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THE  
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FAMILY BIBLE:

CONTAINING  
THE OLD AND NEW TESTAMENTS AND THE APOCRYPHA,  
INCLUDING NEARLY  
One Hundred Thousand Marginal Readings and References,  
BOTH  
PARALLEL AND EXPLANATORY,  
WITH AN  
INTRODUCTION,

COMPRISING AN ACCOUNT OF THE ENGLISH TRANSLATIONS OF THE SCRIPTURES; A HISTORY OF THE CANON OF THE OLD AND NEW TESTAMENTS, SHOWING THE GROUNDS ON WHICH EACH ONE OF THE CANONICAL BOOKS HAS BEEN RECEIVED INTO THE SACRED CANON, AND EACH ONE OF THE APOCRYPHAL BOOKS REJECTED; STATEMENT OF THE GENUINENESS, AUTHENTICITY, INSPIRATION AND HISTORY OF EACH ONE OF THE BOOKS OF SCRIPTURE; THE CONNECTING HISTORY BETWEEN THE OLD AND NEW TESTAMENTS; WITH OTHER MATTERS INTENDED TO AID THE INTELLIGENT AND CANDID READER IN MAKING UP HIS OWN COMMENTARY ON THE SACRED SCRIPTURES AS HE STUDIES THEM.



Edited by Professor Calvin E. Stowe, D.D.

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# PREFACE.

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THE purpose of the following sheets is fully expressed in the title-page. In these days of skepticism, when so many doubts are popularly thrown over the genuineness and integrity of the Sacred Volume, it is desirable that the Family Bible should contain within itself the means of repelling these doubts, so far as these means can be brought within a compass necessarily very short. It is believed, that any candid and intelligent reader, who will first carefully examine the account of any particular Book of the Scriptures as given in the Introduction, and then closely study the book itself with the aid of the Chronology, the References and the Translations to be found in the Margin, and also of the Dictionary, the Concordance, and other helps inserted at the end of the volume, will be very little troubled with the popular doubts, and will gain a far better impression of the real character and meaning of the Sacred Word than can be obtained by any other method.

This Introduction makes no claim to the qualities of an entirely original composition. Much of it is a compilation from able and trustworthy sources. The best works of the present times have been carefully and laboriously consulted; the selections made have been put together, with such modifications, abridgments, and occasional enlargements, as the editor thought necessary; a large amount of original matter has been added, and the whole so moulded and compacted, that it is as impossible, as it would be needless, to designate in each instance the particular source of supply. I wish, however, to express particularly my obligations to the learned editors of Bagster's Bibles, and to the Rev. John Ayre, one of the most instructive and valuable of the coadjutors of Dr. Thomas Hartwell Horne in his last edition of the Introduction to the Critical Study and Knowledge of the Holy Scriptures.

*Calvin & Stowe*

HARTFORD, CONN., *September 1, 1870.*



A NEW AND IMPROVED  
**DICTIONARY OF THE BIBLE.**

COMPILED

FROM THE LATEST AND BEST SOURCES,  
 WITH IMPORTANT ADDITIONS:

THE WHOLE DESIGNED TO FACILITATE THE STUDY AND PROMOTE THE BETTER UNDERSTANDING OF THE  
 HOLY SCRIPTURES.

BY REV. ALFRED NEVIN, D.D.,

AUTHOR OF "A POPULAR COMMENTARY ON LUKE," "THE CHURCHES OF THE VALLEY," "A GUIDE TO THE ORACLES," ETC., ETC.

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**A'aron.** The son of Amram and Jochebed, and the elder brother of Moses and Miriam (Num. xxvi. 59; xxxiii. 39). He was a Levite, and is first mentioned in Ex. iv. 14 as one who could "speak well." He was appointed by Jehovah to be the Interpreter and "mouth" (Ex. iv. 16) of his brother Moses, who was "slow of speech," and ac-



TOMB OF ABSALOM.

ordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30; vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, etc.) Aaron was consecrated by Moses to the new office of the high-priesthood. The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii. Aaron's death took place on Mount Hor, after the transference of his robes and office to Eleazar (Num. xx. 28). This mount is still called the "Mountain of Aaron." The wife of Aaron was Elisheba (Ex. vi. 23), and the two sons who survived him, Eleazar and Ithamar.

**Ab'ana.** A river of Damascus, one of those which Naaman in his pride preferred to the waters of Israel (2 Kings v. 12). It has been identified with the modern *Barada*. It rises in the beautiful plain of Zebedany, issuing from a little lake, and receiving in its course the waters of two or three fountains.

**Ab'arim.** A mountain or range of highlands on the east of the Jordan, in the land of Moab, facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land be-

fore his death. These mountains are mentioned in Num. xxvii. 12; xxxiii. 47, 48; Deut. xxxii. 49.

**Ab'ba.** A Syriac word, signifying a *beloved father*. It was used by our Lord in his agony (Mark xiv. 36), and by Paul in recounting to the believers in Rome and Galatia their glorious privileges (Rom. viii. 15; Gal. iv. 6).

**Abed'nego.** The Chaldean name given to Azariah, one of the Hebrew captives at the court of Babylon (Dan. i. i; iii.), who was miraculously saved from the fiery furnace.

**A'bel.** The second son of Adam, murdered by his brother Cain (Gen. iv. 1-16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," *i. e.*, sin-offering "heth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. Our Lord

ings (20-23; xxiii. 6, 9; xxx. 7). Through David's reign Abiathar was high-priest, and the king's faithful counsellor (1 Chron. xxvii. 3-4). He linked himself, however, with the party of Adonijah (1 Kings i. 7), it may be through some jealousy of Zadok, who, perhaps placed in the high-priesthood by Saul, had not joined David till that monarch's death (1 Chron. xii. 28), and who is generally afterward mentioned with Abiathar (2 Sam. viii. 17; xx. 25). Zadok was of the house of Eleazar, the elder and more powerful; Abiathar of that of Ithamar, the younger branch, from which the high-priesthood was to pass on account of Eli's sin. And therefore, though Abiathar seems to have continued chief, yet Zadok is generally named before him. Abiathar's offence was forgiven; and we still, when Solomon was on the throne, find him named as in his office (1 Kings iv. 4). But shortly after Adonijah made his second attempt, and Solomon, knowing or inferring Abiathar's con-  
 ceal-



ANCIENT ACCO, ACRE OR PTOLEMAIS.

spoke of Abel as the first martyr (Matt. xxiii. 35); so did the early Church subsequently.

**Abi'athar.** The son of Ahimelech, the high-priest whom Saul put to death on the charge of inquiring of the Lord for David (1 Sam. xxii. 11-19). Abiathar escaped to David "with an ephod in his hand," and accompanied him in his wander-

tion with it, deposed and banished him to Anathoth (ii. 26).

**Abiga'il.** 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail supplied David and his followers with provisions, and succeeded in appeasing his anger.



Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, etc.). By her he had a son, called Chileab, in 2 Sam. iii. 3; but Daniel in 1 Chron. iii. 1. 2. A sister of David, married to Jether the *Ishmaelite*, and mother, by him, of Amasa (1 Chron. ii. 17).

**Abim'elech.** The title of the kings of Philistia, as **PROLEMY** was of the kings of Egypt, and **CÆSAR** of the emperors of Rome (Gen. xxi. and xxxvi.). It was also the name of a very wicked ruler in Israel, in the time of the Judges (Judg. ix.); and of a high-priest in the time of David (1 Chron. xviii. 16), who was the same as *Ahimelech* (2 Sam. viii. 17), and probably the same as *Abiathar* (1 Sam. xxii. 20).

**Abisha'i.** The eldest of the three sons of Zeruah, David's sister, and brother to Joab and Asahel (1 Chron. ii. 16). Like his two brothers,



TOXICOA OF EGYPT.

he was the devoted follower of David. He was his companion in the desperate night expedition to the camp of Saul (1 Sam. xxvi. 6-9). On the outbreak of Absalom's rebellion he remained true to the king, and commanded a third part of the army in the decisive battle against Absalom. He rescued David from the hands of a gigantic Philistine, *Ishbi-benob* (2 Sam. xxi. 17). His personal prowess on this, as on another occasion when he fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chron. xi. 20).

**Ab'ner.** Son of Ner, who was the brother of Kish (1 Chron. ix. 36), the father of Saul. Abner, therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51; xvii. 57; xxvi. 3-14). After the death of Saul, and *Ishbosheth* was proclaimed king, Abner led the men of Israel against those of Judah under Joab, and was defeated. Afterward, incensed at the ingratitude of his king, he inclined to the side of David, by whom he was eventually received. He was at last treacherously murdered by Joab and his brother Abishai, at the gate of Hebron. As a token of respect David followed the bier, and poured forth a simple dirge over the slain (2 Sam. iii. 33, 34).

**Abomination.** An object of detestation. Sin is called an abomination. Various gross practices are so called. Wearing the dress of the opposite sex (Deut. xxii. 5). Lying (Prov. xii. 22). False weights (Isa. lxvi. 3). False doctrines (Rev. xvii. 4). Idols (Deut. vii. 26). Proud persons (Prov. xvi. 5). The sacrifices, ways, and even thoughts of the wicked (Prov. xv. 8, 9, 26). And "he that turneth away his ears from hearing the law, even his prayers shall be an abomination."

**ABOMINATION OF DESOLATION** is mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27; xi. 31; xii. 11. The allusion is to the Roman armies, which, as heathen, were hateful to the Jews.

**A'braham.** A wandering shepherd of vast wealth and pre-eminent piety. He was born A.M. 2008, only two years after the death of *Noah*, though there were nine generations between them. Some learned chronologers place his birth sixty years before *Noah's* death. Being the progenitor

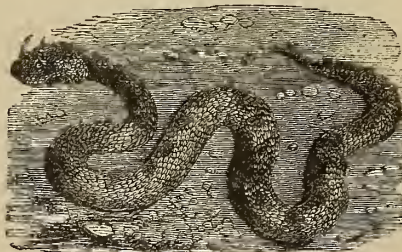
of all the Jews, and the brightest example of justifying faith, he was called the "Father of the faithful." His name *Abram*, or "high father," was changed, when God promised him a great posterity, into *Abraham*, or "father of a multitude" (Gen. xvii. 4, 5). His history is one of deep interest, and is given in Genesis at great length.

**A'braham's Bosom.** A figurative expression, not implying pre-eminent favour to one individual (as in John xiii. 23), but denoting the happy condition in the future state of all Abraham's real children (Luke xvi. 23).

**Ab'salom.** 1. Third son of David, by Maachah, daughter of Talmai, king of Geshur. After David committed his great crime (2 Sam. xi.), he appears as the instrument by whom was fulfilled God's threat, that "evil should be raised up against him out of his own house, and that his neighbour should lie with his wives in the sight of the sun" (2 Sam. xii. 11). By his order his servants murdered his half-brother Amnon, for having violated his sister Tamar. Afterward, through his beauty, luxuriant hair (2 Sam. xiv. 25, 26), splendid retinue, fair speeches and courtesies, he "stole the hearts of the men of Israel" (xv. 2-6), and rebelled against his father. At first he was successful and occupied Jerusalem, taking possession of David's harem, David having fled over the Jordan. At last, after being anointed king, he crossed the Jordan to attack his father, who had rallied a force about him. A decisive battle was fought in the wood of Ephraim. Absalom was defeated, his long hair became entangled in the branches of a terebinth (or oak), where he was left hanging, his mule running away from him. He was despatched by Joab. An existing monument in the Valley of Jehoshaphat bears the name of Absalom's Tomb, but it no doubt belongs to a later period. 2. The father of Matthias (1 Mac. xi. 70), and Jonathan (1 Mac. xiii. 11).

**Ac'cho.** A seaport town on the coast of Palestine, situated on the northern headland of a bay to which it gives name; Mount Carmel being at the other extremity. Aecho was subsequently called Ptolemais (Acts xxi. 7), and is mentioned in the wars of the Maccabees. By the Romans it was made a colony; in modern times it is known by the name of *St. Jean d'Acre*, and is still a place of importance.

**Acel'dama.** "The field of blood;" the name given by the Jews of Jerusalem to a field near Jerusalem, purchased by Judas with the money which he received for the betrayal of Christ, and so called from his violent death therein (Acts i. 19). This is apparently at variance with the account of St. Matthew (xxvii. 8), according to which the "field of blood" was purchased by the priests with the thirty pieces of silver, after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the field of the potter." The spot is still used by the Armenians for a graveyard. It is now about one hundred feet long and seventy feet broad, and is called *Campo Santo*. It is surrounded by a wall, and is, in fact, a vast vault arched over.



HORNED CERASTES.

**A'chan.** An Israelite of the tribe of Judah, who, when Jericho and all that it contained were accused and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in the attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death, with his whole family, by the people in a valley situated between Ai and Jericho, and their remains,

together with his property, were burnt (Josh. vii. 16-22). From this event the valley received the name of Achor (i. e., *trouble*).

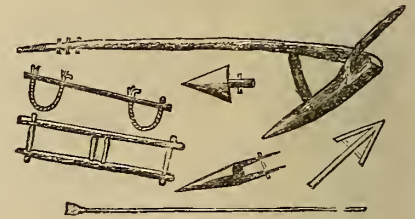
**A'chish.** A Philistine king of Gath, who in the title to the 34th Psalm is called *Abimelech*. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10-13). [DAVID.] From Achish he fled to the cave of Adullam. On a second occasion David fled to Achish with six hundred men (1 Sam. xxvii. 2), and remained at Gath a year and four months.



ADORATION.—ANCIENT EGYPTIAN.

**Ach'sah.** The daughter of Caleb, the son of Jephunneh. To excite some brave warriors to wrest Kirjath-sepher from the Canaanitish giants, Caleb proffered Achsah as his reward. On these terms, Othniel, her cousin, quickly obtained her. In her way home to her husband's residence, she alighted from her ass, threw herself at her father's feet, and begged that, as he had portioned her with a *south*, a dry land, he would give her some moist field, abounding with springs of water; he gave her one, or perhaps two fields thoroughly moist. Josh. xv. 16-19; Judg. i. 12-15.

**A'dah.** 1. The first mentioned of the two wives of Lamech, by whom were born to him Jabal and Jubal (Gen. iv. 19). 2. A Hittite, one of the three wives of Esau, mother of Eliphaz (Gen. xxxvi. 2, 10, 12, 16). In Gen. xxvi. 34 she is called **BASHEMATH**.



PLOUGH AND IMPLEMENTS USED IN ASIA MINOR.

**Ad'am.** The name given in Scripture to the first man. It apparently has reference to the ground from which he was formed, which is called in Hebrew *Adamah*. The idea of *redness of colour* seems to be inherent in either word. The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "roof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first man was a true man, with the powers of a man and the innocence of a child. He is, moreover, spoken of by St. Paul as being "the figure of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). Through the subtlety of the serpent, the woman who was given to be with Adam was beguiled to partake of the fruit of the forbidden tree and gave it to her husband. Adam is stated to have lived nine hundred and thirty years. His sons mentioned in Scripture are Cain, Abel, and Seth: it is implied, however, that he had others.

**Adder** (*Toxicoa of Egypt*). This word is used as the representative of four Hebrew names of poisonous serpents, viz., *Achshab*, *Pethen*, *Tsepha* or *Tsiph'oni*, and *Sheph'aphon*. As the Jews were probably acquainted with only five or six species of poisonous serpents, and as *Pethen* and *Sheph'aphon*



were probably the Egyptian Cobra and the Horned Viper, *Achshab* may be the *Toxica* of Egypt and Northern Africa, called by naturalists the *Echis arenicola*.

**Adjure.** To bind one by oath, as under the penalty of a fearful curse (Josh. vi. 26; Mark v. 7). It was a custom among the Jews to *adjure*, which was by a form of execration laid on the person if he did not answer truly. It was the same as administering an oath is now; so that

whom David surrendered to the Gibeonites in satisfaction for the endeavours of Saul to extirpate them (2 Sam. xxi. 8).

**Adul'mam.** City of Judah, and a place of great antiquity. Fortified by Rehoboam (2 Chron. xi. 7), it was one of the towns recaptured by the Jews after their return from Babylon (Neh. xi. 30), and still a city in the times of the Maccabees (2 Mac. xii. 38).

**Adultery.** A general term for every species of unchastity, but now generally restricted to impurity by married persons. In a spiritual sense it means idolatry (Jer. iii. 9; Ezek. xxiii. 37).

**Agriculture.** This, though prominent in the scriptural narrative concerning Adam, Cain and Noah, was little cared for by the patriarchs. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth.

**Ploughing.** The kind of plough used was probably very light, one yoke of oxen usually sufficing to draw it. Mountains and steep places were hoed (Isa. vii. 25).

**Reaping and Threshing.** The wheat, etc., were reaped by the sickle or pulled up by the roots. They were bound in sheaves—a process prominent in Scripture. Oxen, etc., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain. At a later time the Jews used a threshing-sledge called *morag* (Isa. xli. 15; 2 Sam. xxiv. 22; 1 Chron. xxi. 23), probably resembling the *nôreg*, still employed in Egypt.



NÔREG, OR THRESHING-MACHINE USED BY MODERN EGYPTIANS.

though Jesus held his peace when merely interrogated, he acknowledged, when adjured, that he was the Son of God (Matt. xxvi. 63).

**Adonibezek.** The king of BEZEK. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with his neighbouring kings: seventy of them he had taken captives, and cutting off their thumbs and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed nations; among others they fell upon Adonibezek, took his capital and made himself prisoner, and cut off his thumbs and great toes; he thereupon acknowledged the just vengeance of Heaven upon him for his cruelty toward his fellow-princes. They brought him along with them to Jerusalem, where he died about A. M. 2570 (Judg. i. 4-7).

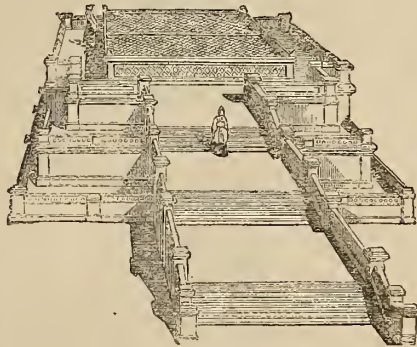
**Adoni'ram.** By contraction ADORAM (2 Sam. xx. 24), also HADORAM (2 Chron. x. 18), chief receiver of the tribute during the reigns of David, Solomon and Rehoboam. This last monarch sent him to collect the tribute from the rebellious Israelites, by whom he was stoned to death.

**Adoption.** The act of taking into the family for a child. Pharaoh's daughter adopted Moses; Mordecai thus received Esther. Many other instances occur in Scripture. The *double parentage* thus created has greatly confused chronologers. True believers in Christ, being regenerated by the Spirit, and freely justified by grace, are said to be brought into this state of adoption (2 Cor. vi. 18).

**Adoration.** The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method, but, generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee, and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xlv. 6).

**Adram'melech.** 1. The name of an idol introduced into Samaria by the colonists from Sepharvaim (2 Kings xvii. 31). 2. Son of the Assyrian king Sennacherib, who, together with his brother Sharezer, murdered their father in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem. The parricides escaped into Armenia (2 Kings xix. 37; 2 Chron. xxxii. 21; Isa. xxxvii. 38). The date of this event was B. C. 680.

**A'driel.** Son of Barzillai, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were among the seven descendants of Saul



ALTAR OF BURNT-OFFERING.

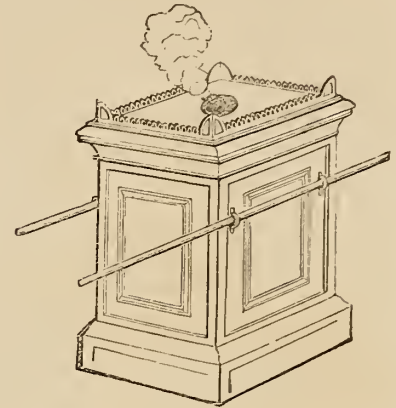
**A'gur.** The son of Jakeh, an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx.

**Ahasue'rus.** There were several kings of this name: 1. ASTYAGES, the Mede (Dan. ix. 1); 2. CAMBYSES, king of Persia (Ezra. iv. 6, 7); 3. DARIUS HYSTASPES, the husband of Esther (Esth. i. 1), who died A. M. 3519.

**Ahim'aaz.** Son of Zadok, the high priest in David's reign, and celebrated for his swiftness of foot. During Absalom's rebellion he carried to David the important intelligence that Ahithophel had counselled an immediate attack upon David and his followers, and that, consequently, the king must cross the Jordan without the least delay (2 Sam. xv. 24-37; xvii. 15-22). Shortly afterward he was the first to bring to the king the good news of Absalom's defeat, suppressing his knowledge of the death of his son, which was announced soon afterward by another (2 Sam. xviii. 19-33).

**Ahim'elech.** Son of Ahitub (1 Sam. xxii. 11, 12), and high priest at Nob in the days of Saul. He gave David the show-bread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Abiathar alone escaped. [See ABIATHAR.]

**Ahin'oam.** 1. The daughter of Ahimaaz and wife of Saul (1 Sam. xiv. 50). 2. A native of Jezreel who was married to David during his wandering life (1 Sam. xxv. 43). She lived with him and his other wife, Abigail, at the court of Achish (xxvii. 3), was taken prisoner with her by the Amalekites when they plundered Ziklag (xxx. 5), but was rescued by David (18). She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 1), and was the mother of his eldest son Amnon (iii. 2).



SUPPOSED FORM OF ALTAR OF INCENSE.

**A'i.** A city lying east of Bethel and "beside Bethaven" (Josh. vii. 2; viii. 9). It was the second city taken by Israel after the passage of the Jordan, and was "utterly destroyed" (Josh. vii. 3-5; viii. ix. 3; x. 1, 2; xii. 9).

**Alexan'der.** 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21). 2. One of the kindred of Annas the high priest (Acts iv. 6). 3. A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob. 4. An Ephesian Christian, reproached by St. Paul in 1 Tim. i. 20, as having, together with one Hymenæus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with—5. ALEXANDER the copper-smith, mentioned by the same apostle (2 Tim. iv. 14) as having done him many mischiefs.

**Alexan'dria.** (3 Mac. iii. 1; Acts xviii. 24; vi. 9.) The Hellenic, Roman, and Christian capital of



EGYPTIAN AND ASSYRIAN ANKLETS.

Egypt, was founded by Alexander the Great, B. C. 332, who himself traced the ground-plan of the city. Its importance as one of the chief corn-ports of Rome secured for it the general favour of the first emperors. Its population was mixed from the first. According to Josephus, Alexander himself assigned to the Jews a place in his new city. The



Septuagint translation was made for their benefit, under the first or second Ptolemy. According to the common legend, St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the second century the number of Christians at Alexandria must have been very large.

**Allelu'ia.** So written in Rev. xix. 1-6, or more properly HALLELUJAH, "praise ye Jehovah," as it is found in the margin of Ps. civ. 35; ev. 45; cvi.; cxl. 1; cxli. 1; cxlii. 1; cxliii. 1 (comp. Ps. cxlii. 9; cxv. 18; cxvi. 19; cxvii. 2). The literal meaning of "Hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving.

**Al'on.** A large, strong tree of some description, probably an oak. The word is found in two names in the topography of Palestine: 1. ALLON, more accurately ELON, a place named among the cities of Naphtali (Josh. xix. 33). [See ELON.] 2. AL'ON-BA'CHUTH ("oak of weeping"), the tree under which Rebekah's nurse, Deborah, was buried. (Gen. xxxv. 8.)

**Al'pha.** The first letter of the Greek alphabet. Used in connection with Omega, the last letter, to express the eternity of Christ (Rev. i. 8, 11).

**Alphæ'us.** The father of the Apostle James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [See MARY.] In this latter place he is called Clopas.



GATE OF ST. PAUL, ANTIOCH.

**Altar of Burnt-Offerings.** It differed in construction at different times. 1. In the tabernacle (Ex. xxvii.) it was square, five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood, overlaid with brass. (See Ex. xxvii.; xxviii. 2.) 2. In Solomon's Temple the length and breadth were near twenty cubits, and the height was ten (2 Chron. iv. 1). It was entirely of brass (1 Kings viii. 64; 2 Chron. vii. 7).

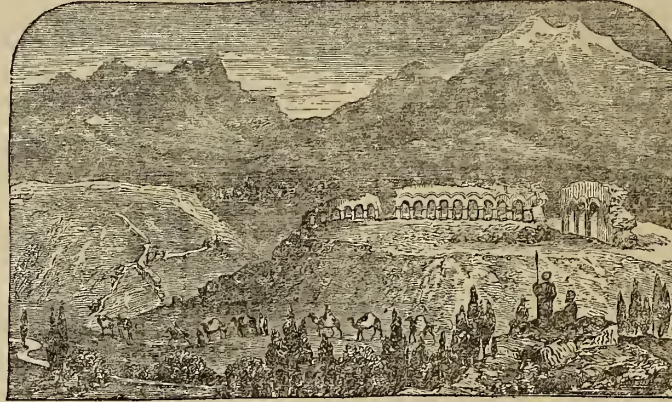
**Altar of Incense.** This was called also the golden altar, to distinguish it from the altar of burnt-offerings, which was called the brazen altar (Ex. xxviii. 30). That in the tabernacle was made of acacia wood, overlaid with pure gold. Its shape was square, being a cubit in length and breadth, and two cubits in height. It had horns at the four corners. It stood in the holy place (Ex. xxx. 6; xl. 5).

**Amen.** Literally, "true;" and used as a substantive, "that which is true," "truth" (Isa. lxxv. 16); Christ is called THE AMEN, because he is the God of truth (Rev. iii. 14).

**Ammin'adab.** Son of Ram or Aram, and father of Nahshon, or Naasson (as it is written, Matt. i. 4; Luke iii. 32), who was the prince of the tribe of Judah at the first numbering of Israel in the second year of the Exodus (Num. i. 7; ii. 3; Ruth iv. 19, 20; 1 Chron. i. 10). He was the fourth generation after Judah, the patriarch of his tribe, and one of the ancestors of JESUS CHRIST.

**Am'mon, Am'monites, Children of Ammon.**

A people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their



ANTIOCH IN PISIDIA.

existence (comp. Judg. x. 6; 2 Chron. xx. 1; Zeph. ii. 8, etc.) The hatred in which the Ammonites were held by Israel is stated to have arisen partly from their opposition, or rather their denial of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But whatever its origin, the animosity continued in force to the latest date. The last appearances of the Ammonites in the biblical narrative are in the book of Judith (v., vi., vii.), and in that of 1 Maccabees (1 Mac. v. 6, 30-43). The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom—"the abomination of the children of Ammon;" and occasionally as Malcham.

**Amos.** Called by God, he began to prophesy a little before Hosea, and continued a while contemporary with that prophet, during the reign of Uzziah, about 890 years B. C. The Book of Amos reproves the wickedness of the Hebrews, who abandoned themselves to every evil, pronounces the ruin of the neighbouring nations, judgment on the Jews, and the final prosperity of Messiah's kingdom.

**Amphip'olis.** A city of Macedonia (Acts xvii. 1). It is almost surrounded by the river Strymon, whence its name, which means "a city surrounded." It is now called *Emboli*.

**Anam'melech.** An idol of the Sepharvaites, a tribe of the Samaritans (2 Kings xvii. 31).

**Anani'as.** 1. A high priest in Acts xxiii. 2-5; xxiv. 1. 2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1-11). Having sold his goods for the benefit of the Church, he kept back a part of the price. St. Peter denounced the fraud, and Ananias fell down and expired. 3. A Jewish disciple at Damascus (Acts ix. 10-17) of high repute (Acts xxii. 12), who sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel. Tradition makes him to have been afterward bishop of Damascus, and to have died by martyrdom.

**Anath'ema.** Which literally means a thing suspended, is the equivalent of the Hebrew word signifying a thing or person devoted. The word anathema frequently occurs in St. Paul's writings, and is generally translated *accursed*.

**An'drew.** One among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (ibid.) He was of Bethsaida, and

had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2; Luke vi.

14, second, next after his brother Peter; but in Mark iii. 16; Acts i. 13, fourth, next after the three, Peter, James and John, and in company with Philip. And this appears to have been his real place of dignity among the Apostles. The traditions about him are various. He is said to have been crucified at Patræ in Achaia.

**Ank'let.** Anklets are referred to in Isa. iii. 16, 18, 20. They were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each

other formed no doubt one of the reasons why they were admired. They are still worn in the East.

**An'na.** A "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Luke ii. 36). She was of the tribe of Asher.

**Ant.** This insect is mentioned twice in the O. T.: in Prov. vi. 6; xxx. 26. In the former of these passages the *diligence* of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's *wisdom* is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise."

**Antioch.** The capital of the Greek kings of Syria, and afterward the residence of the Roman governors of the province which bore the same name. No city, after Jerusalem, is so intimately connected with the history of the apostolic Church. The chief interest of Antioch is connected with the progress of Christianity among the heathen. Here the first Gentile Church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26). It was from Antioch that St. Paul started on his three missionary journeys. The city was founded in the year 300 B. C., by Seleucus Nicator. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks. Antioch grew under the successive Seleucid kings till it



ARARAT, THE SUPPOSED RESTING-PLACE OF THE ARK.

became a city of great extent and of remarkable beauty.

**Antipa'tris.** A town to which the soldiers conveyed St. Paul by night on their march (Acts xxiii. 31).

**Apol'os.** A Jew from Alexandria, eloquent



(which may also mean *learned*) and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the Gospel, first in Achaia and then in Corinth (Acts xviii. 27; xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). It has been supposed by some that Apollos was the author of the Epistle to the Hebrews.

**Apoc'rypha.** The collection of books to which this term is popularly applied includes the following (the order given is that in which they stand in the English version):—I. 1 Esdras; II. 2 Esdras; III. Tobit; IV. Judith; V. The rest of the chapters of the book of Esther, which are found neither in the Hebrew nor in the Chaldee; VI. The Wisdom of Solomon; VII. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus; VIII. Baruch; IX. The Song of the Three Holy Children; X. The History of Susanna; XI. The History of the Destruction of Bel and the Dragon; XII. The Prayer of Manasses, king of Judah; XIII. 1 Maccabees; XIV. 2 Maccabees. The primary meaning of *Apocrypha*, "hidden, secret," seems, toward the close of the second century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter.

**Aq'uila.** A Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife

nations. Michael was considered the patron of the Jews (Dan. x. 13, 21). The name is never used in the plural, and some learned men think it means Jesus Christ (1 Thess. iv. 16).

**Archip'us.** A Christian teacher in Colosse (Col. iv. 17), called by St. Paul his "fellow-soldier" (Philem. 2). He was probably a member of Philemon's family.



ROMAN SLINGER.

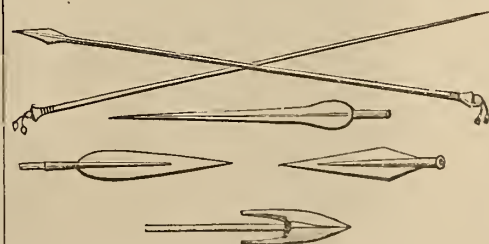
**A'riel.** A designation given by Isaiah to the city of Jerusalem (Isa. xxix. 1, 2, 7). Its meaning is obscure. We must understand by it either "Lion of God," or "Hearth of God."

**Aristar'chus.** A Thessalonian (Acts xx. 4; xxvii. 2), who accompanied St. Paul on his third missionary journey (Acts xix. 29). He was with the apostle on his return to Asia (Acts xx. 4); and again (xxvii. 2) on his voyage to Rome. We trace him afterward as St. Paul's fellow-prisoner in Col. iv. 10, and Philem. 24.

**Aristobu'lus.** 1. A Jewish priest (2 Mac. i. 10), who resided in Egypt in the reign of Ptolemæus VI. Philometor. There can be little doubt that he is identical with the peripatetic philosopher of that name, who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch. 2. A resident at Rome, some of whose household are greeted in Rom. xvi. 10. Tradition makes him one of the seventy disciples, and reports that he preached the Gospel in Britain.

**Armaged'don.** "The hill, or city of Megiddo" (Rev. xvi. 16). The scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories—of Barak over the Canaanites, and of Gideon over the Midianites; and for two great disasters—the deaths of Saul and Josiah.

**Arms, Armour.** There were—1. *Offensive weapons.* 2. *Defensive weapons.* Of the first class were—1. The *Chereb*, or *Sword*. Very little can be gathered as to its shape, size, material, or mode of use. Perhaps it was lighter and shorter than the modern sword. 2. The *Cidôn* or *Javelin*. When not in action the *Cidôn* was carried on the back of the warrior (1 Sam. xvii. 6). 3. The *Sling*. This is



EGYPTIAN JAVELINS, SPEAR AND DART HEADS.

first mentioned in Judg. xx. 16. (See 2 Kings iii. 25.) Of the second class—1. The *Breast-plate* (1 Sam. xvii. 5). 2. The *Habergeon*. (See Ex. xxviii. 32; xxix. 23.) 3. The *Helmet* (1 Sam. xvii. 5; 2 Chron. xxvi. 14; Ex. xxvii. 10). 4. *Greaves* (1 Sam. xvii. 6). 5. Two kinds of *Shields*—the large

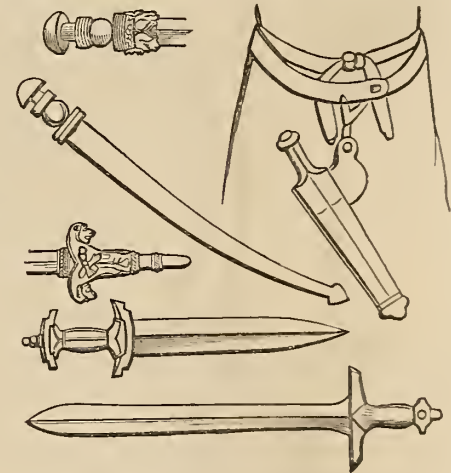
one encompassing the whole person (Ps. v. 12), the smaller one called the buckler or target, probably for use in hand-to-hand fighting (1 Kings x. 16, 47; 2 Chron. ix. 15, 16).

**A'sa.** Son of Abijah, and third king of Judah (B. C. 956-916). In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "king's mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1 Kings xv. 13), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chron. xv. 8). In his old age Asa suffered from the gout. He died greatly loved and honoured in the forty-first year of his reign.

**A'saph.** A Levite, son of Berechiah, one of the leaders of David's choir (1 Chron. vi. 39). Psalms l. and lxxiii.-lxxxiii. are attributed to him; and he was in after times celebrated as a seer as well as a musical composer (2 Chron. xxix. 30; Neh. xii. 46).

**As'enath.** Daughter of Potipherah, priest, or possibly prince, of On [see POTIPHERAH], wife of Joseph (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50; xlv. 20).

**Ash'dod, or Azotus.** A strong city on the south-east coast of the Mediterranean Sea, about twenty-five miles, or, according to Diodorus, thirty-four north of Gaza, thirteen or fourteen south of Ekron, and thirty-four west of Jerusalem. It was the property of the tribe of Judah (Josh. xv. 47), but the Philistines either retained or retook it. Here stood the famous temple of Dagon. Here the captive ark of God was first brought, and broke



SWORDS—ASSYRIAN, PERSIAN, ROMAN AND GREEK.

to pieces that idol, and plagued the inhabitants (1 Sam. v. 1-6). Here Philip the Evangelist early preached the gospel; and a Christian Church continued till perhaps the ravages of the *Saracens* (Zeph. ii. 4; Zech. xi. 6; Acts viii. 4).

**Ash'kelon, As'kelon.** One of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned and apparently less known to the Jews than the other four. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his exploit was not likely to be heard of. In the post-biblical times Ashkelon rose to considerable importance. The soil around was remarkable for its fertility. Ashkelon played a memorable part in the struggles of the Crusades.

**Asp.** The Hebrew word *pethen* occurs in the six following passages: Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5; xci. 13; Isa. xi. 8. That some kind of poisonous serpent is denoted by it is clear from these passages. As the Egyptian Cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible lands practice their art, and as it is fond of concealing itself in walls and in holes (Isa. xi. 8), it appears to have the best claim to represent the *pethen*.

**Ass.** The species of this animal known to the



HEAVY-ARMED ANCIENT WARRIOR.

Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave the city. He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth. On the departure of the apostle from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus. There they remained, and there they taught Apollos.

**Ar'arat.** A mountainous district of Asia mentioned in the Bible in connection with the following events: 1. As the resting place of the Ark after the deluge (Gen. viii. 4). 2. As the asylum of the sons of Sennacherib (2 Kings xix. 37; Isa. xxxvii. 38). 3. As the ally, and probably the neighbour, of Minni and Ashchenaz (Jer. li. 27). It is of volcanic origin. The summit of Ararat was long deemed inaccessible. It was first ascended in 1829, by Parrat, who approached it from the north-west. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried.

**Archangel.** The chief angel. The Jews supposed that there are seven, greater in power than the rest, and having the guardianship of particular



Jews are *Asinus Hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus Vulgaris* of the north-east of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus Onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° north latitude southward to Persia, Belochistan and Western India. Mr. Layard remarks that in fleetness the wild ass (*Asinus Hemippus*) equals the gazelle, and to overtake it is a feat which only one or two of the most celebrated mares have been known to accomplish.

**As'sos** or **As'sus**. A seaport of the Roman province of Asia, in the district anciently called Mysia. It was situated on the northern shore of the Gulf of Adramyttium, and was only about seven miles from the opposite coast of Lesbos, near Methymna (Acts xx. 13, 14).

**Ath'ens**. The capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14-34; comp. 1 Thess. iii. 1). The *Acropolis*, or citadel of Athens, was a square craggy rock rising abruptly about one hundred and fifty feet, with a flat summit of about one thousand feet long from east to west, by five hundred feet broad from north

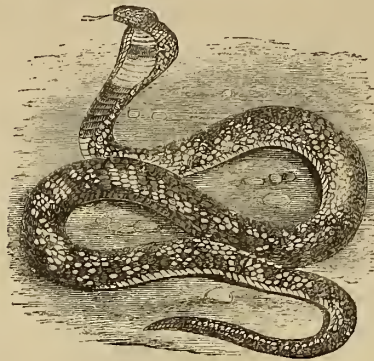


FIGURE OF ASTARTE FOUND IN ETRURIA.

to south. *Mars' Hill*, the hill of Mars or Ares, better known by the name of Areopagus, was a rocky height opposite to the western end of the Acropolis, from which it is separated only by an elevated valley, above which it rises fifty or sixty feet.

**Augus'tus Cæ'sar**. The first Roman emperor. He was born A. U. C. 691, B. C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia, the sister of C. Julius Cæsar. He was principally educated by his great-uncle Julius Cæsar, and was made his heir. After his murder, the young Octavius, then Caius Julius Cæsar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle for the supreme power was terminated in favour of Octavianus by the battle of Actium, B. C. 31. On this victory he was saluted Imperator by the senate, who conferred on him the title Augustus (B. C. 27). The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favour and confirmed, nay even increased, in his power. After Herod's death in A. D. 4, Augus-

tus divided his dominions, almost exactly according to his dying directions, among his sons. Augustus died at Nola in Campania, Aug. 19, A. U. C. 767, A. D. 14, in his 76th year; but long before his death he had associated Tiberius with him in the empire.



EGYPTIAN COBRA.

**Azari'ah**. A common name in Hebrew, and especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah.

The principal persons who bore this name were: 1. Son of Ahimaaz (1 Chron. vi. 9). 2. Azariah, the son of Oded (2 Chron. xv. 1). 3. The high priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 Kings xiv. 21, xv. 1, 6, 7, 8, &c.) The most memorable event of his life is that which is recorded in 2 Chron. xxvi. 17-20. When King Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense," Azariah the priest, accompanied by eighty of his brethren, went in boldly after him and withstood him.

**Az'za**. The more accurate rendering of the name of the well-known Philistine city, Gaza (Deut. ii. 23; 1 Kings iv. 24; Jer. xxv. 20).

## B.

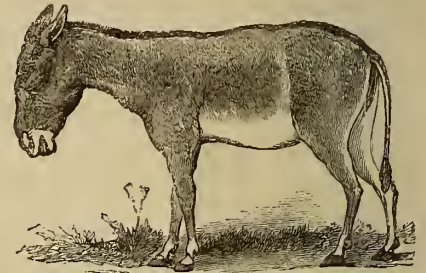
**Ba'al**. The supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their supreme female divinity. The word *Baal* is in Hebrew a common noun of frequent occurrence, having the meaning *Lord*, not so much, however, in the sense of *Ruler* as of *Master*, *Owner*, *Possessor*. There can be no doubt of the very high an-

and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3-18; Deut. iv. 3). In the times of the kings the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes (1 Kings xvi. 31-33; xviii. 18, 22).

**Bab'ylon**. In the Apocalypse is the symbolical name by which Rome is denoted (Rev. xiv. 8; xvii.; xviii.) The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (comp. Jer. li. 7 with Rev. xiv. 8), and hence whatever the people of Israel be understood to symbolize, Babylon represents the antagonistic principle.

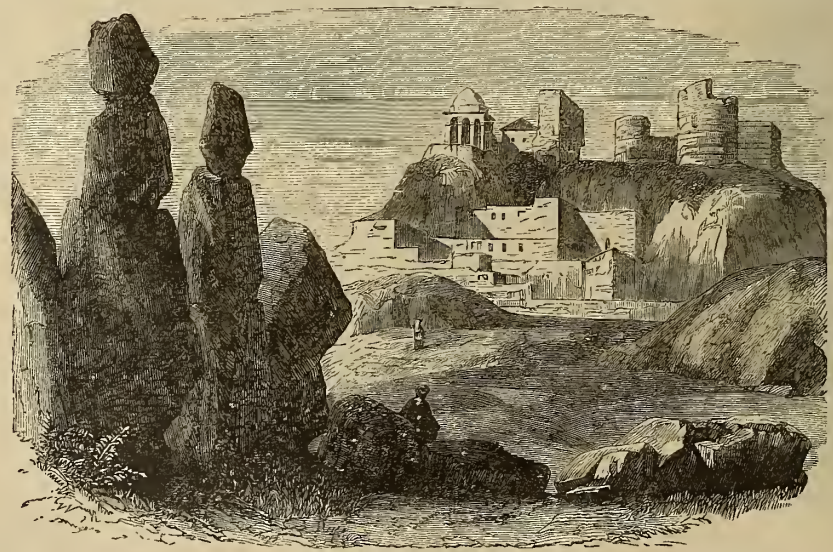
**Ba'ca, the Valley of**. A valley in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6).

**Ba'laam**. The son of Beor, a man endowed with the gift of prophecy (Num. xxii. 5). He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. When the Israelites were encamped in the plains of Moab, Balak, the king of Moab, sent for Balaam to curse them. Balaam was prohibited by God from going. The king of Moab, however, sent again to him. The prophet again refused, but was at length allowed to go. Balaam therefore proceeded on his journey



SYRIAN WILD ASS.

with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 14). Balaam predicted a magnificent career for the people whom he was called to curse, but he nevertheless suggested to the Moabites the expedient of seducing them to com-



THE ACROPOLIS, OR CITADEL OF ATHENS.

mit fornication. The effect of this is recorded in ch. xxv. A battle was afterward fought against the Midianites in the time of Moses (Num. xxii. 41),

mit fornication. The effect of this is recorded in ch. xxv. A battle was afterward fought against the Midianites, in which Balaam sided with them, and



was slain by the sword of the people whom he had endeavoured to curse (Num. xxxi. 8).

**Balm.** The Hebrew word thus rendered occurs in Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xlv. 11; li. 8; and Ezra xxvii. 17. It is impossible to identify it with any certainty. It may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsamum*. Hasselquist has given a description of the true balsam tree of Mecca. He says that the exudation from the plant "is of a yellow colour, and pellucid. It has a most fragrant smell, which is resinous, balsamic and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads."

