvii. 10; and as particularly violent on the water, Psalm xlvi. 7. It was the sultry wind of the east, which overcame Jonah, rendering the heat of the sun still more intolerable, Jonah iv. 8. Whenever it blows for a few days, the vines and harvests wither, and the strength of man is painfully relaxed. The wind furnishes many poetical figures, a few only of which can be noticed. The "wings of the wind," 2 Sam. xxii. 11, denote rapid motion. To "inherit the wind," Prov. xi. 29, is equivalent to disappointment. To "labour for the wind," Ecc. v. 16, is labour thrown away. To "sow the wind, and reap the whirlwind," Hos. viii. 7, teaches that bad conduct shall have fearful results. To "feed on wind," Hos. xii. 1, exhibits unreasonable pursuits. "He stayeth his rough wind in the day of the east wind," Isa. xxvii. 8, beautifully expresses the fact in God's providence, that there is always some mitigating circumstance in our afflictions. The influences of the Holy Spirit on the soul are compared to the action of the wind, John iii. 8.

WINDOW. (See HOUSE.)

WINE, a liquor made of the juice of the grape. The grape was extensively cultivated in Palestine, and what was not eaten

as fresh or dried fruit, was expressed for the manufacture of wine. The grapes being gathered were placed in a suitable vessel, and pressed with the feet, the treaders accompanying the action with lively songs, Isa. xvi. 10. As the grapes were thus pressed, the juice flowed from an orifice in the lower part of the press into receiving vessels. The persons thus employed would of course be much stained with the blood-red liquor, and this will serve to throw light on the passage, Isa. lxiii. 1—3. The expressed juice was deposited in large earthen jars, where it underwent the process of fermentation, and improved by age. Bottles of skin also were used, and care was exercised that the new wine should not be put into old (skin) bottles, lest the fermentation should burst them, Matt. ix. 17.

A number of Hebrew and Greek words are translated wine, and these have been critically canvassed in the recent and earnest controversy respecting the intoxicating character of the Scripture wines. As there is no space here to review so minute a controversy and to indicate its results, the attempt is not made, and the reader is referred to other sources of information.

WINN OW, to separate the chaff from the grain, which was usually done by throwing up the grain with a shovel against the wind, by which the chaff was blown off.

WISE MEN. The wise men who came from the east to do homage to the infant Saviour, are supposed to have been Persian priests or astronomers, who had received some intimation of his birth, Matt. ii. 1.

WIST, the past tense of the

obsolete verb *wot*, meaning *to know, to be aware*. Thus, "I wist not"—I knew not. "I wot not"—I know not, Acts xxiii. 5; Phil. i. 22; Luke ii. 49.

WITCH (female,) **WIZARD** (male,) persons pretending to a knowledge of futurity, and to the performance of supernatural acts; whose arts and deceptions are denounced, Exod. xxii. 18; Deut. xviii. 11. (See **DIVINATION**.)

WIT, obsolete, used in the sense of *to know*. "We do you to wit," 2 Cor. viii. 1, we wish you to know, or to inform you.

WITHS, thin twigs or osiers of a pliable nature twisted together, Judg. xvi. 7.

WITNESS, one who certifies to a fact from his own knowledge of it. The Mosaic law required more than one witness in a case involving life, Numb. xxxv. 30; Deut. xvii. 6. When our Lord was arraigned, false witnesses were procured against him, Matt. xxvi. 60, 61; and in the case of Stephen, false witnesses testified against him, Acts vi. 13, and these, according to the Mosaic law, Deut. xvii. 7, were the first to cast stones at him, laying aside their outer garments for the purpose, and entrusting them to the care of Saul, who was afterwards the apostle Paul, Acts vii. 58.

Christ is called "the faithful witness," as having uniformly borne a true testimony, Rev. i. 5. The Holy Ghost is called "a witness to us," Heb. x. 15; and in affording to believers satisfactory proof of their adoption into God's family, he is said to bear witness with their spirit, Rom. viii. 15, 16. Paul, in allusion to the Grecian games, in which witnesses were properly stationed to decide who was the victor in the race, beautifully represents the

Christian in his race as "compassed about with a great cloud of witnesses," by whom he may mean not only living men, but the departed saints and angels in heaven, Heb. xii. 1.

WIZARD. (See **WITCH.**)

WO, or **WOE**, a word sometimes used in the sense of denunciation or imprecation, as "woe to the idol shepherd that leaveth the flock," Zech. xi. 17; and, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida," Matt. xi. 21. It is also used as a lamentation, Matt. xxiv. 19, in which sympathy is expressed for the pitiable condition of the women referred to.