**Barab'bas.** A robber (John xviii. 40) who had committed murder in an insurrection (Mark xv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate.

**Ba'arak.** Son of Abinoam of Kedesh, a refugee in Mount Naphtali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin (Judg. iv.). He utterly routed the Canaanites in the plain of Jezreel (Esdraelon).

**Barbarian.** "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Rom. i. 14: "I am debtor both to Greeks and barbarians." It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2, 4 (of the Maltese, who spoke a Punic dialect).

**Bar'nabas.** A name signifying "son of prophecy" or "exhortation," given by the apostles (Acts iv. 36) to Joseph (or Joses), a Levite of the

Lord passed out of Jericho on his last journey to Jerusalem.

**Ba'ruch.** Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4-32) and faithful attendant of Jeremiah (Jer. xxxvi. 10; b.c. 603) in the discharge of his prophetic office. He was of a noble family (comp. Jer. li. 59; Bar. i. 1), and of distinguished acquirements; and his brother Seraiah held an honourable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favour of the Chaldeans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, b.c. 586.

**Ba'shan.** A district on the east of Jordan. It is sometimes spoken of as the "land of Bashan" (1 Chron. v. 11; and comp. Num. xxi. 33; xxxii. 33), and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 5; xiii. 11, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok.

**Bash'emath.** Daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13). In Gen. xxviii. 9 she is called Mahalath.

**Bath, Bathing.** This was a prescribed part of the Jewish ritual of purification in cases of accidental, leprosy or ordinary uncleanness (Lev. xv. 5; 28; xxii. 6; Num. xix. 5, 19; 2 Sam. xi. 2, 4; 2 Kings v. 10); as also after mourning, which always implied defilement (Ruth iii. 3; 2 Sam. xii. 20). With bathing, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12).

**Bathshe'ba** (2 Sam. xi. 3, etc.; also called Bathshua in 1 Chron. iii. 5). The daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chron. iii. 5), the son of Ahithophel (2 Sam. xxiii. 34), and wife of Uriah the Hittite. The child which was the fruit of her adulterous intercourse with David died; but after marriage she became the mother of four sons, Solomon (Matt. i. 6), Shimea, Shobab and Nathan.

**Bdellium.** A gum or resin somewhat resembling myrrh. It is found in single drops of a very irregular size, some of which are as big as a hazelnut. Its colour is dusky, and its taste bitterish. It powerfully softens and cleanses when it is new and fresh.

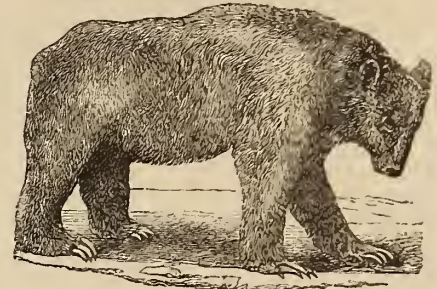
There was plenty of it near the river Pison (Gen. ii. 12); and the manna resembled it in colour (Num. xi. 7). Bochart considers it to be the *pearl*; Reland calls it *crystal* (Gen. ii. 12; Num. xi. 7).

**Bear** (1 Sam. xvii. 34; 2 Sam. xvii. 8). The Syrian bear (*Ursus Syriacus*), which is without doubt the animal mentioned in the Bible, is still found on the higher mountains of Palestine. During the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine.

**Bed and Bed-Chamber.** We may distinguish in the Jewish bed five principal parts: 1. The mattress, which was limited to a mere mat, or one or more quilts. 2. The covering, which was a finer quilt. 3. Some fabric woven or plaited of goat's hair, and which served as a pillow (1 Sam. xix. 13). 4. The bedstead was not always necessary; the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. 5. The ornamental portions were pillars and a canopy, ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9, 10).

**Beel'zebul.** The title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15). The correct reading is without doubt *Beel-*

*zebul*, and not *Beelzebub* as given in the Syriac, the Vulg., and some other versions. Some connect the term with *zebul*, *habitation*, thus making Beelzebul (Matt. x. 25) *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology.



SYRIAN BEAR.

Others derive it from *zebel*, *dung*, thus making Beelzebul, literally, *the lord of dung*, or *the dung-hill*; and in a secondary sense, as *zebel* was used by the Talmudical writers, as *idol* or *idolatry*, *the lord of idols*, *prince of false gods*.

**Beer-she'ba.** The name of one of the old places in Palestine which formed the southern limit of the country. There are two accounts of the origin of the name: 1. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech, the king of the Philistines, "swore" both of them (Gen. xxi. 31). 2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phicol, his chief captain, are again concerned, with Isaac instead of Abraham (Gen. xxvi. 31-33). There are at present on the spot two principal wells and five smaller ones. The two principal wells lie just a hundred yards apart. The larger one is about twelve and a half feet in diameter, and the masonry reaches down twenty-eight and a half feet. The curb-stones around the mouth are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round."

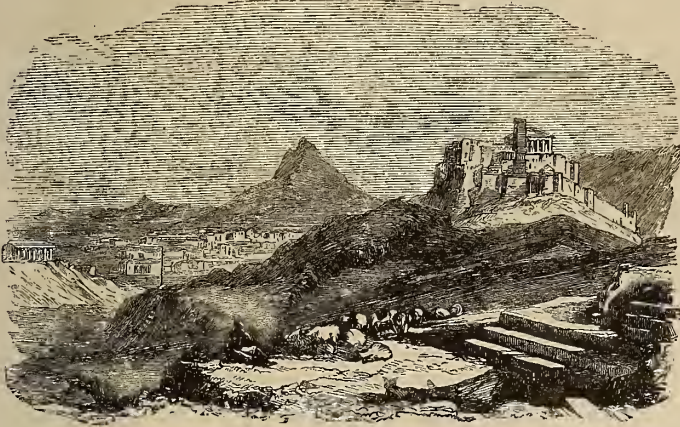
**Be'hemoth.** There can be but little or no doubt that by this word (Job xl. 15-24) the hippopotamus is intended, since all the details descriptive of the *behemoth* accord entirely with the ascertained habits of that animal. Since, in the first part of Jehovah's discourse (Job xxxviii.; xxxix.), *land animals and birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic or amphibious* creatures are spoken of in the last half of it; and since the *leviathan*, by almost universal consent, denotes the crocodile, the *behemoth* seems clearly to point to the hippopotamus, his associate in the Nile.



EASTERN BEDS.

**Be'ka.** A half shekel; its value, twenty-five cents. Every Jew paid a beka annually for the support of the temple (Ex. xxx. 13).

**Be'la.** 1. One of the five cities of the plain, which was spared at the intercession of Lot, and received the name of Zoar (Gen. xiv. 2; xix. 22). 2. Son of Beor, who reigned over Edom in the city



THE AREOPAGUS, OR MARS' HILL, AND ACROPOLIS.

island of Cyprus, who was early a disciple of Christ. In Acts ix. 27 we find him introducing the newly-converted Saul to the apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. He was ordained with Paul for the missionary work (A.D. 45), after which he laboured with that apostle until a variance took place between them. The Epistle attributed to Barnabas is believed to have been written early in the second century.

**Bar'sabas.** 1. JOSEPH JUSTUS was perhaps one of Christ's seventy disciples; it is certain he was an eye-witness of Christ's public work of the ministry. He stood candidate alone with Matthias for the apostleship, instead of Judas, but was not chosen of God (Acts i. 21-26). 2. BARSABAS JUDAS. He was a member of the synod at Jerusalem, and was sent along with Paul, Barnabas and Silas to publish the decrees thereof among the Gentile churches. After preaching a while at Antioch, he returned to Jerusalem (Acts xv. 22-34).

**Barthol'omew.** One of the twelve apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). It has been not improbably conjectured that he is identical with Nathanael (John i. 45). He is said to have preached the gospel in India—that is, probably, Arabia Felix—and according to some in Armenia.

**Bartimæ'us.** A blind beggar of Jericho who (Mark x. 46) sat by the wayside begging as our



of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus.

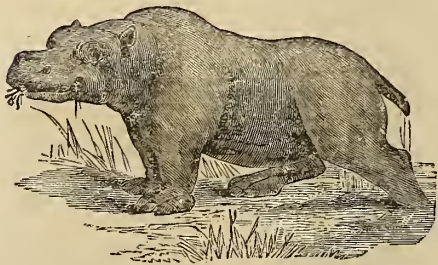
**Be'lial.** A worthless, lawless fellow. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan as the personification of all that was bad.

**Belshaz'zar.** The last king of Babylon. According to the well-known narrative in Dan. v., he was slain during a splendid feast in his palace. Similarly, Xenophon tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus and of Herodotus differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius, and says that in the seventeenth year of his reign Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus or Borsippa. According to Herodotus the last king was called Labynetus. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson. From the inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-azar, contracted into Belshazzar, and admitted by his father to a share in the government. So that Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa.

**Bena'iah.** 1. The son of Jehoiada, the chief priest (1 Chron. xxvii. 5), set by David (1 Chron. xi. 25) over his bodyguard (2 Sam. 18; 1 Kings i. 38; 1 Chron. xviii. 17; 2 Sam. xx. 23), and occupying a middle rank between the first three of the "mighty men" and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chron. xi. 25; xxvii. 6). The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chron. xi. 22. Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 Kings i. 8, 10, 32, 38, 44), and was raised into the place of Joab as commander-in-chief of the whole army (ii. 35; iv. 4). 2. **BENAIAH** the PIRATHONITE; an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chron. xi. 31).

**Ben-am'mi.** The son of the younger daughter of Lot, and progenitor of the Ammonites (Gen. xix. 38).

**Benjamin.** The youngest of the children of Jacob, and the only one of the thirteen who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in the act of giving him birth, naming him with her last breath Ben-oni, "son of my sorrow." This was by Jacob changed into Benjamin (Gen. xxxv. 16-18). Until the journeys of Jacob's sons and of



HIPPOPOTAMUS, THE SUPPOSED BEHEMOTH.

Jacob himself into Egypt we hear nothing of Benjamin. Henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the promised land that history is as meagre as it is afterward full and interesting.

**Bere'a.** A city of Macedonia; it was a little distant from Pella, where Alexander was born. Here Paul preached with great success; and his hearers were exceeding careful to compare what they heard with the Scriptures of the Old Testa-

ment. Sopater, one of them, attended him to Asia (Acts xvii. 10-13, and xx. 4).

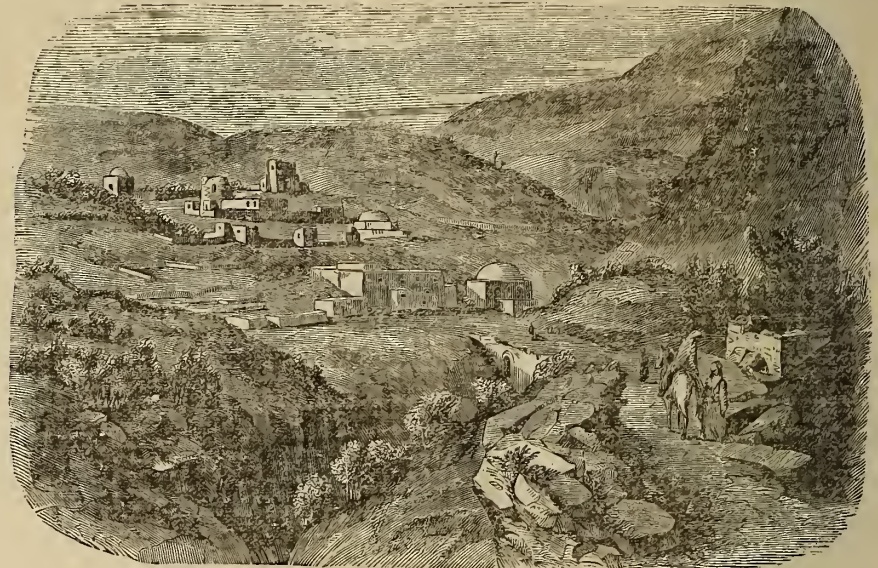
**Berni'ce.** The daughter of Agrippa the Great. She was first betrothed to Mark, the son of Alexander, governor of the Jews at Alexandria. She next married her own uncle, Herod, king of Chalcis. After his death she married Polemon, king of Pontus, on condition of his being circumcised. She quickly after abandoned him, and returned to Agrippa, her brother, with whom it is supposed she lived in habitual incest. They both appeared with great pomp to hear Paul's defence at Caesarea (Acts xxv. 13, 23, and xxvi.).

**Beth.** The most general word for a house or habitation.

**Beth-ab'ara.** A place beyond Jordan, in which John was baptizing (John i. 28). If this reading be correct, Bethabara may be identical with Beth-barah, the ancient ford of Jordan, or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho.

or tank, with five "porches," close upon the sheeppate or "market" in Jerusalem (John v. 2). The porches—i. e., cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." The large reservoir *Birket Israil*, within the walls of the city, close by the St. Stephen's Gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda.

**Beth'lehem** (*house or dwelling of bread*). A city of Judah (Judg. xvii. 7), perhaps metaphorically *house of plenty*, in allusion to the fertility of the circumjacent country. It is distant from Jerusalem, by the Jaffa gate, about two hours' journey, the road over the valley of Rephaim, a wild, uncultivated tract, being very beautiful and full of interest. Bethlehem is rendered memorable and holy as the birth-place of David and of Jesus Christ. It is at present a large straggling village,



THE VILLAGE OF BETHANY.

**Beth'any.** A village which, seamy as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. Bethany is now known by a name derived from Lazarus—*el' Azariyeh* or *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley. *El' Azariyeh* is a ruinous and wretched village, a wild mountain hamlet of some twenty families. Bethany has been commonly explained the "House of Dates," but it more probably signifies "House of Misery."

**Beth-ba'rah.** A place where Gideon called the Ephraimites to post themselves, to stop the flying Midianites. If this be the same with Bethabara, it seems plain that it was south of the Galilean Sea, as there the Midianites crossed the Jordan, and there the borders of Ephraim were (Judg. vii. 24).

**Beth'el.** A city about eight, some say twelve, miles northward of Jerusalem, and a mile westward of Ai. The place was originally called Luz, from the almond and hazel bushes that grew here. Here Jacob lodged under the open sky as he went to Padan-aram. An eminent vision he had, made him call it **BETHEL**, *the house of God*. Our Lord alludes to this vision (John i. 51). In Bethel, Jeroboam set up one of his idolatrous calves, on which account it was called Aven, or Beth-aven, the *temple of idols*, or *wickedness*. Bethel was wrested from the Israelites by Abijah (2 Chron. xiii. 19), but soon after retaken. The Assyrians made terrible slaughter and ravage in it (Hos. x. 8).

**Bethesda.** The Hebrew name of a reservoir

with one principal street. The population is about three thousand, and consists entirely of Christians. In the magnificent church of the Nativity, said to have been built by the Empress Helena over the very birth-place of our Saviour, two spiral staircases, each of fifteen steps, lead down to the grotto of the Nativity, which is some twenty feet below the level of the church. This crypt, which is thirty-nine feet long, eleven feet broad and nine feet high, is hewn out of the rock.

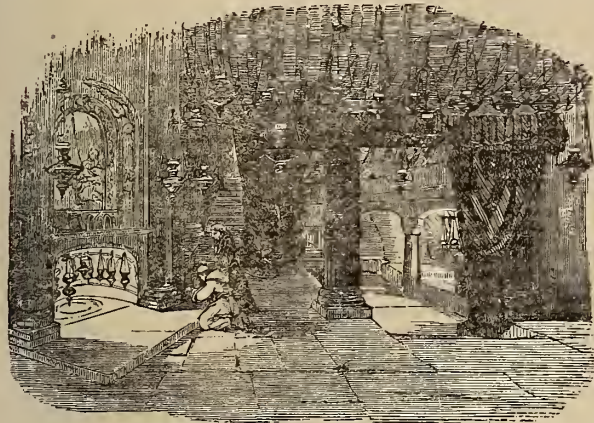
**Beth'-peor.** A place, no doubt dedicated to the god Baal-peor, on the east of Jordan, opposite Jericho, and six miles above Libias or Beth-haran. It was in the possession of the tribe of Reuben (Josh. xiii. 20). One of the last halting-places of the children of Israel is designated, "the ravine over against Beth-peor" (Deut. iii. 29; iv. 46).

**Beth'-phage.** The name of a place on the Mount of Olives, on the road between Jericho and Jerusalem. It was apparently close to Bethany (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), and to the eastward of it. No remains, however, which could answer to this position have been found, and the traditional site is above Bethany, halfway between that village and the top of the mount. Here our Saviour obtained the ass for his lowly triumph (Matt. xxi. 1).

**Beth-sa'ida.** 1. "Bethsaida of Galilee" (John xii. 21), a city which was the native place of Andrew, Peter and Philip (John i. 44; xii. 21), in the land of Gennesaret (Mark vi. 45; comp. 53), and therefore on the west side of the lake. Dr. Robinson places Bethsaida at *Ain et-Tabigah*, a short distance north of Khan Minyeh, which he identifies with Capernaum. 2. By comparing the narratives in Mark vi. 31-53 and Luke ix. 10-17, it appears certain that the Bethsaida at which the five thou-



sand were fed must have been a second place of the same name on the east of the lake. Such a place there was at the north-eastern extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried.



GROTTO OF THE NATIVITY, BETHLEHEM.

**Beth'uel.** The son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). In xxv. 20 and xxviii. 5 he is called "Bethuel the Syrian."

**Beu'lah.** "Married," the name which the land of Israel is to bear when "the land shall be married" (Isa. lxii. 4).

**Bez'aleel.** The son of Uri, the son of Hur, of the tribe of Judah, and one of the architects of the tabernacle (Ex. xxxi. 1-6). His charge was chiefly in all works of metal, wood and stone.

**Be'zer in the Wilderness.** A city of the Reubenites, with suburbs, set apart by Moses as one of the three cities of refuge in the downs on the east of the Jordan.

**Big'than and Big'thana.** An eunuch in the court of Ahasuerus; one of those "who kept the door" and conspired with Teresh against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai.

**Bil'dad.** The second of Job's three friends. He is called "the Shuhite," which implies both his family and nation (Job ii. 11).

**Bil'hah.** Handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3-8; xxxv. 25; xli. 25; 1 Chron. vii. 13). [See REUBEN.]

**Birth-days.** The custom of observing birth-days is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, etc., we read that Job's sons "feasted every one his day." It is very probable that in Matt. xiv. 6 the feast to commemorate Herod's accession is intended, for we know that such feasts were common, and were called "the day of the king" (Hos. vii. 5).

**Birth-right.** The advantages accruing to the eldest son were not definitely fixed in patriarchal times. Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15-17). The first-born of the king was his successor by law (2 Chron. xxi. 3); David, however, by divine appointment, excluded Adonijah in favour of Solomon.

**Bishop.** A shepherd, or overseer. It seems to be synonymous with *Elder* or *Presbyter* (Acts xx. 17, 20; Titus i. 5, 7; 1 Pet. v. 1, 2). The word is applied to Christ himself (1 Pet. ii. 2).

**Bitter Herbs.** The Israelites were commanded to eat the paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8). These may well be understood to denote various sorts of bitter plants, such particularly as belong to the *crucifere*, as some of the bitter cresses, or to the chicory group of the *compositae*, the hawkweeds, and sow-thistles

and wild lettuces which grow abundantly in the peninsula of Sinai, in Palestine and in Egypt.

**Blains.** Violent ulcerous inflammations, the sixth plague of Egypt (Ex. ix. 9, 10), and hence called in Deut. xxviii. 27, 35, "the botch of Egypt." It seems to have been the black leprosy, a fearful kind of elephantiasis.

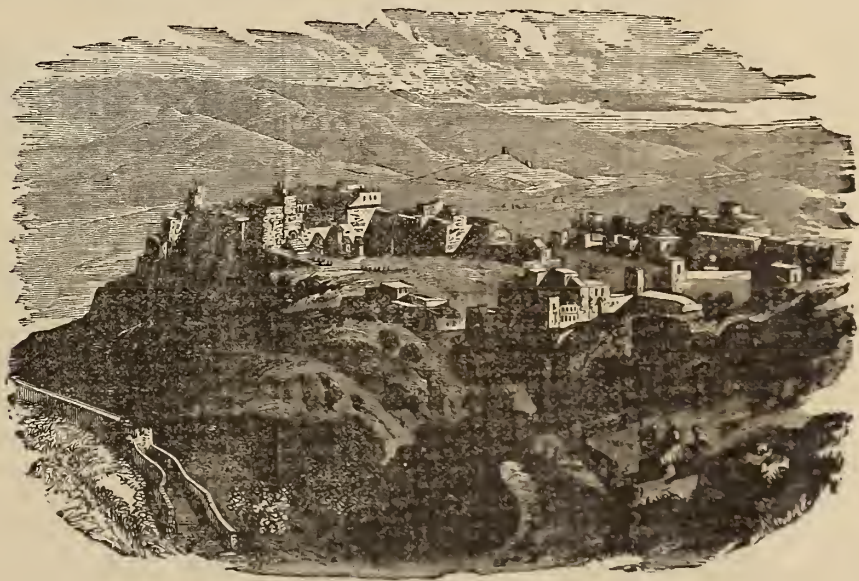
**Blasphemy.** In its technical English sense signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Isa. lii. 5; Rom. ii. 24, etc. But according to its derivation it may mean any species of calumny and abuse: see 1 Kings xxi. 10; Acts xviii. 6; Jude 9, etc. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God" and the power of the Holy Spirit.

**Boaner'ges.** A name, signifying "sons of thunder," given by our Lord to the two sons of Zebedee, James and John (Mark iii. 17). See Luke ix. 54; Mark ix. 38; comp. Matt. xx. 20, etc.

**Bo'az.** 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. He married Ruth, and redeemed the estates of her deceased husband Mahlon (iv. 1). Boaz is mentioned in the genealogy of Christ (Matt. i. 5), but there is great difficulty in assigning his date. 2. **BOAZ**, the name of one of Solomon's brazen pillars erected in the temple porch. [See JACHIN.] It stood on the left, and was eighteen cubits high (1 Kings vii. 15, 21; 2 Chron. iii. 15; Jer. lii. 21).

**Boll'ed.** A word which occurs but once in the Bible (Ex. ix. 31). "The flax was bollen," which seems to mean that it was nearly ripe, and the round seed-vessels fully developed.

**Bonnet.** A covering for the head worn by Jewish priests. Josephus says that the bonnet worn by the private priests was composed of several rounds of linen cloth turned in and sewed together. The whole was entirely covered with another piece



THE VILLAGE OF BETHLEHEM.

of linen. The high priest's bonnet was not much different from that described.

**Booty** consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of

Canaan no captives were to be made (Deut. xx. 14 and 16); beyond these limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty is given in Num. xxxi. 26-47. As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged (1 Sam. xxx. 24, 25).

**Bottle.** 1. The skin bottle, made of goat-skins. When the animal is killed they cut off its head and its feet, and they draw it in this manner out of the skin without opening its belly (Ps. cxix. 83; Matt. ix. 17). 2. The bottle of earthen or glass ware, both of them capable of being closed from the air. Such vessels were used among the Greeks, Egyptians, Etruscans and Assyrians, and also no doubt among the Jews, especially in later times (Jer. xix. 1). The Jews probably borrowed their manufactures in this particular from Egypt.

**Boz'rah.** 1. In Edom—the city of Jobab the son of Zerah, one of the early kings of that nation (Gen. xxxvi. 33; 1 Chron. i. 44). There is no reason to doubt that its modern representative is *el-Busaireh*, which lies in the mountain district to the south-east of the Dead Sea. 2. In his catalogue of



EGYPTIAN BOTTLES.

the cities of the land of Moab, Jeremiah (xlviii. 24) mentions a Bozrah as in "the plain country" (ver. 21), i.e., the high level downs on the east of the Dead Sea.

**Bracelet.** A bracelet is commonly worn by the Oriental princes as a badge of power and authority. This was probably the reason that the Amalekite brought the bracelet which he found on Saul's arm, along with his crown, to David (2 Sam. i. 10). It was a royal ornament, and belonged to the regalia of the kingdom. The bracelet, it must be

acknowledged, was worn both by men and women of different ranks; but this ornament was worn by kings and princes in a different manner from their subjects. It was fastened above the elbow, and was commonly of great value.



**Brass.** In most places of the O. T. the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed, a simple metal was obviously intended, as we see from Deut. viii. 9; xxxi. 25, and Job xxviii. 2. Copper was known at a very early period (Gen. iv. 22).

**Brazen Serpent.** Was an image of polished brass, in the form of one of those fiery serpents which were sent to chastise the murmuring Israelites in the wilderness, and whose bite caused violent heat, thirst and inflammation. By Divine command "Moses made a serpent of brass," or copper, and "put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the

**Bridegroom.** A betrothed or new-married man. Among the Arabs, brides appear with great reverence before their bridegrooms, and often cast themselves down at their feet (Gen. xxiv. 64, 65; Ps. xlv. 10, 11). Christ is called a *Bridegroom*. In the council of peace and in the day of his power he unites his people to himself, rejoices over them, and feasts them with his love, and will quickly come to receive them home to his heavenly mansions (Matt. xxv. 1-10).

**Brig'andine.** An ancient kind of mail worn in battle to secure the soldiers from sword-cuts (Jer. xlvi. 4).

**Bulrush** (Ex. ii. 3; Job viii. 11; Isa. xviii. 2; xxxv. 7). A plant growing on the banks of the

ate it as a feast, and invited widows, orphans, Levites, etc., to partake.

**Bus'rah, or Bos'tra.** A Roman city in Bashan, full sixty miles from Heshbon.

**Butter.** Is taken in Scripture, as it has been almost perpetually in the East, for cream or liquid butter (Prov. xxx. 33; 2 Sam. xvii. 29). The ancient way of making butter in Arabia and Palestine was probably nearly the same as is still practiced by the Bedoween Arabs, and Moors in Barbary, and which is thus described by Dr. Shaw: "Their method of making butter is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other; and then pressing it to and fro in one uniform direction, they quickly separate the unctuous and wheyey parts. In the Levant they tread upon the skin with their feet, which produces the same effect." The last method of separating the butter from the milk perhaps may throw light upon a passage in Job of some difficulty: "When I washed my steps with butter, and the rock poured me out rivers of oil" (Job xxxi. 6). The method of making butter in the East illustrates the conduct of Jael, the wife of Heber, described in the book of Judges: "And Sisera said unto her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him." In the song of Deborah, the statement is repeated: "He asked water, and she gave him milk; she brought forth butter in a lordly dish" (Judg. iv. 19; v. 25).

**Buz.** 1. A son of Abraham's brother Nahor (Gen. xxii. 21). 2. A Gadite (1 Chron. v. 14).

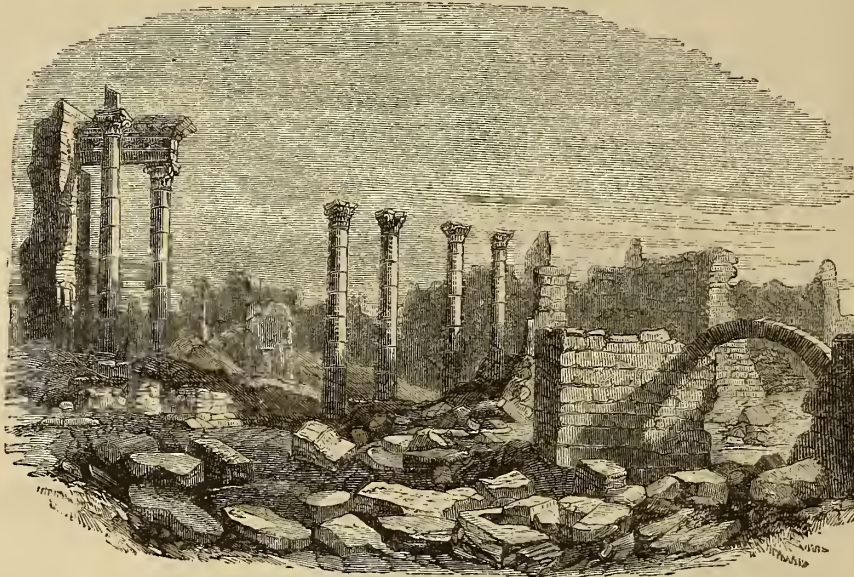
**Bu'zi.** A priest, the father of Ezekiel the prophet (Ezek. i. 3).

**Bu'zite.** Elihu is so designated (Job xxxii. 2, 6); the descendant probably of Buz, the son of Nahor (Gen. xxii. 21).

## C.

**Cab, or Kab.** A measure for things dry, mentioned in 2 Kings vi. 25. The rabbins make it the sixth part of a *seah* or *satum*, and the eighteenth part of an ephah. This would be nearly *two quarts* English measure.

**Cæ'sar.** The appellation of a noble Roman family, the most distinguished of whom, Caius Julius Cæsar, obtained supreme power as dictator. This power was consolidated by his grand-nephew Caius Octavius (who assumed the name or title of Augustus), and transmitted to successors at first of his own family. By Cæsar in the New Testament is always understood the Roman emperor, as the actual sovereign of the country (John xix. 15). To



BUSRAH, THE ANCIENT BOSTRA—BOZRAH.

serpent of brass, he lived" (Num. xxi. 6-9). This brazen serpent was preserved as a monument of the Divine mercy, but in process of time became an instrument of idolatry.

**Bread.** Is a word used in Scripture for food in general (Gen. iii. 19; Ex. ii. 20). Bread was made in various ways. As it was generally made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase, "*breaking of bread*," to signify eating.

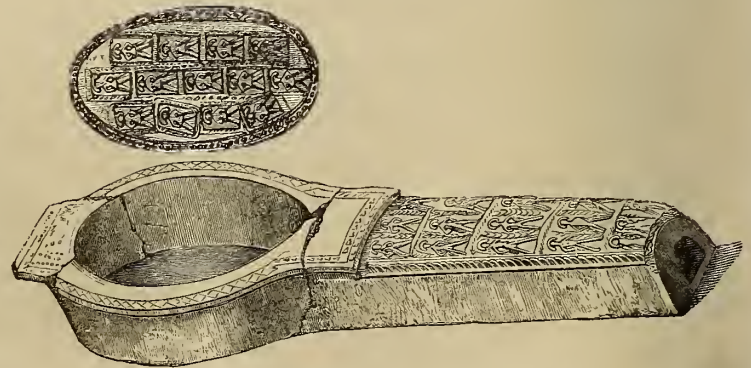
**Breastplate.** A part of the high priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows; in the uppermost were a sardius, topaz and carbuncle, for Reuben, Simeon and Levi; in the second, an emerald, sapphire and diamond, for Judah, Dan and Naphtali; in the third, a ligure, an agate and amethyst, for Gad, Asher and Issachar; in the lowest, a beryl, onyx and jasper, for Zebulun, Joseph and Benjamin. This was fastened on the high priest's breast. By the two upper corners it was fastened to his shoulders; by the two below it was fastened to the girdle of the ephod; by wearing it he carried the twelve tribes, as on his heart, before God.

**Brick.** In the walls of Babylon clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in (comp. Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sun-dried, like the Egyptian. They are usually from twelve to thirteen inches square, and three and a half inches thick. They thus possess more of the character of tiles (Ezek. iv. 1). The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone, as the law directed (Isa. lxxv. 3; Ex. xx. 25).

Nile and in marshy grounds. The stalk rises to the height of six or seven cubits, besides two under water—is triangular, and terminates in a crown of small filaments. This reed was of the greatest use to the inhabitants of the country where it grew; the pith contained in the stock served them for food, and the woody part for building vessels, figures of which are to be seen on the engraven stones and other monuments of Egyptian antiquity.

**Bu'rial.** The Jews uniformly disposed of the corpse by entombment where possible, and, failing that, by interment, extending this respect to the remains even of the slain enemy and malefactor (1 Kings xi. 15; Deut. xxi. 23); in the latter case by express provision of law. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. Coffins were but seldom used, and if used were open, but fixed stone sarcophagi were common in tombs of rank. It was the office of the next of kin to perform and preside over the whole funeral office, but a company of public buriers (Ezek. xxxix. 12-14) had apparently become customary in the times of the N. T. (Acts v. 6, 10).

**Burnt-Offering.** A "whole burnt-offering" was a sacrifice in which the victim was wholly consumed on the altar. A "burnt-offering" was the fat of the intestines and kidneys, and the fat tail of sheep, burnt after being sprinkled with salt. The right fore quarter was the portion of the priest, and the rest was given back to the offerer, who commonly



BABYLONIAN COFFIN AND LID OF GREEN GLAZED POTTERY.

him tribute was paid; to him Roman citizens had the right of appeal. So far as the historical part of the New Testament reaches, the events fall within the reigns of Augustus, Tiberius, Caligula, Claudius and Nero (Luke ii. 1; iii. 1; Acts xi. 28; xxv. 11; Phil. iv. 22). In the two places last referred to Nero is intended. Caligula is not mentioned at all in Scripture.

**Cæsare'a.** A celebrated city of Palestine lying on the Mediterranean sea-coast, on the great road from Tyre to Egypt, about seventy miles north-west of Jerusalem. All memorial of it has perished. Cæsare'a was built in ten years by Herod the Great,



who named it in honour of the Emperor Augustus; it was sometimes called *Cæsarea Stratonis*, or *Cæsarea Palestinæ*, to distinguish it from *Cæsarea Philippi*. Josephus describes it as a magnificent city, and speaks of an artificial harbour formed by a noble pier or breakwater, with convenient landing-wharves. There can be no doubt that *Cæsarea* was large and populous, and many of its buildings imposing. There was a temple conspicuous from the sea, dedicated to *Cæsar* and to *Rome*.

**Cai'aphas.** In full, **JOSEPH CAIAPHAS**, high priest of the Jews under Tiberius (Matt. xxvi. 3, 57; John xi. 49; xviii. 13, 14, 24, 28; Acts iv. 6). The Procurator *Valerius Gratus* appointed him to the dignity. He was son-in-law of *Annas*. [See **ANNAS**.]

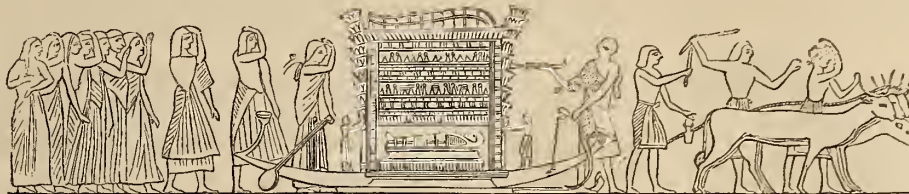
**Cain.** The first-born of Adam and Eve. He was so named (the word signifying *acquisition*) because at his birth Eve said, "I have acquired a man from Jehovah," or "even Jehovah." It is generally thought that Eve regarded the child as obtained from or by the help of the Deity, and but an earnest of a future greater Seed. Cain was a tiller of the ground, and, jealous that his brother Abel's burnt-offering was accepted while his own oblation of fruits, a mere thank-offering, was rejected, he murdered Abel, for which he became an exile, and settled in the land of *Nod*, where he built a city. His descendants are noted as herdsmen, artificers and musicians (Gen. iv.) The "mark set upon" Cain was probably no more than the promise given him—a guarantee that the life of the first murderer would be untouched by the

building also encloses within its spacious walls several other places reputed sacred. The places which claim the chief attention of the Christian visitant of this church, and those only perhaps which can be relied on, are the spot on which the crucifixion took place, and the sepulchre in which our Lord was afterward laid.

**Cam'el.** A well-known ruminant quadruped, whose native regions are Central and Western Asia.

the pith of a kind of rush for a wick, are said to have been generally used by the Romans before they were acquainted with oil lamps. In later times these candles were found only among the poor, the houses of the wealthy being lighted by lamps.

**Candlestick.** The candelabrum, or lamp-stand, which Moses was commanded to construct, according to the pattern shown him, for the service of the



ANCIENT EGYPTIAN FUNERAL PROCESSION.

The scriptural allusions must all be considered as referring to the same species, that with a single hump, known to naturalists as the Arabian camel. The term *dromedary* is not, as is often supposed, a distinction of species, but of breed. The word indicates merely a swift breed, bearing about the same relation to "camel" as our word "racer" does to a "horse." There is another species of camel, the Bactrian camel, distinguished by having two humps on the back, but the native regions of this kind are the steppes of Tartary and Central Asia. From very early times the camel has been the

great medium of commerce in the East.

**Ca'na.** A town of Galilee, where Jesus performed his first miracle (John ii. 1, 2, etc.) It lay in the tribe of Zebulun, not far from Nazareth. A modern traveller says "It is worthy of note that, in walking among the ruins of a church, we saw

sanctuary. There are two very particular descriptions of it (Ex. xxv. 31-40; xxxvii. 17-24). It was of pure gold, and required a talent (5475*l.*) for its construction.

**Capernaum.** A place in Upper Galilee on the borders of Zebulun and Naphtali (Matt. iv. 13), by the Sea of Gennesaret (John vi. 17), not far from the influx of the Jordan into it. Capernaum appears to have lain on the great commercial route from Damascus to the Mediterranean; and it has been suggested that we have here the explanation of "the receipt of custom" (Matt. ix. 9), duties being levied on the commodities carried along this road. Capernaum was a town of importance: it had a synagogue, in which Jesus taught (John vi. 59), and it was for some time our Lord's ordinary residence after quitting Nazareth (Matt. iv. 13; Luke iv. 30, 31); so that it was called his "own city" (Matt. ix. 1; Mark ii. 1, where "in the house" means at home). Here, therefore, many of his miracles were wrought (Matt. viii. 5-17; ix. 1-8; Mark i. 23-27); here, by the lake-side, he called Simon and Andrew, James and John (16-21); here, too, he called Matthew (Matt. ix. 9); here, indeed, so many wonders were performed, and so much Divine teaching was delivered, that Capernaum incurred more guilt by the impenitence and unbelief it manifested than even Sodom, and fearful was the doom which the Lord denounced against it (xi. 23, 24). That sentence was executed. The once flourishing and favoured Capernaum has been so brought down that the site of it cannot be perfectly ascertained.

**Cappado'cia.** A province in the north-eastern part of Asia Minor. It was famous for horses, mules and flocks, and traded in these with the Tyrians (Ezek. xxvii. 14). Christianity was introduced here in the days of the apostles (Acts ii. 9).



BACTRIAN CAMEL.

**Car'mel** (*the park, or the well-wooded place*). Mount Carmel is more properly an elevated ridge than a mountain in the ordinary sense. It forms one of the more striking and attractive features in Central Palestine. It is altogether fully twelve miles long, and on the side toward the sea juts out into a bluff promontory or headland, the only thing that describes the name on the sea-coast of Palestine. This headland lies a few miles to the south



MODERN EGYPTIAN FUNERAL PROCESSION.

hand of man. Cain is repeatedly alluded to in the New Testament (Heb. xi. 4; 1 John iii. 12; Jude 11).

**Ca'leb.** 1. The son of Hezron, of the tribe of Judah, and the father of Hur (1 Chron. ii. 9, where Chelubai, 18, 19, 42, 46, 48). 2. The son of Jephunneh, a chief selected from Judah, with one of every other tribe, to search the land of Canaan. He is also called the Kenezite (Num. xxxii. 12; Josh. xiv. 6, 14). By his three sons, Iru, Elah and Naam, Caleb had a numerous posterity, who maintained an honourable rank among their brethren. See Num. xiii.; xiv.; Josh. xiv. 6-15; xv. 13-19; Judg. i. 9-15; 1 Chron. iv. 15-20.

**Cal'amus** (Ex. xxx. 23; Cant. iv. 14; Isa. xliii. 24; Jer. vi. 20; Ezek. xxvii. 19). An aromatic reed, growing in moist places in Egypt, in Judea near Lake Gennesaret, and in several parts of Syria. It grows to about two feet in height, bearing from the root a round knotted stalk, containing a soft white pith. The whole is of an agreeable aromatic smell, and when cut down, dried and powdered, it makes an ingredient in the richest perfumes. It was used for this purpose by the Jews.

**Cal'vary.** Or, as it is called in Hebrew, *Golgotha*, "a skull," or "place of skulls," supposed to be thus denominated from the similitude it bore to the figure of a skull or man's head, or from its being a place of burial. It was a small eminence or hill to the north of Mount Sion, and to the west of old Jerusalem. Upon it our Lord was crucified. The ancient summit of Calvary has been much altered, by reducing its level in some parts and raising it in others, in order to bring it within the area of a large and irregular building called "The Church of the Holy Sepulchre," which now occupies its site. But in doing this care has been taken that none of the parts connected with the crucifixion should suffer any alteration. The same

large massy stone pots, answering the description given of the ancient vessels of the country; these were not preserved nor exhibited as relics, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country."

**Ca'naan.** The son of Ham. The Hebrews believe that Canaan, having first discovered Noah's nakedness, told his father Ham, and that Noah when he awoke, having understood what had passed, cursed Canaan, the first author of the offence. Others are of opinion that Ham was punished in his son Canaan (Gen. ix. 25).

The posterity of Canaan was numerous. His eldest son, Sidon, founded the city of Sidon, and was father of the Sidonians and Phœnicians. Canaan had ten other sons, who were fathers of as many tribes dwelling in Palestine and Syria; namely, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hemathites. It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan.

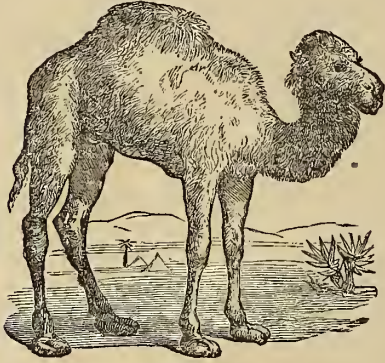
**Ca'naan, the Land of.** "Lowland," a name denoting the country west of the Jordan and Dead Sea, and between those waters and the Mediterranean. It is only in later notices, such as Zeph. ii. 5 and Matt. xv. 22, that we find it applied to the low maritime plains of Philistia and Phœnicia (Mark vii. 26).

**Candle.** The word occurs often in our version (Job xviii. 6; Ps. xviii. 28, and elsewhere, where rather a lamp is meant). So also in the New Testament. But candles made of wax or tallow, with



of Ptolemais or Aere. It is in various parts of quite easy ascent from the sea, and on that side is only about six hundred feet above the level of the sea; as it stretches toward the south-east it rises higher, and toward the eastern extremity it reaches an elevation of about sixteen hundred feet (Cant. vii. 5; Isa. xxxv. 2; Amos i. 2; 2 Kings i. 9).

**Cap'tain.** The rendering of a Hebrew word generally signifying a military officer. There were various ranks, from the captains of fifty to the cap-

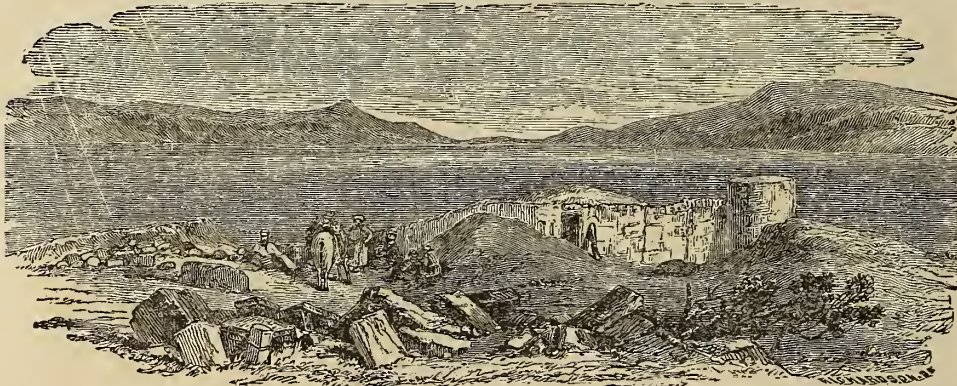


ARABIAN CAMEL.

tain of the host, or commander-in-chief (1 Sam. xvii. 13; 2 Sam. xix. 13; 2 Kings i. 9; xi. 15). Captains of the guard are also mentioned (Gen. xxxvii. 36; 2 Kings xxv. 8). There is another Hebrew word translated sometimes "captain" (Josh. x. 24), sometimes "ruler" (Isa. iii. 6). The captain of the temple (Luke xxii. 4; Acts iv. 1; v. 24) was not a military man, but the chief of the priests and Levites that watched in the temple at night (Ps. cxxiv. 1). The word "Captain" applied to our Lord (Heb. ii. 10) has not a military signification.

**Car'buncle** (Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13). A very elegant and rare gem, known to the ancients by the name signifying *coal*, because, when held up before the sun, it appears like a piece of bright burning charcoal; the name *carbunculus* has the same meaning. It is mentioned among the glorious stones of which the new Jerusalem is figuratively said to be built.

**Car'pus.** The friend and host of Paul when he was at Troas (2 Tim. iv. 13). He is thought to have been one of the disciples.



LAKE OF TIBERIAS FROM TELL HUM, ONE OF THE SUPPOSED SITES OF CAPERNAUM.

**Car'riage.** This word only occurs six times, and signifies what we now call "baggage." In the margin of 1 Sam. xvii. 20 and xxvi. 5-7—and there only—"carriage" is employed in the sense of a wagon or cart.

**Cart** (Gen. xlv. 19, 27; Num. vii. 3, 7, 8). A vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Amos ii. 13). In the monuments of ancient Egypt representations are found of carts with two wheels having four or six spokes, used for carrying

produce, and of one used for religious purposes having four wheels with eight spokes.

**Cas'sia.** Two Hebrew words are translated *cassia*; one, implying to "split" (Ex. xxx. 24; Ezek. xxvii. 19); the other has the sense of peeling (Ps. xlv. 8). The rind or bark of an aromatic plant not so fine or fragrant as cinnamon, but much resembling it. This may be the *Cinnamomum cassia*, a native of India and China. Cassia was one of the ingredients in the holy anointing oil; it was used to perfume garments, and was an article of merchandise at Tyre.

**Cas'tle** (Acts xxi. 34, 37; xxii. 24; xxiii. 10, 16, 32). A fortress at the north-west corner of the temple in Jerusalem. It was called by Herod the tower of Antonia, in honour of his patron, Mark Antony.

**Cas'tor and Pol'lux** (Acts xxviii. 11). The twin sons of Jupiter and Leda, regarded as the tutelary divinities of sailors. In art they were sometimes represented as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship.

**Ce'dar.** There is little doubt that the Hebrew *erez* (the firmly-rooted and strong tree), invariably rendered "cedar," does stand for that tree in most of the passages where the word occurs (Isa. ii. 13; Ezek. xxxi. 3; 1 Kings v. 6, 10; Isa. xlv. 14). As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz.: that of the Kedisha river, which flows from near the highest point of the range west to the Mediterranean, and enters the sea at the port of Tripoli.

**Ce'dron.** The N. T. name of the brook Kidron, in the ravine below the eastern wall of Jerusalem (John xviii. 1, only). [See KIDRON.]

**Cen'chrea** (accurately *Cenchreae*). The eastern harbour of Corinth. St. Paul sailed from Cenchreae (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his Epistle to the Romans in the course of the third journey an organized church seems to have been formed here (Rom. xvi. 1).

**Cen'ser.** A small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chron. xxvi. 18; Luke i. 9). Distinct precepts regarding the use of the censer are found in Num. iv. 14 and in Lev. xvi. 12.

**Centu'ron.** The commander of a century, of which there were sixty in a Roman legion. At first there were, as the name implies, one hundred men

far as Ur, called Ur of the Chaldees. This country had also the name of Shinar.

**Cham'berlain.** Erastus, "the chamberlain" of Corinth, was one of those whose salutations to the Roman Christians are given at the end of the Epistle addressed to them (Rom. xvi. 23). The office which he held was apparently that of public treasurer. The office held by Blastus, "the king's chamberlain," was different from this (Acts xii. 20). It was a post of honour which involved great intimacy and influence with the king.

**Chap'iter.** The capital of a pillar; also possibly a roll moulding at the top of a building or work of art.

**Char'ger.** A shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79). The daughter of Herodias brought the head of St. John the Baptist in a charger (Matt. xiv. 8), probably a trencher or platter.

**Che'bar.** A river in the "land of the Chal-



THE GOLDEN CANDLESICK.

deans" (Ezek. i. 3), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Ezek. i. 1; iii. 15, 23, etc.).

**Che'dorlao'mer.** A king of the Elamites, who were either Persians or people bordering upon the Persians. This was one of the four confederated kings who made war upon the five kings of the Pentapolis of Sodom; and who, after having defeated them, and made themselves masters of a great booty, were pursued and dispersed by Abraham (Gen. xiv.).

**Che'mosh.** The national deity of the Moabites (Num. xxi. 29; Jer. xlvi. 7, 13, 46). In Judg. xi. 24 he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 Kings xi. 7; 2 Kings xxiii. 13).

**Cher'ethites and Pel'ethites.** The life-guards of King David. It is plain that these royal guards were employed as executioners (2 Kings xi. 4) and as couriers (1 Kings xv. 27).

**Cher'ub.** It appears from Gen. iii. 29 that this is a name given to angels; but whether it is the name of a distinct class or the same as the seraphim, we have no means of determining. The term *cherubim* generally signifies the figures Moses was commanded to make and place at each end of the mercy-seat, and which covered the ark with expanded wings in the most holy place of the Jewish tabernacle and temple (Ex. xxv. 18, 19). The word in Hebrew is sometimes taken for a calf or ox; and Ezek. x. 14 sets down the face of a cherub as synonymous to the face of an ox.

**Chest'nut tree.** Of the beech kind. There are four sorts of it. That which is most regarded is a beautiful and tall tree, with a thick shade. Its fruit is a kind of nut useful for food. Jacob's peeled rods for marking the embryos of the cattle were partly of *chestnut* (Gen. xxv. 37, 39). The Assyrian king and his empire are likened to a *chestnut tree*, for their glory, power and influence (Ezek. xxxi. 8).

**Chil'dren.** The blessing of offspring, especially of the male sex, is highly valued among all East-

in each century; subsequently, the number varied according to the strength of the legion (Matt. viii. 5; xxvii. 36; Acts x. 1; xxii. 25; xxiii. 23; xxvii. 1).

**Chal'cedony** (Rev. xxi. 19). A precious stone. It is said it was so called from Chalcedon, and was in colour like a carbuncle. Some have supposed this also to be the stone designated by the Hebrew word which is translated "emerald" (Ex. xxviii. 18).

**Chalde'a, or Babylo'nia.** The country lying on both sides of the Euphrates, of which Babylon was the capital; and extending southward to the Persian Gulf, and northward into Mesopotamia, at least as



ern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 Kings iv. 14; Isa. xlvi. 9; Jer. xx. 15; Ps. cxxvii. 3, 5). As soon as the child was born it was washed in a bath, rubbed with salt and wrapped in swaddling-clothes. Arab mothers sometimes rub their children with earth or sand (Ezek. xvi. 4; Job xxxviii. 9; Luke ii. 7). The period of nursing appears to have been sometimes prolonged to three years (Isa.

with the character of SON. Compare Luke i. 32, 35 with 16, 17, 46, 47; John iii. 31, 35, 36 and i. 18; vi. 46 and ix. 35-38; Matt. xi. 27; xiv. 33, and xxvii. 54. His character of SON is also plainly distinguished from his official character of CHRIST. See John i. 49; vi. 66, 67 and vii. 29; Matt. xvi. 15, 16. By his silence he plainly conceded to his enemies that his claim to be the *Son of God* imported his asserting himself equal with God (John v. 17, 18, 19; x. 31-39 and xix. 7).

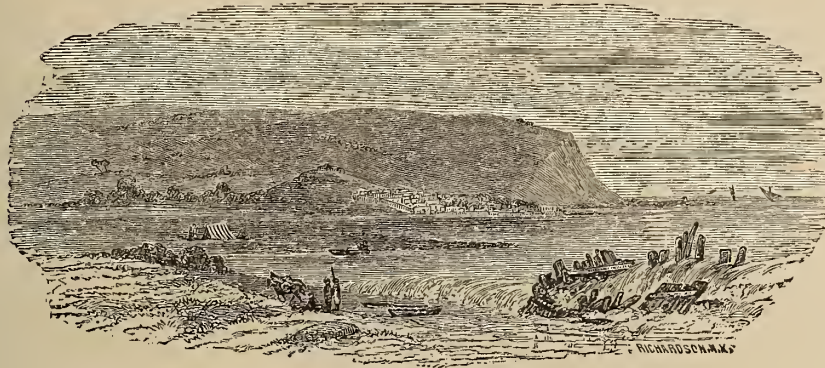
and the return of the Jews from Babylonish captivity. They embrace a period of three thousand four hundred and sixty-eight years.

**Chu'shan-Rishatha'im.** The king of Mesopotamia who oppressed Israel, and whose yoke was broken from the neck of the people of Israel at the end of eight years by Othniel, Caleb's nephew (Judg. iii. 10), after which nothing more is heard of Mesopotamia as an aggressive power.

**Cilic'ia.** A country in the south-east of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean Sea: the capital city thereof was Tarsus, the native city of Paul (Acts xxi. 39).

**Cin'namon.** An agreeable aromatic; the inward bark of the *cabella*, a small tree of the height of the willow. It is mentioned (Ex. xxx. 23) among the materials in the composition of the holy anointing oil; and in Prov. vii. 17; Cant. iv. 14; and Rev. xviii. 13 among the richest perfumes. In the days of Moses it was brought probably from Arabia or some neighbouring country. We learn, however, from Pliny, that a species of it grew in Syria.

**Circumcis'ion.** Peculiarly, though not exclusively, a *Jewish* rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.) It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3), on pain of death. If the eighth day were a sabbath, the rite was not postponed (John vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48) or become Jewish citizens. It seems to have been customary to name a child when it was circumcised (Luke i. 59). The use of circumcision by other nations besides the Jews is to be gathered almost entirely from sources extraneous to the Bible. The attitude which Chris-



MOUNT CARMEL, WITH THE VILLAGE OF HAIFA, AND MOUTH OF KISHON.

xlix. 15; 2 Mace. vii. 27). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work. The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents.

**Chora'zin.** One of the cities in which our Lord's mighty works were done, but named only in his denunciation (Matt. xi. 21; Luke x. 13). Its site is uncertain.

**Christ Je'sus.** The Lord and Saviour of mankind. He is called CHRIST, or MESSIAH, because he is anointed, sent and furnished by God to execute his mediatorial office; and is called JESUS, because, by his righteousness, power and Spirit, he is qualified to save, to the uttermost, them that come unto God through him; he is appointed of God for that end, and freely given in the offer of the gospel (Isa. lxi. 1, 2, 3; Matt. i. 21). He is the eternal Son of God, equal with his adored Father in every unbounded perfection. No man that doubts of his being the only true and most high God can, in consistency with common sense, allow himself to be a Christian. If Jesus be not the supreme God, he was a setter-up of idolatry, encouraging men to worship himself; and Mohammed, who zealously opposed such worship, must be a valuable reformer. If Christ be not God, the Jews did well to crucify him as a noted blasphemer that made himself equal with God; they did well to persecute his apostles, who represented him as the object of worship. If Christ be not God, the whole of the mystery of our redemption is erroneous or trifling. Where is the divine love in sending a merely nominal God to redeem us? or what can his death avail us who are not nominal but real transgressors against infinite Majesty? If Christ be not the supreme God, how obscure, false, absurd and impious must the language of the Holy Ghost be, particularly in the predictions relative to him! If Christ be not God, what is the whole Christian religion but a mere comedy and farce, in which one appears in the character of God who is not really so? What are its miracles, predictions and mysteries but a system of magic, invented or affected by Satan, to promote the blasphemous adoration of a creature?

Nor is his eternal generation and divine Sonship less clearly marked in Scripture. A great number of texts represent him as God's proper and only-begotten Son, prior to all donation of him (Rom. viii. 3, 32; John i. 14, and iii. 16). Acts proper only to God are ascribed to him when marked

**Chris'tian.** A follower of the religion of Christ. It is probable that the name Christian, like those of Nazarenes and Galileans, was given to the disciples of our Lord in reproach or contempt. They were denominated Christians, A. D. 42 or 43; and though the name was at first given reproachfully, they gloried in it, as expressing their adherence to Christ, and they soon generally assumed it.

**Chron'icles, First and Second Books of.** The name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called *Paralipomena* (i. e., things omitted), which



THE CEDARS OF LEBANON.

is understood as meaning that they are supplementary to the book of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, *Dibre jammim*, or *hajamim*, and *Paralipomenon*. The constant tradition of the Jews is that these books were for the most part compiled by Ezra. In fact, the internal evidence as to the time when the book of Chronicles was compiled seems to tally remarkably with the tradition concerning its authorship. The first book traces the Israelites from Adam to David. The second relates the progress and dissolution of the kingdom of Judah

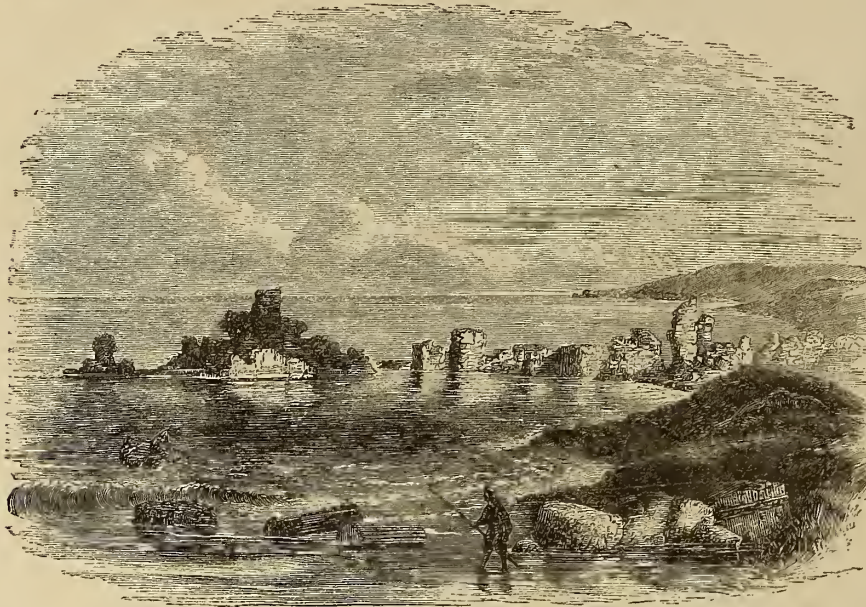
at its introduction assumed toward circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth, was concerned (Acts xv.; Gal. v. 2).

**Cis'tern.** A reservoir chiefly for rain-water. Numbers of these are still to be seen in Palestine, some of which are a hundred and fifty paces long and sixty broad. The reason of their being so large was that the cities were many of them built in elevated situations; and the rain falling only twice in the year—namely, spring and autumn—it



became necessary for them to collect a quantity of water, as well for the cattle as for the people. A broken cistern would of course be a great calamity to a family, or in some cases even to a town; and with reference to this we may see the force of the reproof (Jer. ii. 13).

**Cities of Refuge.** Six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9).



SITE OF ANCIENT CAESAREA.

There were three on each side of Jordan: 1. Kedesh, Shechem and Hebron; 2. On the east side of Jordan—Bezer, Ramoth-gilead and Golan.

**Clau'dia.** A Christian woman mentioned in 2 Tim. iv. 21 as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of King Cogidubnus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius. She appears to have become the wife of Pudens, who is mentioned in the same verse.

**Clem'ent** (Phil. iv. 3). A fellow-labourer of St. Paul when he was at Philippi. It was generally believed in the ancient Church that this Clement was identical with the bishop of Rome who afterward became so celebrated.

**Cle'opas.** According to Eusebius and Epiphanius he was brother of Joseph, both being sons of Jacob. He was the father of Simeon, of James the Less, of Jude, and Joseph or Joses. Cleopas married Mary, sister to the blessed virgin. He was therefore uncle to Jesus Christ, and his sons were first cousins to him. Cleopas, his wife and sons were disciples of Christ. Having beheld our Saviour expire upon the cross, he, like the other disciples, appears to have lost all hopes of seeing the kingdom of God established by him on earth. The third day after our Saviour's death, on the day of his resurrection, Cleopas, with another disciple, departed from Jerusalem to Emmaus, and in the way discoursed on what had lately happened. Our Saviour joined them, appearing as a traveller, and taking up their discourse, he reasoned with them, convincing them out of the Scriptures that it was necessary the Messiah should suffer death previously to his being glorified. At Emmaus, Jesus seemed as if inclined to go farther, but Cleopas and his companion detained him, and made him sup with them. While they were at table Jesus took bread, blessed it, brake and gave it to them, and by this action their eyes were opened and they knew him. Upon his disappearing they instantly returned to Jerusalem to announce the fact to the apostles, who in their turn declared that "the Lord was risen indeed, and had appeared to Peter." In our translation of Luke xxiv. 31 it is said that Jesus "vanished out of sight;" but the original is more properly

rendered, "He suddenly went away from them," the word being often applied by the Greek writers to those who in any way, but especially suddenly and abruptly, withdraw from any one's company. No other actions of Cleopas are known.

**Cock.** In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Matt. xxvi. 34; Mark xiv. 30; xiii. 35, etc.) We know that the domestic cock and hen were early known

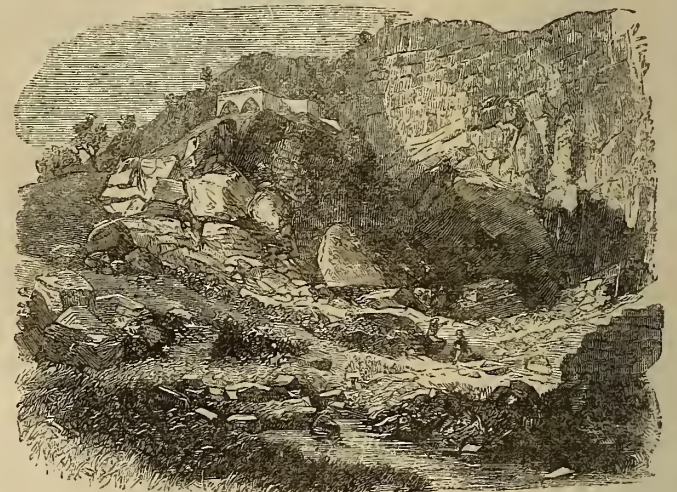
than among us, owing to the absence of moral stigma. The concubine's condition was a definite one. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chron. i. 32), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1), a Hebrew girl bought of her father; (2), a Gentile captive taken in war; (3), a foreign slave bought, or (4), a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10-14), but (3) was unrecognized, and (4) prohibited.

**Co'ney** (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 8 and Prov. xxx. 26). This curious animal is found in Ethiopia, and in great numbers on Mount Lebanon, etc. Instead of holes, they seem to delight in more airy places, in the mouths of caves or clefts in the rock. They are gregarious, and have something very mild, feeble-like and timid in their deportment. Many are the reasons to believe this to be the animal called *saphan* in Hebrew, and erroneously by our translators "the coney," or rabbit.

**Cop'per.** Rendered "brass," except in Ezra viii. 27 and Jer. xv. 12. It was almost exclusively used by the ancients for common purposes. We read of copper possessed in countless abundance in 2 Chron. iv. 18. [See BRASS.]

**Cor'al** (Job xxviii. 18; Ezek. xxvii. 16). A hard, cretaceous marine production. It is of different colours—black, white and red. The latter is the sort emphatically called coral, as being the most valuable and usually made into ornaments. This, though no gem, is ranked by the author of the book of Job (xxviii. 18) with the onyx and sapphire.

**Cor'ban** (Mark vii. 11). From a Hebrew word to offer, to present. It denotes a gift, a present made to God or to his temple. The Jews sometimes swore by corban, or by gifts offered to God (Matt. xxiii. 18). Jesus Christ reproaches the Jews with cruelty toward their parents in making a corban of what should have been appropriated to their use. For when a child was asked to relieve the wants of his father or mother, he would often say, "It is a gift" (corban) "by whatsoever thou mightest be profited by me;" that is, I have devoted that



SOURCE OF THE JORDAN AT BANIAS (CAESAREA PHILIPPI).

to the ancient Greeks and Romans, and as no mention is made in the O. T. of these birds, and no figures of them occur on the Egyptian monuments, they probably came into Judea with the Romans, who, as is well known, prized these birds both as articles of food and for cock-fighting.

**Colos'se.** A city of Phrygia Minor, which stood on the river Lyceus, at an equal distance between Laodicea and Hierapolis. These three cities, says Eusebius, were destroyed by an earthquake, in the tenth of Nero, or about two years after the date of St. Paul's Epistle to the Colossians. Laodicea, Hierapolis and Colosse were at no great distance from each other; which accounts for the Apostle Paul, when writing to his Christian brethren in the latter of these places, mentioning them all in connection with each other (Col. iv. 13).

**Colos'sians, the Epistle to the.** Written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), addressed to the Christians of the city of Colosse, and delivered to them by Tychicus, whom the apostle had sent both to them (ch. iv. 7, 8) and to the Church of Ephesus (ch. vi. 21) to inquire into their state and to administer exhortation and comfort. The Epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colosse. The main object of the Epistle is to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

**Con'cubine.** The difference between wife and concubine was less marked among the Hebrews

to God which you ask of me, and it is no longer mine to give (Mark vii. 11). Thus they violated a precept of the moral law through a superstitious devotion to Pharisaic observances.

**Corian'der** (Ex. xvi. 31; Num. xi. 7). A strongly aromatic plant. It bears a small round seed of a very agreeable smell and taste. The manna might be compared to the coriander seed in respect to its form or shape, as it was to bdellium in its colour. [See MANNA.]



**Corinth.** A celebrated city, the capital of Achaia. Its situation between two seas drew thither the trade of both the East and West. Christianity was first planted at Corinth by Paul, who resided here eighteen months between the years 51 and 53, during which time he enjoyed the friendship of Aquila and his wife Priscilla, two Jewish Christians, who had been expelled from Italy, with other Jews, by an edict of Claudius.

**Corinthians, the Epistles to the.** The first was written by Paul toward the close of his nearly three years' stay at Ephesus (Acts xix. 10; xx. 31), which we learn from 1 Cor. xvi. 8 probably terminated with the Pentecost of A. D. 57 or 58. This varied and highly characteristic letter was addressed not to any party, but to the whole

nals, for announcing the "Jubilee" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ezek. xxxiii. 4, 5).

**Crete.** An island at the mouth of the Ægean Sea, between Rhodes and Peloponnesus (Acts xxvii. 7). It was the seat of legislature to all Greece. There were once one hundred cities on the island. The inhabitants were exceedingly addicted to lying (Tit. i. 12). The gospel converted many persons here (Tit. i. 5). It is now called *Candia*.

**Crisp'ing-pins.** Curling-irons for the hair (Isa. iii. 22).

a plate of gold, with these words engraved on it: "Holiness to the Lord" (Ex. xxviii. 36; xxix. 6). New-married persons of both sexes wore crowns upon their wedding day (Cant. iii. 11); and, alluding to this custom, it is said that when God entered into covenant with the Jewish nation, he placed a beautiful crown upon their head (Ezek. xvi. 12).

**Cruse.** A vessel for holding water, such as was carried by Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 Kings xix. 6).

**Cu'bit.** A measure used among the ancients. The Hebrews call it *the mother of other measures*. A cubit originally was the distance from the elbow to the extremity of the middle finger; this is the fourth part of a well-proportioned man's stature. The common cubit is eighteen inches. Capellus and others have asserted that there were two sorts of cubits among the Hebrews: one sacred, the other common; the sacred containing three feet, the common containing a foot and a half. Moses assigns to the Levites a thousand sacred cubits of land round about their cities (Num. xxxv. 4); and in the next verse he gives them two thousand common ones. It is probable that the cubit varied in different districts and at different times.

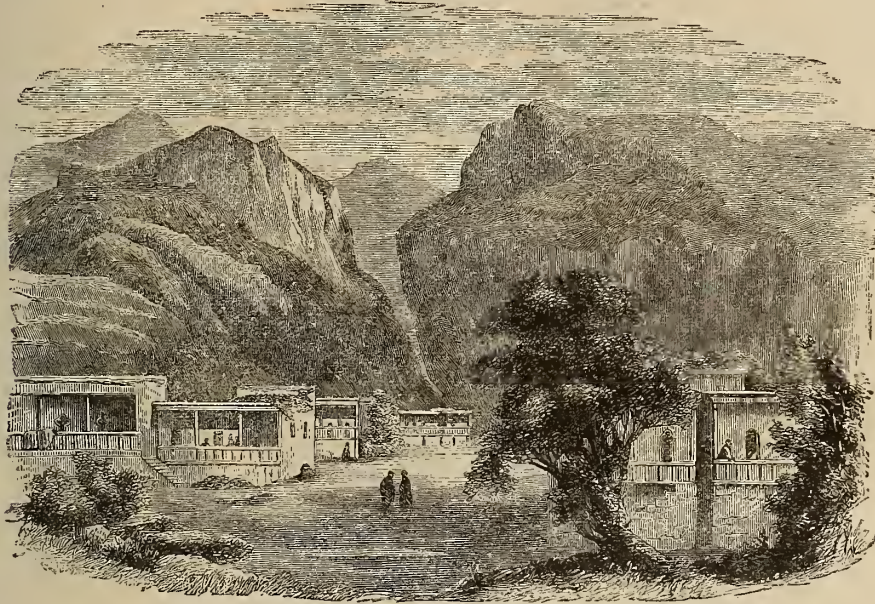
**Cu'cubers** (Heb. *kishshuim*). This word occurs in Num. xi. 5 as one of the good things of Egypt for which the Israelites longed. Egypt produces excellent cucumbers, melons, etc. The "lodge in a garden of cucumbers" (Isa. i. 8) is a rude shelter in which some one is placed to guard the plants from robbers, or scare away the foxes and jackals.

**Cum'min** (Isa. xxvii. 25, 27; Matt. xxiii. 23). This is an umbelliferous plant, in appearance resembling fennel, but smaller. Its seeds have a bitterish warm taste, accompanied with an aromatic flavour, not of the most agreeable kind. An essential oil is obtained from them by distillation. The Jews sowed it, and when ripe threshed it with a rod (Isa. xxviii. 25, 27).

**Cup.** The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phœnicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. The cups of the N. T. were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4).

**Cup'-bearer.** An officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 Kings x. 5). The chief cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xi. 1, 21; xli. 9). Nehemiah was cup-bearer to Artaxerxes Longimanus, king of Persia (Neh. i. 11; ii. 1).

**Cush.** The name of a son of Ham, apparently the eldest, and of a territory or territories occupied



COLOSSE, A CITY IN THE ROMAN PROVINCE OF ASIA (PHRYGIA).

body of the large (Acts xviii. 8, 10) Judæo-Gentile (Acts xviii. 4) Church of Corinth. The Second Epistle was written a few months subsequently to the first, in the same year; and thus, if the dates assigned to the former epistle be correct, about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5; viii. 1; ix. 2), whither the apostle went by the way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13).

**Cor'morant** (Lev. xi. 17; Deut. xiv. 17). A large sea-bird. It is about three feet four inches in length, and four feet two inches in breadth from the tips of the extended wings. The bill is about five inches long, and of a dusky colour. It has a most voracious appetite, and lives chiefly upon fish, which it devours with unceasing gluttony. It darts down very rapidly upon its prey.

**Corn.** The most common kinds were wheat, barley, spelt (Ex. ix. 32, and Isa. xxviii. 25, "rie," Ezek. iv. 9, "fitches") and millet; oats are mentioned only by rabbinical writers. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. From Solomon's time (2 Chron. ii. 10, 15), as agriculture became developed under a settled government, Palestine was a corn-exporting country. "Plenty of corn" was part of Jacob's blessing (Gen. xxviii. 28; comp. Ps. lxxv. 13).

**Corne'lius.** A Roman centurion of the Italian cohort stationed in Cesarea (Acts x. 1, etc.), a man full of good works and alms-deeds. With his household he was baptized by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ.

**Cor'net.** A loud-sounding instrument made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for sig-

**Cris'pus.** Ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition he became afterward Bishop of Ægina.

**Cross.** An ancient instrument of capital punishment. The cross was the punishment inflicted by the Romans on servants who had perpetrated crimes, on robbers, assassins and rebels; among which last Jesus was reckoned, on the ground of his making himself King or Messiah (Luke xxiii. 1-5, 13-15). The words in which the sentence was given were, "Thou shalt go to the cross." The person who was subjected to this punishment was then deprived of all his clothes, excepting something around the loins. In this state of nudity he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation that numbers died under it. Jesus was crowned with thorns and made the subject of mockery, but insults of this kind were not among the ordinary attendants of crucifixion. They were owing in this case merely to the petulant spirit of the Roman soldiers (Matt. xxvii. 29; Mark xv. 17; John xix. 2, 5). The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill near the public way and out of the city. The cross (from a Greek word signifying a *post*) consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime for which the person suffered was inscribed on the transverse piece near the top of the perpendicular one.

**Crown.** In Scripture there is frequent mention made of crowns, and the use of them seems to have been very common among the Hebrews. The high priest wore a crown, which was girt about his mitre or the lower part of his bonnet, and was tied about his head. On the forepart was



COMMON RED CORAL OF THE MEDITERRANEAN.

by his descendants. 1. In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush hegat Nimrod" (Gen. x. 8; 1 Chron. i. 10). 2. Cush as a country appears to be African in all passages except Gen. ii. 13. Terah the Cushite ("Ethiopian"), who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army.

**Cym'bal, Cym'bals.** A percussive musical instrument. Two kinds of cymbals are mentioned



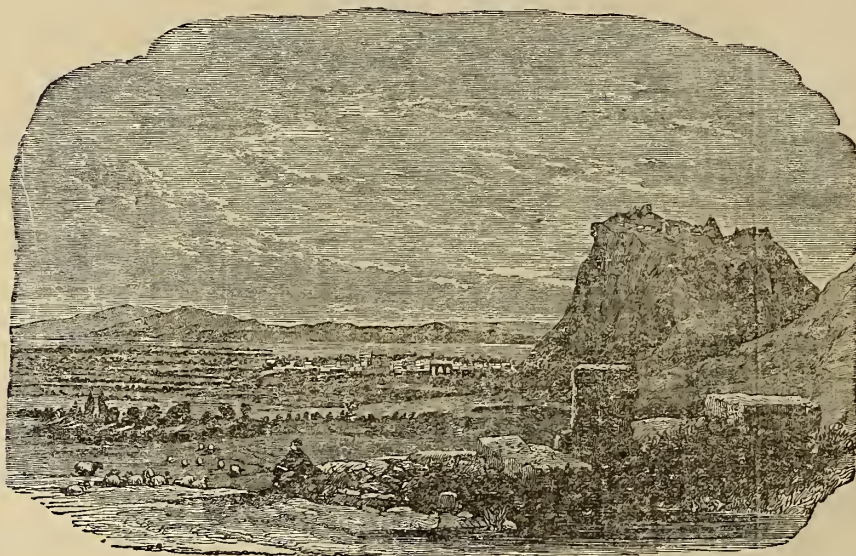
in Ps. cl. 5, "loud cymbals" or *castagnettes*, and "high-sounding cymbals." The former consisted of four small plates of brass or some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a great noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments.

**Cy'press** (Isa. xlv. 14). A large evergreen tree. The wood is fragrant, very compact and heavy. It scarcely ever rots, decays or is worm-eaten; for which reason the ancients used to make

Judaism; and the great changes by which the nation was transformed into a church are clearly marked.

## D.

**Da'gon** (*dag, a fish*). The god of the Philistines. It is the opinion of some that Dagon was represented like a woman, with the lower parts of a fish, like a triton or siren. Scripture shows clearly that the statue of Dagon was human, at least the upper part of it (1 Sam. v. 4, 5). A temple of Dagon at Gaza was pulled down by Samson (Judg.



SITE OF CORINTH AND THE ACROCORINTHUS.

the statues of their gods with it. The unperishable chests which contain the Egyptian mummies are of cypress. The gates of St. Peter's Church at Rome, which had lasted from the time of Constantine to that of Pope Eugene IV.—that is to say, eleven hundred years—were of cypress, and had in that time suffered no decay.

**Cy'prus**. A large island in the Mediterranean, situated between Cilicia and Syria. Its inhabitants were plunged in all manner of luxury and debauchery. Their principal deity was Venus. The apostles Paul and Barnabas landed in the isle of Cyprus, A. D. 44 (Acts xiii. 4). While they continued at Salamis they preached Jesus Christ in the Jewish synagogues; from thence they visited all the cities of the island, preaching the gospel. At Paphos they found Bar-Jesus, a false prophet, with Sergius Paulus, the governor; Paul struck Bar-Jesus with blindness, and the proconsul embraced Christianity. Some time after Barnabas went again into this island with John surnamed Mark (Acts xv. 39). Barnabas is considered as the principal apostle and first bishop of Cyprus, where it is said he was martyred, being stoned to death by the Jews of Salamis.

**Cy'rene**. Was a city of Lybia in Africa, which, as it was the principal city of that province, gave to it the name of Cyrenaica. This city was once so powerful as to contend with Carthage for pre-eminence. It is mentioned in Holy Writ as the birth-place of Simon, whom the Jews compelled to bear our Saviour's cross (Matt. xxvii. 32; Luke xxiii. 26). Among the most inveterate enemies of Christianity, Luke reckons those of this province who had a synagogue at Jerusalem, and excited the people against St. Stephen (Acts xi. 20).

**Cy'rus**. The founder of the Persian empire (Dan. vi. 28; x. 1, 13; 2 Chron. xxxvi. 22, 23). The great kings with whom the Jews had been brought into contact had been open oppressors or seductive allies, but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Isa. xlv. 28) recognized in him "a shepherd" of the Lord, an "anointed" king (Isa. xlv. 1). The edict of Cyrus for the rebuilding of the temple (2 Chron. xxxvi. 22, 23; Ezra i. 1-4; iii. 7; iv. 3; v. 13, 17; vi. 3) was in fact the beginning of

xvi. 23, etc.) In another, at Ashdod, the Philistines deposited the ark of God (1 Sam. v. 1-3).

**Dalmanu'tha**. St. Mark says that Jesus Christ embarked with his disciples on the Lake of Tiberias and came to Dalmanutha (Mark viii. 10), but St. Matthew calls it Magdala (Matt. xv. 39). It seems that Dalmanutha was near to Magdala, on the western side of the lake.

**Dalma'tia**. A mountainous district on the eastern coast of the Adriatic Sea. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the gospel in its immediate neighbourhood (Rom. xv. 19).

**Dam'aris**. An Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom and others held her to have been the wife of Dionysius the Areopagite.

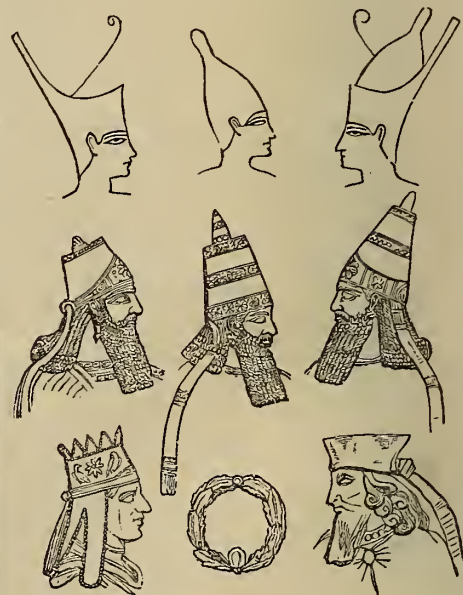
**Damas'cus**. A celebrated city of Asia, and one of the most venerable places in the world for its antiquity. It is supposed to have been founded by Uz, the son of Aram; and is at least known to have existed in the time of Abraham (Gen. xv. 2). It was the residence of the Syrian kings during the space of three centuries, and experienced a number of vicissitudes in every period of its history. Its sovereign, Hadad, whom Josephus calls the first of its kings, was conquered by David, king of Israel. In the reign of Ahaz it was taken by Tiglath-Pileser, who slew its last king, Rezin, and added its provinces to the Assyrian empire. It was taken and plundered, also, by Sennacherib, Nebuchadnezzar, the generals of Alexander the Great, Judas Maccabæus, and at length by the Romans in the war conducted by Pompey against Tigranes, in the year before Christ 65. It was destroyed by Tamerlane, A. D. 1400, and was repaired by the Mamelukes when they gained possession of Syria, but was wrested from them by the Turks in 1506. The modern city is delightfully situated about fifty miles from the sea, in a fertile and extensive plain. Its streets are narrow; and one of them, called Straight, mentioned in Acts (ix. 11), still runs through the city, about half a mile in length.

**Dan**. 1. The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"God hath *judged* me (*dánanni*) . . . and given

me a son; therefore she called his name Dan," *i. e.*, "judge." The records of Dan are unusually meagre. Only one son is attributed to him (Gen. xlv. 23); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing sixty-two thousand seven hundred men able to serve. 2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression, "from Dan even to Beersheba." The name of the place was originally Laish or Leshem (Josh. xix. 47). 3. Apparently the name of a city associated with Javan, as one of the places in Southern Arabia from which the Phœnicians obtained wrought iron, cassia and calamus (Ezek. xxvii. 19).

**Dan'iel**. A Hebrew prophet, contemporary with Ezekiel, but living longer than he. He was of the royal family, and, though carried a captive to Babylon B. C. 606, rose to wisdom and honour. His great eminence may be inferred from Ezek. xiv. 13, 14 and 28; ii. 3. The book which bears his name foretells not only the coming of Messiah, as other prophets, but the very time of his birth. Under the emblem of a great image of four materials, and of four beasts, the successive rise and fall of the four great monarchies of Babylon, Persia, Greece and Rome are predicted; after which, the kingdom of Christ, like the stone from the mountain, shall fill the earth and continue for ever. The first six chapters are historical, and describe the carrying away of Daniel and other noble persons. The rest is strictly prophetic, extending to the advent and death of Messiah, and the ultimate universality of the Church.

**Dark'ness**. The darkness brought on Egypt as a plague was so thick as to be, as it were, palpable; so horrible that no one durst stir out of his place; and so lasting that it endured three days and three nights (Ex. x. 21, 22; Wisdom xvii. 2, 3). The darkness at our Saviour's death began at the sixth hour, or noon, and ended at the third hour, or three o'clock in the afternoon. Thus it lasted almost the whole time he was on the cross; compare Matt. xxvii. 45, with John xix. 14 and Mark xv. 25. That it was preternatural is certain, for, the moon being at full, a natural eclipse of the sun was impossible.



EGYPTIAN, ASSYRIAN AND OTHER CROWNS.

**Dari'us**. The name of several kings of Media and Persia. Three kings bearing this name are mentioned in the O. T.: 1. Darius the Mede (Dan. xi. 1; vi. 1), "the son of Ahasuerus of the seed of the Medes" (ix. 1), who is probably the same as "Astyages" the last king of the Medes. 2. Darius, the son of Hystaspes, the founder of the Persian dynasty. 3. Darius the Persian (Neh. xii. 22).

**Da'vid**. The son of Jesse. Youngest son, prob-



ably the youngest child of a family of ten. His mother's name is unknown. His father was of a great age when David was still young (1 Sam. xvii. 12). He became the most eminent king of Israel, and one of the most distinguished persons mentioned in the Old Testament, both for his piety, talents, dignity and success. He wrote nearly all the Psalms. Christ, being a lineal descendant, is

follows: *Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus and Raphana.* All the cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan. It would appear, however, from Matt. iv. 25 and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pliny says it reached

**Degrees, Songs of.** A title given to fifteen Psalms, from cxx. to exxxiv. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. With respect to the term rendered "degrees," the most probable opinion is that they were pilgrim songs, sung by the people as they went up to Jerusalem.

**Delilah.** A woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4-18). There seems to be little doubt that she was a Philistine courtesan. [See SAMSON.]

**Deluge.** [See NOAH.]

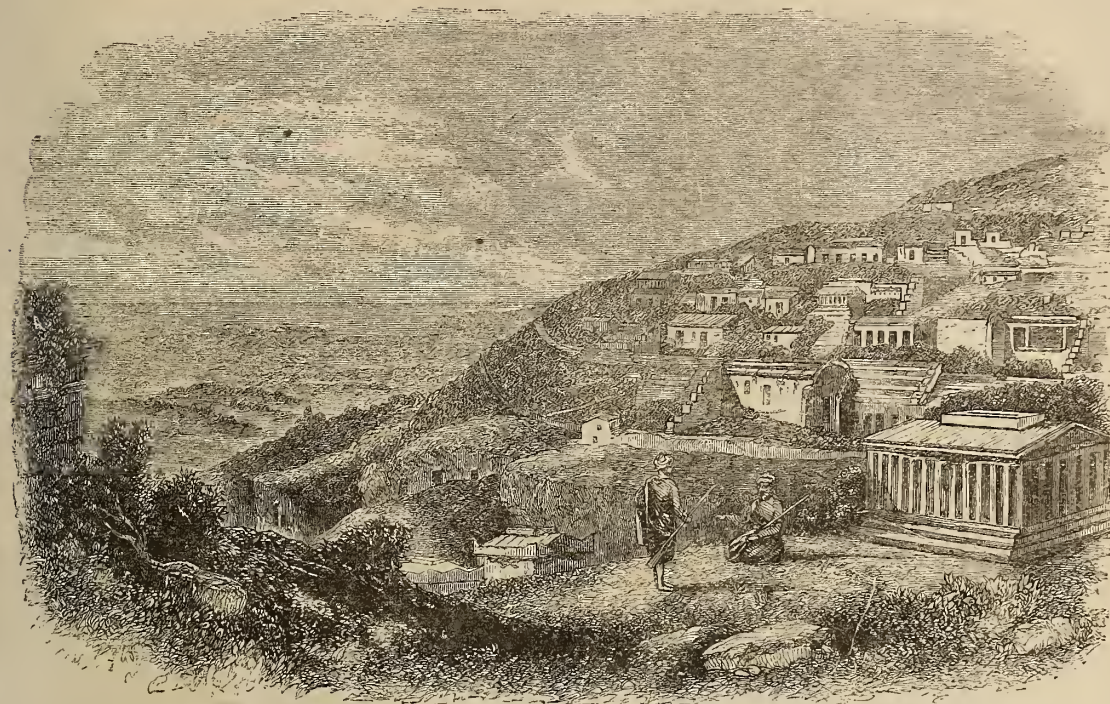
**De'mas.** A Thessalonian mentioned by Paul (2 Tim. iv. 10), who was at first a most zealous disciple of the apostle, and very serviceable to him at Rome during his imprisonment, but afterward (about A. D. 65) forsook him to follow a more secular life.

**Deme'trius.** 1. A goldsmith of Ephesus, who made niches, or little chapels, or portable models of the famous temple of Diana at Ephesus, which he sold to foreigners (Acts xix. 24). 2. Demetrius, mentioned by John as an eminent Christian (3 John xii.), is by some believed to be the same as the preceding, who had renounced heathenism to embrace Christianity. But this wants proof.