WOLF, a fierce and ravenous animal, nearly allied to the dog. Its evening prowling is referred to, Hab. i. 8; its propensity to attack sheep, in John x. 12; its rapacity, in Ezek. xxii. 27. The wicked and especially false teachers are compared to wolves who make havoc of the flock of Christ, Luke x. 3; Acts xx. 29.

WOMAN. In eastern countries women occupy a position much inferior to that of men, and too frequently one of servility and degradation, in a moral, intellectual, and physical point of view. Even among the Jews, this was too much the case. Christianity has done more than anything else to restore woman to her appropriate sphere, as the friend, helper, and counsellor of man. Christ honoured women by his attentions, and vindicated their rights. Although there are stations into which women may not properly intrude, as, for instance, into that of public preaching, 1 Cor. xiv. 34, yet in a church relation, and in the enjoyment of Christian privileges, there is no distinction between male and fe-

male, Gal. iii. 28. Each have their respective spheres, each their peculiar duties, all going to make up a perfect harmony in the relations formed between them.

WORD, applied generally to the revealed truths of religion, Rom. ix. 6; 2 Tim. iv. 4, and in a higher and peculiar sense to Christ, John i. 1. It may signify that Christ is the embodiment of truth, through whom God has made his communications to man, as the thoughts of the mind are revealed through the medium of words. The Jews were acquainted with this term, and were accustomed to apply it to their expected Messiah.

WORKS of God are all things visible and apparent in the creation and government of the world, by which he makes himself known, Psalm cxlv. 9—12. The works of the wicked comprise their whole course of conduct, which is defective in principle and action, for which they are justly condemned. The works of the righteous, or good works, are such as spring from principles of faith and love, and tend to the glory of God. They are not justifying in themselves, but are evidences of the faith that is justifying.

WORLD. Besides its common sense, as comprehending the outward frame of nature, this word is applied to the mere objects of time and sense which are apt to engage our affections, and which we are forbidden to love, 1 John ii. 15. This is the world to which we are to be crucified, by a renunciation of it, Gal. vi. 14. The Roman empire was called the world, Luke ii. 1. It is also put for a large number, as in the expression,

"the world has gone after him," John xii. 19. It is also a designation of God's elect, John iii. 16; vi. 33. The term in its enlarged or specific meanings, as embracing the whole, or significant of parts, as applied to the present or future states, may be generally understood by considering the connection in which it is found.

WORMWOOD, a plant characterized by its extreme bitterness, and hence applied to express something nauseous and hateful, Prov. v. 4; Deut. xxix. 18. To be fed on wormwood denotes a case of extreme affliction, Jer. ix. 16.

WORSHIP, expressive of reverence, and used in relation to an act of homage to a fellow creature, Luke xiv. 10; but more generally significant of the religious homage paid to the Deity, as the only true object of adoration, in opposition to all idols.

Will-worship is that species of worship which men devise of themselves, and which is not required. Whatever enters into religion which is the result of human invention, as most parts

of the Popish ritual, is mere will-worship, Col. ii. 23, alike unauthorized, useless and offensive to God.

WRITING. Of the origin of writing nothing certainly is known, while it is reasonable to infer, that God, who imparted the gift of speech, communicated to man the art of recording his thoughts. When the idea of an alphabet was once suggested, we may attribute to human ingenuity the invention of similar ones. The hieroglyphical methods of writing, in which the Egyptians were particularly skilled, were no doubt human devices, curious in themselves, although imperfect. It is thought by many that the book of Job was the earliest written record which is now extant; but it is by no means improbable, that from the beginning, there were authentic written records, to which Moses may have had access in composing the Pentateuch, and in the use of which he would be guided by the infallible Spirit of inspiration. For information relative to the manual operation of writing, see **Book**.

Y.

YEAR. The Jewish year consisted of twelve lunar months. There was a sacred or ecclesiastical year, by which their festivals were regulated, and this commenced with the month Nisan; and a civil year, which began with the month Tisri, according to which their civil affairs were regulated. For the arrangement of the months, and their places in the year, as well as the method of effecting a correspond-

ence between lunar and solar time, see **MONTH**.

YESTERDAY is not only used to designate the day past, or a short time past, as in Job viii. 9, but sometimes the whole of time past, as in the expression "Jesus Christ, the same yesterday, and to-day, and for ever," Heb. xiii. 8, which is equivalent to "the same in all time past, present, and future," and this is as much as to say, "eternally the same."