**De'mon.** Its usage in classical Greek is various. In the Gospels generally, in James ii. 19 and in Rev. xvi. 14, the demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. They "believe" the power of

God "and tremble" (James ii. 19); they recognize the Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by His appointed messengers (Acts xix. 15); and look forward in terror to the judgment to come (Matt. viii. 29).

**Demo'niacs.** This word is frequently used in the N. T., and applied to persons suffering under



CYRENE.—THE NECROPOLIS OR CEMETERY.

called "the Son of David." When it is said of him, while yet a youth among the folds, that he was a man "after God's own heart," it means that God chose him to be king over Israel, and would qualify him for that purpose.

**Da'vid, City of.** [See JERUSALEM.]

**Day.** The Babylonians reckoned the day from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians from sunset to sunset. The Hebrews adopted the latter reckoning (Lev. xxiii. 32, "from even to even shall ye celebrate your sabbath") from Gen. i. 5, "the evening and the morning were the first day." The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. These are held to have been: 1. "The dawn." 2. "Sunrise." 3. "Heat of the day," about nine o'clock. 4. "The two noons" (Gen. xliii. 16; Deut. xxviii. 29). 5. "The cool (lit. wind) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day. 6. "Evening."

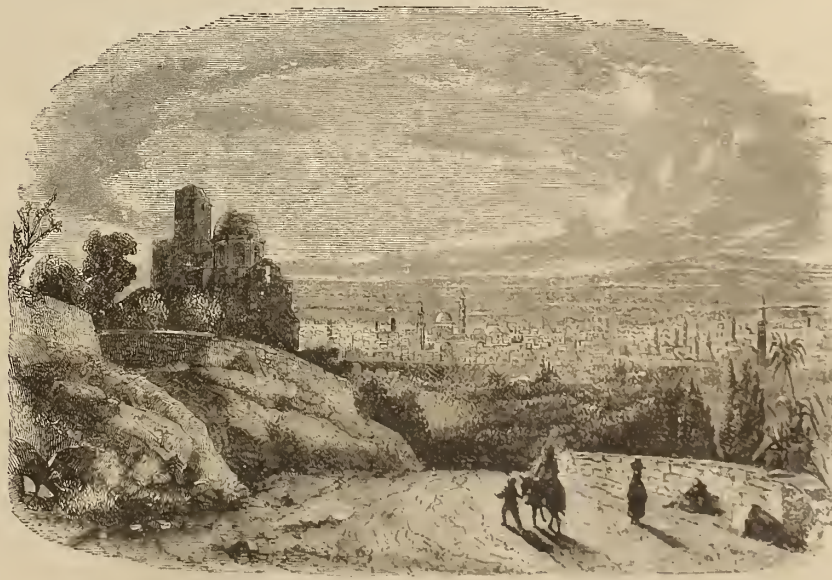
**Dead Sea.** This name nowhere occurs in the Bible, and appears not to have existed until the second century after Christ. In the O. T. the lake is called "the Salt Sea" and "the Sea of the Plain," and under the former of these names it is described.

**Deb'orah.** A prophetess, wife of Lapidoth, judged the Israelites, and dwelt under a palm tree between Ramah and Bethel (Judg. iv. 4, 5). She sent for Barak, directed him to attack Sisera, and in the name of God promised him victory; but Barak refusing to go unless she went with him, she told him that the honour of this expedition would be given to a woman, and not to him. After the victory, Deborah and Barak sung a fine thanksgiving song, the composition probably of Deborah alone, which is preserved (Judg. v.)

**Decap'olis** (Matt. iv. 25; Mark v. 20, and viii. 31). Immediately after the conquest of Syria by the Romans (B. C. 65) ten cities appear to have been rebuilt, partially colonized, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. Pliny enumerates them as

from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east. This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour and through which multitudes followed His footsteps, is now almost without an inhabitant.

**Dedica'tion, Feast of the.** The festival instituted to commemorate the purging of the Temple



DAMASCUS, ONE OF THE MOST ANCIENT AND IMPORTANT CITIES OF SYRIA.

and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B. C. 164. It is named only once in the Scriptures (John x. 22). It commenced on the twenty-fifth of Chislen, the anniversary of the pollution of the temple by Antiochus Epiphanes, B. C. 167.

the possession of a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement. With regard to the frequent use of this word, three main opinions have been started: 1. That of the mythical school, making the whole account merely symbolic.



2. That our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix. 32; blindness, Matt. xii. 22; epilepsy, Mark ix. 17-27), or those seen in cases of ordinary insanity (as in Matt. viii. 28; Mark v. 1-5), and since also the phrase "to have a devil" is constantly used in connection with, and as apparently equivalent to, "to be mad" (John vii. 20; viii. 48; x. 20; and perhaps Matt. xi. 18; Luke vii. 33), the demoniacs were merely persons suffering under unusual diseases of body and mind. 3. That there are evil spirits, subjects of the Evil One, who, in the days of the Lord himself and his apostles especially, were permitted to exercise a direct influence over the souls and bodies of certain men. This last is the ordinarily accepted and literal interpretation of the numerous passages upon the subject.

**Dena'rius.** A Roman silver coin in the time of our Saviour. It was the principal silver coin of the Roman commonwealth. From the parable of the labourers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labour (Matt. xx. 2, 4, 7, 9, 10, 13).

**Dep'uty.** The uniform rendering of the Greek word which signifies "proconsul" (Acts xiii. 7, 8, 12; xix. 38).

**Der'be.** A city of Lycaonia, to which Paul and



DRESS OF AN EGYPTIAN.

Barnabas fled when expelled from Iconium (Acts xiv. 6).

**Des'ert.** The Hebrews, by *midbâr*, "a desert," mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren, others were beautiful, and had good pastures. Scripture speaks of the beauty of the desert (Ps. lxxv. 12, 13).

**Deuteron'omy.** From *deuteros*, second, and *nomos*, law; the last book of the Pentateuch or five books of Moses. As its name imports, it contains a repetition of the civil and moral law, which was a second time delivered by Moses with some additions and explanations, as well to impress it more forcibly upon the Israelites in general, as in particular for the benefit of those who, being born in the wilderness, were not present at the first promulgation of the law. It contains also severe reproaches and earnest exhortations. The Messiah is explicitly foretold in this book, and there are many remarkable predictions interspersed in it.

**Dev'il.** Literally a *slanderer*, a fallen angel or infernal spirit. Satan is, by way of eminence, called *the devil*, and the *god of this world*, from his power and influence (John xii. 31; 2 Cor. iv. 4). He has various titles given him in Scripture, expressive of his character: Satan (Job ii. 6); Beelzebub (Matt. xii. 24); Belial (2 Cor. vi. 15); Lucifer (Isa. xiv. 12); Dragon (Rev. xii. 7); Adversary (1 Pet. v. 8); Prince of Darkness (Eph. vi. 12); Apollyon, or Destroyer (Rev. ix. 11); Angel of the bottomless pit. He is represented as a sinner from the beginning (1 John iii. 8); a liar (John viii.

44); a deceiver (Rev. xx. 10); an accuser (Rev. xii. 10) and a murderer (John viii. 44).

**Di'adem.** What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk two inches broad, bound



ORDINARY DRESS OF THE MODERN BEDOUIN.

round the head and tied behind, the invention of which is attributed to Liber. Its colour was generally white; sometimes, however, it was blue, like that of Darius; and it was sown with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. ix. 7).

**Di'al.** Is not mentioned in Scripture before the reign of Ahaz. Interpreters differ concerning the form of the dial of Ahaz (2 Kings xx.) The generality of expositors think that it was a staircase so disposed that the sun showed the hours upon it by the shadow. Others suppose that it was a pillar erected in the middle of a smooth pavement, on which the hours were engraven. It would seem, indeed, that the most ancient sun-dial known is in the form of a half circle hollowed into the stone, and the stone cut down to an angle. This kind of dial was invented in Babylon, and was very probably the same as that of Ahaz.

**Di'amond.** A precious stone, the third in the second row on the breastplate of the high priest (Ex. xxviii. 18; xxxix. 11), and mentioned by Ezekiel (xxviii. 13) among the precious stones of the king of Tyre. Some suppose *yahâlôm* to be the "emerald."

**Dian'a.** This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis*, the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts



DRESS OF AN EGYPTIAN OF THE UPPER CLASS.

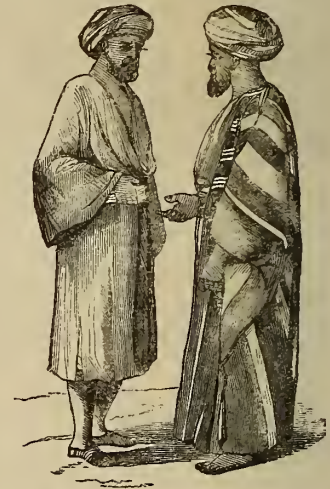
xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and is rather to be identified with Astarte and other female divinities of the East. The head wore a mural crown, each hand held a bar of metal, and the lower

part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35).

**Di'bon.** 1. A town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxxii. 3, 34). 2. One of the towns which were re-inhabited by the men of Judah after the return from captivity (Neh. xi. 25), identical with Dimonah.

**Didrach'ma.** A Greek word, signifying a piece of money in value two drachmas; about fourteen pence English, or twenty-five cents. The Jews were by law obliged, every person, to pay two drachmas, that is, half a shekel, to the temple. To pay this, our Lord sent Peter to catch a fish, which probably had just swallowed such a coin (Matt. xvii. 24-27).

**Di'nah.** The daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem, the son of Hamor, the chieftain of the territory in which her father had settled (Gen. xxxiv.) Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen. xxxiv. 12). But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favoured people of God; he had "wrought folly in Israel"



DRESS OF EGYPTIANS OF THE LOWER ORDER.

(xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce. The sons of Jacob, bent upon revenge, availed themselves of the eagerness which Shechem showed to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, attacked them unexpectedly, slew all the males and plundered their city.

**Dionys'ius, the Areopagite.** Is said in his youth to have been bred at Athens, and to have been instructed in all the arts and sciences for which that seat of the Muses was renowned; and at the age of five and twenty, to have travelled into Egypt, there to perfect himself in the study of astronomy. When Christ died, he is said to have been at Heliopolis, and observing the preternatural darkness which accompanied his crucifixion, he remarked that either God himself was suffering, or that he sympathized with some one that was suffering. Returning to Athens, he became one of the senators of the Areopagus, disputed with the Apostle Paul, and by him was converted into the Christian faith (Acts xvii.) According to ecclesiastical history, he became a presbyter of the Church of Athens, where he laboured much in the defence and propagation of the gospel, and after suffering



greatly on account of his profession, he crowned his labours with a glorious martyrdom, being burnt to death in that city in the year of Christ 95.

**Diot'rephes.** A professed Christian, near Ephesus, who did not receive and kindly aid those missionaries to the heathen whom the apostle had sent to him, nor would he suffer others to do so. He is a perfect representative of the anti-missionary spirit in modern times. See 3 John 5-10.

**Divina'tion.** An art much practiced among heathen. So sinful is it in the sight of God to resort to witches, magicians or diviners that the offence was made punishable with death (Deut. xviii.) The means by which diviners pretended



DRESS OF AN EGYPTIAN WOMAN.

to discover hidden things and foretell destiny were various; such as observing the flight of birds, examining the entrails of beasts, casting lots, etc. These signs were called *omens*. The word "divine" in Gen. xlv. 5, 15 seems to mean a natural sagacity in searching out and bringing to light hidden transactions.

**Divorce.** The law regulating this subject is found in Deut. xxiv. 1-4, and the cases in which the right of a husband to divorce his wife was lost are stated ib. xxii. 19, 29. The ground of divorce is a point on which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes; *e. g.*, if the wife burnt the food she was cooking for her husband. The Pharisees wished, perhaps, to embroil our Saviour with these rival schools by their question (Matt. xix. 3); by His



ORDINARY DRESS OF THE WOMEN OF UPPER EGYPT.

answer to which, as well as by His previous maxim (v. 31), he declares that but for their hardened state of heart such questions would have no place. Yet from the distinction made, "But I say unto you" (v. 31, 32), it seems to follow that he regarded all the lesser causes than "fornication" as standing

on too weak ground, and declined the question of how to interpret the words of Moses.

**Do'eg.** An Idumean, chief of Saul's herdsmen. He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but when others declined the office, himself executed the king's order to destroy the priests of Nob, with their families, to the number of eighty-five persons, together with all their property (1 Sam. xxi. 7; xxii. 9, 18, 22; Ps. lii.)

**Dog.** A well-known animal, which, when properly domesticated and trained, is highly useful and intelligent. Under the law, the dog was not to be eaten, and the Jews held him in great contempt. Hence, when David and Mephibosheth would use the most humbling terms, they compared themselves to "a dead dog" (1 Sam. xxiv. 14; 2 Sam. ix. 8). Isaiah compares the false teachers of his day to dogs (Isa. lvi. 10, 11). It must have been a hard saying to the faith of the poor woman who applied to Christ for help, that it was not proper to "give children's bread to dogs" (Matt. xv. 26). To call a person a *dog* is still, in the East, expressive of the highest contempt. The dog was not, in those days, made a companion or rendered very useful. Few dogs had a particular owner, but lived as they could, chiefly by prowling at night for offal.

**Do'than.** A place first mentioned (Gen. xxxvii. 17) in connection with the history of Joseph, and apparently as in the neighbourhood of Shechem. It next appears as the residence of Elisha (2 Kings vi. 13). Later still we encounter it under the name of Dothaim. Its ruins have been discovered, still bearing its ancient name unimpaired.

**Dove** (Heb. *Yónah*). The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in Ps. lxxviii. 13; its dwelling in the rocks and valleys in Jer. xlvi. 28 and Ezek. vii. 16; its mournful voice in Isa. xxxviii. 14; lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amateness in Cant. i. 15; ii. 14. Doves are kept in a domesticated state in many parts of the East. In Persia, pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Isa. lx. 8.

**Dove's Dung.** It is doubtful whether this article mentioned (2 Kings vi. 25) was really pigeons' dung used for manure, as Josephus and Theodore think, or what the Arabians call *chick-peas*, a kind of tare, or *cicer*, resembling doves' dung when parched. Some of the rabbins affirm that it was the grain taken from the crops of pigeons which, during the siege, filled themselves in the neighbouring fields.

**Drachm** (2 Mac. iv. 19; x. 20; xii. 43; Luke xv. 8, 9). A Greek silver coin, varying in weight on account of the use of different talents.

**Drach'ma.** The value of a common drachma was seven pence English, or twelve and a half cents. A didrachma, or double drachma, made very near half a shekel; and four drachmas made nearly a shekel, *i. e.*, nearly half a dollar.

**Drag'on** signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places it evidently means the deadly poisonous lizard called *Gecko* by the East Indians.

**Dream.** The Eastern people, and in particular the Jews, greatly regarded dreams. We see the antiquity of this custom in the history of Pharaoh's butler and baker (Gen. xl.), and Pharaoh himself and Nebuchadnezzar are also instances. God expressly forbade his people from observing dreams, and from consulting explainers of them. But

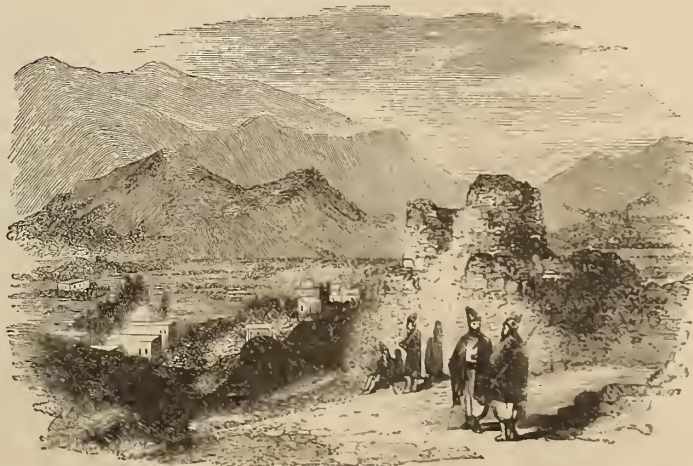
they were not forbidden, when they thought they had a significative dream, to address the prophets of the Lord, or the high priest in his ephod, to have it explained. Under the Christian dispensation, while we read frequently of trances and visions, dreams are never referred to as vehicles of



IMPERIAL EAGLE OF PALESTINE.

divine revelation. And where dreams are recorded as means of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge.

**Dress.** This subject includes the following particulars: 1. Materials. 2. Colour and decorations. 3. Name, form and mode of wearing the various articles. 4. Special usages relating thereto. The simplest style of Oriental dress was a long loose shirt or tunic without a girdle, reaching nearly to the ankle, or the same robe with the addition of the girdle. In the ordinary dress of the modern Bedouin the tunic overlaps the girdle at the waist, leaving an ample fold, which serves as a pocket. The dress of the middle and upper classes in modern Egypt illustrates the customs of the Hebrews. Some of the peculiarities of female



SOUTHERN ECBATANA, WITH RUINS OF THE PALACE OF DARIUS.

dress are illustrated by the Egyptian woman in her walking dress, as still worn by the peasants in the South of Egypt.

**Drink, Strong.** The Hebrew term *shécar*, in its etymological sense, applied to any beverage that had *intoxicating* qualities. The following beverages were known to the Jews: 1. *Beer*, which was largely consumed in Egypt under the name of *zythus*. It was made of barley; certain herbs, such as lupin and skirret, were used as substitutes for hops. 2. *Cider*, which is noticed in the Mishna as *apple-wine*. 3. *Honey-wine*, of which there were two sorts—one consisting of a mixture of wine, honey and pepper; the other a decoction of the juice of the grape. 4.



*Date-wine*, which was also manufactured in Egypt. 5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for *factitious* or home-made wine, such as figs, millet, the carob fruit, etc.

*Drom'edary*. A fleet animal, so called from the Greek word *dromo*, I run. It is smaller and more slender than a camel, but can carry a man a hun-



MUMMY OF PENAMEN, PRIEST OF AMUN RA.

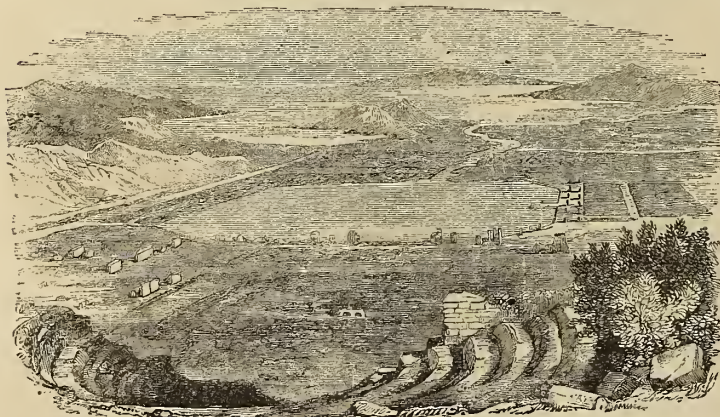
dred miles in a day. It is governed by a bridle connected with a ring fixed in its nose; which illustrates the expression in 2 Kings xix. 23, meaning that Sennacherib should go back tamely and swiftly.

*Drusil'la*. The third daughter of Agrippa, was married to Azizus, king of the Emeseniens, whom she abandoned, that she might marry Claudius Felix, by whom she had a son named Agrippa. She was one of the most beautiful women of her age, but exceedingly licentious (Acts xxiv. 24).

*Dul'cimer* (Dan. iii. 5, 10). An instrument of music, as is usually thought; but the original word, *sumpónnydh*, renders it doubtful whether it really meant a musical instrument, or a musical strain, chorus or accompaniment. The rabbins, however, describe it as a sort of bagpipe.

*Dung*. The uses of dung were twofold—as manure and as fuel. The manure consisted either of straw steeped in liquid manure (Isa. xxv. 10), or the sweepings (Isa. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields. The difficulty of procuring fuel in Syria, Arabia and Egypt has made dung in all ages valuable as a substitute; it was probably used for heating ovens and for baking cakes (Ezek. iv. 12, 15), the equable heat which it produced adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins.

*Du'ra*. The plain where Nebuchadnezzar set up the golden image (Dan. iii. 1) has been sometimes identified with a tract a little below Tekrit, on the left bank of the Tigris, where the name *Dur* is still found. M. Opert places the plain (or, as he calls it, the "valley") of Dura to the south-east of Babylon.



SITE OF EPHEBUS, CAPITAL OF THE ROMAN PROVINCE OF ASIA.

## E.

*Eagle*. The Hebrew word rendered "Eagle" is *nesher*. The magnificent birds of prey included under this generic title are spread over the whole world. Several species occur in Palestine and the surrounding regions, as the imperial eagle (*Aquila heliaca*), the golden eagle (*A. chrysaetos*), the spotted eagle (*A. nania*), and probably the white-tailed eagle (*A. albiella*), (Mic. i. 16; Josh. xxxix. 27-30; Ez. xix. 4; Deut. xxxii. 12).

*Ear*. In Scripture the same as to *till* or *plough*, as "ear the ground" (1 Sam. viii. 12; Isa. xxx. 24).

*Ear'rings*. The material of which earrings were made was generally gold (Ex. xxxii. 2), and their form circular. They were worn by women and by youth of both sexes.

*Earth'quake* (1 Kings xix. 11). It is supposed that Korah and his companions were destroyed by an earthquake. The earthquake was among the fearful signs which attended the crucifixion of our Saviour. Travellers tell us that the rocks on Calvary are rent asunder, and evidently by some such convulsion as an earthquake; and very early tradition says it was by the earthquake which happened at the time of the crucifixion. That the scene was terrible may well be inferred from Matt. xxvii. 51-54. Severe earthquakes often visit Palestine. One

in 1837 did awful damage in Tiberias, and about a third of its inhabitants perished. The earth was seen to open and close again. In this fearful catastrophe many thousands were killed in other places, and whole villages were laid in ruins. Earthquakes are mentioned among the calamities which should precede the destruction of Jerusalem (Matt. xxiv. 7), and Josephus and other historians affirm the literal fulfilment of the prediction. Earthquakes, in prophetic language, denote revolutions and commotions in states and empires.

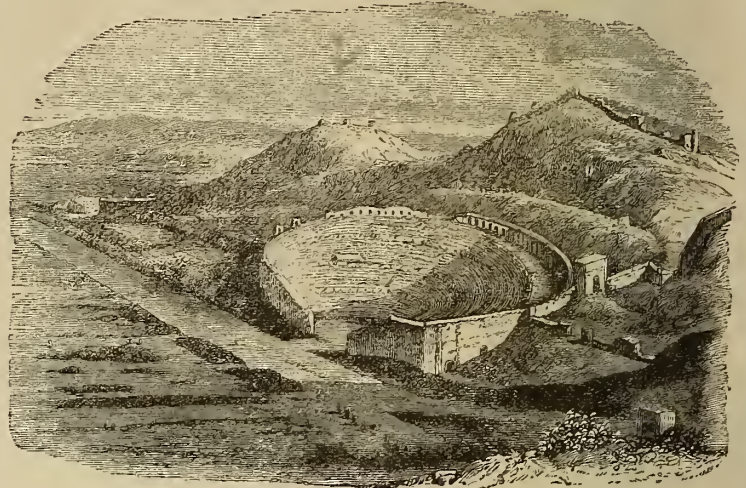
*East*. By the East the Hebrews frequently describe not only Arabia Deserta and the lands of Moab and Ammon, which lay to the east of Palestine, but also Assyria, Mesopotamia, Babylonia and Chaldea, though they are situated rather to the north than to the east of Judea. Balaam, Cyrus and the wise men who visited Bethlehem at the time Christ was born are said to have come from the East (Num. xxiii. 7; Isa. xvi. 11; Matt. ii. 1).

*Eas'ter*. A word improperly put for *passover*. On this day some Christians commemorate our Saviour's resurrection. Different churches observe different days.

*Eat'ing*. The Hebrews in Joseph's day neither ate with the Egyptians nor the Egyptians with them (Gen. xliii. 32), nor, in our Saviour's time, with the Samaritans (John iv. 9). The Jews were scandalized at Christ's eating with publicans and sinners (Matt. ix. 11). As there were several sorts of meats the use of which was prohibited, they could not conveniently eat with those who partook of them, fearing to receive pollution by touching such food, or if by accident any particles of it should fall on them. The ancient Hebrews at their meals had each his separate table. Joseph, entertaining his brethren in Egypt, seated them separately, each at his particular table; and he himself sat down separately from the Egyptians who ate with him; but he sent to his brethren portions out of the provisions which were before him (Gen. xliii. 31, etc.) Elkanah, Samuel's father, who had two wives, distributed their portions to them separately (1 Sam. i. 4, 5).

*E'bal*. A celebrated mountain near Shechem, over against Mount Gerizim. These two mountains are within two hundred paces of each other, and separated by a deep valley, in which stood the town of Shechem. One of them is barren; the other covered with a beautiful verdure. Moses commanded the Israelites, as soon as they should have passed the river Jordan, to go directly to Shechem, and divide the whole multitude into two bodies, each composed of six tribes—one company to be placed on Ebal, and the other on Gerizim. The six tribes that were on Gerizim were to pronounce blessings on those who should faithfully observe the law of the Lord, and the six others on Mount Ebal were to pronounce curses against those who should violate it (Deut. xi. 29, etc.; xxvii. and xxviii.; Josh. viii. 30, 31).

*E'bed-me'tech*. An Ethiopian eunuch in the



VIEW OF THE THEATRE AT EPHEBUS.

service of King Zedekiah, through whose interference Jeremiah was released from prison (Jer. xxxviii. 7; xxxix. 15).

*Eb'ene'zer*. The name of that field wherein the Israelites were defeated by the Philistines when the ark of the Lord was taken (1 Sam. iv. 1); also a memorial stone set up by Samuel to commemorate a victory over the Philistines. The word signifies *the stone of help*; and it was erected by the prophet, saying, "Hitherto the Lord hath helped us."

*Ecbat'ana*, or *Ecbat'ane*. A Median city, mentioned only once in Scripture (Ezra vi. 2, marg., Achmetha being given in the text); and even there it has been doubted whether the word does not rather mean in a coffer, treasury or record-chest. There were two cities which bore the name of Ecbatana. These are sometimes confounded; and, indeed, as they were no very great distance apart, it is by no means easy to decide which of them an author refers to. One was the capital of Northern Media, or Media Atropatene; and it has been identified by Sir H. Rawlinson with the ruins of *Takht-i-Suleiman*. The other Ecbatana (2 Macc. ix. 3) was the metropolis of Media Magna, on the northern side of the mountain Orontes, now *Elwend*. It was the summer residence of the Persian kings from Darius Hystaspes, and later of the Parthian monarchs. It is still an important city, containing from twenty thousand to thirty thousand inhabitants, called *Hamadan*. The Jews point out the tombs of Esther and Mordecai in the neighbourhood.

*Ecclesiast'es*. A canonical book of the Old Testament, of which Solomon was the author, as appears from the first sentence. The design of this book is to show the vanity of all sublunary things.

*E'dar*, *Tower of*. The place to which Jacob removed after the death of Rachel (Gen. xxxv. 21). It is called also the *tower of the flocks* (Mic. iv. 8). It was a place of fine pasturage, about a mile from Bethlehem, supposed to be the very spot on which the shepherds received the announcement of the birth of Christ. It is very remarkable that the Targum of Jonathan calls it "the place where King Messiah shall be revealed in the end of days."



**E'den.** 1. The first residence of man, called in the Septuagint *Paradise*. The latter is a word of Persian origin, and describes an extensive tract of pleasure land. Eden probably stood on the Euphrates, not far north of the Persian Gulf. Here is still the most fertile and pleasant part of the



KUFA, OR BOAT OF WICKER-WORK, USED ON THE EUPHRATES.

Turkish empire, though now miserably cultivated. 2. One of the marts which supplied the luxury of Tyre with richly embroidered stuffs. 3. **BETH-EDEN**, "house of pleasure;" probably the name of a country residence of the kings of Damascus (Amos i. 5).

**E'dom.** The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birth-right to the latter for a meal of lentil pottage. The peculiar colour of the pottage gave rise to the name *Edom*, which signifies "red" (Gen. xxv. 29-34). The country which the Lord subsequently gave to Esau was hence called the "field of Edom" (Gen. xxxii. 3), or "land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37).

**E'domites.** Descendants of Edom. Inveterate foes to Israel, they were rendered tributary by David, but revolted under Jehoram, and rendered themselves independent (2 Chron. xxi. 8-10).

**Egg** (Deut. xxii. 6; Job xxxix. 14; Isa. x. 14; lix. 5; Luke xi. 12). Eggs are considered as a very great delicacy in the East, and are served up with fish and honey at entertainments. As a desirable article of food the egg is mentioned (Luke xi. 12): "If a son ask for an egg, will his father offer him a scorpion?" It has been remarked that the body of the scorpion is very like an egg,

Israelites, and was slain by Ehud (Judg. iii. 14, 21). It is thought to have been a common name of the kings of Moab, as Abimelech was of the Philistines.

**Egypt.** A country of Africa, called also in the Hebrew Scriptures the land of Mizraim and the land of Ham; by the Turks and Arabs, Masr and Misr; and by the native Egyptians, Chemi or the land of Ham. Mr. Faber derives the name from Ai-Capht, or the land of the Caphtorim, from which also the modern Egyptians derive their name of Cophts. Egypt was first peopled after the deluge by Mizraim, or Mizr; the son of Ham, who is supposed to be the same with Menes, recorded in Egyptian history as the first king. Everything relating to the subsequent history and condition of this country for many ages is involved in fable. Nor have we any clear information from heathen writers until the time of Cyrus and his son Cambyses, when the line of Egyptian princes ceased in agreement with prophecies to that effect. Manetho, the Egyptian historian, has given a list of thirty dynasties, which, if successive, make a period of five thousand three hundred years to the time of Alexander, or three thousand two hundred and eighty-two years more than the real time, according to the Mosaic chronology. But this is a manifest forgery, which has, nevertheless, been appealed to by infidel writers as authority against the veracity of the Mosaic history. The truth is, that this pretended succession of princes, if all of them can be supposed to have existed at all, constituted several distinct dynasties, ruling in different cities at the same time; thus there were the kingdoms of Thebes, Thin, Memphis and Tanis.

**E'hud.** Son of Gera of the tribe of Benjamin (Judg. iii. 15), the second judge of the Israelites. In the Bible he is not called a judge, but a deliverer (*l. c.*): so Othniel (Judg. iii. 9) and all the judges (Neh. ix. 27). He was chosen to destroy Eglon, who had established himself in Jericho. He was very strong, and left-handed. [See **EGLON**.]

**Ek'ron.** One of the five towns belonging to the lords of the Philistines (Josh. xiii. 3). *Akir*, the modern representative of Ekron, lies at about five

(xxi. 9). It lay nearer Ekron than any other Philistine town.

**E'lam.** The eldest son of Shem, who settled in a country to which he gave his name (Gen. x. 22). It is frequently mentioned in Scripture. Before the captivity the Jews seem always to have intended Persia by the name of Elam.

**El-beth'el.** The name which Jacob is said to have bestowed on the place at which God appeared to him when he was flying from Esau (Gen. xxv. 7).

**El'dad and Me'dad.** Appointed by Moses among the seventy elders of Israel who were to assist in the government. Though not present in the general assembly, they were, notwithstanding, filled with the Spirit of God equally with those who were in that assembly, and they began to prophesy in the camp. Joshua would have had Moses forbid them, but Moses replied, "Enviest thou for my sake? Would God that all the Lord's people



FALLOW DEER (ALCELAPHUS BUBALIS).

were prophets, and that God would pour forth his Spirit upon them" (Num. xi. 24-29).

**E'l'der.** A person advanced in age, chosen in early ages to bear rule. The Hebrew elders were the chiefs of the principal families, or persons of allowed wisdom and prudence. There seem to have been generally seventy of them. The term, as used in the New Testament, is the proper title of office to denote Christian pastors or presbyters (Acts xx. 17, 28; Tit. i. 5-7; 1 Pet. v. 1, 2).

**Elea'zar.** 1. Third son of Aaron, by Elisheba, daughter of Aminadab. After the death of Nadab and Abihu without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites (Num. iii. 32). He was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of high priest (Num. xx. 28). The time of his death is not mentioned in Scripture. 2. The son of Abinadab, of the hill of Kirjath-jearim (1 Sam. vii. 1). 3. The son of Dodo; one of the three principal mighty men of David's army (2 Sam. xxiii. 9; 1 Chron. xi. 12). 4. Surnamed AVARAN (1 Macc. ii. 5), the fourth son of Mattathias, who fell by a noble act of self-devotion in an engagement with Antiochus Eupator, B. C. 164 (1 Macc. vi. 43).

**E'li.** A high priest of the Hebrews, of the race of Ithamar, who succeeded Abdon, and governed the Hebrews, both as priest and judge, during forty years. How Eli came to the high priesthood, and how his dignity was transferred from Eleazar's family to that of Ithamar, who was Aaron's youngest son, we know not. This much, however, is certain, that it was not done without an express declaration of God's will (1 Sam. ii. 27, etc.) In the reign of Solomon the predictions in relation to Eli's family were fulfilled; for the high priesthood was taken from Abiathar, a descendant of Eli, and given to Zadok, who was of the race of Eleazar (1 Kings ii. 26). Eli appears to have been a pious but indolent man, blinded by paternal affection, who suffered his sons to gain the ascendancy over him; and for want either of personal courage or zeal for the glory of God sufficient to restrain their licentious conduct, he permitted them to go on to



REPUTED TOMB OF EZRA ON THE BANKS OF THE TIGRIS.

as its head can scarcely be distinguished, especially if it be of the white kind, which is the first species mentioned by *Ælian*, *Avicenna*, and others. Bochart has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg. So the similitude is preserved between the thing asked and the thing given.

**Eg'lah.** One of David's wives during his reign in Hebron, and the mother of his son Ithream (2 Sam. iii. 5; 1 Chron. iii. 3). According to the ancient Hebrew tradition, she was Michal.

**Eg'lon.** A king of Moab, who oppressed the

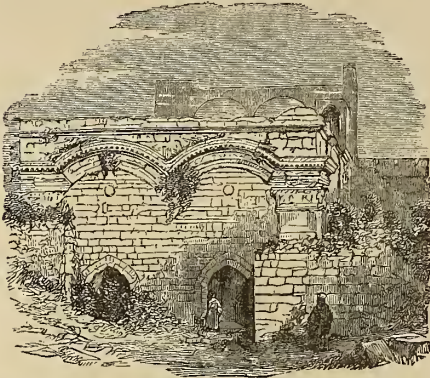
miles south-west of Ramleh. In the Apocrypha it appears as ACCARON (1 Macc. x. 89).

**E'lah.** 1. The son and successor of Baasha, king of Israel (1 Kings xvi. 8-10). He was killed, while drunk, by Zimri, in the house of his steward Arza, who was probably a confederate in the plot. 2. Father of Hoshea, the last king of Israel (2 Kings xv. 30; xvii. 1).

**E'lah, the Valley of.** A valley in which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19). It is once more mentioned in the same connection



their own and his ruin. Thus he carried his indulgence to cruelty, while a more dignified and austere conduct on his part might have rendered them wise and virtuous, and thereby have preserved himself and family. A striking lesson for parents! God admonished him by Samuel, then a child, and Eli received those awful admonitions with a mind fully resigned to the divine will. "It is the Lord," said he; "let him do what seemeth him good." God deferred the execution of his vengeance many years. At length, however, Hophni and Phineas, the sons of Eli, were slain by the



GOLDEN GATE OF JERUSALEM—SHOWING REMAINS OF JEWISH WALL.

Philistines, the ark of the Lord was taken, and Eli himself, hearing this melancholy news, fell backward from his chair and broke his neck, in the ninety-eighth year of his age (1 Sam. iv. 12, 18).

Eli'ab (1 Sam. xvii. 28). The eldest son of Jesse (1 Sam. xvii. 13), and a man of angry and envious temper, as appears from his treatment of his brother David.

Eli'akim. 1 (2 Kings xviii. 18). An officer in the court of Hezekiah, king of Judah, and one of the commissioners appointed to treat with the king of Assyria, who had laid siege to Jerusalem. We have a minute and deeply interesting account of the whole scene (2 Kings xviii. and xix.) 2 (2 Kings xxiii. 34). Son and successor of Josiah, king of Judah. His name was changed to Jehoiakim. [See JEHOIAKIM.]

Eli'as. N. T. name for Elijah.

Eli'ashib (Neh. xiii. 4). An officer of the temple. To oblige Tobiah, a relative, he took the stores out of one of the courts of the temple, and fitted it up for Tobiah's lodgings. As soon as Nehemiah knew of it, he caused all Tobiah's furniture to be cast out, the apartments to be thoroughly cleansed and the stores to be returned.

Eli'ezer, *God's help* (Gen. xv. 2). A name of frequent occurrence in the Old Testament. The most distinguished person who bore it was Abraham's steward and confidential servant (Gen. xxiv. 2). Abraham calls him the "steward of my house," or literally, "son of possession of my house," and speaks of him as his heir—as the "son of his house"—his heir-at-law. Probably he was a near relative or kinsman, and some are inclined to identify him with Lot.

Eli'hu. One of Job's friends, a descendant of Nahor (Job xxxii. 2).

Eli'jah. No person in the O. T. exercises on us a more remarkable fascination. "Elijah the Tishbite of the inhabitants of Gilead" is literally all that is given us to know of his parentage and locality. Of his appearance as he "stood before" Ahab, with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realize something from the touches, few, but strong, of the narrative. His chief characteristic was his hair, long and thick, and hanging down his back; which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable. His ordinary clothing consisted of a girdle of skin round his loins, which he tightened when about to move quickly (1 Kings xviii. 46). But in addition to this he occasionally wore the "mantle" or cape of sheepskin which has supplied us with one of our most familiar figures of speech. In this mantle, in

moments of emotion, he would hide his face (1 Kings xix. 13), or when excited would roll it up as into a kind of staff. The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel. What we may call the first act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the statements of the New Testament (Luke iv. 25; James v. 17), and three or four months more for the journey to Horeb and the return to Gilead (1 Kings xvii. 1 to xix. 21). From this time forward his life is made up of miracles and remarkable events, until he is parted from Elisha and taken "up by the whirlwind into the skies."

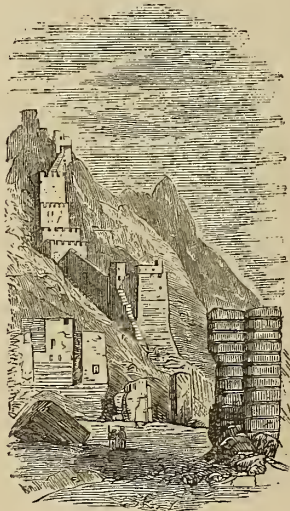
Elim'elech. A man of the tribe of Judah, who dwelt in Bethlehem-ephraim in the days of the judges. In consequence of a great dearth in the land he went with his wife Naomi and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity (Ruth i. 2, 3, etc.)

El'iphaz. 1. The son of Esau and Adah, and father of Teman (Gen. xxxvi. 4; 1 Chron. i. 35, 36). 2. The chief of the "three friends" of Job. He is called "the Temanite." On him falls the main burden of the argument, that God's retribution in this world is perfect and certain, and that consequently suffering must be a proof of previous sin (Job iv.; v.; xv.; xxii.)

Eli'sabeth. The wife of Zacharias and mother of John the Baptist. She was herself of the priestly family, and a relation (Luke i. 36) of the mother of our Lord.

Elise'us. The form in which the name Elisha appears in the Apocrypha and New Testament (Ecclus. xlvi. 12; Luke iv. 27).

Eli'sha. Son of Shaphat of Abel-meholah. The attendant and disciple of Elijah, and subsequently his successor as prophet of the kingdom of Israel. The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 Kings xix. 16, 17). But our first introduction to the future prophet is in the fields of his native



WALLS OF ANTIOCH IN SYRIA.

place. Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labours of the field. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture with the prophet's office and of adoption as a son—was to Elijah but the work of an instant. Elisha delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road. Seven or eight years must have passed between the call of Elisha and the removal of his master, and

during the whole of that time we hear nothing of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than sixty-five years, for certainly fifty-five of which he held the important office of "prophet in Israel" (2 Kings v. 8).

Elish'ama. Son of Ammihud. From 1 Chron.



FIG OF PALESTINE.

vii. 26 we find that he was grandfather to the great Joshua.

Elish'e'ba. The wife of Aaron (Ex. vi. 23). She was daughter of Amminadab, and sister of Naashon, the captain of the host of Judah (Num. ii. 3).

E'lul. The sixth month of the Hebrew ecclesiastical year, and the twelfth of the civil year, answering to our August and part of September, containing twenty-nine days.

El'ymas. The Arabic name of the Jewish magus or sorcerer Bar-jesus, who was struck with blindness by Paul (Acts xiii. 6).

Embalm'ing. This consisted in opening the body, taking out the intestines and filling the place with odoriferous drugs and spices of a desiccative quality. Joseph gave orders for the embalming of the body of his father Jacob (Gen. l. 1, 2), and Moses informs us that the process took up forty days. Joseph himself also was embalmed (Gen. l. 26). Asa, king of Israel, seems to have been embalmed (2 Chron. xvi. 13, 14).

Em'erald (Ex. xxviii. 19; Ezek. xxvii. 16; xxviii. 13; Rev. xxi. 19; Eccles. xxxii. 6). This is generally supposed to be the same with the ancient *smaragdus*. It is one of the most beautiful of all the gems, and is of a bright green colour, without the admixture of any other. The true Oriental emerald is very scarce, and is only found at present in the kingdom of Cambay.

Em'erods. A disease the character of which is not exactly known. Most commentators consider it to be what is now called *piles* (Deut. xxviii. 27; 1 Sam. v. 12).

E'mims. Ancient inhabitants of the land of Canaan, beyond Jordan, who were defeated by Chedorlaomer and his allies (Gen. xiv. 5). The Emims were a warlike people of a gigantic stature, great and numerous, tall as the Anakims, and were accounted giants as well as they (Deut. ii. 10, 11).

Emman'uel, or Imman'uel, "God with us" (Isa. vii. 14; viii. 8; Matt. i. 23).

Emma'us. A village about eight miles northwest of Jerusalem, on the road to which two of the disciples were travelling in sorrow and disappointment after the resurrection, when our Lord appeared to them, and held that memorable con-



versation with them which is recorded by St. Luke xxiv. [See CLEOPAS.]

**En.** At the beginning of many Hebrew words, signifies a spring or fountain.

**En'dor.** A city in the tribe of Manasseh, where the witch resided whom Saul consulted a little before the battle of Gilboa (Josh. xvii. 11; 1 Sam. xxviii. 13). Mr. Bryant derives Endor from En-Ador, signifying *fons pythonis*, "the fountain of light," or oracle of the god Ador, which oracle was probably founded by the Canaanites, and had never been totally suppressed. That many such oracles existed in Canaan is evident from the number which Saul himself is said to have suppressed; and such a one was this at Endor. That, in this case, the real Samuel appeared is plain both from the affright of the woman herself and from the fulfilment of his prophecy. It was an instance of God's overruling the wickedness of men to manifest his own supremacy and justice.

**Enged'i.** A town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ezek. xlvii. 10). Saul was told that David was in the "wilderness of Engedi," and he took "three thousand men, and went to seek David and his men upon the rocks of the wild-goats" (1 Sam. xxiv. 1-4). The vineyards of Engedi were celebrated by Solomon (Cant. i. 14).

**E'no'ch.** 1. The son of Cain (Gen. iv. 17), in honour of whom the first city noticed in Scripture was called Enoch by his father Cain, who was the builder. It was situated on the east of the province of Eden. 2. ENOCH, the son of Jared, and father



FOUNTAIN AT NAZARETH.

of Methuselah. He was born A. M. 622, and being contemporary with Adam, he had every opportunity of learning from him the story of the creation, the circumstance of the fall, the terms of the promise and other important truths. An ancient author affirms that he was the father of astronomy; and Eusebius hence infers that he is the same with the Atlas of the Grecian mythology. Enoch's fame rests upon a better basis than his skill in science. The encomium of Enoch is that he "walked with God."

**E'non.** A place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22 with 26, and with i. 28), and abounded in water. This is indicated by the name, which is merely a Greek version of a Chaldee word, signifying "springs." Enon is given in the *Onomasticon* as eight miles south of Scythopolis, "near Salem and the Jordan."

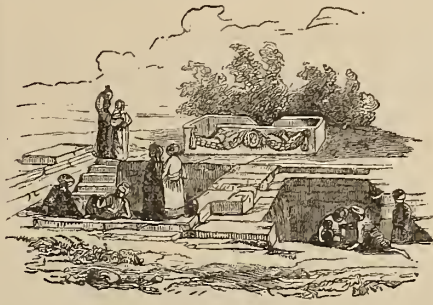
**Epæ'netus.** A Christian at Rome, greeted by St. Paul in Rom. xvi. 5, and designated as his beloved and the first-fruit of Asia unto Christ.

**Ep'aphras** (contracted from Epaphroditus). A Christian, perhaps a Colossian by birth, who had ministered at Colosse, and probably founded the Church there (Col. i. 7; iv. 12). He was with St. Paul at Rome when the letter to the Colossians was written, and he is styled "fellow-prisoner" (Philem. 23). We know nothing more of him certainly. Tradition makes him bishop of Colosse, and martyr there.

**E'phes-dam'mim.** A place between Socoh and Azekah, at which the Philistines were encamped before the affray in which Goliath was

killed (1 Sam. xvii. 1). Under the shorter form of PAS-DAMMIM it occurs once again in a similar connection (1 Chron. xi. 13).

**Eph'esians, the Epistle to the.** Was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written the Epistle to the Colossians [See COLOSSIANS, EP. TO], and during that period



SO-CALLED FOUNTAIN OF CANA.

(perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This Epistle was addressed to the Christian Church at Ephesus.

**Eph'esus.** A very celebrated city, the metropolis of Ionia, and distant from Smyrna three hundred and twenty stadia, or near forty miles. Ephesus lay on the south of a plain, its buildings partly ascending steep hills. Under the Roman government it was a free city, with its own magistrates and other officers (the "town clerk" is specially mentioned in Acts xix. 35) and legal assemblies: thus it was what might be called an assize town, with court-days: we also read of "deputies," *i. e.*, proconsuls, there (38). Ephesus, the civil and ecclesiastical centre of Asia Minor, the meeting-point of Oriental religions and Greek culture, was naturally looked at by the Apostle Paul as one of the most important places where the gospel could be planted. Accordingly, he visited it, resided there between two and three years, and addressed an Epistle to the Christians there. See Acts xviii. 19-28; xix.; xx. 16-38.

**Eph'od.** A vestment appropriated to the high priest (Ex. xxviii. 35). [See HIGH PRIEST.] An ephod is said to have been worn by Samuel (1 Sam. ii. 18), by the ordinary priests (xxii. 18), and by David (2 Sam. vi. 14; 1 Chron. xv. 27); but this vesture differed from the high priest's, both in the extraordinary ornaments of the latter and also in the material.

**E'phraim.** Was the name of Joseph's second son, by Asenath, Potiphar's daughter. He was born in Egypt, A. M. 2294. Ephraim, with his brother Manasseh, was presented by his father Joseph to Jacob on his deathbed (Gen. xlviii. 8, etc.) Jacob laid his right hand on Ephraim the



JACKAL (CANIS AUREUS).

younger, and his left on Manasseh the elder. Joseph was desirous to change his hands, but Jacob answered, "I know it, my son; Manasseh shall be multiplied, but Ephraim shall be greater." Ephraim was also the name of a city, into which Christ retired with his disciples a little before his passion (John xi. 54). It was situated in the tribe of Ephraim, near the river Jordan. There was

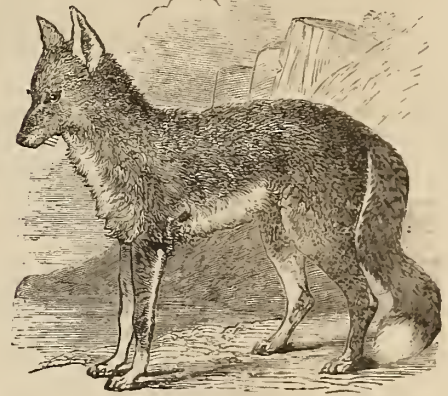
also the wood or forest of Ephraim, situated on the other side Jordan, in which Absalom's army was routed and himself killed (2 Sam. xviii. 6).

**Eph'ratah, or Eph'raim.** 1. Second wife of Caleb, the son of Hezron, mother of Hur, and grandmother of Caleb the spy (1 Chron. ii. 19, 50). 2. The ancient name of Bethlehem-judah, as is manifest from Gen. xxxv. 16, 19; xlviii. 7.

**Epicure'ans.** A philosophic sect, which derived its origin from Epicurus, of Athenian descent, but born in Samos 341 B. C. He lived much in Athens, where he had a garden in which he delivered his lessons to his disciples; he died 270 B. C. He taught that the universe consists of matter reducible to atoms, and denied that there was a Creator of the world. He made good and evil depend on the increasing of pleasure and diminishing of pain, or the reverse. The soul, he taught, was indissolubly connected with the body. Hence it will be seen that the dogmas of Epicureanism, which in many degenerated into mere sensualism, were strongly in opposition to the truths of the gospel. Consequently the Epicureans at Athens, though differing from the Stoics in the rejection of absolute destiny, and on other points, yet equally with them ridiculed the doctrines of St. Paul (Acts xvii. 18).

**Er.** First-born of Judah. Er "was wicked in the sight of the Lord; and the Lord slew him" (Gen. xxxviii. 3-7; Num. xxvi. 19).

**Erast'us.** One of the attendants or deacons of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the apostle himself



FOX OF THE NILE.

remained in Asia (Acts xix. 22). He is probably the same with Erastus mentioned in the salutations to Timothy (2 Tim. iii. 20), though not the same with Erastus the chamberlain of Corinth (Rom. xvi. 23).

**Esai'as.** The form of the name of the prophet Isaiah in the N. T. [See ISAAIAH.]

**E'sar-had'don.** Son of Sennacherib, and his successor in the kingdom of Assyria: called Sargon or Saragon (Isa. xx. 1). He reigned twenty-nine years. He made war with the Philistines, took Azoth, attacked Egypt, Cush and Edom (Isa. xx.; xxxiv.), took Jerusalem, and carried King Manasseh to Babylon, of which he had become master. He is said to have reigned twenty-nine or thirty years at Nineveh, and thirteen years at Babylon—in all forty-two years. He died A. M. 3336.

**E'sau.** The eldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Esau means hairy, Gen. xxv. 25). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. He was, in fact, a thorough Bedouin, a "son of the desert." An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish nature of his brother on the other. Jacob took advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. Esau married at the age of forty, and his wives were both Canaanites (Gen. xxvi. 34, 35). The next episode in the history of Esau and Jacob was that Jacob, through the craft



of his mother, secured irrevocably the covenant blessing. Esau vowed vengeance. He afterward married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9), and established himself in Mount Seir; still retaining, however, some interest in his father's property in Southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich

**Essenes.** A Jewish sect, distinguished by an aspiration after ideal purity rather than by any special code of doctrines. There were isolated communities of Essenes, which were regulated by strict rules. All things were held in common, without distinction of property, and special provision was made for the relief of the poor. Self-denial, temperance and labour—especially agricul-

had been concerted by the offended pride of Haman. There is great diversity of opinion concerning the author of this book; it has been ascribed to Ezra, to Mordecai, to Joachim and to the joint labours of the great synagogue; and it is impossible to decide which of these opinions is the most probable.

**Eth'anim.** One of the Hebrew months (1 Kings viii. 2). In this month the temple of Solomon was dedicated. After the Jews returned from the captivity, the month Ethanim was called Tisri, which answers to our September.

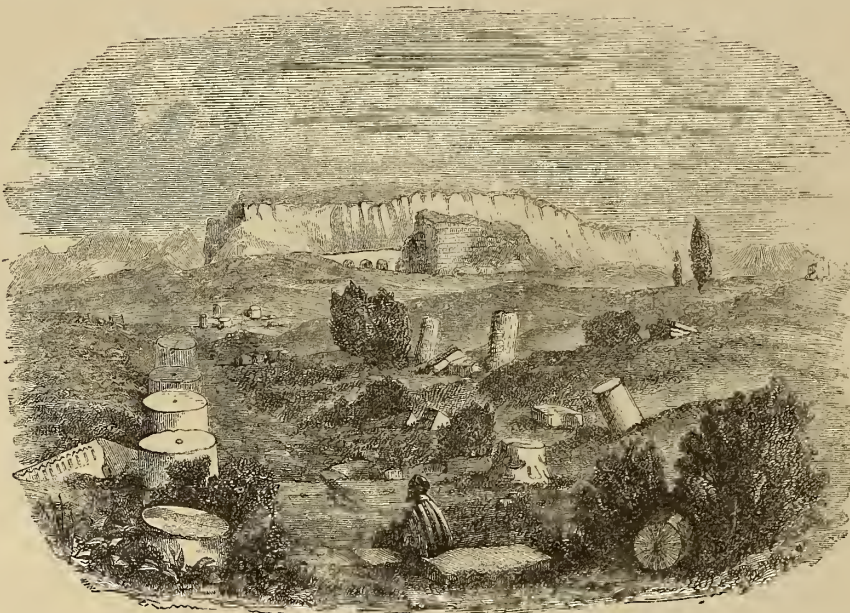
**Ethio'pia.** The country described as "Ethiopia" and as "Cush" lay to the south of Egypt, and embraced the modern *Nubia*, *Sennaar*, *Kordofan* and northern *Abyssinia*—the kingdom of Meroë. Syene marked the division between Ethiopia and Egypt (Ezek. xxix. 10). The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6), divided into various tribes. Shortly before our Saviour's birth a native dynasty of females, holding the official title of Candace, held sway in Ethiopia, and even resisted the advance of the Roman arms. One of these is the queen noticed in Acts viii. 27.

**Ethio'pian Woman.** The wife of Moses is so described in Num. xii. 1. She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have supposed that the allusion is to another wife whom Moses married after the death of Zipporah.

**Eubu'lus.** A Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

**Eu'nice.** The mother of Timothy, who was a Jewess by birth, but married to a Greek, Timothy's father (2 Tim. i. 5). Eunice had been converted to Christianity by some other preacher (Acts xvi. 1, 2), and not by St. Paul; for when that apostle came to Lystra he found there Eunice and Timothy, already far advanced in grace and virtue.

**Eu'nuch.** The word signifies one who guards the bed. In the courts of Eastern kings the care of the beds and apartments belonging to princes and princesses was generally committed to eunuchs, but they had the charge chiefly of the princesses, who lived secluded. In Scripture the word often



GADARA.—RUINS OF UM REIS.

and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. It does not appear that the brothers again met until the death of their father, about twenty years afterward. They united in laying Isaac's body in the cave of Machpelah. Of Esau's subsequent history nothing is known. [See *EDOM*.]

**E'say.** The form of the name of Isaiah in Ecclus. xlviii. 20, 22; 2 Esd. ii. 18.

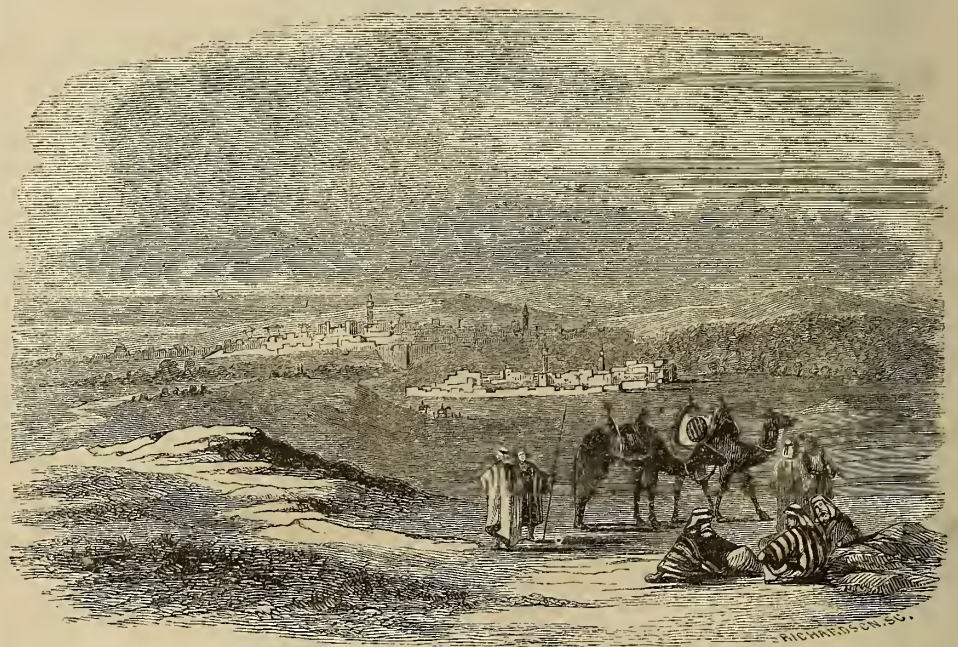
**Esdrae'lon, Plain of.** By far the largest plain in the Holy Land, extending quite across the country, from Mount Carmel and the Mediterranean Sea to the southern extremity of the Sea of Galilee; about thirty miles in length and twenty in breadth. Here Barak, descending with his ten thousand men from Mount Tabor, which rises like a cone in the centre of the plain, defeated Sisera, with his "nine hundred chariots of iron, and all the people that were with him" (Judg. iv.) Here Josiah, king of Judah, fell fighting against Necho, king of Egypt (2 Kings xxiii. 29). And here the Midianites and the Amalekites, who were "like grasshoppers for multitude, and their camels without number as the sand of the sea," encamped, when they were defeated by Gideon (Judg. vi.)

**Es'dras.** The form of the name of Ezra the scribe in 1 and 2 Esdras. The first book of Esdras is the first in order of the Apocryphal books in the English Bible. It was never known to exist in Hebrew, and formed no part of the Hebrew canon. The second book is included among those which are "read for examples of life" by the English Church; no use of it is there made in public worship.

**Esh'col.** One of Abraham's allies, who dwelt with him in the valley of Mamre, and accompanied him in the pursuit of Cheodorlaomer and the other confederated kings, who pillaged Sodom and Gomorrah and carried away Lot, Abraham's nephew (Gen. xiv. 24). Also the valley or brook of Eshcol was that in which the Hebrew messengers, who went to spy the land of Canaan, cut a bunch of grapes so large that it was as much as two men could carry. It was situated in the south part of Judah (Num. xiii. 24; xxxii. 9).

**Esh'taol.** A town in the low country of Judah, afterward allotted to Dan (Josh. xv. 33; xix. 41). Here Samson spent his boyhood, and hither after his last exploit his body was brought (Judg. xiii. 25; xvi. 31; xviii. 2, 8, 11, 12).

ture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war and commerce were alike forbidden. Their best-known settlements were on the north-west shore of the Dead Sea.



GAZA, A CHIEF CITY OF THE PHILISTINES—FROM THE SOUTH-EAST.

**Es'ther.** The book of Esther is so called because it contains the history of Estber, a Jewish captive, who by her remarkable accomplishments gained the affections of King Ahasuerus, and by marriage with him was raised to the throne of Persia; and it relates the origin and ceremonies of the feast of Purim, instituted in commemoration of the great deliverance which she, by her interest, procured for the Jews, whose general destruction

denotes an officer belonging to a prince as a name of office and dignity. In the Persian and Turkish courts the principal employments are at this day possessed by real eunuchs. Our Saviour speaks of men who "make themselves eunuchs for the kingdom of heaven" (Matt. xix. 12); that is, who, from a religious motive, renounced marriage or carnal pleasures.

**Euphra'tes** (*the good and abounding river*). A



river most frequently denoted in the Bible by the term "the river," the largest, the longest, and by far the most important river of Western Asia. The Euphrates has at all times been of some importance as furnishing a line of traffic between the East and the West. Herodotus speaks of persons, probably merchants, using it regularly on their passage from the Mediterranean to Babylon. He

of the Israelites in Egypt, and their miraculous deliverance by the hand of Moses; their entrance into the wilderness of Sinai; the promulgation of the law, and the building of the tabernacle.

**Ex'orcist.** One who drives away evil spirits or casts out devils. Our Saviour, when he sent out his disciples to preach the gospel, gave them power over unclean spirits, to cast them out (Matt.

history is presented in the book which bears his name, and also partially in the book of Nehemiah. From his account (Ezek. vii. 1-12) we learn that he was a priest, indeed descended from the line of the high priests, the nearest of his ancestors named in the list being Seraiah, who is, almost beyond the possibility of doubt, not his own father, but the father of that high priest who went into captivity in the time of Nebuchadnezzar. Josephus vaguely says, "he died an old man, and was buried in a magnificent manner at Jerusalem." The Talmud says he died at Zamzuma, a town on the Tigris, while on his way from Jerusalem to Susa. His reputed tomb is shown on the Tigris, about twenty miles above its junction with the Euphrates.

**Ez'ra, Book of.** Is a continuation of the books of Chronicles. Like these books, it consists of the contemporary historical journals kept from time to time, which were afterward strung together, and either abridged or added to, as the case required. The period covered by the book is eighty years, from the first of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

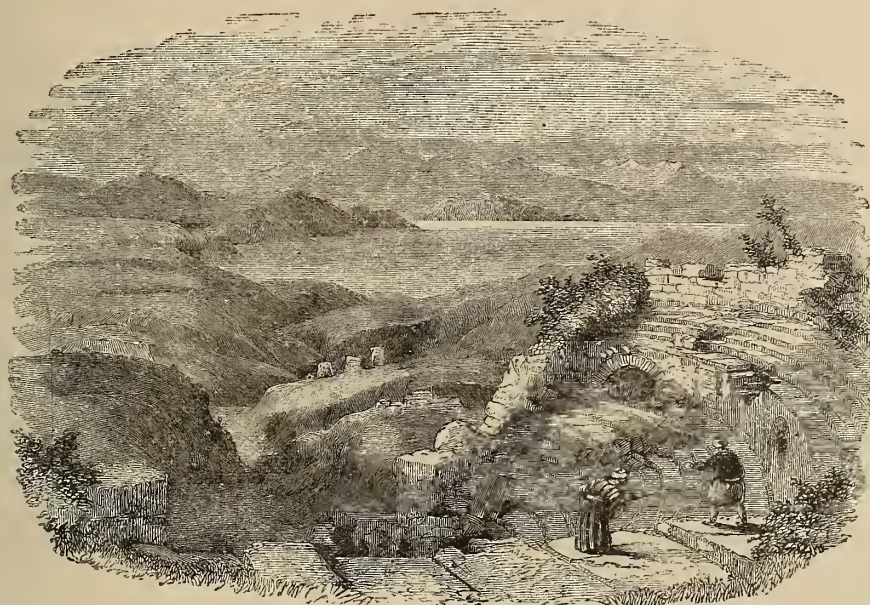
### F.

**Fair Ha'vens** (Acts xxvii. 8). The name of a harbour or anchorage on the southern shore of the island of Crete. Its Greek name is so well preserved that it can be identified.

**Fal'ow Deer.** The Hebrew word, mentioned only in Deut. xiv. 5 as an animal allowed for food, and in 1 Kings iv. 23 as forming part of the provisions for Solomon's table, appears to point to the *Antelope Bubalis*, or *Alcelaphus Bubalis*, a species of antelope, about the size of a stag, and resembling both the calf and the stag. It is common in Northern Africa, and lives in herds.

**Fam'ine.** Scripture records several famines in Palestine and the neighbouring countries (Gen. xii. 10; xxvi. 1). The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for its continuance, extent and severity.

Famine is sometimes a natural effect, as when



SEA OF GENNESARET, CALLED ALSO "SEA OF GALILEE," AND "SEA OF TIBERIAS."

also describes the circular boats in use, of wicker-work coated with bitumen, sometimes covered with skins. Boats of this kind, called kufas, still abound on the river.

**Euroc'lydon.** The name given (Acts xxvii. 14) to the gale of wind which off the south coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. It came down from the island, and therefore must have blown, more or less, from the northward.

**Eu'tychus.** A youth at Troas (Acts xx. 9) who, sitting in a window and having fallen asleep while St. Paul was discoursing far into the night, fell from the third story, and, being taken up dead, was miraculously restored to life by the apostle.

**Evan'gelist.** "The publisher of glad tidings." In Eph. iv. 11 the "evangelists" appear on the one hand after the "apostles" and "prophets;" on the other, before the "pastors" and "teachers." The apostles, so far as they evangelized (Acts viii. 25; xiv. 7; 1 Cor. i. 17), might claim the title, though there were many evangelists who were not apostles. In later liturgical language the word was applied to the reader of the Gospel for the day.

**Eve.** The first woman. She was called Eve (Gen. iii. 20), a word that signifies *life*, because she was to be the mother of all that live. Soon after the expulsion of the first pair from Paradise, Eve conceived and bare a son; and imagining, as is probable, that she had given birth to the promised seed, she called his name Cain, which signifies *possession*, saying, "I have gotten a man from the Lord." She afterward had Abel and some daughters, and then Seth. The Scriptures name only these three sons of Adam and Eve, but sufficiently inform us (Gen. v. 4) that they had many more, saying, that "Adam lived after he had begotten Seth eight hundred years, and begat sons and daughters." [See ADAM.]

**E'vil-mer'odach** (2 Kings xxv. 27). The son and successor of Nebuchadnezzar. He reigned but a short time, and was murdered by Neriglissar.

**Ex'odus** (from a Greek word signifying *out*, and another signifying *a way*). The name of the second book of Moses, and so called in the Greek version because it relates to the departure of the Israelites out of Egypt. It comprehends the history of about a hundred and forty-five years; and the principal events contained in it are the bondage

x. 1); by which gift they gained repute among the people, and gave proof that they were sent of God. But those Jewish exorcists mentioned in Acts xix. 14 were impostors, deluding the people by witchcraft or diabolical agency.



SOUTH-EAST VIEW OF OLD OLIVE TREES IN GETHSEMANE.

**Eze'kiel.** A descendant of Aaron, and of course belonging to the priesthood. Being carried away by Nebuchadnezzar among the captives, he settled on the banks of the Chebar in Mesopotamia, and was there favored with his extraordinary revelations. He seems to have exercised his prophetic office about twenty years, and was contemporary with Jeremiah and Daniel.

**Ez'ra.** The famous scribe and priest, whose

the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons; or when caterpillars, locusts or other insects destroy the fruits. Famine was sometimes an effect of God's anger (2 Kings viii. 1, 2). The prophets frequently threaten Israel with the sword of famine or with war and famine. Amos (viii. 11) threatens another sort of famine.

**Far'thing.** A coin used by the Romans. Our



translators give this English to the Greek words *assarion* and *quadrantes*; but these were different. The first was a tenth part of a Roman penny, or about two cents (Matt. x. 29). The latter was equal to two mites, and is about a fourth part of our cent (Mark xii. 42).

**Fast.** A solemn forbearance from food, accompanied by humiliation before God, prayer, and the reformation of life. Our Saviour did not appoint any fast days, but gave reasons why, after his death, his disciples should fast. Afflictions and perplexities soon became common to Christians, and then they fasted (2 Cor. vi. 5).

(b) The Feast of Pentecost, of Weeks, of Wheat-harvest, or of the First-fruits. (c) The Feast of Tabernacles, or of Ingathering. On each of these occasions every male Israelite was commanded "to appear before the Lord;" that is, to attend in the court of the tabernacle or the temple, and to make his offering with a joyful heart (Deut xxvii. 7; Neh. viii. 9-12). 2. After the captivity, the Feast of Purim (Esth. ix. 20) and that of the Dedication (1 Macc. iv. 56) were instituted.

**Fes'tus Por'cius.** Succeeded Felix in the government of Judea, A. D. 60. To oblige the Jews, Felix, when he resigned his government, had left

**Fir'kin.** A Greek measure, equal, it is thought, to four gallons and a half; that is, about a fourth part of a *bath*. There is no certainty as to its size (John ii. 6).

**Firm'ament.** It is said (Gen. i. 7) that God made the firmament in the midst of the waters. The word signifies *expansion*, or something expanded. This expansion is properly the atmosphere, which encompasses the globe on all sides and separates the water in the clouds from that on the earth.

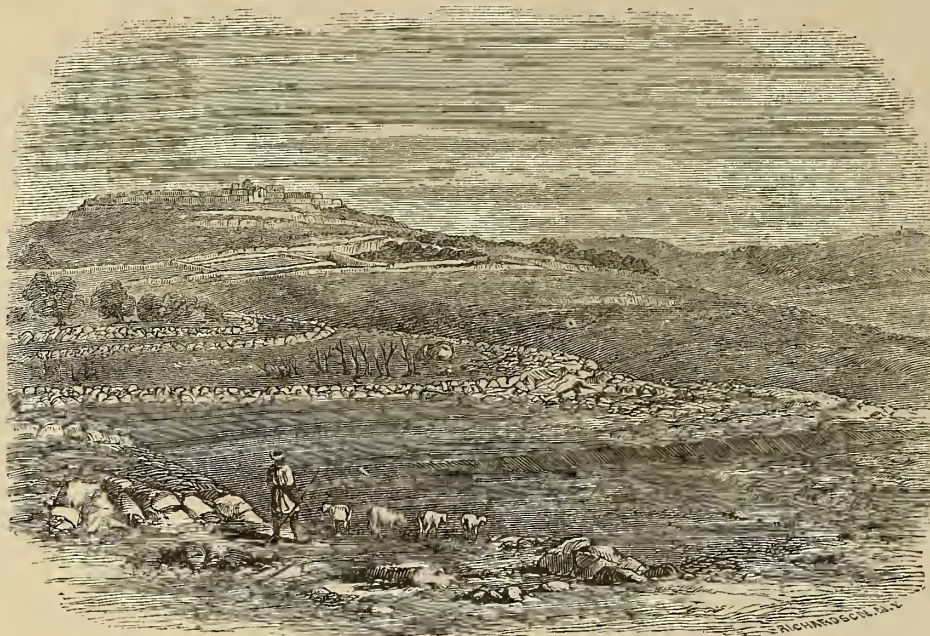
**First-fruits.** Oblations of part of the fruits of the harvest consecrated to God. Among the Hebrews when bread was kneaded in a family, a portion of it was set apart and given to the priest or Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood (Lev. xxiii.; Ex. xxii. 29; Chron. xxiii. 19; Num. xv. 19, 20). Christ is called the first-fruits of them that slept; for as the first-fruits were earnest to the Jews of the succeeding harvest, so Christ's resurrection is an earnest of that of his people.

**Fish.** The Hebrews recognized fish as one of the great divisions of the animal kingdom. The Mosaic law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales; these were and are regarded as unwholesome in Egypt. In Palestine, the Sea of Galilee was and still is remarkably well stored with fish. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ezek. xlvii. 10).

**Flag.** A tall rush, common on the banks of the Nile, grateful to cattle as food, and made into ropes, etc., by the Egyptians (Gen. xli. 2, 18; Job viii. 11).

**Flag'on.** A word employed to render two distinct Hebrew terms: 1. *Ashishah* (2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5; Hos. iii. 1). It really means a cake of pressed raisins. 2. *Nebel* (Isa. xxii. 24) is commonly used for a bottle or vessel, originally probably a skin, but in later times a piece of pottery (Isa. xxx. 14).

**Flax.** A well-known plant of which linen is made. Egypt carried on a great trade in linen (Ezek. xxvii. 7). Wrought into garments, it was the only raiment of the priests, and the principal article of dress of all the people. It was famous in all countries for its *fineness*; but this was because the art of spinning was then in so rude a state, for that which is now taken from the best mummies seems to us very coarse. The destruction of flax, in one of the plagues of Moses, must have been a great calamity (Ex. ix. 31). That it was grown in



EL-JIB (GIBEON), ONE OF THE CITIES OF THE HIVITES.

**Fat.** In the ceremonial law it was ordered that "all the fat" was the Lord's; and the Jews were to eat "neither fat nor blood" (Lev. iii. 4-17). This does not mean the fat as intermixed with the lean, but all the *fat parts*; such as round the kidneys, etc.

**Fel'ix (CLAUDIUS).** Succeeded Cumanus in the government of Judea in the days of the apostles. He married Drusilla, the sister of the young king Agrippa, having prevailed on her to leave her former husband, Azizus, king of the Emessians. The character of Felix as delineated by his contemporaries is far from reflecting any honour upon his memory. "He was so oppressive," says Tacitus, "that he exercised the authority committed to him with all manner of cruelty and lewdness." He resided at the city of Caesarea when Paul was brought there for safety under an escort of the Roman soldiers (Acts xxiii. 26, 27; xxiv. 1, etc.). The apostle's address before him and his adulterous paramour has been universally admired, both for its being strikingly adapted to the characters and circumstances of his audience, and for the boldness with which this illustrious prisoner must have uttered it, though standing before the tribunal of a man who might have sentenced him to death.

**Fenced Cities.** Walled round about; fortified, and so made strong and difficult to be taken or hurt (2 Chron. xi. 10; Job x. 11). We can trace these back fifteen centuries before Christ, so early did man learn "the art of war." The walls were of stone or brick, and of great strength. The gates generally had towers built over them, in which were held courts and councils.

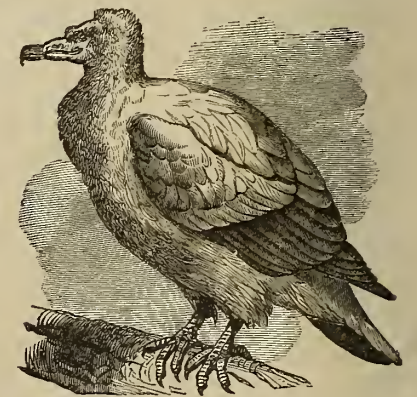
**Fes'tivals.** 1. The religious times ordained in the law were: (1.) Those formally connected with the institution of the Sabbath; (2.) The historical or great festivals; (3.) The Day of Atonement.—(1.) Immediately connected with the institution of the Sabbath are: (a) The weekly Sabbath itself. (b) The seventh new moon or Feast of Trumpets. (c) The Sabbatical year. (d) The Year of Jubilee. (2.) The great feasts are: (a) The Passover.

Paul in bonds at Caesarea in Palestine (Acts xxiv. 27), and when Festus arrived, he was entreated by the principal Jews to condemn the apostle or to order him up to Jerusalem, they having conspired to assassinate him in the way. Festus, however, answered that it was not customary with the Romans to condemn any man without hearing him, and promised to hear their accusations at Caesarea. But Paul appealed to Caesar, and so secured himself from the persecution of the Jews and the intentions of Festus, whom they had corrupted. Festus died in Judea, A. D. 62, and Albinus succeeded him.

**Fig, Fig Tree.** Both are denoted by the Hebrew *te'endh*, which signifies the tree *Ficus Carica* of Linnaeus, and also its fruit. The fig tree is very common in Palestine (Deut. viii. 8). Its fruit is a well-known and highly-esteemed article of food. In the East this is of three kinds: (1) the *early fig*, ripening about the end of June; (2) the *summer fig*, ripening in August; (3) the *winter fig*, larger and darker than No. 2, hanging and ripening late on the tree, even after the leaves were shed, and sometimes gathered in the spring. Mount Olivet was famous for its fig trees in ancient times, and they are still found there.

**Fir.** A very tall, straight, evergreen tree, of dense foliage, and abounding with a gum called *rosin*. Its fruit somewhat resembles burrs of the pine tree. The wood was anciently used for spears, musical instruments, building and furniture. It was the chosen abode of the stork (Ps. civ. 17).

**Fire.** Represented as the symbol of Jehovah's presence, and the instrument of his power, in the way either of approval or of destruction (Ex. iii. 2; xiv. 19, etc.) Parallel with this application of fire and with its symbolical meaning is to be noted the similar use for sacrificial purposes, and the respect paid to it. Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for the use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4; xxvi. 61).



GIER-EAGLE, OR EGYPTIAN VULTURE.

Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6. That it was one of the most important crops in Palestine appears from Hos. ii. 5, 9.

**Flay.** To strip off the skin; a punishment used in some countries upon great offenders, by which they were slowly killed with the utmost suffering (Mic. iii. 3). Some of the early Christians were martyred in this manner.

**Flea.** An insect twice only mentioned in Scripture, viz.: in 1 Sam. xxiv. 14; xxvi. 20. Fleas are abundant in the East, and afford the subject of many proverbial expressions.



**Flute.** A musical instrument, sometimes mentioned in Scripture by the names Chalil, Machalath, Masrokoth and Huggab. The last word is generally translated organ, but Calmet thinks it was nothing more than a flute. There is notice taken in the Gospels of players on the flute, minstrels who were collected at funerals (Matt. ix. 23, 24).

**Flux, Bloody** (Acts xxviii. 8). The same as our dysentery, which in the East is generally epidemic and infectious, and then usually assumes its worst form.

**Fly, Flies.** 1. *Zébáb* occurs only in Eccles. x.



LONG-EARED SYRIAN GOAT.

1 and in Isa. vii. 18, and is probably a generic name for any insect. 2. *'Arób*, the name of the insect or insects which God sent to punish Pharaoh (Ex. viii. 21-31; Ps. lxxviii. 45; cv. 31).

**Food.** The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ezek. iv. 16; xiv. 13).

**Fool.** One who has not the use of reason or judgment. In the language of Scripture a *sinner* (2 Sam. xiii. 12; Ps. xxxviii. 5).

**Foot** (Deut. xi. 10), **Feet** (Gen. xlix. 33). In the first of these passages, the phrase, "wateredst with thy foot," is supposed to refer to some process by which the foot was employed in irrigating the soil; and very learned commentators trace the allusion to a machine for raising and distributing water. Others suppose that the allusion is to the small streams that irrigate the Eastern gardens, and which are turned aside or stopped by interposing a sod or a stone, which may be easily moved by the foot. Nakedness of the feet was a sign of mourning (Ezek. xxiv. 17) and of respect or reverence (Ex. iii. 5).

**Foun'tain.** Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. The springs of Palestine, though short-lived, are remarkable for their abundance and beauty. In Oriental cities generally public fountains are frequent. Traces of such fountains at Jerusalem may perhaps be found in the names *Ea-Rogel* (2 Sam. xvii. 17), the "Dragon-well" or fountain, and the "gate of the fountain" (Neh. ii. 13, 14).

**Fowl.** Several distinct Hebrew and Greek words are thus rendered in the Bible. Of these the most common is *'óph*, which is usually a collec-

tive term for all kinds of birds. In the N. T. the word translated "fowls" is most frequently that which comprehends all kinds of birds (including *ravens*, Luke xii. 24).

**Fox.** The Hebrew word in Ps. lxxiii. 10 evidently refers to jackals, which are ever ready to prey on the carcasses of the slain. Both the fox and the jackal are fond of grapes, and very destructive to vineyards (Cant. ii. 15); both have holes and burrows among ruins (Neh. iv. 3; Lam. v. 18; Matt. viii. 20; Luke ix. 58). The crafty rapacity of Herod might be represented by either (Luke xiii. 32; comp. Ezek. xiii. 4). The jackal of Palestine is no doubt the *Canis Aureus*, which may be heard every night in the villages.

**Frank'incense** (Ex. xxx. 34). A dry, resinous, aromatic substance, of a yellow tinge, bitter and acrid to the taste, but exceedingly odoriferous. The tree, whence the gum is obtained by incision of the bark, grows in Arabia, and resembles the American sumach. It is also found in India, but of an inferior quality; and, as some suppose, it was found in the mountainous districts of Judea. It is sometimes called *incense* (Isa. lx. 6; Jer. vi. 20; Luke i. 9). It is called *frank*, because of the freeness with which it burns and gives forth its odours; and the pure incense is that which is first obtained and is freest from foreign admixture. *Sweet incense* (Ex. xxx. 7) might as well be rendered *incense of spices*, and is the composition mentioned in Ex. xxx. 34. The substance which is generally used in modern times as frankincense is the production of the Norway pine. The use of incense in the Jewish worship may be learned from Ex. xxx. 7 and Lev. xvi. 12, 13.

**Frog.** There are two species of frog, one of which lives in the water, and the other on the land. The former was made the plague of Egypt (Ex. viii.). As the frog in Egypt was the emblem of *Osiris*, it was held sacred by the people; and this plague is one of the many instances in which Jehovah punishes men by means of the very things which they improperly regard. Though the frog is not venomous, such legions of them penetrating every place, and filling their food and beds, rendered life intolerable. When it is said (Ps. lxxviii. 45), "He sent frogs and destroyed them," it probably means that the stench of them, when killed, infected the air and created a pestilence.

**Front'lets, or Phylac'teries** (Ex. xiii. 16; Deut. vi. 8; xi. 18; Matt. xxiii. 5). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex.



GOAT OF MOUNT SINAL.

xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment. The Jews, regarding the command (Deut. vi. 8, 9) as intended literally, or being disposed to adopt the pagan custom of wearing *amulets* and *talismans*, wore these on their foreheads.

**Fuel** (Isa. ix. 5). So scarce in the East that the people resorted to every kind of combustible matter; even the withered stalks of herbs and

flowers (Matt. vi. 28-30), thorns (Ps. lviii. 9; Eccles. vii. 6) and even excrements (Ezek. iv. 12-16).

**Full'er.** The trade of the fullers, so far as it is mentioned in the Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The substances used for this purpose which are mentioned in Scripture are *natrum* (Prov. xxv. 10; Jer. ii. 22) and soap (Mal. iii. 2). Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process, as urine and chalk. The process of whitening garments was performed by rubbing into them chalk or earth of some kind. The trade of the fullers, as causing offensive smells and also of requiring space for drying clothes, appears to have been carried on at Jerusalem outside the city.



GRECIAN MANNER OF WEARING THE HAIR.

**Fur'nace** (Gen. xv. 17). Furnaces were used for melting the precious metals (Prov. xvii. 3). Many of these furnaces, as seen in the Egyptian paintings, were small and portable. They were also used to punish criminals. The furnace into which Nebuchadnezzar cast the young Hebrews who refused to worship his image was probably an open furnace, or place of fire, sufficiently confined to concentrate the heat to the last extreme, and yet so open that what took place in the midst of it might be easily seen. Such places are now found in Syria, and were evidently used by idolaters as temples for the fires which represented their gods, and in which they offered sacrifices. The Persians were in the habit of using the furnace as a means of inflicting capital punishment (Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7).

## G.

**Gab'batha.** A place where Pilate took his seat when he pronounced sentence upon our Lord (John xix. 13). It appears to have been outside the *prætorium* or "judgment-hall" (9). We may suppose, therefore, that the *bema*, or regular seat of justice, was in front of the prætorium, on an elevated platform, which was floored with a tessellated pavement. It could not have been the paved room in the temple, as has been sometimes imagined, where the Sanhedrim sat.

**Ga'briel.** This word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16; ix. 21, and in Luke i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels.

**Gad.** One of the sons of Jacob by Zilpah, Leah's maid. At his birth, Leah exclaimed, "A troop cometh" (Gen. xxx. 10, 11); but the rendering of several versions is, "In felicity."

**Gad'ara.** A strong city east of the Sea of Galilee; Josephus calls it the capital of *Peræa*. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes," or *Gergesenes* (Matt. viii. 28; Mark v. 1; Luke viii. 26, 37). The ruins of this city, now called *Um Keis*, are about two miles in circumference. Gadara derives its greatest interest from having been the scene of our Lord's miracle in healing the demoniacs (Matt. viii. 28-34; Mark v. 1-21; Luke viii. 26-40).

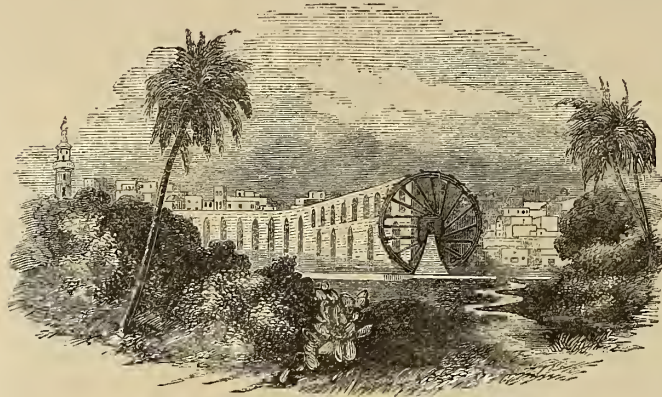
**Gala'tia.** A province of Asia Minor. The inhabitants were of Gallic and German origin. Their ancestors, after various wanderings, reached Asia Minor, and, defeated about 238 n. c. by Attalus I., king of Pergamos, settled in a district previously Phrygian, which obtained from them the name of Galatia, or Gallo-græcia, from their mixture with the Greeks.

**Galatians, The Epistle to the.** Was written



by the Apostle St. Paul not long after his journey through Galatia and Phrygia (Acts xviii. 23). The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavoured to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12; vi. 12), and had openly sought to depreciate the apostolic claims of St. Paul (comp. i. 1, 11).

**Gal'ilee.** This name, which in the Roman age was applied to a large province, seems to have



AQUEDUCT AND PART OF THE TOWN OF HAMAH, OR HAMATH.

been originally confined to a little "circuit" of country round Kedesh-naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7; 1 Kings ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Isa. ix. 1). Galilee became one of the largest provinces of Palestine. The towns most celebrated in N. T. history are Nazareth, Cana and Tiberias (Luke i. 26; John ii. 1; vi. 1). Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Matt. iv. 13; ix. 1).

**Gal'ilee, Sea of.** Called also the *Lake of Tiberias*, or the *Lake of Gennesaret*. Its Old Testament name is the "Sea of Chinnereth," from the town of Chinnereth on its banks (Josh. xix. 35). According to Dr. Robinson, it is about (eleven and a half geographical or) thirteen English miles long, and five or six miles broad. Lieut. Lynch gives six hundred and fifty-three feet as its depression below the level of the Mediterranean. The whole scenery of the lake has a certain air of brightness and cheerfulness unknown elsewhere in Palestine. In the days of our Lord's ministry, its hills, now bare, were covered with vineyards, etc., its shores were studded with towns and villas, and its waters were a great highway, and brought the merchandise of Damascus to the South and the balm of Gilead to the West.

**Gall.** A general name for whatever is very bitter or nauseous.

**Gal'lio.** The brother of Seneca, the philosopher. The Jews were enraged at St. Paul for converting many Gentiles, and dragged him to the tribunal of Gallio, who, as proconsul, generally resided at Corinth (Acts xviii. 12, 13). They accused him of teaching "men to worship God contrary to the law." St. Paul being about to speak, Gallio told the Jews that if the matter in question were a breach of justice or an action of a criminal nature, he should think himself obliged to hear them; but as the dispute was only concerning their law, he would not determine such differences nor judge them. He was at length put to death by Nero.