YOKK, the instrument put on the neck of oxen, to aid them in drawing; and hence an emblem of compulsory labour. "A yoke of iron on the neck," is a state of galling servitude, Deut. xxviii.

48. The ceremonial observances were a heavy yoke, a thing hard to be borne, Acts xv. 10; Gal. v. 1; while the service of Christ is a yoke easy to all who assume it, Matt. xi. 30.

Z.

ZABAD, a grandson of Ephraim, slain in a skirmish with the men of Gath, 1 Chron. vii. 21.

Also the name of one of the conspirators who slew king Joash, 2 Chron. xxiv. 25, 26, who was afterwards put to death by Amaziah, the successor of Joash, 2 Chron. xxv. 3.

Also the name of one of those who under Ezra put away their foreign wives, Ezra. x. 27.

ZABUD, the son of Nathan, who was "principal officer and king's friend" in the time of Solomon, 1 Kings iv. 5. It would appear from this that he had great influence with the king, and enjoyed his special favour.

ZACCHEUS (*zak-ke'us*), the chief among the publicans, or superintendent of the taxes, who resided in Jericho, whose curiosity to see Christ as he passed through that city, led him to climb into a sycamore tree, and thus obtain a place of observation which his small stature would otherwise have prevented. Christ knowing the circumstance, called him and became his guest, which offended the Jews who regarded all tax-collectors with peculiar dislike. Zaccheus defended himself by showing that he was not governed by motives of avarice, and Christ knowing his sincerity, promised salvation to his house,

as a son of Abraham by descent, or possibly as possessing a spirit which entitled him to be so called, Luke xix. 1—9.

ZACHARIAH (*zak-a-ri'ah*). (See ZECHARIAH.)

ZACHARIAS, son of Barachias, a righteous person, and a prophet whom the Jews slew in the very neighbourhood of the altar, and for whose blood they were held answerable, Matt. xxiii. 35. It is supposed with probability that this was the Zechariah, the son of Jehoiada, the priest in the time of king Joash, who boldly reproved the people for their transgressions, whom the people, in revenge, stoned in the court of the house of the Lord. When dying he exclaimed, "The Lord look upon it and require it," 2 Chron. xxiv. 19—22. This dying speech seemed prophetic, for in the forecited passage Christ says, "that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." He is called the son of Barachias in this last passage, and the son of Jehoiada in the other, his father probably bearing two names, a not unusual thing with the Jews.

ZACHARIAS was also the name of the father of John the Baptist, a priest of the course of Abia, to

whom the birth of John was foretold by an angel while he was ministering in the temple. Being incredulous and wishing a sign, the angel told him he should be dumb until the event occurred, which accordingly came to pass, Luke i. 5—20, 57—64.

ZADOK, the successor of Abiathar in the high priesthood. (See **ABIATHAR**.) Several others of the name are mentioned.

ZALMON. (See **SALMON**.)

ZALMUNNA. (See **ZEBAH**.)

ZAMZUMMIMS, Deut. ii. 20, or **ZUZIMS**, a race of giants, anciently dwelling in the territory which was afterwards occupied by the Ammonites, after they had expelled or destroyed them.

ZANOAH (*za-no'ah*), a town of Judah, Josh. xv. 34, which is supposed to be identical with a place called Zanua, situated on the slope of a hill not far east of Beth-shemesh. The inhabitants of Zanoah are mentioned as assisting in rebuilding the valley-gate in Jerusalem after the captivity, Neh. iii. 13.

ZAPHNATH-PAANEAH (*zaf'nath-pa-a-ne'ah*), the name given by Pharaoh to Joseph on his elevation, and supposed to mean "a revealer of secrets," Gen. xli. 45.

ZARED, or **ZERED**, a brook or torrent, flowing from the mountains of Moab, and falling into the Dead Sea, and identified with the Wady Beni Hammed, as described by Burckhardt, Numb. xxi. 12; Deut. ii. 13.

ZAREPHATH (*zar'e-fath*). (See **SAREPTA**.)

ZARETAN (*zar'e-tan*), the birth-place of Jeroboam, situated on the west bank of the Jordan, near Beth-shean, Josh. iii. 16. In other places the name is variously given, as Zereda, Zarta-

nah, Zeredatha, Zarthan, 1 Kings ix. 12; vii. 46; xi. 26; 2 Chron. iv. 17.