**Gama'liel.** A celebrated rabbi and doctor of the Jewish law, under whose tuition the great apostle of the Gentiles was brought up (Acts xxii. 3). Barnabas and Stephen are also supposed to have been among the number of his pupils. Soon after the day of Pentecost, when the Jewish Sanhedrim began to be alarmed at the progress the Gos-

pel was making in Jerusalem, and consequently wished to put to death the apostles, in the hope of checking its farther progress, they were apprehended and brought before the national council of which Gamaliel seems to have been a leading member. It is very probable that many zealots among them would have despatched the affair in a very summary manner, but their impetuosity was checked by the cool and prudent advice of Gamaliel; for, having requested the apostles to withdraw for a while, he represented to the Sanhedrim that if the apostles were no better than impostors, their fallacy would quickly be discovered; but on the other hand if what they were engaged in was from God, it was vain for them to attempt to frustrate it, since it was the height of folly to contend with the Almighty. The assembly saw the wisdom of his counsel, and very prudently changed the sentence, upon which they were originally bent, against the apostles' lives into that of corporal punishment.

**Gar'lic.** As the word thus rendered occurs only in Num. xi. 5, some doubts have arisen respecting the plant intended. From its being coupled with leeks and onions, there can be but little doubt that the garlic is meant in the place cited.

**Gate.** Among the special purposes for which gates were anciently used may be mentioned: 1. As places of public resort. 2. Places for public deliberation, administration of justice, or audience for kings and rulers or ambassadors. 3. Public markets. Sentences from the law were inscribed on and above the gates (Deut. vi. 9; Isa. xlv. 12; Rev. xxi. 21).

**Gath.** One of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). It occupied a strong position (2 Chron. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chron. xviii. 1). The ravages of war to which it was exposed appear to have destroyed it at a comparatively early period.

**Ga'za.** One of the five chief cities of the Philistines. It is the last place in the southwest of Palestine, on the frontier toward Egypt. It is remarkable for its continuous existence and importance from the very earliest times (Gen. x. 19; Josh. x. 41; Judg. iii. 2). The passage where Gaza is mentioned in the N. T. (Acts viii. 26) is full of interest. The modern town, called *Ghuzeh*, contains about fifteen thousand inhabitants. It is situated partly on an oblong hill of moderate height, and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water.

**Geha'zi.** The minister or attendant on the prophet Elisha (2 Kings iv.). For his false and fraudulent conduct in regard to Naaman he was punished with incurable leprosy (v.).

**Gehen'na.** The Greek form of *gēyhinnóm*, "the valley of Hinnom" (Josh. xv. 8), a ravine to the south of Jerusalem, where the Jews offered their children to Molech, and which was polluted by Josiah (2 Kings xxiii. 10). In consequence of its gloomy appearance, of the fires burning there, and of its being a receptacle for foul things, the word was used as symbolizing the place of eternal punishment, and translated "hell" (Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6). [See HINNOM.]

**Genealog'ogy.** An account or history of any person or family, showing the regular descent. The exactness of the Jews in this respect was ordered, that it might be certainly known of what tribe and family the Messiah was born. After the birth of

Christ such circumspection was unnecessary; and if persisted in could only indicate an unchristian pride of ancestry, as will appear from the words of the Apostle Paul (1 Tim. i. 4; Tit. iii. 9). The difference in the genealogies of Christ as given by Matthew and Luke arose from one giving the line of Joseph, the other of Mary.

**Gen'esis.** The first book of the Law, or Pentateuch, so called from a Greek word signifying *generation* or *beginning*. It comprises a period of two thousand three hundred and sixty-nine years, and was written by Moses, probably during his exile in the land of Midian.

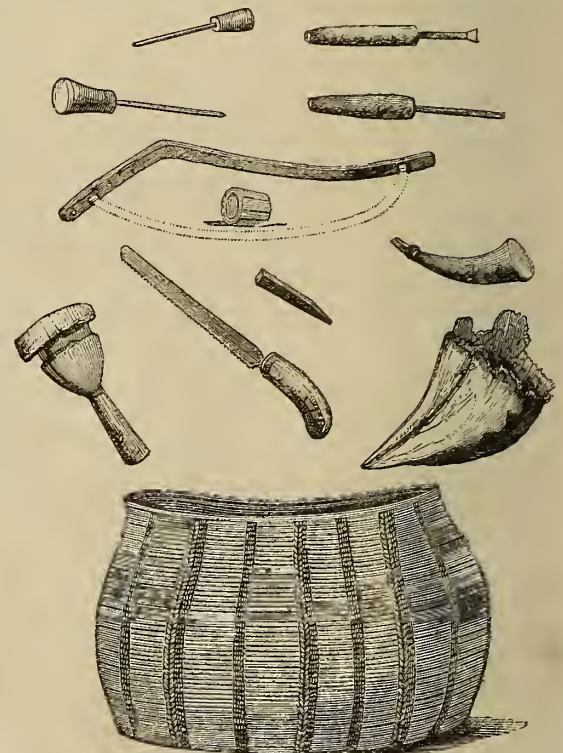
**Gennes'aret, Sea of.** [See GALILEE, SEA OF.]

**Ger'izim.** It is an important question whether Gerizim was the mountain on which Abraham was directed to offer his son Isaac (Gen. xxii. 2). The Samaritans, through whom the tradition of the true site of Gerizim has been preserved, are probably not wrong when they point out still—as they have done from time immemorial—Gerizim as the hill upon which Abraham's "faith was made perfect." The altar which Jacob built was not on Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal. Here was likewise his well (John iv. 6) and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown.

**Ger'shom.** 1. The first-born son of Moses and Zipporah (Ex. ii. 22; xviii. 3). 2. The form under which the name Gershon is given in several passages of Chronicles.

**Ger'shon.** The eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xlvi. 11; Ex. vi. 16). At the census in the wilderness of Sinai the whole number of the males of the sons of Gershon was seven thousand five hundred (Num. iii. 22).

**Gethsem'ane.** A small place (Matt. xxvi. 36;



TOOLS OF AN EGYPTIAN CARPENTER.

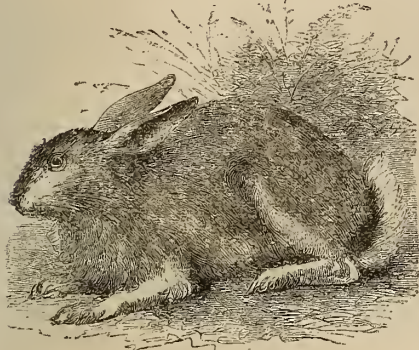
Mark xiv. 32) situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the north-west, and about a half or three-quarters of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it (Luke xxii. 39; John xviii. 2). A modern garden, in which are eight venerable olive trees, and a grotto to the north detached from it, and in closer connection with the Church of the Sepulchre of the Virgin. The probability would seem to be that these trees were



planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis, they may have reproduced themselves.

**Gi'ant.** A man of extraordinary stature or might. There were races of men in ancient times who far exceeded the present size of man (Gen. vi. 4; Num. xiii. 33; Deut. iii. 10 and xxi. 20). In the days of David there was a family of giants, of whom Goliath was one (2 Sam. xxi). After this we read no more of giants in Canaan. That the common size of man never differed much from what it is now, is clear.

**Gib'eon.** One of the four cities of the Hivites, the inhabitants of which made a league with Joshua



HARE OF MOUNT SINAI.

(ix. 3-15), and thus escaped the fate of Jericho and Ai (comp. xi. 19). It retains its ancient name almost intact—*El-Jib*. Its distance from Jerusalem is about five miles.

**Gid'eon.** The son of Joash, of the tribe of Manasseh. His place of residence was Ophrah. At a time when Israel was overrun by the Midianites, Gideon was threshing some corn, not on the usual "floor," but by a wine-press, that the invaders might not discover and seize it, when an angel appeared to him and announced that the Lord would deliver Israel by his hand. He at first hesitated to accept the commission, till he was convinced by a remarkable sign that his visitant was an angel. The same night he was commanded, perhaps in a dream, to destroy the altar and symbol of Baal, and to sacrifice a bullock upon an altar he was to build to the Lord. Afraid to do this by day, he did it by night; and the next morning, when the whole was discovered, the people of the city were inclined to put Gideon to death, but were restrained by Joash, his father (whom some have imagined to be Baal's priest), with the sarcastic observation that Baal might plead or avenge his own cause. Gideon hence had the name Jerubbaal (Judg. vi. 1-32).

**Gier-eagle.** An unclean bird mentioned in Lev. xvi. 18 and Deut. xiv. 17. There is no reason to doubt that the *râchâm* of the Hebrew Scriptures is identical in reality as in name with the *racham* of the Arabs—viz., the Egyptian vulture.

**Gilbo'a.** A mountain range rising on the east of the plain of Esdraclon, over against Jezreel, where Saul pitched just prior to his last fatal battle with the Philistines (1 Sam. xxviii. 4). His body was found upon the field, and the enemy stripped it and cut off the head, and fastened the corpses of the king and his sons to the wall of Beth-shan. Then it was that the men of Jabesh-gilead, remembering how the first act in the reign now so disastrously closed had been to deliver them from Nahash, king of the Ammonites, resolved to rescue the bodies. They marched by night to Beth-shan, and were successful. They returned to Jabesh, and buried there the royal bones, and fasted reverently seven days (xxx. 1; 2 Sam. xxi. 12-14; 1 Chron. x.) David's beautiful lament over the slain is preserved in 2 Sam. i. 19-27.

**Gil'ead.** The name given to the monument erected by Laban and Jacob (Gen. xxxi. 47, 48). The hill upon which it was erected was called Mount Gilead (Cant. iv. 1; vi. 5; Jer. i. 19). The mountains of Gilead were part of that ridge of mountains which extends from Mount Lebanon southward, on the east of the Holy Land. The

Scriptures speak of the balm of Gilead (Jer. viii. 22; xlv. 11; li. 8). The merchants who bought Joseph came from Gilead, and were carrying balm into Egypt (Gen. xxxvii. 25).

**Gil'gal.** The place where the Israelites first encamped in Canaan. It received its name from the circumcising of the people there, apparently at or near some hill, when the reproach of Egypt is said to have been rolled away (Josh. iv. 19, 20; v. 1-11; ix. 6; x. 6, 7, 9, 15, 43; xiv. 6). It was here that the men of Judah met David on his return from the country beyond Jordan, after the defeat of Absalom (2 Sam. xix. 15, 40).

**Git'tites.** The six hundred men who followed David from Gath, under Ittai the Gittite (2 Sam. xv. 18, 19), and who probably acted as a kind of body-guard.

**Glean'ing.** The gleaning of fruit trees, as well as of cornfields, was reserved for the poor (Lev. xix. 10; Deut. xxiv. 21).

**Glede.** The old name for the common kite (Deut. xiv. 13).

**Goad** (Judg. iii. 31). The instrument still used in the countries of Southern Europe and Western Asia consists of a rod about eight feet long, brought to a sharp point, and sometimes cased with iron at the head.

**Goat.** There appear to be two or three varieties of the common goat at present bred in Palestine and Syria. The most marked varieties are the Syrian goat and the Angora goat with fine long hair.

**God.** The Supreme, Almighty and Eternal One, of whom are all things. The names applied to the Godhead in Scripture are various. The words *Jehovah Elohim* occur more than once in Genesis as the name of the Godhead. "And the Lord God (Jehovah Elohim) said, Behold, the man is become like one of us" (Gen. iii. 22). *One of us* unavoidably implies a plurality of persons. We may, in a general way, infer the power, goodness and some other attributes of God from the works of nature, but from the Scriptures only can we obtain any just ideas of his character and attributes. The Hebrews endeavoured to avoid the use of the word *God*, substituting for it *Lord*, *Most High*, etc.

**Gog and Ma'gog.** Moses speaks of Magog, son of Japheth, but says nothing of Gog (Gen. x. 2). According to Ezekiel, Gog was prince of Magog (Ezek. xxxviii. 2, 3, etc.; xxxix. 1, 2, etc.) Magog signifies the country or people, and Gog the king of that country—the general name of the northern nations of Europe and Asia, or the districts north of the Caucasus or Mount Taurus.



HARE OF MOUNT LEBANON.

The prophecy of Ezekiel (xxxix. 1-22) seems to be revived in the Apocalypse, where the hosts of Gog and Magog are represented as coming to invade "the beloved city," and perishing with immense slaughter likewise in Armageddon, "the mount of Mageddo," or Megiddo (Rev. xvi. 14-16; xx. 7-10).

**Gol'gotha.** [See CALVARY.]

**Goli'ath.** A famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. xvii.). He was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines

after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). His height was "six cubits and a span," which, taking the cubit at twenty-one inches, would make him ten and a half feet high. The scene of his combat with David was the Valley of the Terebinth, between Shochoh and Azekah.

**Gomor'rah** (in the N. T. written *Gomor'ra*). One of the five "cities of the plain" that under their respective kings joined battle with Chedorlaomer (Gen. xiv. 2-8) and his allies, by whom



DRESS OF A JEWISH HIGH PRIEST.

they were discomfited till Abraham came to the rescue. Four out of the five were afterward destroyed by the Lord with fire from heaven (Gen. xix. 23-29). One of them only, Zoar (or Bela, which was its original name), was spared at the request of Lot, in order that he might take refuge there (Gen. xix. 18-23).

**Gopher Wood** (Gen. vi. 14). Two conjectures have been proposed: 1. That the "trees of gopher" are any trees of the resinous kind, such as pine, fir, etc. 2. That gopher is cypress.

**Gosh'en.** A part of Egypt where the Israelites dwelt for the whole period of their sojourn in that country. It is usually called the "land of Goshen," but also Goshen simply. It was between Joseph's residence at the time and the frontier of Palestine, and apparently the extreme province toward that frontier (Gen. xlv. 20).

**Gos'pels.** The name Gospel (*good message or news*) is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts are given in their place. They were all composed during the latter half of the first century—those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A. D. 64, and that of St. John toward the close of the century. Before the end of the second century there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. As a matter of literary history, nothing can be better established than the genuineness of the Gospels.

**Gourd.** The plant, so called, that sheltered Jonah. It is somewhat probable it was the castor bean, improperly called *palm christi*. The wild gourd (2 Kings iv. 39) Celsius supposes to be the *colocynth*, a species of cucumber, growing wild, excessively bitter and a most violent purgative.

**Grass'hopper.** [See LOCUST.]

**Greece.** In Gen. x. 2-5, Moses mentions the descendants of Javan as peopling the isles of the Gentiles. Prophetic notices of Greece occur in Dan. viii. 21, etc. It was probably peopled soon after the Flood. Few countries are more favoured by nature as to its soil, climate and productions. Many of the most famous statesmen, orators and generals of antiquity had their birth here. The arts and sciences in Greece attained a great eminence, as did also poetry and eloquence.



## H.

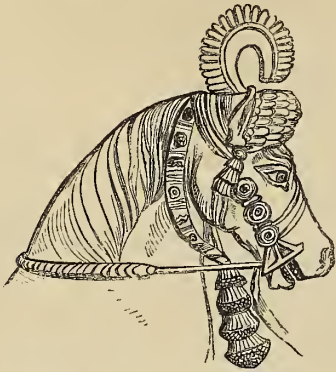
**Hab'akkuk.** The eighth in order of the minor prophets. He probably delivered his prophecy about the twelfth or thirteenth year of Josiah (B. C. 630 or 629). He foretells the doom of the Chaldeans in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The whole concludes with the magnificent psalm in chap. iii.

**Haber'geon.** A breastplate worn by soldiers in former times (Ex. xxviii. 33). The name seems to be given to a sort of lance or harpoon in Neh. iv. 16 and Job xli. 26).

**Ha'dad.** This title appears an official one, like Pharaoh.

**Hadare'zer.** Son of Rehob (2 Sam. viii. 3), the king of the Aramite state of Zobah, who was defeated by David, and defeated with great loss both of chariots, horses and men (1 Chron. xviii. 3, 4). After the first repulse Hadarezer sent his army to the assistance of his kindred. David himself came from Jerusalem to take the command of the Israelite army. As on the former occasion, the rout was complete.

**Ha'gar.** An Egyptian woman, the handmaid or slave of Sarah (Gen. xvi. 1), whom the latter gave as a concubine to Abraham, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2 and 3). That she was a bondwoman is stated both in the O. T. and in the



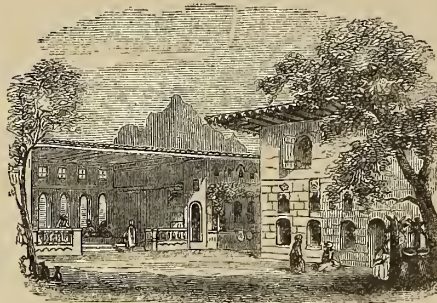
HEAD-DRESS OF AN EASTERN RIDING HORSE.

N. T.—in the latter as part of her typical character. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes" (4), and Sarah, with the anger, we may suppose, of a free woman, rather than of a wife, reproached Abraham for the results of her own act. Hagar fled, turning her steps toward her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child recorded in ver. 10-12. On her return she gave birth to Ishmael, and Abraham was then eighty-six years old. Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking;" and in exact sequence with the first flight of Hagar we now read of her expulsion.

**Hag'gai.** Haggai is the tenth in order of the minor prophets, according to the arrangement of our Bibles, and the first of those who prophesied after the captivity. Very little is known of him, as neither his tribe nor residence is mentioned in Scripture. According to the pseudo Epiphanius he was born in Babylon, and returned to Judea with Zerubbabel: there he died and was buried among the priests: the inference is that he was a priest himself. He is said, too, to have been a member of what is called the Great Synagogue. All this, however, is merely traditional.

**Hair.** Among the Hebrews in times of affliction the hair was altogether cut off (Isa. iii. 17, 24; xv. 2; Jer. vii. 29). Tearing the hair (Ezra ix. 3)

and letting it go dishevelled were similar tokens of grief. The usual and favourite colour of the hair was black (Cant. v. 11). A similar hue is probably intended by the purple of Cant. vii. 5. Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls.



COURT OF A HOUSE AT ANTIOCH.

**Hail-stones.** Among the plagues of Egypt (Ex. ix. 24). Also the means made use of by God for defeating an army of the kings of Canaan (Josh. x. 11). God's judgments are likened to a hail-storm in Isa. xxviii. 2. Also see Rev. xvi. 21.

**Hallelu'jah.** [See ALLELUIA.]

**Ham.** 1. The name of one of the three sons of Noah, apparently the second in age. It probably signifies "warm" or "hot." This is confirmed by the word KEM (Egypt), the Egyptian equivalent of Ham, which signifies "black," probably implying warmth as well as blackness. Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chron. i. 8). Egypt is recognized as the "land of Ham" in the Bible (Ps. lxxviii. 51; cv. 23; cvi. 22).

**Ha'man.** The chief minister or vizier of King Ahasuerus (Esth. iii. 1). After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai.

**Ha'math.** The principal city of Upper Syria, was situated in the valley of the Orontes, which it commanded from the low screen of hills which forms the watershed between the Orontes and the *Litány*—the "entrance of Hamath," as it is called in Num. xxxiv. 8; Josh. xiii. 5, etc., to the defile of Daphne, below Antioch. Antiochus Epiphanes changed its name to Epiphaneia. The natives, however, called it Hamath, even in Jerome's time, and its present name, Hamah, is but slightly altered from the ancient form. The population of the place is thirty thousand. Huge water-wheels raise water from the Orontes, which is conveyed by rude aqueducts to the gardens and houses in the upper town.

**Hammeda'tha** (Esth. iii. 1, 10; viii. 5; ix. 24). Father of the infamous Haman.

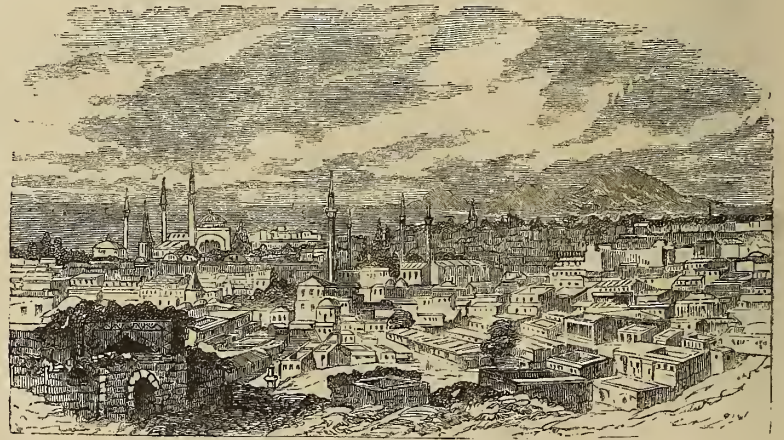
**Han'aneel, the Tower of.** A tower which formed part of the wall of Jerusalem (Neh. iii. 1; xii. 39). It stood between the sheep-gate and the fish-gate. This tower is further mentioned in Jer. xxxi. 38 and Zech. xiv. 10.

**Hand'icraft** (Acts xviii. 3; xix. 25; Rev. xviii. 22). Brief notices only can be given of such handicraft trades as are mentioned in Scripture: 1. Iron, working in brass, or rather copper alloyed

and bronzed, are mentioned as practiced in antediluvian times (Gen. iv. 22). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 Kings vi. 7; 2 Chron. xxvi. 14; Isa. xlv. 12; liv. 16). The worker in gold and silver found employment in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53; xxxv. 4; xxxviii. 18; Deut. vii. 25).

2. The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; Ex. xxxvii.; Isa. xlv. 13). That the Jewish carpenters must have been able to carve with some skill is evident from Isa. xli. 7; xlv. 13. In N. T. the occupation of a carpenter is mentioned in connection with Joseph, the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (Mark vi. 3; Matt. xiii. 55). 3. Masons were employed by David and Solomon (1 Kings v. 18; Ezek. xxvii. 9). For ordinary building mortar was used; sometimes, perhaps, bitumen, as was the case at Babylon (Gen. xi. 3). The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27). Houses infected with leprosy were required by the law to be replastered (Lev. xiv. 40-45). 4. Solomon built at Ezion-geber ships for his foreign trade (1 Kings ix. 26, 27; xxii. 48; 2 Chron. xx. 36, 37). 5. The arts of spinning and weaving both wool and linen were carried on in early times. One of the excellences attributed to the good housewife is her skill and industry in these arts (Ex. xxxv. 25, 26; Lev. xix. 19; Deut. xxii. 11; 2 Kings xxiii. 7; Ezek. xvi. 16; Prov. xxxi. 13, 24). The loom, with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14), and shuttle (Job vii. 6), was, perhaps, introduced later, but as early as David's time (1 Sam. xvii. 7). We read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needlework (Ex. xxvi. 1; xxviii. 4; xxxix. 6-13). 6. Besides these arts, those of dyeing and of dressing cloth were practiced in Palestine, and those also of tanning and dressing leather (Josh. ii. 15-18; 2 Kings i. 8; Matt. iii. 4; Acts ix. 43). Shoemakers, barbers and tailors are mentioned in the Mishna (*Pesach*. iv. 6); the barber or his occupation by Ezekiel (v. 1; Lev. xiv. 8; Num. vi. 5), and the tailor, plasterers, glaziers and glass vessels, painters and gold-workers are mentioned in the Mishna (*Chel*. viii. 9; xxix. 3, 4; xxx. 1). Tent-makers are noticed in the Acts (xviii. 3), and frequent allusion is made to the trade of the potters. 7. Bakers are noticed in Scripture (Jer. xxxvii. 21; Hos. vii. 4); and the well-known valley Tyropeon probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, not Jewish, are spoken of in 1 Cor. x. 25.

**Han'nah.** One of the wives of Elkanah, and mother of Samuel (1 Sam. i., ii.)



ANCIENT IKONIUM—MODERN KONYEH.

**Ha'ran.** 1. The third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him—Lot (27, 31), and two daughters, viz., Milcah, who married her uncle Nahor (29), and Iscah (29). Haran was born in Ur of the Chaldees, and he died there



while his father was still living (28). 2. Haran or Charran (Acts vii. 2, 4), the name of the place whither Abraham migrated with his family from Ur of the Chaldees. It was celebrated among the Romans, under the name of Charrae, as the scene of the defeat of Crassus.

**Hare.** The Hebrew word *arnebeth* occurs only in Lev. xi. 6 and Deut. xiv. 17, among the animals disallowed as food by the Mosaic law. There is no doubt that this word denotes a "hare," and probably the species *Lepus Sinaiticus*, occurring in the valleys of Arabia Petraea and Mount Sinai, and *Lepus Syriacus*, found in Lebanon, are those which were best known to the ancient Hebrews. The

ship of this Epistle. There is no reason to doubt that at first, everywhere except in North Africa, St. Paul was regarded as the author. Tertullian names Barnabas as the reputed author, according to the North African tradition. Luther's conjecture that Apollon was the author has been adopted by many. The Epistle was probably addressed to the Jews in Jerusalem and Palestine. It was evidently written before the destruction of Jerusalem in A. D. 70. The date which best agrees with the traditional account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festus as procurator.

**He'bron.** A city of Judah (Josh. xv. 54), situated among the mountains (Josh. xx. 7), twenty Roman miles south of Jerusalem, and the same distance north of Beer-sheba. Hebron is one of the most ancient cities in the world still existing, and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22); and was a well-known town when Abraham entered Canaan three thousand seven hundred and eighty years ago (Gen. xiii. 18). Its original name was Kirjath-arba (Judg. i. 10), "the city of Arba," so called from Arba, the father of Anak, and progenitor of the giant Anakim (Josh. xxi.

11; xv. 13, 14). The chief interest of this city arises from its having been the scene of some of the most striking events in the lives of the patriarchs. Sarah died at Hebron, and Abraham then bought from Ephron the Hittite the field and cave of Machpelah to serve as a family tomb (Gen. xxiii. 2-20). The cave is still there, and the massive walls of the *Haram* or mosque within which it lies form the most remarkable object in the whole city. Abraham is called by Mohammedans *el-Khadil*, "the Friend," i. e., of God, and this is the modern name of Hebron. Hebron now contains about five thousand inhabitants, of whom some fifty families are Jews. It is picturesquely situated in a narrow valley surrounded by rocky hills. The valley runs from north to south, and the main quarter of the town, surmounted by the lofty walls of the venerable *Haram*, lies partly on the eastern slope (Gen. xxxvii. 14; comp. xxiii. 19). About a mile from the town, up the valley, is one of the largest oak trees in Palestine. This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name of the patriarch.

**Hell.** The Greek word *hades*, rendered hell in our version, means literally "place of darkness," and corresponds to the Hebrew *sheol*. Critics find great difficulty in settling the exact meaning of these words, and on this meaning depends, in great measure, the doctrine of "the intermediate state," or condition of the dead before the resurrection. It seems to have been held by all the early Christians, and to have been the foundation of the Romanist doctrine of *purgatory*.

**Hellenist.** In the first Christian Church at Jerusalem (Acts vi. 1) two distinct parties are recognized, "Hebrews" and "Hellenists" (Grecians) (Acts ix. 29). The Hellenists included not only proselytes of Greek (or foreign) parentage, but Jews who, by settling in foreign countries, had adopted the current Greek civilization and the use of the Greek dialect.

**Hen.** The hen is nowhere noticed in the Bible except in Matt. xxiii. 37; Luke xiii. 34. It was common in Palestine.

**Her'mas.** A Christian at Rome, to whom St.

Paul sends salutation (Rom. xvi. 14). To him has been attributed a work called "The Shepherd of Hermas;" some, however, ascribe this to a later person of the same name, brother of Pius I., bishop of Rome.

**Her'mes.** A Christian mentioned in Rom. xvi. 14. According to tradition he was one of the seventy disciples, and afterward bishop of Dalmatia.

**Her'mon.** The most elevated summit in the range of the Anti-Libanus, ten thousand feet above the level of the sea. The Sidonians called it *Sirion*, and the Amorites, *Shenir* (Deut. iii. 9). Its dews are copious and refreshing (Ps. cxxxiii. 3). The snow lies on it during the summer, and was carried to Tyre, as ice is brought into our cities, and sold in summer as a luxury.

**Her'rod.** This family, though of Idumean origin, and thus aliens by race, were Jews in faith. 1. Herod the Great, the second son of Antipater, was born about B. C. 70. He vanquished and extirpated the family of the Maccabees about B. C. 37. His character was exceedingly ferocious and sensual. His murders and temper rendered him miserable, and to occupy his thoughts, as well as to ingratiate himself with the Jews, he rebuilt their temple. When the wise men from the East made inquiry in Jerusalem for the new-born King of the Jews, he desired them to bring him back word where and how he might find him, being resolved to murder him while but an infant. Being disappointed, he ordered to be destroyed every child in and about Bethlehem under two years old, that he might make sure of murdering the Messiah among them. He died in a miserable manner a year or two after this atrocious action. 2. Herod Antipas, son of Herod the Great, had the tetrarchy of Galilee and Perca by the last will of his father. He divorced his first wife, and took Herodias, the wife of Philip, who still lived. For reproving this incestuous marriage John was imprisoned and beheaded (Matt. xiv. 3-12). This was he to whom Pilate sent our Saviour, and by whom he was mocked and arrayed in a gorgeous robe (Luke xxiii. 8-11). He was *uncle* to Herod Agrippa. 3. Herod Agrippa, the son of Aristobolus, grandson of Herod the Great, was appointed to the government of Abilene. About A. D. 44, or perhaps 49, he caused the murder of James, the son of Zebedee. Observing the Jews pleased with this, he appre-



EASTERN INN OR CARAVANSERAI.

hate is at this day called *arneb* by the Arabs in Palestine and Syria. It was erroneously thought by the ancient Jews to have chewed the cud, from the habit it has of moving the jaw about.

**Harp** (Heb. *kinnor*). The *kinnor* was the national instrument of the Hebrews, and was well known throughout Asia. Moses assigns its invention to the antediluvian period (Gen. iv. 21).

**Har'row.** The verb rendered "to harrow" (Isa. xxviii. 24; Job xxxix. 10; Hes. x. 11) expresses apparently the breaking of the clods, and is so far analogous to our harrowing, but whether done by any such machine as we call "a harrow" is very doubtful.

**Hart.** The hart is reckoned among the clean animals (Deut. xii. 15; xiv. 5; xv. 22), and seems, from the passages quoted, as well as from 1 Kings iv. 23, to have been commonly killed for food. The Hebrew *ayyal* denotes some species of the deer tribe.

**Hawk.** A general name for several rapacious birds of the falcon family (Deut. xiv. 5). It was consecrated by the Greeks to Apollo. It is migratory (Job xxxix. 26).

**Ha'zel.** The Hebrew term *luz* occurs only in Gen. xxx. 37. Authorities are divided between the hazel and the almond tree as representing the *luz*. The latter is most probably correct.

**Hea'then.** A term which, like the word *Gentile*, was applied by the Jews to all who were not Hebrews. It now includes all those who are not Jews, Mohammedans or Christians.

**Heave-offer'ing.** Portions of animals, grain, meal, fruits, etc., brought by the people for the use of the priests and Levites, and first *heaved* or *waved* before God as an offering and acknowledgment (Num. xv. 20).

**Heav'en.** There are four Hebrew words thus rendered in the Old Testament. St. Paul's expression, "third heaven" (2 Cor. xii. 2), has led to much conjecture. The Jews divided the heaven into three parts, viz.: 1. the air or the atmosphere, where clouds gather; 2. the firmament, in which the sun, moon and stars are fixed; 3. the upper heaven, the abode of God and his angels.

**He'brew.** This word first occurs as given to Abram by the Canaanites (Gen. xiv. 13), because he had crossed the Euphrates. The name is also derived from *'eber*, "beyond, on the other side," but this is essentially the same with the preceding explanation, since both imply that Abraham and his posterity were called Hebrews in order to express a distinction between the races east and west of the Euphrates.

**Hebrews, Epistle to the.** There has been a wide difference of opinion respecting the author-



VALLEY OF JEROSHAPHAT—TOMBS OF ABSALOM, JEROSHAPHAT AND ZACHARIAH.

hended Peter, intending to murder him also. But Providence defeated his designs by cutting him off in a miserable manner at Caesarea, where he was flattered by the multitude crying out that he spoke like a god (Acts xii. and xxiii. 35). He reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilla and Mariamne. 4. Herod Agrippa II., son of the preceding, is mentioned in the New Testament only by the name of Agrippa. He was born A. D. 20. Festus brought Paul before him, who almost persuaded him to be a Christian (Acts xxv. and xxvi.) After the destruction of Jerusalem he went to Rome, where he died at the age of seventy.



**Hero'dias.** Daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aeneas or Aretas, king of Arabia. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Matt. xiv. 8-11; Mark vi. 24-28). According to Josephus, the execution

"This valley," says Dr. Thomson, "commences north-west of the Jaffa gate, above the upper pool of Gihon, and it terminates at Bir Eyub, where it joins the valley of Jehoshaphat. The cliffs on the south side especially abound in ancient tombs, and it was this part that was called Tophet."

**Hi'ram, or Hu'ram.** 1. The king of Tyre who sent workmen and materials to Jerusalem, first to build a place for David, whom he loved (1 Kings v. 1), and again to build the temple for Solomon, with whom he had a treaty of peace and commerce (1 Kings v. 11, 12). 2. Hiram was the name of the

who fulfilled their hereditary sacerdotal duties at Shiloh. Their rapacity and lust (1 Sam. ii. 22, 12-17) filled the people with disgust and indignation, and provoked the curse (iii. 11-14). They were both cut off, and the ark which they had accompanied was lost (1 Sam. iv. 10, 11).

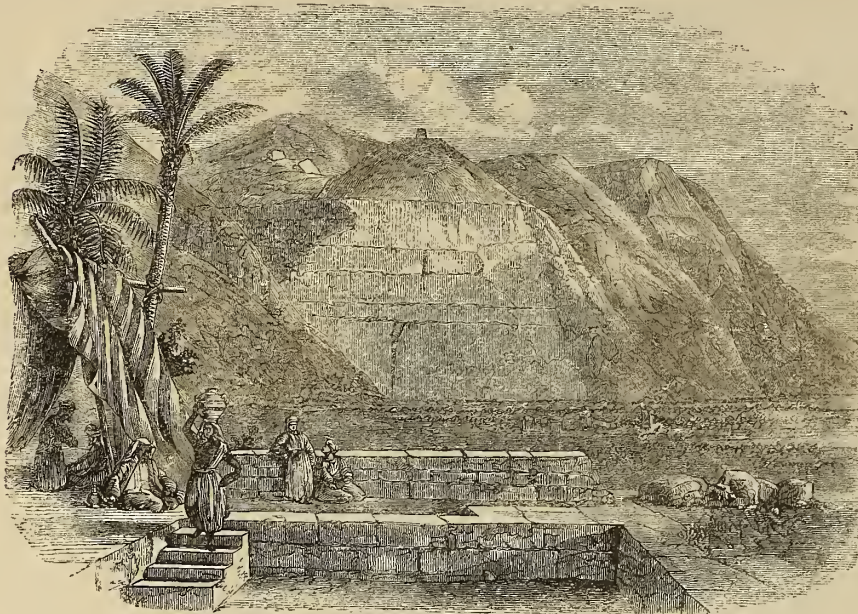
**Hor, Mount.** 1. The mountain on which Aaron died (Num. xx. 25, 27). The word Hor is probably an archaic form of *Har*, the usual Hebrew term for "mountain." It was "on the boundary line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It is surmounted by a circular dome of the tomb of Aaron, a distinct white spot on the dark red surface of the mountain. The chief interest of Mount Hor consists in the prospect from its summit—the last view of Aaron—that view which was to him what Pisgah was to his brother. 2. A mountain named in Num. xxxiv. 7, 8. This "Mount Hor" is the great chain of Lebanon itself.

**Horn.** We find the original word for horn applied to a musical instrument. There are other uses of the term derived from a real or supposed resemblance to a horn. Thus the projections at the corners of the altar were called its "horns," a hill or peak was a horn, and elephants' teeth were "horns of ivory." We further find "horns" used symbolically in prophetic language, the horn being the emblem of strength or attacking force.

**Horse.** The animated description of the horse in Job xxxix. 19-25 applies solely to the war-horse. The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse. David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connection with Egypt (1 Kings iv. 26). The horses were not shod, and therefore hoofs as hard "as flint" (Isa. v. 28) were regarded as a great merit.

**Hosan'na.** An expression of joyful gratulation: it occurs in the original of Psalm cxviii. 25. At the feast of tabernacles it was customary for the Jews to recite the Great Hallel—viz., Psalms cxiii.-cxviii.—at certain points, waving the branches which they carried in their hands, and ejaculating Hallelujah, Hosanna, or Psalm cxviii. 25. Hence the branches, the prayers, the feast itself received the name Hosanna; and as it was not unusual for the mode of rejoicing then observed to be transferred to other occasions of national exultation, it was natural that our Lord's entry into Jerusalem should be so welcomed (Matt. xxi. 8, 9; Mark xi. 8-10; John xii. 12, 13).

**Hose'a.** Hosea is stated (Hos. i. 1) to be the



JERICO—FOUNTAIN OF ELISHA AND QUARANTANIA MOUNTAIN.

took place in a fortress called Machærus, looking down upon the Dead Sea from the south. She accompanied Antipas into exile to Lugdunum.

**Hero'dion.** A relative of St. Paul, to whom he sends his salutations among the Christians of the Roman Church (Rom. xvi. 11).

**He'ron.** The Hebrew *andphah* appears as the name of an unclean bird in Lev. xi. 19; Deut. xiv. 18. It was probably a generic name for a well-known class of birds. The only point on which any two commentators seem to agree is that it is not the heron.

**Heth.** The forefather of the nation of the HITTITES, a Hamite race, neither of the "country" nor the "kindred" of Abraham and Isaac (Gen. xxiv. 3, 4; xxviii. 1, 2).

**Hezeki'ah.** Twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of twenty-five, B. C. 726. Hezekiah was one of the three most perfect kings of Judah (2 Kings xviii. 5; Eccles. xlix. 4). The numerous events of his life are fully given in the books of Isaiah and 2 Kings.

**High Priest** (Lev. xxi. 10). The head of the Jewish priesthood. All the male descendants of Aaron were by divine appointment consecrated to the priesthood; and the first-born of the family, in regular succession, was consecrated in the same manner to the office of high priest. The ordinance of consecration is described in Ex. xxiv. The ceremony was minute and impressive, and typical of the character and work of Him who is the great High Priest of our profession. The dress of the high priest was much more costly and magnificent than that of the inferior order of priests. It is described in Ex. xxxix.

**Hin.** A liquid measure, containing about three of our quarts. It was the sixth part of an ephah.

**Hin'nom** (perhaps *lamentation*). The valley of Hinnom was the place where children were made "to pass through the fire to Molech," and was defiled by Josiah, in order to extinguish for ever such detestable rites (2 Kings xxiii. 10; 2 Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31, 32; xix. 2, 6; xxxii. 35).

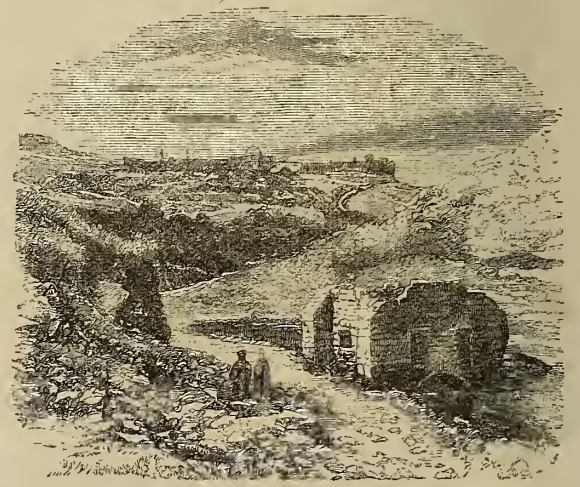
principal architect and engineer sent by King Hiram to Solomon.

**Holofer'nes.** A general of Nebuchadnezzar, king of the Assyrians (Jud. ii. 4), who was slain by the Jewish heroine Judith during the siege of Bethulia.

**Holy Ghost.** The third person of the Trinity. The proofs of his essential divinity are—1. He is expressly called God (Acts v. 3, 4). 2. Attributes peculiar to Jehovah are ascribed to him, as *eternity* (Heb. ix. 14), *omniscience* (1 Cor. ii. 10, 11), *omnipresence* (Ps. cxxxix. 7). 3. Works which only God can perform are ascribed to him (Ps. liii. 6; Job xxvi. 13; Luke i. 35; 2 Pet. i. 21; John xvi. 13; Rom. xv. 16). 4. The same divine worship is paid to him as to the Father and the Son (Matt. xxviii. 19; 2 Cor. xiii. 14; 2 Thess. iii. 5). 5. By him sinners are *convicted* (John xvi. 9), *enlightened* (Eph. i. 17, 18), *regenerated* (John iii. 5, 6), *sanctified* (1 Pet. i. 2). The baptism of the Holy Ghost, which was enjoyed in the apostolic age, and is described in Acts ii. 1-4, was attended with the gift of tongues and power of working miracles.

**Hon'ey.** The Hebrew *dëbash* applies to the product of the bee, to which we exclusively give the name of honey. All travellers agree in describing Palestine as a land "flowing with milk and honey" (Ex. iii. 8). In some parts of Northern Arabia the hills are so well stocked with bees that no sooner are hives placed than they are occupied. The term *dëbash* applies to a decoction of the juice of the grape, called *dëbs*. It was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xliii. 11), and which the Tyrians purchased from Palestine (Ezek. xxvii. 17). The honey which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey" which supported St. John (Matt. iii. 4), were probably the honey of the wild bees.

**Hoph'ni and Phin'eas.** The two sons of Eli,



JERUSALEM, FROM THE WELL OF JOAB OR JOB.

son of Beerli. His predictions have to do mainly with the kingdom of the ten tribes. Hosea occupies the first place among the minor prophets. His ministry extended over a long period of time, being exercised in the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in that of Jeroboam II., king of Israel.

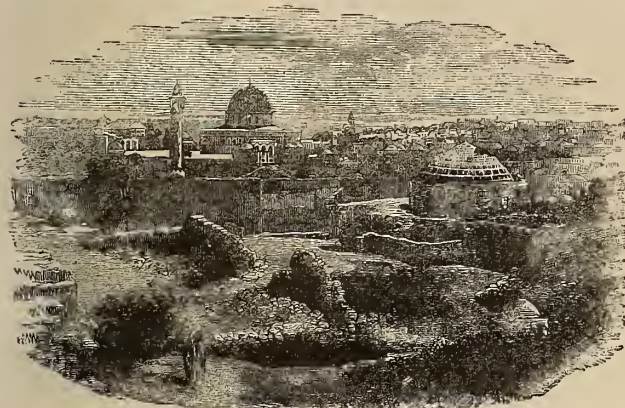
**Hoshe'a.** The nineteenth, last and best king



of Israel. He succeeded Pekah, whom he slew in a successful conspiracy, thereby fulfilling a prophecy of Isaiah (Isa. vii. 16). It took place B. C. 737.

**Hour.** The Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans (Matt. xx. 3, 5, 6; John xi. 9). When the sun rose at the time we call six o'clock, their third hour agreed with our ninth, their sixth with our noon, and their ninth with our three o'clock. Their night was divided in the same manner.

**House.** The houses of the rural poor in Egypt, as well as in many parts of Syria, Arabia and Persia, are for the most part mere huts of mud or sunburnt bricks. The houses of the class next



CITY OF JERUSALEM.

above them generally present a front of wall, within which is a court or courts with apartments opening into them. An awning is sometimes drawn over the court, and the floor strewn with carpets on festive occasions. The stairs to the upper apartments are, in Syria, usually in a corner of the court. Around part, if not the whole, of the court is a verandah, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth, with a balustrade.

**Hul'dah.** A prophetess in the time of King Josiah (2 Kings xxii. 14; 2 Chron. xxxiv. 22).

**Hur.** 1. A man who is mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with 2. The grandfather of Bezaleel, the chief artificer of the tabernacle (Ex. xxxi. 2; xxxv. 30; xxxviii. 22). 3. The fourth of the five kings of Midian who were slain with Balaam after the "matter of Peor" (Num. xxxi. 8).

**Husk.** The sheath or cover of grain, etc. (Num. vi. 4; 2 Kings iv. 42). It is thought that the husks mentioned in the parable of the prodigal son are the pods of the carob tree, or *Ceratonia siliqua* of Linnæus. These pods are about a foot long, somewhat sickle-shaped, and contain a sweet pulp and several brown seeds like beans. Swine fatten on this food, and it is often eaten by the poor people in Syria and Palestine (Luke xv. 16).

**Hymene'us.** One who is said to have erred from the faith, and, in conjunction with Philetus, to have taught that the resurrection was past (2 Tim. ii. 17, 18). He was, we are told, "delivered to Satan," *i. e.*, excommunicated (1 Tim. i. 20).

**Hyp'ocrite.** A dissembler in religion, who has the form without the power of godliness. There are many severe censures upon hypocrites in our Lord's addresses (Matt. vi. 2, 5, 16 and elsewhere).

**Hys'sop** (Heb. *ezob*). The *ezob* was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the Paschal Lamb (Ex. xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6). It is described in 1 Kings iv. 33 as growing on or near walls.

## I.

**Id'ôo.** A prophet of Judah, who wrote the history of Rehoboam and Abijah. It seems by 2 Chron. xiii. 22 that he had entitled his work *Midrash*, or *Inquiries*. Josephus and others are of opinion that he was sent to Jeroboam, at Bethel, and that it was he who was killed by a lion (1 Kings xiii.)

**Idol'atry.** No sin is so strongly and repeatedly condemned as that of idolatry. It is either internal or external. Internal is an inordinate love of the creatures, riches, honours and the pleasures of this life (Eph. v. 5; Col. iii. 5; Phil. iii. 19). External is the paying of homage to outward objects, either natural or artificial; and this is the more common sense of the term. St. Paul condemns those who "changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 23).

**Idume'a.** A district on the south margin of Palestine, embracing a part of Arabia, and receiving its name from Edom (*i. e.*, Esau), who first settled it. Long before the birth of Christ they had been reduced to subjection, and multitudes embraced the Hebrew faith. The region, however, seems to have retained their name in the days of Christ, and for some ages afterward (Mark iii. 18). It was the native country of Herod.

**Illy'ricum.** A province lying along the eastern coast of the Adriatic Gulf. It was distinguished into two parts: Liburnia to the north and Dalmatia to the south, to which, as St. Paul informs Timothy, Titus went (2 Tim. iv. 10). St. Paul says that he preached the Gospel from Jerusalem round about to Illyricum (Rom. xv. 19).

**Imman'uel** (*God with us*). The symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which God would give of their deliverance from their enemies (Isa. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (Matt. i. 23).

**Incense.** A fragrant gum brought from Arabia and the East Indies. The incense used in the Jewish offerings, at least that which was burnt on the altar of incense and before the ark, was a precious mixture of sweet spices beaten very small (Ex. xxx. 7, 34). None but priests were to burn it, nor was any, under pain of death, to make any like to it. This incense was burnt twice a day on the golden altar. Where so many victims were daily slaughtered and burnt to ashes, some such perfume was necessary. It seemed also beautifully emblematic of prayer (Ps. cxli. 2; Rev. viii. 3, 4).

**Incant'ers** (Ex. vii. 11; Deut. xviii. 10). Persons who pretended to possess the power of charming animals, etc. The practice is decidedly condemned by God's law (Deut. xviii. 9-12).

**India** (Esth. i. 1; viii. 9). The southern section of the continent of Asia. It is only mentioned, and that generally, as the eastern boundary of the dominions of Ahasuerus.

**Inn.** In our Bible, means generally a *caravanserai*. Generally, they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travellers; and others have a family, which sells provisions. They are found in every part of the East.

**Iron.** The word thus translated occurs first in Gen. iv. 22, and afterward frequently. The knowledge of working it was very ancient. The Jewish legislator celebrates the great hardness of it (Lev. xxvi. 19; Deut. xxviii. 23, 48), takes notice that the bedstead of Og, king of Bashan, was of iron (Deut. iii. 11); he speaks of mines of iron (Deut. viii. 9); and he compares the severity of the servitude of the Israelites in Egypt to the heat of a furnace for melting iron (Deut. iv. 20). We find, also, that swords (Num. xxxv. 16), axes (Deut. xix. 5), and tools for cutting stones (Deut. xxvii. 5), were made of iron.

**Isaac.** The son whom Sarah, in accordance with the Divine promise, bore to Abraham in the hundredth year of his age, at Gerar. In his infancy he became the object of Ishmael's jealousy; and in his youth the victim, in intention, of Abraham's great sacrificial act of faith. When forty years old he married Rebekah his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From this abode by the well Lahai-roi, in the South Country, Isaac was driven by a famine to Gerar. Here Jehovah appeared to him, and bade him dwell there and not go over into Egypt, and renewed to him the promises made to Abraham. He finally died at Hebron at the age of one hundred and eighty years and was buried by his two sons in the cave of Machpelah.

**Isai'ah.** A prophet of Israel who wrote the inspired book of that name. He has been called the *evangelical prophet*, from the great number and minuteness of his predictions concerning the advent, character, preaching, labours, sufferings and death of our Lord. He seems to have been favoured with an entire view of the gospel dispensation. He is thought to have died about seventy years before Jeremiah prophesied. The Book of Isaiah, though not placed first, because of its size and importance, is the *fifth* in order of time. The style is greatly admired by linguists, as uniting elegance to sublimity, force to ornament and energy to copiousness.

**Is'cah.** Daughter of Haran the brother of Abram, and sister of Mileah and of Lot (Gen. xi. 29). In the Jewish traditions she is identified with Sarai.

**Iscar'iot.** The name of that disciple who betrayed our Saviour. He was so called, probably, as belonging to Karioth, or Cerioth; that is, a man of Kerioth (Matt. x. 4).

**Ish'bi-Be'nob.** Son of Rapha, one of the race of Philistine giants, who attacked David in battle, but was slain by Abishai (2 Sam. xxi. 16, 17).

**Ish'bosheth, or Ish'baal.** Son of Saul, and also his successor. Abner, Saul's kinsman and general, so managed that Ishbosheth was acknowledged king of Mahanaim by the greater part of Israel, while David reigned at Hebron over Judah. He was forty-four years of age when he began to reign, and he reigned two years peaceably; after



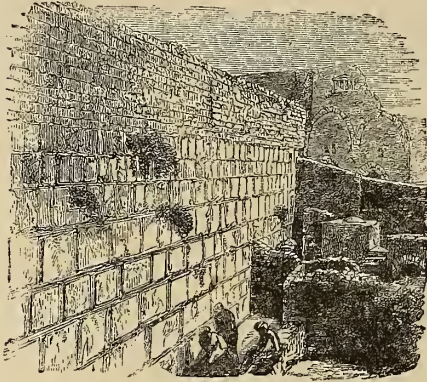
A STREET IN THE CITY OF JERUSALEM.

which he had skirmishes, with loss, against David (2 Sam. ii. 8, etc.). With this prince terminated the royal family of Saul, B. C. 1048.

**Ish'mael.** The son of Abraham by Hagar the Egyptian, his concubine; born when Abraham was fourscore and six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father, and on the institution of the covenant of circumcision was circumcised, he being then thirteen years old (xvii.



25). He does not again appear in the narrative until the weaning of Isaac, where, at the great feast made in celebration of the weaning, "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking," and urged Abraham to cast out him and his mother. The patriarch sent them both away, and they departed and wandered in the wilderness of Beersheba. In the wilderness of Paran, "his mother took him a wife out of the land of Egypt" (Gen. xxi. 9-21). This wife of Ishmael was the mother of his twelve sons and daughter. Of the later life of Ishmael we know



JEW'S WEeping-PLACE AT JERUSALEM.

little. He was with Isaac at the burial of Abraham. He died at the age of one hundred and thirty-seven years (xxv. 17, 18). The sons of Ishmael peopled the north and west of the Arabian peninsula, and eventually formed the chief element of the Arab nation.

**Ish'maelites** (Gen. xxxvii. 25). The descendants of Ishmael. The company of Ishmaelites to whom Joseph was sold are elsewhere called Midianites (Gen. xxxvii. 29). Probably they were Ishmaelites who dwelt in Midian. It is evident, however, that the two names were sometimes applied to the same people (Judg. viii. 22, 24), though the descendants of Midian were not Ishmaelites (for Midian was a son of Abraham by Keturah).

**Is'rael** (*a prince of God, or wrestling with God*). This is the name which the angel gave Jacob, after having wrestled with him all night at Mahanaim of Peniel (Gen. xxxii. 1, 2, 28, 29, 30; Hos. xii. 4).

**Is'sachar**. The fifth son of Jacob and Leah (Gen. xxx. 14-18). He had four sons, Tola, Phovah, Job and Shimron. Nothing particular of his life is known.

**Ith'amar**. Aaron's fourth son (Ex. vi. 23). There is no probability that he ever exercised the high priesthood. He and his sons continued in the rank of simple priests till this dignity came into his family in the person of Eli.

**It'tai**. 1. An officer of David, denominated "the Gittite," most probably because he was a native of Gath, and had joined David when with Achish in that city. When David's dark days were come, and he was obliged to flee from Jerusalem in Absalom's rebellion, and scarcely more than his household troops accompanied him, Ittai was there. The monarch expressed his gratified surprise. But Ittai would not fail David. And then David replied, "Go and pass over." And Ittai marched on with his troop "and the little ones" (2 Sam. xv. 19-22). We only hear of Ittai again as in command of part of the army in the battle (xviii. 2, 5, 12). 2. A Benjamite warrior (xxiii. 29), called also Ithai (1 Chron. xi. 31).

**Ituræ'a**. So called from Itur, or Jetur, one of the sons of Ishmael, who settled in it. The Ituræans being subdued by Aristobulus, the high priest and governor of the Jews, b. c. 106, were forced by him to embrace the Jewish religion; Philip, one of the sons of Herod the Great, was tetrarch, or governor, of this country when John the Baptist commenced his ministry.

**I'vory**. This substance is mentioned as an article of Tyrian commerce (Ezek. xxvii. 15). It was largely used in ornamental work (Rev. xviii. 12). Solomon had a throne of ivory overlaid with gold (1 Kings x. 18). Ahab is said to have made an ivory house (xxii. 39). Beds or couches were also inlaid with this material (Amos vi. 4).

## J.

**Jab'ok**. A small river which falls into the Jordan below the sea of Tiberias. Near this brook the angel wrestled with Jacob (Gen. xxxii. 22).

**Ja'chin**. The name of a pillar in Solomon's temple (1 Kings vii. 21).

**Ja'cinth**. A precious stone (Rev. xxi. 20). The jacinth or hyacinth is a red variety of zircon, which is found in square prisms, of a white, gray, red, reddish-brown, yellow or pale-green colour.

**Ja'cob**. Second son of Isaac and Rebekah, and founder of the Jewish nation. He was born with Esau, when Isaac was fifty-nine, and Abraham one hundred and fifty-nine years old. His history is related in the latter half of the book of Genesis. In the latter part of his life he was presented to Pharaoh, and dwelt for seventeen years in Rameses and Goshen; he died in his one hundred and forty-seventh year. His body was embalmed, carried with great care and pomp into the land of Canaan and deposited, with his fathers and his wife Leah, in the cave of Machpelah.

**Ja'el**. The wife of Heber the Kenite. In the rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot, fled unattended, and in an opposite direction from his army, to the tent of the Kenite chieftainess. She flung a mantle over him as he lay wearily on the floor. When the weary general resigned himself to the deep sleep of misery and fatigue, Jael took in her left hand one of the great wooden pins which fastened down the cords of the tent, and in her right hand a mallet, and with one terrible blow dashed it through Sisera's temples deep into the earth (Judg. v. 27). She then waited the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed!

**Jah**. One of the names of God, which we meet with in the composition of many Hebrew words; as, *Adonijah, Allelujah, Malachia*; that is, "My Lord," "Praise the Lord," "The Lord is my King."

**Ja'ir**. Of the family of Manasseh. He possessed the whole country of Argob as far as the borders of Geshur and Maachathi (Judg. x. 3). He succeeded Tola in the judicature or government of the Israelites. His government continued about twenty-two years—from A. M. 2795 to 2817. Jair had thirty sons, who rode on asses, and were lords or governors of thirty towns, called Havoth-jair. He was buried at Camon, beyond Jordan.

**Jai'rus**. A ruler of a synagogue whose daughter our Lord restored to life (Matt. ix. 18; Mark v. 22; Luke viii. 41).

**James**. 1. James the Great, or Elder, and John the Evangelist, sons of Zebedee and Salome, were originally fishermen of Galilee (Matt. iv. 21).

They are called *Boanerges*, or "the sons of thunder" (Mark iii. 17; Luke ix. 54). About A. D. 44 James was murdered by Herod (Acts xii. 2). 2. James the Less, who was the son of Cleophas by Mary, the sister of the blessed Virgin. He was called *the less* probably because smaller or younger than the former. Our Saviour appeared to him by himself after his resurrection (1 Cor. xv. 7). He was put to death by order of Annas, the high priest. The Epistle of this apostle is called general, be-

cause not addressed to any particular church. It is one of the most pathetic and instructive in the New Testament, and contains an admirable summary of those practical duties which are incumbent on all believers.

**Jan'nes and Jam'bres**. Two persons mentioned by St. Paul as having withstood Moses (2 Tim. iii. 8). They are generally supposed to have been some of the Egyptian magicians whose enchantments for a while appeared to rival the miracles performed in the sight of Pharaoh (Ex. vii., viii.).

**Ja'pheth**. The son of Noah, named third in order of Noah's sons; was born in the five hundredth year of that patriarch (Gen. v. 32); but Moses (Gen. x. 21) says expressly he was the oldest of Noah's sons.

**Jar**. The Hebrew month which answers to our April. It consisted but of twenty-nine days.

**Ja'sher**, *Book of*, or, as the margin of the A. V. gives it, "the book of the upright," a record alluded to in two passages only of the O. T. (Josh. x. 13 and 2 Sam. i. 18), and consequently the subject of much dispute.

**Ja'son**. A Greek form of the name Jesus or Joshua. 1. Jason the high priest, the second son of Simon II., who succeeded in obtaining the high priesthood to the exclusion of his elder brother (2 Macc. iv. 7-26). 2. Jason the Thessalonian, who entertained Paul and Silas, and was in consequence attacked by the Jewish mob (Acts xvii. 5, 6, 7, 9).

**Jas'per**. One of the gems in the high priest's breast-plate (Ex. xxviii. 20; xxxix. 13); also mentioned as adorning the king of Tyre (Ezek. xxviii. 13), and repeatedly introduced by St. John (Rev. iv. 3; xxi. 11, 18, 19).



EAST CORNER OF SOUTH WALL OF THE ANCIENT TEMPLE, AND MOUNT OF OLIVES.

**Je'bus**. One of the names of Jerusalem.

**Jeb'usites**, the. Descended from the third son of Canaan (Gen. x. 16; 1 Chron. i. 14). They were a mountain tribe (Josh. xi. 3).

**Jedidi'ah, Je'did-Jah** (*darling of Jehovah*). The name bestowed, through Nathan the prophet, on David's son Solomon (2 Sam. xii. 25).

**Jedu'thun** (*praising*). A Levite of the family of Merari, appointed as one of the great leaders of sacred music in David's reign. There is strong



reason to believe that Jeduthun is identical with Ethan (1 Chron. vi. 44; xv. 17, 19). Three Psalms have Jeduthun in their titles (xxxix., lxii., lxxvii.); probably they were to be sung by his musical division.

**Jehoi'achin**, otherwise called **Coni'ah** (Jer. xxii. 24) and **Jecon'ah** (1 Chron. iii. 17). The son of Jehoiakim, king of Judah, and grandson of Josiah. He ascended the throne, and reigned alone three months and ten days; but he reigned about ten years in conjunction with his father. He was a bad man, and did evil in the sight of the Lord (Jer. xxii. 24). The time of his death is uncertain.

**Jehoi'ada**. 1. The father of Benaiah, a well-

revolted after Solomon's death, A. M. 3029. He reigned in horrible wickedness twenty-two years (1 Kings xi., xii., xv.) 2. Jeroboam II., thirteenth king of Israel, succeeded his father, Joash, A. M. 3179, and reigned over Israel forty-one years. He was a wicked prince, but raised his kingdom to great outward prosperity (2 Kings xiv., xv.)

**Jerub'baal**. The surname Gideon acquired in destroying the altar of Baal, when his father defended him from the Abi-ezrites (Judg. vi. 32).

**Jeru'salem**. The earliest mention of this city by its name in Scripture occurs in Josh. x. 1. But it is probably intended by the designation Salem, where Melchizedek reigned (Gen. xiv. 18). For we find Jerusalem expressly called Salem in Ps.

lxxvi. 2. The city had also the appellation Jebus or Jebusi, as occupied by the Jebusites, one of the nations found in Canaan when the Israelites crossed the Jordan (comp. Ezek. xvi. 3). Little told us of its early history. The king of Jerusalem was slain by Joshua (Josh. x. 5, 16, 26); and the place was afterward sacked by the tribe of Judah (Judg. i. 8); but the original inhabitants retained possession

of the citadel or stronghold of Zion, which neither Judah nor Benjamin could wrest from them (Josh. xv. 63; Judg. i. 21). Jerusalem stands in a central position, but off the great road between Egypt and Syria. It is about thirty-six miles south of Samaria, and twenty north of Hebron, eighteen west of the Jordan, and thirty-two east of the Mediterranean. It is on the edge of one of the highest table lands of the country. The present population of Jerusalem is variously estimated. Pierotti, a late authority, supposes that there are five thou-

Obed, who again was the fruit of the union of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins, for his great-grandmother was no less a person than Rahab the Canaanite, of Jericho (Matt. i. 5). Jesse's genealogy is twice given in full in the O. T., viz., Ruth iv. 18-22 and 1 Chron. ii. 5-12. Who the wife of Jesse was we are not told.

**Je'sus, the Son of Sirach**. Described in the text of Ecclesiasticus (i. 27) as the author of that book, which in the LXX., and generally, except in the Western Church, is called by his name, the *Wisdom of Jesus, the Son of Sirach*, or simply the *Wisdom of Sirach*.

**Jeth'ro**. A priest or prince of Midian. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah.

**Jew**. This name was applied to a member of the kingdom of Judah after the separation. The term first makes its appearance just before the captivity (2 Kings xvi. 6). After the return the word received a larger application, partly from the predominance of the members of the old kingdom of Judah, partly from the identification of Judah with the religious ideas and hopes of the people. St. John very rarely uses any other term to describe the opponents of our Lord.

**Jez'reel**. A border city of Issachar (Josh. xix. 18), situated in the opening of the central arm which branches out of the great plain of Esdracolon, and runs east and south-east toward the Jordan (Josh. xvi. 16; 2 Kings ix. 31). Dr. Thomson says: "There is little to claim attention in the village itself. A few stones built here and there in the rude huts seem to claim the honours of antiquity; and these large sarcophagi are certainly relics of old Jezreel. The city could never have been large or splendid. The greater part was probably mere mud hovels; and yet there must have been some well-built palaces. . . . This apology for a castle may now stand upon the spot of that watch-tower from which the rebel Jehu was first seen driving furiously up the valley. . . . The neighbourhood is celebrated for its wheat."

**Jo'ab**. The son of Zeruiah, David's sister, and brother to Abishai and Asahel. He was one of the most valiant soldiers and greatest generals in David's time, but was also cruel, revengeful and imperious. He was commander-in-chief when



CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

known officer of David and Solomon (2 Sam. viii. 18, and elsewhere). 2. A very noted high priest (2 Kings xi.; xii. 1-16; 2 Chron. xvii. 11, 12; xxiii.; xxiv. 1-17). 3. One of David's counselors after Ahithophel (1 Chron. xxvii. 34). 4. A person who helped to repair the wall of Jerusalem (Neh. iii. 6). 5. The second priest in the reign of Zedekiah, succeeded by Zephaniah (Jer. xxix. 25-29; comp. 2 Kings xxv. 18).

**Jehosh'aphat**. One of the best of the kings of Judah, ascended the throne A. M. 3090, and reigned twenty-five years. His regard for the spiritual interests of his people was shown in his sending missionaries into all parts of his kingdom (2 Chron. xvii. 9). The Valley of Jehoshaphat lay between Jerusalem and the Mount of Olives (Joel iii. 2, 12).

**Jehosh'eba**. Daughter of Joram, king of Israel, and wife of Jehoiada, the high priest (2 Kings xi. 2). She is the only recorded instance of the marriage of a princess of the royal house with a high priest.

**Je'hu**. 1. The founder of the fifth dynasty of the kingdom of Israel, son of Jehoshaphat (2 Kings ix. 2). The leading circumstances of his life are recorded in the books of Kings. 2. **JEHU**, son of Hanani. His father was probably the seer who attacked Asa (2 Chron. xvi. 7).

**Jeph'thah**. The tenth judge of Israel, who, in consequence of a wicked vow, sacrificed his daughter (Judg. xi.). Some learned men, by altering one of the original words, infer that he only consigned her to celibacy. But this seems to be a very forced interpretation.

**Jeremi'ah**. He lived about seventy years after Isaiah, began to prophesy in the thirteenth year of the reign of Josiah, and discharged his office for at least forty-two years. He was unpopular with the Jews, though a man of the loftiest piety and patriotism. By Jewish tradition he was stoned to death by the people. The book of Jeremiah contains predictions delivered at different periods of his life. Some of them relate to the Messiah, as chapter xxxiii. 5, 6. The last chapter was probably added by Ezra.

**Jer'icho**. A city of Palestine first mentioned in the Pentateuch. It was a rich and strongly-fortified place. The walls must have been thick, for Rahab's house was on the wall (Josh. ii. 15); and the spoil was large which was taken into the Lord's treasury (vi. 24).

**Jerobo'am**. 1. A distinguished man under Solomon, and chosen head of the ten tribes which

sand and sixty-eight Christians, seven thousand five hundred and fifty-six Mohammedans, seven thousand seven hundred and six Jews; in all twenty thousand three hundred and thirty. But, though there are so many of the children of Jacob, they are strangers in the city; they do not possess any of the soil. One privilege indeed they are said to have. When the sultan dies, they can demand the keys of the city. They then perform some ceremonies, and after a few hours restore the keys to the pacha.

**Jes'se**. The father of David was the son of

David was king of Judah only. His history is related in the second book of Samuel and the first book of Kings.

**Joan'na**. The wife of Chuza, Herod's steward, was one of those women who, having been cured by our Saviour, followed him as disciples and ministered to his necessities (Luke viii. 3).

**Jo'ash**. Son of Ahaziah, king of Judah. When the impious Athaliah undertook to extinguish the race of the kings of Judah, Jehosh'eba, the sister of Ahaziah and wife to the high priest Jehoiada, rescued young Joash and lodged him in the temple.



VILLAGE OF ZER'IN—AN ANCIENT JEZREEL.



Here he abode six years. In the seventh year Joash was placed on the throne, and saluted king in the temple, before the queen was informed of it. She was killed within the temple (2 Kings xi. 1, etc.) Joash received the diadem, together with the book of the law, from Jehoiada, the high priest, who, in the young king's name, made a covenant between the Lord, the king and the people for their future fidelity to God. Joash was only seven years old when he began to reign, and he reigned

840. The book of Jonah is chiefly narrative. He relates that he was commanded by God to go to Nineveh, and preach against the inhabitants of that capital of the Assyrian empire; that, through fear of executing this commission, he set sail for Tarshish; that in his voyage thither, a tempest arising, he was cast by the mariners into the sea, and swallowed by a large fish; that while he was in the belly of this fish he prayed to God, and was, after three days and three nights, delivered out of

Where our Lord was baptized is not stated expressly, but it was probably at the upper ford.

**Jo'seph.** 1. The elder of the two sons of Jacob by Rachel is first mentioned when a youth seventeen years old. His remarkable history is fully narrated in the book of Genesis. Joseph lived "a hundred and ten years," having been more than ninety in Egypt. 2. Son of Heli, and reputed father of Jesus Christ. All that is told us of Joseph in the N. T. may be summed up in a few words. He was a just man, and of the house and lineage of David. He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. i. 20. That he died before our Lord's crucifixion is indeed tolerably certain by what is related in John xix. 27, and perhaps Mark vi. 3 may imply that he was then dead. But where, when, or how he died we know not. 3. **JOSEPH OF ARIMATHEA**, a rich and pious Israelite, is denominated by Mark (xv. 43) an honourable counsellor. 4. **JOSEPH**, called **BAR-SABAS**, and surnamed **Justus**; one of the two persons chosen by the assembled Church (Acts i. 23) as worthy the place from which Judas had fallen.

**Josh'ua** (his name appears in the various forms of Hoshea, Oshea, Jehoshua, Jeshua and Jesus). The son of Nun, of the tribe of Ephraim (1 Chron. vii. 27), and was nearly forty years old when he shared in the hurried triumph of the Exodus. In the fight against Amalek at Rephidim he was chosen by Moses to lead the Israelites (Ex. xvii. 9). When Moses ascended Mount Sinai, Joshua accompanied him part-way, and was the first to accost him in his descent (Ex. xxxii. 17). Moses, before his death, was directed (Num. xxvii. 18) to invest Joshua with authority, in connection with Eleazar, over the people. After this was done, God himself gave Joshua a charge by the mouth of the dying lawgiver (Deut. xxxi. 14-23). Joshua made himself master of half of Palestine. In the north, at the waters of Merom, he defeated the Canaanites under Jabin, king of Hazor. In six years six tribes with thirty-one petty chiefs were conquered. He died at the age of one hundred and ten years, and was buried in his own city, Timnath-serah. The book of Joshua comprises the history of about twenty years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan, its partition among the tribes, and the death and burial of Joshua. By some authors *Phineas* is considered as the writer of this book; by others *Eleazar*; by



TOWN OF YAPA OR JAFFA—ANCIENT JAPHO OR JOPPA.

forty years at Jerusalem. His mother's name was Zibiah of Beer-sheba. He governed with justice and piety so long as he was guided by the high priest Jehoiada. Yet he did not abolish the high places.

**Job.** Lived about the year 1500 B. C., and his trial seems to have occurred about twenty-nine years before the Israelites came up out of Egypt, and perhaps much earlier. Hale makes it one hundred and eighty-four years before the birth of Abraham. The book of Job is agreed to be the most ancient now in existence. It was probably written by Job himself, copied, improved and circulated by Moses. The common division into chapters and verses has very much tended to confuse and obscure this book.

**Joch'ebed.** The wife and at the same time the aunt of Amram, and the mother of Moses and Aaron (Ex. ii. 1; vi. 20; Num. xxvi. 59).

**Jo'el.** 1. Eldest son of Samuel the prophet (1 Sam. viii. 2; 1 Chron. vi. 33; xv. 17). 2. The second of the twelve minor prophets, the son of Pethuel.

**John the Apostle.** The son of Zebedee, a fisherman on the Lake of Galilee, and of Salome, and brother of James, also an apostle. He was probably younger than his brother, whose name commonly precedes his (Matt. iv. 21; x. 3; xvii. 1, etc.) His call and that of his brother to be first disciples and then apostles of our Lord are related under **JAMES**. The time of his death lies within conjecture rather than history, and the dates that have been assigned for it range from A. D. 89 to A. D. 120.

**John the Baptist.** Was of the priestly race. His father Zacharias was a priest of the course of Abia or Abijah (1 Chron. xxiv. 10), offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron (Luke i. 5). The birth of John preceded by six months that of our Lord. John was ordained to be a Nazirite from his birth (Luke i. 15). He was finally beheaded by Herod Antipas.

**John, the Epistles of.** These seem to be treatises rather than Epistles written for general use. They teach the Deity of Christ, his atonement, salvation by grace, the necessity of good works, etc.

**Jo'na.** The father of the Apostle Peter (John i. 42), who is hence addressed as Simon Bar-jona (*i. e.*, son of Jona) in Matt. xvi. 17.

**Jon'adab.** Son of Shimeah and nephew of David. He is described as "very subtle" (2 Sam. xiii. 3). He gave Amnon the fatal advice for ensnaring his sister Tamar (5, 6).

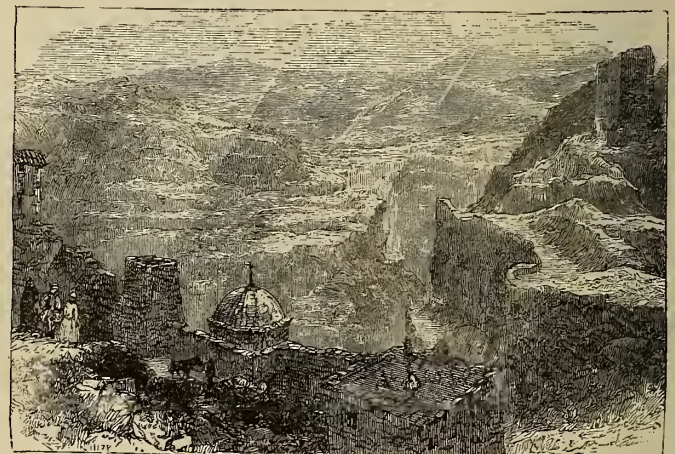
**Jo'nah** (son of Amittai). The fifth of the minor prophets was born at Gath-hepher, in Galilee. He is generally considered as the most ancient of the prophets, and is supposed to have lived B. C.

it alive; that he then received a second command to go and preach against Nineveh, which he obeyed; that upon his threatening the destruction of the city within forty days, the king and people proclaimed a fast and repented of their sins. The style of Jonah is simple and perspicuous; and his prayer in the second chapter is strongly descriptive of the feelings of a pious mind under a severe trial of faith. Our Saviour mentions Jonah in the Gospel (Matt. xii. 41; Luke xi. 32).

**Jon'athan.** The son of Saul, a prince of an excellent disposition, and in all varieties of fortune a sincere and steady friend to David. Jonathan gave signal proofs of courage and conduct upon all occasions that offered during the wars between his father and the Philistines. The death of Jonathan was lamented by David in one of the noblest and most pathetic odes ever uttered by genius consecrated by pious friendship. See 1 Sam. xiii. 16, etc.; xiv. 1, 2, etc.

**Jop'pa.** An ancient seaport of Palestine, called also Japho, now Jaffa. It was in the territory of Dan (Josh. xix. 46). Ezck. iii. 7; Jonah i. 3; Acts ix. 36-43). "Scarcely any other town," says Dr. Thomson, "has been so often overthrown, sacked, pillaged, burned and rebuilt." At present it has probably fifteen thousand inhabitants. The harbour is insecure, and the place is sometimes visited with the plague. But the gardens and orchards are well watered and productive. There are still tanneries on the seashore, and the house of Simon is shown, as also the grave of Tabitha.

**Jor'dan.** The one river of Palestine has a course of little more than two hundred miles, from the roots of Anti-Lebanon to the head of the Dead Sea. There were fords over against Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; comp. Judg. iii. 28). The fords where Gideon lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6), were higher up. These witnessed the first recorded passage of the Jordan in the O. T. (Gen. xxxii. 10). There were two customary places at which the Jordan was fordable; and it must have been at one of these, if not at both, that baptism was afterward administered by St. John and by the disciples of our Lord.



GORGE OF THE KIDRON NEAR THE MONASTERY OF SANTA SABA.

others *Jeremiah*; by others *Samuel*. Probably a great part of it was written by *Joshua* himself.

**Ju'bal.** A son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. iv. 21), probably general terms for stringed and wind instruments.

**Ju'bilee.** Among the Jews denotes every fiftieth year, being that following the revolution of seven weeks of years, at which time all the slaves were made free, and all the lands reverted to their an-



cient owners. The jubilees were not regarded after the Babylonish captivity. The political design of the law of the jubilee was to prevent the too great oppression of the poor, as well as their being liable to perpetual slavery. The jubilee tended to preserve the distinction of tribes by rendering it necessary for families to preserve their genealogies. Thus was the family of the Messiah certainly known.

**Ju'dah.** The son of Jacob and Leah, who was



ASSYRIAN KING—FROM N. W. PALACE, NIMROUD.

born in Mesopotamia (Gen. xxix. 35). It was he who advised his brethren to sell Joseph to the Ishmaelite merchants, rather than stain their hands with his blood (Gen. xxxvii. 26). In the last prophetic blessing pronounced on him by his father Jacob (Gen. xlix. 8, 9) there is a promise of the regal power, and that it should not depart from his family before the coming of the Messiah. The whole southern part of Palestine fell to Judah's lot. At the departure out of Egypt the tribe of Judah contained seventy-four thousand six hundred men capable of bearing arms (Num. i. 26, 27). The crown passed from the tribe of Benjamin, of which Saul and his sons were, to that of Judah, which was David's tribe, and the tribe of the kings, his successors, until the Babylonish captivity.

**Ju'das** (Iscariot, probably from *Ish-cariotta*, "the man who has the bag"). After his dreadful apostasy he hung himself in despair, but the cord or the limb of the tree breaking, he fell, burst open, and died miserably.

**Ju'das, or Jude** (the same as *Thadde'us* and *Lebbe'us*, brother of James the Less, Matt. x. 3). He was one of the twelve apostles, but he is mentioned very seldom in the Gospels. It is said that he preached chiefly in Arabia and Persia. The Epistle which bears his name is intended to guard believers against false teachers. These, it seems, were teaching doctrines which cancelled all obligations to holiness and authorized the grossest licentiousness.

**Ju'dea, or Jew'ry.** A name now applied to the whole of Canaan, which was never so called till after the captivity. Sometimes the whole land of Canaan seems in the New Testament to have been called Judea (Gal. i. 22), but more properly it was divided into *Galilee, Samaria* and *Judea*.

**Jud'ges.** The Judges were temporary and special deliverers, sent by God to deliver the Israelites from their oppressors, not supreme magistrates succeeding to the authority of Moses and Joshua. Their power only extended over portions of the country,

and some of them were contemporaneous. Their name in Hebrew is *Shophetim*, which is the same as that for ordinary judges, nor is it applied to them in a different sense. The book of Judges, of which the book of Ruth formed originally a part, contains the history from Joshua to Samson. As the history of the Judges occupies by far the greater part of the narrative, and is at the same time the history of the people, the title of the whole book is derived from that portion.

**Ju'dith.** The heroine of the apocryphal book which bears her name, who appears as an ideal type of piety (Judg. viii. 6), beauty (xi. 21), courage and chastity (xvi. 22). The book of Judith, one of the books of the Apocrypha, like that of Tobit, belongs to the earliest specimens of historical fiction.

## K.

**Ka'desh, Ka'desh-Barne'a** (Kadesh means *holy*; it is the same word as the Arabic name for Jerusalem, *El-Khuds*). This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan. It is probable that "Kadesh," though applied to signify a "city," had also a wider application to a region. In Gen. xiv. 7, Kadesh is identified with En-mishpat, the "fountain of judgment." Kadesh must be placed in a site near where the mountain of the Amorites descends to the low region of the Arabah and Dead Sea, but its exact locality cannot be ascertained.

**Kad'monites.** Ancient inhabitants of the land of Canaan, whose habitation was beyond Jordan, to the east of Phœnicia (Gen. xv. 19). The Kadmonites were descended from Canaan, the son of Ham. Cadmus, the famous inventor of the Greek alphabet, is thought to have emigrated from this country.

**Kar'kor.** A place east of the Jordan, where the remnant of the Midianitish army encamped, believing themselves safe, when Gideon fell upon them, routed them, and succeeded in capturing the chiefs (Judg. viii. 10).

**Ke'dar.** Kedar was the second son of Ishmael, whose family probably became more numerous or more warlike than those of his brethren, and so took precedence of name. This latter supposition appears probable from the manner in which they are mentioned by Isaiah (xxi. 16, 17), who speaks of "the glory of Kedar," and "the archers and their flocks are also spoken of (Isa. lx. 7).

**Ke'desh.** 1. In the extreme south of Judah (Josh. xv. 23). 2. A city of Issachar, allotted to the Gershonite Levites (1 Chron. vi. 72). 3. Kedesh, also Kedesh in Galilee, and once (Judg. iv. 6) Kedesh-naphtali. It was the residence of Barak (Judg. iv. 6), and there he and Deborah assembled the tribes of Zebulun and Naphtali before the conflict, being probably, as its name implies, a "holy place" of great antiquity.

**Kem'uel.** Son of Nabor by Milcah, and father of Aram (Gen. xxii. 21).

**Ke'nites.** A people who dwelt west of the Dead Sea, and extended themselves far into Arabia Petraea. Jethro, father-in-law of Moses, was a Kenite, and out of regard to him all who submitted to the Hebrews were suffered to live in their own country. The rest fled (1 Sam. xv. 6). The lands of the Kenites were in Judah's lot (Num. xxiv. 21). They were carried into captivity by Nebuchadnezzar.

**Ker'chiefs.** An article of dress used by the false prophetesses; they are thought to have been head-tires, or veils bound to the head, so as to cover most if not all of the face (Ezek. xiii. 18).

**Ketu'rah.** A "wife" of Abraham, by whom he had six sons. These he sent away eastward into the East country (Gen. xxv. 1-6; 1 Chron. i. 32,

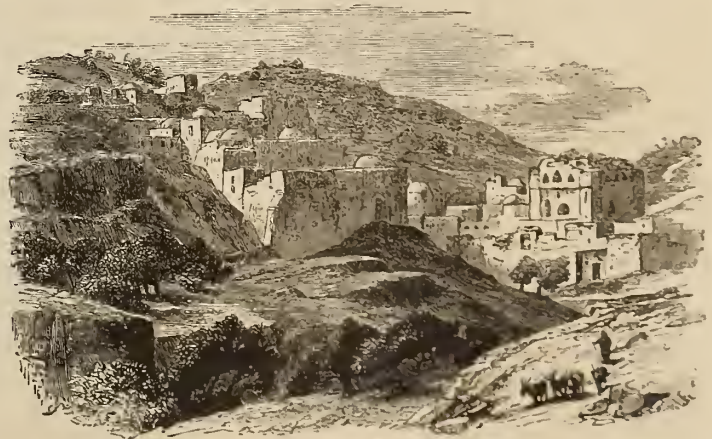
33). Keturah may have been a secondary wife or concubine, whom Abraham had taken prior to Sarah's death, as after that event there was hardly time, during the patriarch's life, for so many sons to be born, to grow up to manhood and to be settled in their respective abodes.

**Key.** The keys of the ancients were very different from ours, because their doors and trunks were closed generally with bands, and the key served only to loosen or fasten these bands in a certain manner.

**Kid'ron, Muddy** (1 Kings ii. 37), or **Ce'dron** (John xviii. 1). A brook running through the valley which separates Jerusalem from the Mount of Olives, and forming the eastern boundary of the ancient and modern city. About nine months in the year the channel of the brook is dry. It is on an average nine feet in width. When swollen by the rains the current is deep and rapid. The Evangelist John calls it by a Greek name which signifies a *winter torrent*. It empties into the Dead Sea, running to it in a gorge of extraordinary depth and wildness.

**King.** This term is used with considerable latitude. The magnificence of the Hebrew monarchs was great. That of Solomon is particularly described in 1 Kings x.; and the royal robes, and crown, and sceptre, etc., are elsewhere mentioned (xxii. 10; 2 Kings xi. 12; Ps. xlv. 6). They were approached with the deepest reverence, the most powerful subjects, and even prophets, bowing before them to the ground (2 Sam. xiv. 22; 1 Kings i. 23). The sovereigns had several sources of revenue which must have sufficed for the maintenance of their state. These were presents or voluntary offerings, without which no man must approach them (1 Sam. x. 27; xvi. 20; 1 Kings x. 25); the produce of the royal demesnes over which certain officers were appointed, and the royal flocks (1 Sam. xxi. 7; 1 Chron. xxvii. 25-31; 2 Chron. xxxii. 28, 29); the tenth part of the produce of the fields and vineyards (1 Sam. viii. 15, 17), from which source it might be that victuals were provided for the royal household (1 Kings iv. 7-19).

**Kings, Books of.** The first book of Kings commences with an account of the death of David, and contains a period of a hundred and twenty-six years, to the death of Jehoshaphat; and the second book of Kings continues the history of the kings of Israel and Judah through a period of three hundred years, to the destruction of the city and



VILLAGE OF KURVET EL-ENAB—KIRJATH-JEARIM.

temple of Jerusalem by Nebuchadnezzar. These two books formed only one in the Hebrew canon, and they were probably compiled by Ezra from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions. These records appear to have been made by the contemporary prophets, and frequently derived their names from the kings whose history they contained. They are mentioned in many parts of Scripture; thus (1 Kings xi. 41) we read of the book of the Acts of Solomon, which is supposed to have been written by Nathan, Ahijah and Iddo (2 Chron. ix. 29). We elsewhere read that Shemaiah the prophet and Iddo the seer wrote the Acts of Rehoboam (2 Chron. xii. 15); that Jehu



wrote the Acts of Jehoshaphat (2 Chron. xx. 34), and Isaiah those of Uzziah and Hezekiah (2 Chron. xxvi. 22; xxxii. 32). We may therefore conclude that from these public records and other authentic documents were composed the two books of Kings, and the uniformity of their style favours the opinion of their being put into their present shape by the same person.

**Kir.** A city or district to which the king of Assyria carried away the people of Damascus (2

to this. St. Paul speaks frequently of the kiss of peace (Heb. xiii. 24). Kissing the feet is in Eastern countries expressive of exuberant gratitude or reverence.

**Kite** (Lev. xi. 14). A rapacious bird of the hawk species, unclean by the ceremonial law. Same as vulture.

**Knop** (Ex. xxv. 31). A tufted top or projection used in architecture for ornament.

**Ko'hath.** The second son of Levi. His de-

given Michal, David's wife (1 Sam. xxv. 44; 2 Sam. iii. 15).

**La'mech** (properly Lemech). 1. The fifth lineal descendant from Cain (Gen. iv. 18-24). His two wives, Adah and Zillah, and his daughter Naamah, are with Eve the only antediluvian women whose names are mentioned by Moses. His three sons, JABAL, JUBAL and TUBAL-CAIN, are celebrated in Scripture as authors of useful inventions. 2. The father of Noah (Gen. v. 29).

**Lamenta'tions.** Written by Jeremiah after the troubles he had foretold in the book called by his name had overtaken Israel. It contains five distinct lamentations. He mourns the delusion of the people by false prophets, the destruction of the holy city, the overthrow of the government and the scattering of the people.

**Lamp.** The houses in the East were, from the remotest antiquity, lighted with lamps. These lamps were sustained by a large candlestick set upon the ground. In many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand and a lamp full of oily rags in the other.

**Lan'cet.** This word is found in 1 Kings xviii. 28 only. The Hebrew term is *romach*, which elsewhere appears to mean a javelin or light spear.

**Laodice'a.** A town in the Roman province of Asia, situated in the valley of the Meander. Laodicea became under the Roman government a place of some importance. From Rev. iii. 17 we should gather it was a place of great wealth. In subsequent times it became a Christian city of eminence and a meeting-place of councils. The Mohammedan invaders destroyed it, and it is now a scene of utter desolation.