ZEAL, ardour or intensity of feeling. It may have a good or bad origin, and may be displayed in promoting truth or error. Paul before his conversion had zeal, and supposed that in giving way to its impulses in persecuting the Church of Christ, he was doing service for God, Phil. iii. 6. So the fiercest bigots and wildest fanatics have a zeal which is not according to knowledge. In this case, being destitute of a proper directive and controlling influence, it often perpetrates the most atrocious crimes under the name of religion, John xvi. 2. True zeal for religion is always intelligent, and associated with love to God and a high appreciation of the truth. When zeal is ascribed to God, it signifies his high regard for his own honour and glory, 2 Kings xix. 31; Ezek. v. 13.

ZEBAH, and **ZALMUNNA**, chiefs of the Midianites who were defeated and slain by Gideon, Judg. viii. 5—21.

ZEBEDEE (*zeb'e-dee*), the owner of a fishing vessel on the sea of Galilee, and distinguished as the father of the two apostles, James and John. His wife's name was Salome, who was a devoted disciple of Christ, Matt. iv. 21; x. 2; xxvii. 56; Mark xv. 40.

ZEBOIM (*ze-bo'im*), one of the cities of the vale of Siddim, which was destroyed with Sodom and Gomorrah, Gen. x. 19; xiv. 2, 8.

This also was the name of a valley and town in the territory of Benjamin, 1 Sam. xiii. 18; Neh. xi. 34.

ZEBULUN, the sixth son of

Jacob and Leah, Gen. xxx. 19, 20, and father of the tribe which bore his name, Numb. i. 30, 31. The inheritance of this tribe lay between the sea of Galilee and the Mediterranean, according to the prophetic designation of his father Jacob, Gen. xlix. 13. There was a town on the borders of Ashur, which bore the name of Zebulun, Josh. xix. 27.

ZECHARIAH, or ZACHARIAH, son of Jeroboam II, and his successor as king of Israel. His reign continued but a few months, when he was slain by Shallum, who usurped the throne, 2 Kings xiv. 29; xv. 8—12.

2. Zechariah, son of Jehoiada. (See ZACHARIAS.)

3. Zechariah, a wise and pious man "who had understanding in the visions of God," and under whose counsels Uzziah, king of Judah did that which was right before God, 2 Chron. xxvi. 5.

4. Zechariah, son of Jeberechiah, whom Isaiah chose as a witness of his marriage with the prophetess, Isa. viii. 2.

5. Zechariah, the eleventh in order of the minor prophets, who was the son of Berechiah, the son of Iddo the prophet, Zech. i. 1. This prophecy dates in the second year of Darius, and after the return of the Jews from Babylon, whom the prophet incites to the rebuilding of the temple. "Zechariah is the longest and most obscure of the twelve minor prophets. His style is broken and unconnected; but his prophecies concerning the Messiah are more particular and express than those of most other prophets."

ZEDEKIAH (*zed-e-ki'ah*), the son of Josiah, and the last king of Judah, who was placed on the throne by Nebuchadnezzar. At

the time of his elevation, his name was changed from Mattaniah to Zedekiah, 2 Kings xxiv. 17. He was a corrupt prince, and the people were greatly vitiated by his example. The faithful advice of Jeremiah was neglected, while false and flattering prophets were taken into favour. Although he had taken the oath of allegiance to Nebuchadnezzar, he madly rebelled against him in the ninth year of his reign, which so incensed the Assyrian monarch that he immediately commenced the siege of Jerusalem, and finally reduced it. Zedekiah attempted to escape, but was overtaken on his road to Jericho; his sons were slain in his presence; his eyes were put out; and blind and loaded with chains, he was taken to Babylon, where he died a prisoner, 2 Kings xxiv. 18—20; xxv. 1—7; Jer. xxxvii. xxxix. lii.

Zedekiah was the name of a false prophet, who urged Ahab to fight against the Syrians, and was resisted by the prophet Micah, 1 Kings xxii. 11—37; and also of a false prophet and abandoned man referred to by Jeremiah, Jer. xxix. 21, 22.

ZELOTES (*ze-lo'tes*), a surname given to Simon the Canaanite, one of the apostles, Luke vi. 15, on account, as is supposed, of his having belonged to an association or sect of zealots among the Jews, who pretended to extraordinary zeal for Jewish customs, and were active in the punishment of any violation of them.

ZEPHANIAH (*zef-a-ni'ah*), the ninth in the order of the minor prophets, who flourished in the time of Josiah, king of Judah, Zeph. i. 1. His prophecy occupies three chapters, in which he denounces idolatry, reprimands the

sins of the people, and pronounces judgments on surrounding nations.

Another *Zephaniah*, who is called the "second priest," in the time of Zedekiah, at the capture of Jerusalem, was taken to Riblah, and there slain, 2 Kings xxv. 18—21. Referred to Jer. xxix. 25.

ZEPHATHAH (*zef'a-tha*), a valley at Mareshah, in the tribe of Judah, where Asa defeated Zerah the Cushite, 2 Chron. xiv. 9—15.

ZERAH, the Ethiopian, or Cushite leader, who invaded Judah in the time of Asa, with an immense army, which Asa, trusting in the protection of God, boldly attacked and defeated, carrying back with him rich spoils, 2 Chron. xiv. 9—15. This is the name of several other persons, Gen. xxxviii. 30; xxxvi. 13; Numb. xxvi. 13.

ZERED. (See **ZARED.**)

ZEREDA. (See **ZARETAN.**)

ZEREDATHA (*ze-red'a-tha*). (See **ZARETAN.**)

ZERESH, the wife of Haman, who fully entered into his iniquitous conspiracy against the life of Mordecai, Esth. v. 10—14.

ZERUBBABEL (*ze-rub'ba-bel*), or **ZOROBABEL**, was the leader of the first colony of Jews, which returned from captivity under the permission of Cyrus, Ezra ii. 1, 2. On his return he proceeded to rebuild Jerusalem, and notwithstanding the delay occasioned by the opposition of the Samaritans, the work was carried to its completion. He is called Sheshbazzar, Ezra i. 8. His subsequent history is not recorded.

ZERUIAH (*zer-u-i'ah*), the sister of David and mother of Abishai, Joab, and Asahel, 1 Chron. ii. 16.

ZIBA, a servant of the house of Saul, to whose care David entrusted Mephibosheth. In consequence of what appeared to be a false representation, David transferred the property of Mephibosheth to Ziba, but after an explanation from the former, he so far revoked the grant, as to divide the property between them, 2 Sam. ix. 2—13; xvi. 1—4; xix. 24—30.

ZIDON. (See **SIDON.**)

ZIF, the second month of the Jewish sacred year, and the eighth of their civil year, 1 Kings vi. 1. (See **MONTH.**)

ZIKLAG, a city pertaining to the tribe of Simeon, Josh. xv. 31, but in the time of Saul, in possession of the Philistines, who granted it to David as a residence when he was fleeing from the persecution of Saul, 1 Sam. xxvii. 6, 6. During David's absence, the Amalekites attacked and burned the city. On his return he gathered a force, pursued the Amalekites, discomfited them, and recovered all that had been taken from him, 1 Sam. xxx. It was while David resided at this place that he received into the number of his friends many valiant and able partisans, who were afterwards useful in promoting his interests.

ZILPAH, the handmaid of Leah, and a secondary wife to Jacob, who was also the mother of Gad and Asher, Gen. xxx. 9—13.

ZIMRI, the name of several persons in the Old Testament, the principal one of whom is referred to under Omri. (See **OMRI.**)

ZIN, a desert on the south of Palestine, and of the Dead Sea, often mentioned in the journey-

ings of the Israelites, Numb. xiii. 21; xx. i.

ZION, or SION, a name given to one of the elevations of Mount Hermon, Deut. iv. 48; but principally to the south-westernmost of the hills on which Jerusalem was built, and on which the fortress of the Jebusites stood when David took possession of it, 1 Chron. xi. 5. On the west and south, Zion rises abruptly from the valley of Hinnom, and its summit presents a level tract of considerable extent along the western brow. The northern part is the only portion enclosed within the modern walls of the city. The high level part is now occupied by Christian cemeteries, and a few scattered buildings. The rest of it, in accordance with the prophecy of Micah, iii. 12, is "ploughed as a field." The term Zion is sometimes applied to the temple and its worshippers, Psalm xlviii. 12; Isa. i. 27, and figuratively to the church, Rom. ix. 33; Heb. xii. 22.

ZIPH, the name of a city in the tribe of Judah, Josh. xv. 55, and also of a wilderness in its neighbourhood, in the strongholds of which David concealed himself from the rage of Saul, 1 Sam. xxiii. 14, 15. Four miles south-east of Hebron, there is a round eminence one hundred feet high, which is still called Tell Zif, or the hill of Zif; and a short distance east of this is a place called Zif, on a low ridge, where the remains of broken walls and foundations are still visible.

ZIPPORAH (*zip-po'rah*), the daughter of Jethro, who was given to Moses as his wife, in consequence of his interposition in repelling the shepherds who attempted to prevent her and the young women with her from

watering their flocks, Exod. ii. 15—21. She was the mother of two sons, Eliezer and Gershom, Exod. xviii. 2—4.

ZIZ, a cliff or pass leading from the Dead Sea towards Jerusalem, by which the Ammonites and Moabites advanced against Jehoshaphat, 2 Chron. xx. 14—16. Dr. Robinson discovered a similar pass at the south end of the Dead Sea, which the Arabs take at the present time in their marauding expeditions.

ZOAN (*zo'an*), a very ancient city of lower Egypt, on the eastern side of the Tanitic branch of the Nile. From the Egyptian name *Gane*, the Hebrew name *Zoan*, the Greek *Tanis*, and the present Arabic *San*, are derived. The site is still known. It was built seven years after Hebron, Numb. xiii. 22, which latter place existed in Abraham's time, Gen. xxiii. 2. The plain on which it was built, called "the field of Zoan," was the scene of those remarkable works which God wrought by Moses, Psalm lxxviii. 12, 43. The prediction of Ezekiel, xxx. 14, has been fulfilled; Zoan is an utter desolation, while vast heaps of ruins attest its former extent and importance. Among the fragments are found obelisks, statues, sphinxes, sculptured blocks of granite; and some of the inscriptions remarkably attest the scriptural account of the antiquity of the place.

ZOAR (*zo'ar*), originally called Bela, Gen. xiv. 2. One of the five cities of the plain of Siddim, which was exempted at the intercession of Lot from the destruction which befell the rest. His language was, "Behold now, this city is near to flee unto, and it is a little one," &c., Gen. xix. 20, hence its name was changed

to Zoar, which signifies *little*. In Deut. xxxiv. 3, it is referred to as belonging to the Moabites. Some of the ancient Christian writers speak of it as a place of considerable size in their day, and it was known also to the crusaders. The modern travellers, Irby and Mangles, fix the site on the east side of the Dead Sea, at the mouth of the Wady Kerak, where they found, scattered over a large surface, stones mixed with bricks and pottery, together with a column and a specimen of antique variegated glass.

ZOBAH, a kingdom of Syria, which made war with Saul, David and Solomon, 1 Sam. xiv. 47; 2 Sam. viii. 3; 2 Chron. viii. 3, in the last of which references it is called Hamath-Zobah, showing that it included the city of Hamath. Geographers have concluded that Zobah extended from the river Euphrates westward, and as far north as Aleppo.

ZOPHAR (*zo'phar*), one of the three friends of Job, and perhaps the most severe in his censures. He is called the Naamathite, pro-

bably from the place where he resided, Job ii. 11.

ZORAH, a town of Judah, called also Zoreah, Josh. xv. 33, and ascribed also to Dan, Josh. xix. 41. It was distinguished as the birth place of Samson, Judg. xiii. 2, and was in the neighbourhood of Eshtaol, v. 25. Dr. Robinson identifies it with Surah, situated on a spur of the mountains running into the plain north of Beth-shemesh.

ZOROBABEL (*zo-rob'ab-el*). (See ZERUBBABEL.)

ZUPH, an Ephrathite, 1 Sam. i. 1; also the name of a district, 1 Sam. ix. 5, which may have derived its name from the preceding.

ZUR, a prince of Midian, who, among others, was destroyed by the Israelites, Josh. xiii. 21. It was his daughter who was slain by Phinehas, when he stayed the judgments of God provoked by the licentiousness which had been introduced into the camp of Israel, Numb. xxv. 15.

ZUZIMS. (See ZAMZUMIMS.)

KINGS OF JUDAH AND ISRAEL.

Although there are various chronological schemes, the following, as the most usual, is here given as sufficiently accurate for common purposes. It differs by a few years in some instances from the dates adopted in the Dictionary, which will cause no serious difficulty in a subject where an approximation to the truth can alone be expected.

<i>Of the whole Nation.</i>			<i>Began to reign.</i>			<i>Reigned.</i>		
	<i>Began to reign.</i>	<i>Reigned.</i>						
Saul,	B. C. 1091	40 years.	Jehoiachin,	594	3 months.			
David,	1051	40½ "	Zedekiah,	594	11 years.			
Solomon,	1010	40 "	<i>Captivity,</i>	583				
Rehoboam.	971	1 "						
<i>Of Judah alone.</i>			<i>Of Israel alone.</i>					
Rehoboam,	972	16 "	Jeroboam,	971	22 "			
Abijam,	954	3 "	Nadab,	950	2 "			
Asa,	951	41 "	Baasha,	949	24 "			
Jehoshaphat,	910	25 "	Elah,	926	2 "			
Jehoram,	885	4 "	Zimri,	925	7 days.			
Ahaziah,	881	1 "	Omri,	925	12 years.			
<i>Interregnum,</i>	880	6 "	Ahab,	914	22 "			
Joash,	874	40 "	Abaziah,	893	2 "			
Amaziah,	835	29 "	Jehoram,	892	12 "			
Uzziah, or }	806	52 "	Jehu,	880	28 "			
Azariah, }			Jehoahaz,	852	17 "			
Jotham,	754	16 "	Joash, or }	835	16 "			
Abaz,	738	16 "	Jehoash, }			Jeroboam II.	819	41 "
Hezekiah,	722	29 "	Zachariah,	778	6 months.			
Manasseh,	694	55 "	Shallum,	768	1 month.			
Amon,	639	2 "	Menahem,	767	10 years.			
Josiah,	637	31 "	Pekaiiah,	757	2 "			
Jehoahaz,	606	3 months,	Pekah,	755	20 "			
Jehoiakim,	606	11 years.	<i>Interregnum,</i>	734	9 "			
			Hoshea,	725	9 "			
			<i>Captivity,</i>	716				

EARLY CHRONOLOGY.

BY THE REV. J. U. PARSONS, OF GEORGIA.

Extracted from the Princeton Review.

TABLE I.—From the Creation to the Flood, exhibiting 1. The number of years that each Patriarch was cotemporary with the other. 2. The years of the world in which each was born and died. 3. The age of each.

	Adam.	Seth.	Enos.	Cainan.	Mahalaleel.	Jared.	Enoch.	Methuselah.	Lamech.	Noah.	Shem, &c.	Anno Mundi.		
												Born	Died	Age
Adam, . . .	930											1	930	930
Seth, . . .	800	912										130	1042	912
Enos, . . .	695	807	905									235	1140	905
Cainan, . . .	605	717	815	910								325	1235	910
Mahalaleel, . .	535	647	745	840	895							395	1280	895
Jared, . . .	470	582	680	775	830	962						460	1422	962
Enoch, . . .	308	365	365	365	365	365	365					622	987	365
Methuselah, . .	243	355	453	548	603	735	300	969				687	1656	969
Lamech, . . .	56	168	266	361	416	548	113	782	777			874	1651	777
Noah, . . .			84	179	224	366		600	595	950		1056	2006	950
Shem, &c. . .								100	95	450	600	1556	2156	600
The Flood. . .													1656	

From this table several very valuable points of information are gained. The thought has probably arisen in the mind of every biblical student, "Is there not reason to apprehend that the account of creation, and of the early events in the history of the world, such as the garden of Eden, the temptation, fall and expulsion of our first parents, &c., would be greatly corrupted by passing through so many generations, when there were no letters to perpetuate an historical event? Would not the imaginations of men, and the love of the marvellous,

intermingle much of fancy with truth, in the account transmitted to subsequent generations?"

This sceptical suggestion arises from the idea that the story must have passed through many narrators, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times that the story must be repeated by different persons. Noah and his three sons could receive the account of the creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2, Adam, during six hundred and five years could discourse of it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3, Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through these four distinct channels Noah could receive a direct account from Adam. But again, 5, Adam lived till Methuselah was two hundred and forty-three years old, time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6, Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought down to the time of the flood.

Now the directness of this communication is the same as the following. My grandfather was a sergeant in the revolutionary war, and was wounded in the arm by a musket ball. How do I know *that*, seeing he died before my birth? He related it to his children, among whom was my mother, and she to me. He was contemporary thirty years with her, and she twenty-five years with me, and that fact is as well established, distinct and certain to my mind, as any recorded in history. Precisely such was the directness of Noah and his sons' information relative to creation; and at the same time the certainty of accuracy was increased by much longer periods of contemporary life, and a six-fold chain of testimony.

II. This table shows how many opportunities there were of comparing and correcting different accounts. The perpendicular column of names shows how many were contemporary with generations before them, and the figures in the horizontal line denote the number of years common to both. Thus, Jared was contemporary with Adam four hundred and seventy years, with Seth five hundred and eighty-two, Enos six hundred and eighty, Cainan seven hundred and seventy-five, Mahalaleel eight hundred and thirty, and with himself nine hundred and sixty-two. The horizontal column of names, and the perpendicular line of figures under them, show the generations after them with which each was contemporary, and the length of time. Thus take the name Jared, over the perpendicular line of figures,

and follow it down, and he will be found to have lived with his son Enoch, three hundred and sixty-five years, and survived him; with Enoch's son, Methuselah, seven hundred and thirty-five years; with Lamech five hundred and forty-eight; and Noah three hundred and sixty-six.

These two combined show the whole number of generations with which each was contemporary. Thus, Adam was contemporary with none before him; but all after him down to Lamech. Again, take the horizontal name Methuselah, and trace it along the horizontal line of figures, and you find him contemporary with all before him, till you come to himself; then turn down the column under his name, and he is contemporary with all after him down to the very year of the flood, being one hundred years with Shem and his brothers.

In this way it will be found that all the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels, through which the account might be transmitted.

III. Another important point illustrated by this table, is the occurrence of the flood at the precise time, and the only time, when it could have occurred, without contradicting the sacred history, and the chronological account. The reason assigned in sacred history for the deluge, was the great wickedness of men, for which all were to be destroyed, except Noah and his family. Now, if the flood had occurred ten years sooner than it did, it would have involved Methuselah and Lamech in the destruction of the wicked; for the former lived to the very year of the flood, A. M. 1656, and the latter within five years of it, A. M. 1651. And again, it would have involved a contradiction, for if the ark had been completed in fifty instead of one hundred years, and the age of Methuselah and Lamech had been given as it is, it would have brought their death fifty years after the flood! And there is not one year from the creation at which the date of the flood could have been fixed, without involving such a contradiction, till the very date given! This is a very remarkable coincidence; and if the accounts given are fabrications, a most fortunate escape from a fatal blunder.

The results of the second table are no less striking and instructive. Who ever imagined, without making the comparison, that Noah lived to see Abram sixty years old, and that Shem lived to witness all the glorious things transacted between God and Abram, and finally to see him buried, and to unite in the general mourning for the father of the faithful? Who would have supposed that Abram lived his whole lifetime, Isaac for one hundred and eight years, and Jacob for forty-eight years with those who for one hundred years of their early life, witnessed and assisted in the building of the Ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were

TABLE II.—From the Flood to Abraham, Isaac, and Jacob.

	Noah.	Shem.	Arphaxad.	Salah.	Eber.	Peleg.	Reu.	Serug.	Nahor.	Terah.	Abram.	Isaac.	Jacob.	Anno Mundi.	
														Born	Died
Noah, . . .	950													1056	2006
Shem, . . .	450	600												1556	2156
Arphaxad, . . .	350	438	438											1658	2096
Salah, . . .	315	433	403	433										1693	2126
Eber, . . .	285	433	373	403	464									1723	2187
Peleg, . . .	209	209	209	209	209	209								1757	1916
Reu, . . .	221	239	239	239	239	170	239							1787	2026
Serug, . . .	189	230	230	230	230	165	207	230						1819	2049
Nahor, . . .	158	148	148	148	148	67	148	148	148					1849	1997
Terah, . . .	130	205	177	205	205		100	130	148	205				1878	2124
Abram, . . .	60	175	148	175	175		78	101	49	175	175			1948	2123
Isaac, . . .		108	58	78	139			1	76	75	75	180		2048	2228
Jacob, . . .		48		18	79				16	15	15	120	147	2108	2255

broken up, and heard the groans of a perishing world? Yet such was the fact, as will be seen by comparing births and deaths in the second table. Noah was contemporary with every generation after him down to Abram; Shem down to Jacob; and Arphaxad down to Isaac; Salah and Eber again down to Jacob, and probably Eber to the twelve sons of Jacob.

Every one disposed to do so, can trace the same facts in regard to the manifold channels of communication from the flood to Abram, Isaac, and Jacob, as we found from the creation to the flood. We will only notice here the whole chain from Adam to the fathers of the Hebrews. Three narrations only were necessary to bring the account of creation to those fathers; and a part of the cords entwined in this "cable strong," may be seen from the following collation:

ADAM	could narrate to	{	Enos,	could narrate to	{	NOAH,	could narrate to	{	Shem, &c.,
			Cainan,						Shem,
			Mahalaleel,			Ham and			Nahor,
			Jared,			Japheth,			Abram,
			Methuselah,						Isaac,
			Lamech,						Jacob,

Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon papyrus and probably upon parchment was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments, and in hieroglyphics, which have come down to us. So that we have the account, in a manner, second-handed from Shem.