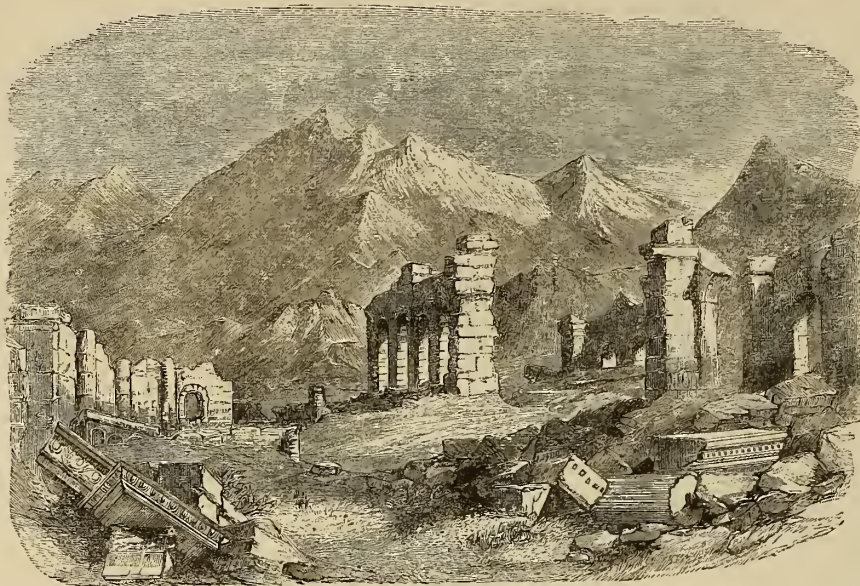
**Lap'idoth.** The husband of Deborah the prophetess (Judg. iv. 4).

**Lap'wing** (Lev. xi. 19; Deut. xiv. 18). Undoubtedly the *hoopoe*, a very beautiful but most unclean and filthy species of birds. The Egyptian name is *kukuphah*, and the Syrian *kikuphah*, which approach the Hebrew *dukuphath*.

**Latch'et.** The thong or fastening by which the sandal was attached to the foot (Gen. xiv. 23).

**La'ver.** 1. In the Tabernacle a vessel of brass containing water for the priests to wash their hands and feet before offering sacrifice (Ex. xxx. 19, 21). It was made from the mirrors of the women who assembled at the door of the tabernacle court (Ex. xxxviii. 8). 2. In Solomon's temple, besides the great molten sea, there were ten lavers of brass raised on bases (1 Kings vii. 27, 39). They were used for washing the animals to be offered in burnt-offerings (2 Chron. iv. 6).

**Lazarus** (another form of the Hebrew name Eleazar). 1. Lazarus of Bethany, the brother of Martha and Mary (John xi. 1). All that we know of him is derived from the Gospel of St. John. 2. The name of a poor man in the well-known parable of Luke xvi. 19-31.



LAODICEA, THE SITE OF ONE OF THE SEVEN CHURCHES OF ASIA.

Kings xvi. 9; Amos i. 5). A diversion of opinion exists in regard to the position of Kir. Very probably it was in Media, the present *Kerend*.

**Kir-hara'seth** (*brick fortress*). A city and important fortress of Moab, known also as Kir-har-eseth, Kir-harash, Kir-heres and Kir of Moab (2 Kings iii. 25). It is now called *Kerak*. It was a place of importance in the time of the Crusaders.

**Kir'jath-ar'ba.** An early name of the city which after the conquest is known as **HEBRON** (Josh. xiv. 15; Judg. i. 10).

**Kir'jath-se'pher.** A city taken by Othniel, for which he obtained Achsah, Caleb's daughter, in marriage (Josh. xv. 15-17; Judg. i. 11-13). Also called *Debir* and *Kirjath-sannah*.

**Kir'jath-je'arim.** One of the cities of the Gibeonites (Josh. ix. 17). It was variously called *Baalath*, *Baale of Judah*, *Kirjath-baal* and *Kirjath-arim*. It was to this place that the ark was brought after the catastrophe at Beth-shemesh (1 Sam. vi. 21; vii. 1, 2), and from thence carried by David to Jerusalem (1 Chron. xiii. 5, 6; 2 Chron. i. 4). The modern *Kuriet el'Enab* is satisfactorily identified with *Kirjath-jearim*. It is but a poor village, with a ruined Latin church. On the hill to the north-west probably stood the house of Abinadab (1 Sam. vii. 1).

**Kish.** 1. The father of Saul, a Benjamite. 2. Son of Jehiel, and uncle to the preceding (1 Chron. ix. 36). 3. A Benjamite, great-grandfather of Mordecai (Esth. ii. 5). 4. A Merarite, of the house of Mahli of the tribe of Levi.

**Ki'shon.** A river rising at the foot of Mount Tabor, passing by the base of Mount Carmel, through the plain of Esdraclon, and falling into the sea at a place called Caypha, in the bay of *Aere* or *Accho*, after running a length of about seven miles. On its banks was fought the famous battle in which ten thousand Hebrews, under Deborah and Barak, routed the vast host of Canaanites under Sisera, and freed Israel from a grievous oppression of twenty years.

**Kiss.** A mode of salutation and token of respect which was in ordinary use among the Jews; hence Judas in this way saluted his Master. There was also the kiss of homage at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. Psalm ii. 12 seems to be an allusion

scendants were called *Kohathites*, whose business it was to carry on their shoulders the ark and other sacred utensils of the tabernacle (Ex. vi. 16-25; Num. x. 21).

**Ko'rah** (Num. xvi. 1). The great-grandson of Levi. Being jealous of the authority of Moses and Aaron, he entered into a conspiracy with Dathan, Abiram and On to put them down; and associating with themselves two hundred and fifty princes or leading men of the Levites, they went to Moses and made known their grievance. Moses proposed to test the reasonableness of their complaint by reference to God himself; and after separating all the rest of the people from them, he said that if Korah and his party should die a natural death, then he would agree that he was not a true messenger from God, but if they should be destroyed in an extraordinary manner, which he particularly described, then it should be admitted that they had provoked God. The dreadful event showed that Korah and his companions were in the wrong, for they and all that appertained to them were swallowed up alive in a moment by the earth, which opened to receive them, and at the same time a fire was sent and consumed the two hundred and fifty princes (Num. xvi. 2, 35).

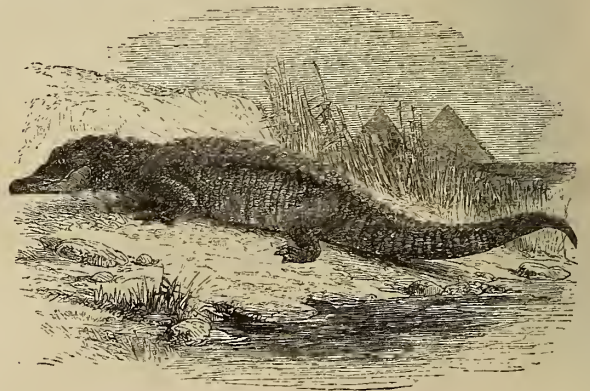
## L.

**La'ban.** Son of Bethuel, brother of Rebekah, and father of Leah and Rachel. We first meet with Laban as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. xxiv. 10, 29-60; xxvii. 43; xxix. 4).

**La'chish.** A city of the Amorites, the king of which joined with four others, at the invitation of Adonizedek, king of Jerusalem, to chastise the Gibeonites for their league with Israel (Josh. x. 3, 5). They were routed by Joshua at Beth-horon.

**Laha'i-ro'i, the Well** (Gen. xxiv. 62; xxv. 11). The name of the famous well of Hagar's relief, in the oasis of verdure round which Isaac afterward resided.

**La'ish.** Father of Phaltiel, to whom Saul had



CROCODILE OF THE NILE, THE SUPPOSED LEVIATHAN.

**Lead.** The allusions to lead in Scripture indicate that the Hebrews were well acquainted with its uses. The rocks in the neighbourhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is shown by the expression in Ecclus. xlvii. 18 (comp. 1 Kings x. 27).



**Le'ah.** The daughter of Laban (Gen. xxix. 16). The dulness or weakness of her eyes was so notable that it is mentioned in contrast to the beautiful Rachel. Her father, having passed her off in her sister's stead on the unconscious bridegroom, excused himself to Jacob by alleging that the custom of the country forbade the younger sister to be given first in marriage. Jacob's preference of Rachel grew into hatred of Leah after he had married both sisters. Leah, however, bore to him in quick succession Reuben, Simeon, Levi, Judah, then Issachar, Zebulun and Dinah, before Rachel had a child. She died some time after Jacob reached the south country in which his father



LILY OF CHALCEDON, OR SCARLET MARTAGON.

Isaac lived. She was buried in the family grave in Machpelah (xlix. 31).

**Leas'ing.** Falsehoods, lies (Ps. iv. 2, 6).

**Leav'en.** The Hebrews were forbidden to eat leavened bread or food with leaven in it during the passover (Ex. xii. 15-19; Lev. ii. 11). They were careful in purifying their houses from all leaven before this feast began. St. Paul (1 Cor. v. 7, 8) expresses his desire that the faithful should celebrate the Christian passover with unleavened bread, which, figuratively, signifies sincerity and truth.

**Lebbe'us.** This name occurs in Matt. x. 3; in Mark iii. 18 it is substituted in a few unimportant MSS. for Thaddeus. [See JUDE.]

**Leeks.** The word *chatsir*, which in Num. xi. 5 is translated *leeks*, occurs twenty times in the Hebrew text. The Hebrew term, which denotes *grass*, is derived from a root signifying "to be green," and may therefore stand for any green food—lettuce, endive, etc.; it would thus be applied as we use the term "greens."

**Lees.** The custom was to allow the wine to stand on the lees in order that its colour and body might be better preserved. Hence the expression "wine on the lees," as meaning a generous, full-bodied liquor (Isa. xxv. 6).

**Le'gion.** The term appears to have been adopted in order to express any large number, with the accessory ideas of order and subordination (Matt. xxvi. 53; Mark v. 9).

**Le'hi.** A place in Judah, probably on the confines of the Philistines' country, between it and the cliff Etam—the scene of Samson's well-known exploit with the jawbone (Judg. xv. 9, 14, 19).

**Lem'uel.** The name of a king to whom his mother addressed the maxims contained in Prov. xxxi. 1-9. The Rabbinical commentators identified Lemuel with Solomon. Others regard him as an elder brother of Agur, whose name stands at the head of Prov. xxx.

**Len'tiles** (Gen. xxv. 34; 2 Sam. xvii. 28; xxxiii. 11 and Ezek. iv. 9). There are three or four kinds of lentiles, all of which are still much esteemed in the South of Europe, Asia and North Africa; the red lentile is still a favourite article of food. It is known in Egypt and Arabia, Syria, etc., by the name *'Adas*. Lentile bread is still eaten by the poor of Egypt.

**Leop'ard** (Cant. iv. 8; Isa. xi. 6; Jer. v. 6; xiii. 23; Hos. xiii. 7; Hab. i. 8; Dan. vii. 6; Rev. xiii. 2). There can be no doubt that the leopard is

the animal mentioned. These animals were numerous in Palestine.

**Lep'rosy.** One of the most calamitous of all diseases, but not often found in cold countries. Its first attack is on the skin, but at last it affects the whole system. Patients often live many years, but are seldom if ever cured. It is often found among the Arabs in the Levant, and generally over the East. The symptoms and progress of the infection are fully described in the law of Moses (Lev. xiii.)

**Le'vi.** 1. The name of the third son of Jacob by his wife Leah. The name, from *lavdh*, "to adhere," gave utterance to the hope of the mother that the affections of her husband, hitherto on the favoured Rachel, would at last be drawn to her (Gen. xxix. 34). Levi, with his brother Simeon, avenged with a cruel slaughter the outrage of their sister Dinah. [See DINAH.] Levi, with his three sons, Gershon, Kohath, Merari, went down to Egypt with his father Jacob (Gen. xlvii. 11). 2. Son of Alphaeus (Mark ii. 14; Luke v. 27, 29). [See MATTHEW.]

**Levi'athan** (Job iii. 8; xli. 1; Ps. lxxiv. 14; civ. 26; Isa. xxvii. 1). The crocodile, a natural inhabitant of the Nile and other rivers, is most clearly the animal here meant. It has proportionally the largest mouth of all monsters, and is furnished with a coat of mail so scaly and callous as to resist the force of a musket ball in every part except under the belly.

**Le'vite.** One of the tribes of Levi; an inferior minister in the Jewish temple; by which title he is distinguished from the priest, who, though likewise of the race of Levi, yet was descended from Aaron, whose posterity were employed in the higher offices.

**Levi'icus.** The book, which is so called because it relates principally to the Levites and Priests, consists of: 1st. The laws touching sacrifices (chap. i.-vii.) 2d. An historical section (viii., ix., x.) 3d. The laws concerning purity and impurity (xi.-xvi.) 4th. Laws chiefly intended to mark the separation between Israel and the heathen nations (xvii.-xx.) 5th. Laws concerning the priests (xxi., xxii.) 6th. Promises and threats (xxvi. 2-46). 7th. An appendix containing the laws concerning vows (xxvii.)

**Lib'ertines.** This word, which occurs once only in the N. T. (Acts vi. 9), is the Latin *Libertini*—that is, "freedmen." They were probably Jews who, having been taken prisoners, had been reduced to slavery, and had afterward been emancipated and returned to the country of their fathers.

**Lib'ya.** A part of Africa lying along the Mediterranean Sea, bordering on Egypt, famous for its armed chariots and horses (2 Chron. xvi. 8).



BARBARY LION.

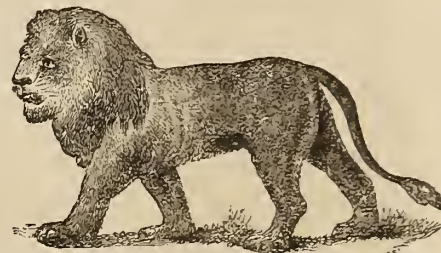
**Lice.** Swarms of lice was the third of the Egyptian plagues (Ex. viii. 16). Some translate it "flies," and think them the same as gnats. However, the original, according to the Syriac and several good interpreters, signifies "lice." Josephus, the Jewish rabbins and most of the modern translators render the Hebrew word at large *lice*.

**Lig'ure** (Heb. *leshem*). A precious stone mentioned in Ex. xxviii. 19; xxxix. 12 as the first in the third row of the high priest's breastplate.

**Lil'y.** There are many varieties. The fields

of the Levant are overrun with the superb *amaryllis lutea*, to which probably our Saviour alludes in Matt. vi. 30. Some learned critics contend that the Saviour here means the *crown imperial*. By the "lily of the valley" we are not to understand the humble flower so called with us, but the noble flower of the larger kind. The lily mentioned in Cant. ii. 2; v. 13 seems to be the *crown imperial* or Persian lily. The drop of sweet liquor alluded to is the dewy nectar.

**Lime** (Deut. xxvii. 2, 4; Isa. xxxiii. 12; Amos ii. 1). A soft, friable substance, obtained by calcining or burning stones, shells or the like. From Isa. xxxiii. 12 it appears that it was made in a kiln lighted with thorn bushes; and from Amos ii.



PERSIAN LION.

1, that bones were sometimes calcined for lime. The use of it was for plaster or cement, the first mention of which is in Deut. xxvii.

**Lin'en.** Cloth made of flax, and familiar to the ancients. In Ex. xxv. 4 the word so rendered means probably *cotton*. Specimens of cotton cloth are found on the oldest mummies.

**Li'nus.** A Christian at Rome, known to St. Paul and to Timothy (2 Tim. iv. 21), who was the first bishop of Rome after the apostles.

**Li'on.** The lion of Palestine was probably the Asiatic variety, described by Aristotle and Pliny as distinguished by its short curly mane and short and round shape. Among the Hebrews and throughout the O. T. the lion was the achievement of the princely tribe of Judah, while in the closing book of the canon it received a deeper significance as the emblem of Him who "prevailed to open the book and loose the seven seals thereof" (Rev. v. 6). On the other hand, its fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. vii. 2; xxii. 21; lvii. 4; 2 Tim. iv. 17), and hence for the arch-fiend himself (1 Pet. v. 8).

**Liz'ard.** Several species of lizards are well known. There are some in Arabia a cubit in length, but in the Indies there are some much longer. We find several sorts of lizards mentioned in Scripture.

**Lo'cust.** An insect in the East, often five or six inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse (Joel ii. 4). The mouth is large, and furnished with four incisive teeth, which traverse each other like scissors. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. All travellers in the East speak of the occasional ravages of this insect. The swarms are often a mile in length, darkening the day as they pass over, and forming a thickness of several inches when they settle on the earth. Nothing can impede their march; they fill up the deepest trenches, extinguish fires and climb walls. All verdure disappears, and the country looks as if burnt over with fire (Ex. x. 4-19). Pliny states that in Ethiopia and Parthia they were generally eaten as wholesome and agreeable food. The law of Moses pronounced them lawful to be eaten (Lev. xi. 22).

**Lo'is.** The grandmother of Timothy, and doubtless the mother of his mother Eunice (2 Tim. i. 5). It seems likely that Lois had resided long at Lystra, and almost certain that from her, as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. iii. 15).

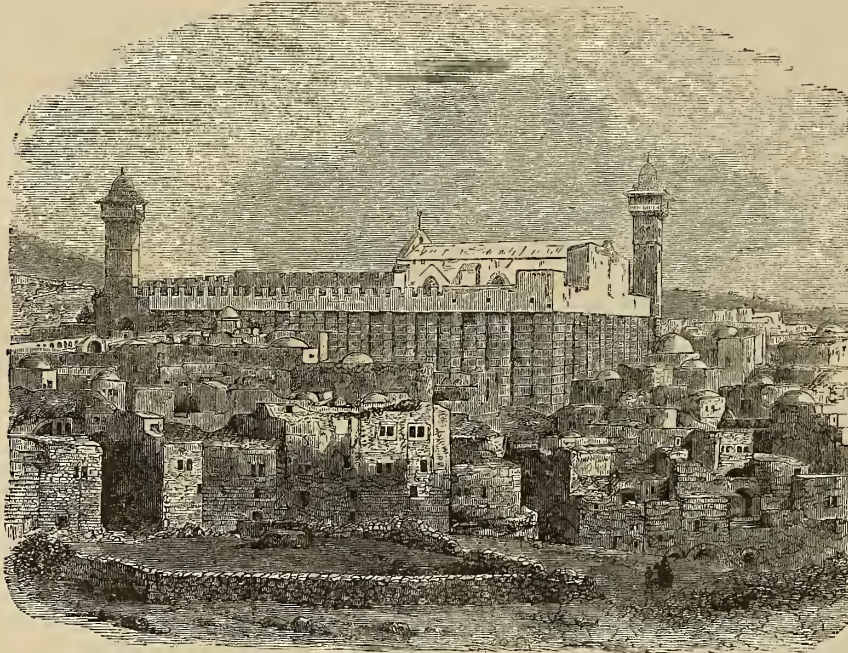
**Look'ing Glass.** Ancient looking-glasses were mirrors, not made of glass as ours, but of brass,



tin, silver and a mixture of brass and silver, which last were the best and most valuable.

**Lord.** A name of God often given in Scripture to Jesus Christ. When the word is found in our translation printed in small capitals, it always stands for the Hebrew word **JEHOVAH**. The word, in restricted senses, is applied to those who possess authority as a husband (Gen. xviii. 12), a master (John xv. 15), a prince (Gen. xxiv. 18).

**Lord's Day,** the (Rev. i. 10). The weekly



MOSQUE OF HEBRON (WITH CAVE OF MACHPELAH), AND PART OF THE TOWN.

festival of our Lord's resurrection, and identified with "the first day of the week," or "Sunday," of every age of the Church. Scripture says very little concerning this day. But that little seems to indicate that the divinely-inspired apostles, by practice and precepts, marked the first day of the week for meeting together to break bread, for instruction, for offerings, for charitable purposes and for occupation in holy thought and prayer.

**Lord's Supper.** This great central act of the worship of the Christian Church occurs in but one passage of the N. T. (1 Cor. xi. 20). It was instituted on that night when Jesus and his disciples met together to eat the Passover (Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13). In the account given by the writer of the Acts of the life of the first disciples at Jerusalem a prominent place is given to this act. He describes the baptized members of the Church as continuing steadfast in or to the teaching of the apostles, in fellowship with them and with each other, and *in breaking of bread* and in prayers (Acts ii. 42).

**Lot.** The son of Haran, and therefore the nephew of Abraham (Gen. xi. 27, 31). His sisters were Milcah, the wife of Nahor, and Iscah, by some identified with Sarah. After the death of his father, Lot lived and travelled with Abraham, until finally he chose for himself the plain of the Jordan, and advanced as far as Sodom. The next occurrences in the life of Lot are his capture by the four kings of the East, and his rescue by Abram (Gen. xiv.) The last scene preserved to us in the history of Lot is too well known to need repetition. His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6-9). The end of Lot's wife is commonly treated as one of the difficulties of the Bible. But it surely need not be so. The value and the significance of the story to us are contained in the allusion of Christ (Luke xvii. 32).

**Lot, By.** The custom of deciding doubtful questions by lot is of great extent and high antiquity. It is a solemn appeal to God for an immediate interposal of his directive power for de-

termining an affair; and on that account ought to be used only with reverence and prayer (Prov. xvi. 33; xviii. 18; Acts i. 24-26; 1 Sam. xiv. 41).

**Lu'cifer.** Found in Isa. xiv. 12, coupled with the epithet "son of the morning," clearly signifies a "bright star," and probably what we call the morning star. A symbolical representation of the king of Babylon. Some of the Fathers thought this passage meant Satan, and hence he is now often called Lucifer.

**Lu'cius.** 1. A Roman consul. 2. **LUCIUS OF CYRENE** is first mentioned in the N. T. in company with Barnabas, Simeon, called Niger, Minaen and Saul, who are described as prophets and teachers of the Church at Antioch (Acts xiii. 1).

**Luke.** A native of Antioch, and a physician. He is mentioned for the first time (Acts xvi. 10) as a companion of Paul at Troas. Thence he went with him to Judea, sailed with him to Rome, and stayed with him during his two years of confinement. Luke's Gospel was written to correct numerous erroneous narratives of the life of Christ. The style is pure and elevated, and many facts are given which are not contained in the other Evangelists. He wrote not only the Gospel which is called by his name, but the Acts of the Apostles. His language is exceedingly pure and classical.

**Lu'natics.** This word is used twice in the N. T. (Matt. iv. 24; xvii. 15). It is evident that the word itself refers to some disease affecting body and mind. By the description of Mark ix. 17-26 it is concluded that this disease was epilepsy.

**Luz.** It seems impossible to discover whether Luz and Bethel represent the same town, or whether they were distinct places. The most probable conclusion is that they were distinct, Luz being the city, and Bethel the pillar and altar of Jacob—that after the destruction of Luz the town of Bethel arose.

**Lycao'nia.** A district of Asia Minor. It is for the most part a dreary plain, bare of trees, destitute of fresh water, and with several salt lakes. On St. Paul's first missionary journey he traversed Lycaonia from west to east, and then returned on his steps (2 Tim. iii. 11).

**Lyc'ia.** The name of a region of Asia Minor opposite the island of Rhodes. St. Paul visited the Lycian towns of Patara (Acts xxi. 1) and Myra (Acts xxvii. 5).

**Lyd'da.** The Greek form of the name (Acts ix. 32, 35, 38) which appears in the Hebrew records as **Lod**. It is nine miles from Joppa. The water-course outside the town is said to still bear the name of *Abi-Butrus* (Peter), in memory of the apostle.

**Lyd'ia.** The first European convert of St. Paul, and afterward his hostess during his first stay at Philippi (Acts xvi. 14, 15, also 40). She was a Jewish proselyte at the time of the apostle's coming, and it was at the Jewish sabbath worship by the side of a stream (ver. 13) that the preaching of the Gospel reached her heart. Her native place was Thyatira, in the province of Asia (ver. 14; Rev. ii. 18). Thyatira was famous for its dyeing-works, and Lydia was connected with this trade, either as a seller of dye or of dyed goods. We infer that she was a person of considerable wealth.

**Lys'ias, Clau'dius.** "Chief captain of the band" who rescued St. Paul from the infuriated mob at Jerusalem, and sent him under guard to Felix (Acts xxi. 31, seq.; xxiii. 26; xxiv. 7).

**Lysim'achus.** 1. "A son of Ptolemæus of Jerusalem," the Greek translator of the book of Esther (Esth. ix. 20). 2. A brother of the high priest Menelaus, who fell a victim to the fury of the people (2 Macc. iv. 29-42).

**Lys'tra.** The place where divine honours were offered to St. Paul, and where he was stoned (Acts xiv.) Also the birth-place of Timothy. Lystra was situated in the eastern part of the great plain of Lycaonia.

## M.

**Maac'ah.** 1. The mother of Absalom, also called **MAACHAH** (2 Sam. iii. 3). 2. **MAACHAH**, and (in Chron.) **MAACHAH**, a small kingdom in close proximity to Palestine.

**Mac'cabees, the.** This title, originally the surname of Judas, one of the sons of Mattathias, was afterward extended to the heroic family of which he was one of the noblest representatives. The original term, *Maccabi*, was probably formed from *Makkabâh*, "a hammer." Although the name *Maccabees* has gained the widest currency, that of *Asmoneans*, or *Hasmoneans*, is the proper name of the family, derived from Cashmon, great-grandfather of Mattathias. The books of Maccabees are found in some MSS. of the LXX. Two of these were included in the early current Latin versions



THE MANDRAKE (ATROPA MANDRAGORA).

of the Bible. The two other books obtained no such wide circulation.

**Macedo'nia.** The first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labours and those of his companions.

**Mag'dala.** A city or territory on the margin of Lake Gennesaret, either the same as Dal-

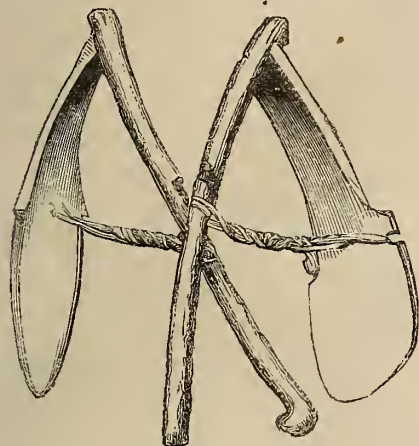


manutha, or very near it. Compare Matt. xv. 39 with Mark viii. 10. Mary Magdalene was so called from having lived here.

**Ma'gi.** The Magian religion existed anciently in Persia. They had temples, in which were kept perpetual fires. The priests of the Magi being the only learned mathematicians and philosophers of the age in which they lived, the term *Magian* became synonymous with learned man. The wise men, or Magi, who visited our Saviour at his birth, were probably Persian doctors, or perhaps princes, as the philosophers were frequently of the royal race (Matt. ii. 1).

**Ma'gog.** [See Gog.]

**Mahana'im.** A town on the east of the Jordan,



ANCIENT EGYPTIAN HOOF.

signifying *two hosts* or *two camps*, a name given to it by Jacob, because he there met "the angels of God" (Gen. xxxii. 1, 2). It was on the south side of the torrent Jabbok.

**Ma'her-sha'lal-hash-baz** (i. e., *hasten-booty, speed-spoil*). This name was given by Divine direction to the son of Isaiah to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Isa. viii. 1-4).

**Mah'lon.** The first husband of Ruth. He and his brother Chilion were sons of Elimelech and Naomi, and are described as "Ephrathites of Bethlehem-judah" (Ruth i. 2, 5; iv. 9, 10; comp. 1 Sam. xvii. 12).

**Mak'kedah.** Memorable as the scene of the execution by Joshua of the five confederate kings (Josh. x. 10-30). Its site is uncertain.

**Mal'achi.** The last, called "the seal," of the prophets, and his prophecies constituted the closing book of the canon. Of his personal history nothing is known. It is probable that Malachi was contemporary with Nehemiah, and that he prophesied after the times of Haggai and Zechariah. He doubtless delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the thirty-second year of Artaxerxes Longimanus (B. C. 420).

**Mal'chus.** The servant of the high priest, whose right ear Peter cut off (Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49-51; John xviii. 10). He was the personal servant of the high priest. Luke is the only writer who mentions the act of healing.

**Mal'lows** (Job xxx. 4). By the Hebrew word *mallach* we are to understand in all probability the *Atriplex halimus*, a saltish plant eaten in Syria and elsewhere as we do greens.

**Mam'mon** (Matt. vi. 24; Luke xvi. 9). A word signifying "riches." It is used in St. Matthew as a personification of riches.

**Mam're.** An Amorite who with his brothers Eshcol and Aner was in alliance with Abram (Gen. xiv. 13, 24), and under the shade of whose oak grove the patriarch dwelt in the interval between his residence at Bethel and at Beersheba (xiii. 18; xviii. 1). In the subsequent chapters Mamre is a mere local appellation (xxiii. 17, 19; xxv. 9; xlix. 30; i. 13).

**Manas'seh.** The thirteenth king of Judah, son of Hezekiah and Hephzibah (2 Kings xxi. 1), ascended the throne at the age of twelve. His accession was the signal for an entire change. Idol-

atry was again established, and he consecrated idolatrous altars in the sanctuary itself (2 Chron. xxxiii. 4). The aged Isaiah, according to the old Jewish tradition, was put to death. Retribution came soon in the natural sequence of events. The king was made a prisoner, and carried off to Babylon in the twenty-second year of his reign, according to a Jewish tradition. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chron. xxxiii. 12, 13). He was buried not with the burial of a king, but in the garden of Uzza (2 Kings xxi. 26). He was succeeded by his son Amon, B. C. 642. Little is added by later tradition to the O. T. narrative of Manasseh's reign. The prayer that bears his name in the Apocrypha cannot be considered as identical with that referred to in 2 Chron. xxxiii. The original is extant in Greek; and it is the work of a later writer, who has endeavoured to express, not without true feeling, the thoughts of the repentant king.

**Man'drakes.** Mentioned in Gen. xxx. 14, 15, 16, and in Cant. vii. 13. From the former passage we learn that they were found in the fields of Mesopotamia, where Jacob and his wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," i. e., in May. From Cant. vii. 13 we learn that the plant in question was strong-scented, and that it grew in Palestine.

**Man'ger.** This word occurs only in connection with the birth of Christ in Luke ii. 7, 12, 16. The original term, found but once besides in the N. T. (Luke xiii. 15), is rendered by "stall." The word in classical Greek means a manger, crib or feeding-trough; but according to Schleusner its real signification in the N. T. is the open courtyard attached to the inn or khan where the poorer travellers might unpack their animals and take up their lodging.

**Man'na.** A substance which God gave to the children of Israel for food in the deserts of Arabia. It fell from Friday, June 5, A. M. 2513, to the second day of the passover, Wednesday, May 5, A. M. 2553. It was a small grain, white, like hoarfrost, round, and the size of coriander seed (Ex. xvi. 14; Num. xi. 1-5). It fell every morning with the dew—was sufficient to feed the entire multitude of above a million of souls, every one of whom gathered, for his share every day, the quantity of an omer, i. e., about three quarts. It maintained all this multitude, and yet none of them found any inconvenience from the constant eating of it. Every Friday there fell a double quantity (Ex. xvi. 5), and though it putrefied and bred maggots when kept on any other day, yet on the Sabbath it suffered no such alteration. And the same manna that was melted by the heat of the sun when left in the field, was of so hard a consistence when brought into the house that it was beat in mortars, and would even endure the fire. It was baked in pans, made into paste, and so into cakes. Instead of "It is manna," read "What is it?" in Ex. xvi. 14. Scripture gives to manna the name of "bread of heaven," and "food of angels," perhaps as intimating its superior quality (Ps. lxxviii. 25).

**Ma'rah** (that is, *bitterness*). A place three days' journey distant (Ex. xv. 23, 24; Num. xxxiii. 8) from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses.

**Maran'atha.** An expression used by St. Paul at the conclusion of his first Epistle to the Corinthians (xvi. 22). It is a Grecised form of the Aramaic words *maran atha*, "our Lord cometh."

**Mar'ble** (1 Chron. xxix. 2; Esth. i. 6; Cant. v. 15). A valuable kind of stone. It is of different colours—black, white, etc.; and is sometimes elegantly clouded and variegated. Probably the cliff 'Ziz (2 Chron. xx. 16) was so called from being a marble crag.

**Mar'cus.** The Evangelist Mark (Col. iv. 10; Philcm. 24; 1 Pet. v. 13).

**Mark.** The writer of one of the Gospels, was

the son of a pious woman at Jerusalem, at whose house the apostles often held religious worship (Acts xii. 12). He travelled with Paul, Barnabas, Peter and Timothy, as their "minister" (Acts xiii. 5), which may mean that he paid their charges. He is supposed to have suffered martyrdom in Egypt. The book of Mark was written probably about thirty years after the death of Christ. Though some have supposed that Mark did little more than abridge Matthew's Gospel, it has been shown that he could not even have seen that book, but drew his facts from Peter, who, equally with Matthew, was an eye-witness of our Lord's life.



ANCIENTS WASHING BEFORE AND AFTER MEALS.

**Mar'riage.** The institution of marriage dates from man's original creation. The customs of the Hebrews and of Oriental nations in regard to marriage differ in many respects from those with which we are familiar. The choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose. The consent of the maiden was sometimes asked (Gen. xxiv. 58), but this appears to have been subordinate to the previous consent of the father and the adult brothers (Gen. xxiv. 51; xxxiv. 11). Occasionally, the whole business of selecting the wife was left in the hands of a friend. The selection of the bride was followed by the espousal, which was a formal proceeding undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride; it was confirmed by oaths and accompanied with presents to the bride. There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. xii.



ANCIENT CUSTOM OF RECLINING AT TABLE.

14; xxiv. 16, 65; xxix. 11; 1 Sam. i. 13). Women not unfrequently held important offices. They took their part in matters of public interest (Ex. xv. 20; 1 Sam. xviii. 6, 7). *The allegorical and typical allusions to marriage* have exclusive reference to one subject, viz.: to exhibit the spiritual relationship between God and his people.

**Mar'tha.** The sister of Lazarus and Mary. The facts recorded in Luke x. and John xi. indicate her as sharing in Messianic hopes and accepting Jesus as the Christ. She, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (John xi. 3). Her position was obviously that of the elder sister, the head and manager of the household.



**Mary** (there were four or five Marys in the N. T.) 1. The mother of our Lord. She was the daughter of Eli, or Joachim, of the family of David. 2. The wife of Cleophas, and mother of James, Jude, Joses, Simeon and Salome. It has been thought that Cleophas and the husband of the Virgin Mary were brothers. She was a witness of the crucifixion of Christ (Mark xv. 40, 41), and at his burial prepared spices for embalming his body (Luke xxiii. 56). 3. Mary Magdalene seems to have



A PARTY OF ANCIENTS AT DINNER OR SUPPER.

been an inhabitant of Magdala. It is thought that she was a plaiter of hair to the women of her city. It is commonly considered that before her conversion she was of infamous character, but this is not affirmed in the Scriptures. It is also commonly supposed that this was she who anointed Christ's feet in the Pharisee's house, but some suppose that the woman who did so was Mary, the sister of Martha. But the anointing in the house of the Pharisee and that at Bethany seem not to have been the same.

**Mat'thew.** Also named Levi, was a Galilean by birth and a tax-gatherer by profession. He wrote the Gospel called by his name, probably about A. D. 38 or 41, in the Hebrew language. Some critics maintain that a few years afterward he wrote his Gospel in Greek; and some consider it to have been originally written in that language. About A. D. 184 there was found in the East Indies a Greek copy. In the year 488 another Greek copy was found at Cyprus, written on wood and esteemed very ancient. The book of Matthew was the first written of all the Gospels, and contains allusions to that violent persecution by the Jews in which Paul enlisted himself afterward so warmly. It is a full narrative of the birth, life, doings and death of Christ. The style is very plain and perspicuous. It is the only one of the Gospels which gives our Lord's description of the process of the general judgment.

**Mattath'i'as.** 1. The father of the Maccabees. 2. The son of Simon Maccabeus, who was treacherously murdered, together with his father and brother, in the fortress of Docus by Ptolemus (1 Macc. xvi. 14).

**Matth'i'as.** The apostle elected to fill the place of the traitor Judas (Acts i. 26). He had been a constant attendant upon the Lord Jesus during the whole course of His ministry. It is said that he preached the gospel and suffered martyrdom in Ethiopia.

**Mat'tock.** The tool used in Arabia for loosening the ground, described by Niebuhr, answers generally to our mattock or grubbing-axe—i. e., a single-headed pick-axe. The ancient Egyptian hoe was of wood, and answered for hoe, spade and pick.

**Meals.** The early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" (Gen. xliii. 16; Prov. xv. 17) are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." In the N. T. we have

the Greek terms rendered respectively "dinner" and "supper" (Luke xiv. 12; John xxi. 12), but which are more properly "breakfast" and "dinner." The posture at meals varied at various periods: there is sufficient evidence that the old Hebrews were in the habit of *sitting* (Gen. xxvii. 19; Judg. xix. 6; 1 Sam. xx. 5, 24; 1 Kings xiii. 20). As luxury increased, the practice of sitting was exchanged for that of reclining; the first intimation of this occurs in the prophecies of Amos (iii. 12; vi. 4). In the time of our Saviour reclining was the universal custom.

**Me'arah** (Josh. xiii. 4). The word means in Hebrew a cave, and it is assumed that the reference is to some cavern in the neighbourhood of Zidon.

**Meats.** The Hebrews, among domestic animals, only ate the cow, the sheep and the goat; the hen and pigeon, among domestic birds; besides several kinds of wild animals. To eat the blood was forbidden. We may form a judgment of their taste by what the Scripture mentions of Solomon's table in 1 Kings iv. 22, 23. The ancient Hebrews were not very nice about the seasoning and dressing of their food. We find among them roast meat, boiled meat and ragouts. They roasted the paschal lamb. The word *meat* in Scripture does not mean flesh, but generally anything to be eaten.

**Medes.** For a long period a highly-civilized and wealthy people. They were the dominant race in all Asia. Their monarch was absolute, their language polished, and their religion was the worship of the heavenly bodies. Their priests were called Magi. This people is not mentioned in the Bible till the days of Hosea, B. C. 740.

**Me'dia.** A vast region between Persia and the Caspian Sea, deriving its name from *Madai*, son of Japhet (Gen. x. 2). Cyrus, king of Persia, became by his wife heir to the crown of Media, thus uniting the kingdoms of the Medes and Persians.

**Megid'do** (Josh. xii. 21). Megiddo appears as the city of one of the kings whom Joshua defeated on the west of the Jordan. The song of Deborah brings the place vividly before us as the scene of great conflict between Sisera and Barak. The chief historical interest of Megiddo is concentrated in Josiah's death (2 Kings xxiii. 29). The story is told in the Chronicles in more detail (2 Chron. xxxv. 22-24). There is a copious stream flowing down the gorge, and turning some mills before joining the Kishon. Here are probably the "waters of Megiddo" of Judg. v. 19.

**Melchiz'edek.** A priest, though not a Jew. Of his nation, parentage, age, etc., nothing is known. Hence he is said to be "without descent, having neither beginning of days nor end of life" (Gen. xiv. 17-20; Heb. vii. 1-11).

**Mel'ita** (the modern *Malta*). This island has an illustrious place in Scripture as the scene of the

**Mel'on** (Num. xi. 5). That more particularly referred to in the text must be the water-melon. It is cultivated, says Hasselquist, on the banks of the Nile, in the rich clayey earth which subsides during the inundation, and serves the Egyptians for meat, drink and physic. The juice is peculiarly cooling and agreeable in that sultry climate. This explains the regret expressed by the Israelites for the loss of this fruit.

**Mem'phis.** An Egyptian city of great size and splendour, which stood near old Cairo, but of which there are now only some ruins. In Hos. ix. 6 it is called *Moph*, and in Isa. xix. 13, *Noph*. It was the metropolitan city under the Ptolemics, and in it the arts were carried to great perfection.

**Mene' (numbered).** The first word of the mysterious inscription written upon the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty (Dan. v. 25, 26).

**Mene'laus.** A usurping high priest who obtained the office from Antiochus Epiphanes (about B. C. 172) by a large bribe (2 Macc. iv. 23-25). He met with a violent death.



MUSK-MELON (CUCUMIS MELO).

**Mer'ab.** The eldest daughter of King Saul (1 Sam. xiv. 49), whom he (xvii. 25) betrothed to David (xviii. 17). Before the marriage, Merab's younger sister Michal had displayed her attachment for David, and Merab was married to Adriel the Meholathite, to whom she bore five sons (2 Sam. xxi. 8).

**Mer'ari.** Third son of Levi, and head of the Merarites (Gen. xli. 8, 11).

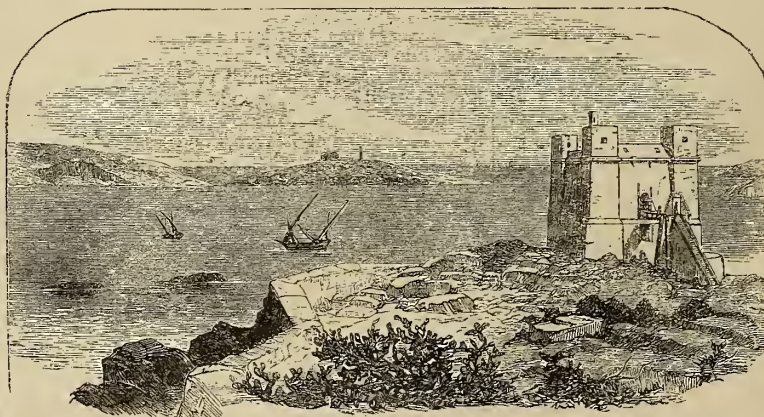
**Mercur'ius.** Properly Hermes, the Greek deity, whom the Romans identified with their Mercury, the god of commerce and bargains.

**Mer'cy-seat** (Ex. xxv. 17; xxxvii. 6; Heb. ix. 5). This appears to have been merely the lid of the ark of the covenant, not another surface

affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high priest.

**Me'rom,** the Waters of. Here a confederacy of the northern chiefs under the leadership of Jabin, king of Hazor (Josh. xi. 5), were encountered by Joshua, and completely routed (ver. 7).

**Me'shach.** The Chaldean name given to Mishael, one of the three friends of Daniel miraculously saved



ST. PAUL'S BAY, MALTA.

from the fiery furnace (Dan. i. 6, 7; iii.).

**Mesopota'mia** (*Syria of the Two Rivers*). If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. We first hear of Mesopotamia in Scripture as the country where Nahor and his family settled after quitting Ur of the Chaldees (Gen. xxiv. 10). Here

the wreck of St. Paul (Acts xxvii.) The wreck probably happened at the place traditionally known as Paul's Bay. The island of Melita, when Paul was there, was a dependency of the Roman province of Sicily. Its chief officer appears from inscriptions to have had the title of *Prinivus Melitensium*, and this is the very phrase which Luke uses (xxviii. 7).



lived Bethuel and Laban; and hither Abraham sent his servant to fetch Isaac a wife "of his own kindred" (ib. ver. 38). Hither, too, came Jacob on the same errand. On the destruction of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians.

Mes'siah (literally, *the anointed*).

Methu'selah. The son of Enoch, sixth in descent from Seth, and father of Lamech (Gen. v. 25-27).

Mi'cah. A prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea. The book of Micah is one of the most important prophecies in the Old Testament. Previous predictions had limited the "seed of the woman" to the line of



WATER-MELON (CUCURBITA CITRULLUS).

Shem, the descendants of Abraham, the tribe of Judah and the house of David. Micah sheds further light by designating the very place of his birth (ch. v. 2), with other important circumstances of his kingdom and glory.

Mi'chael. "One," or "the first of the chief princes" or archangels (Dan. x. 13; comp. Jude 9), described in Dan. x. 21 as the "prince" of Israel.

Mi'chal. The younger of Saul's two daughters (1 Sam. xiv. 49). The king had proposed to bestow on David his eldest daughter Merab, but before the marriage Michal fell violently in love with the young hero. The marriage with her elder sister was at once put aside. Saul caught at the opportunity of exposing his rival to the risk of death. The price fixed on Michal's hand was the slaughter of a hundred Philistines. David by a brilliant feat doubled the tale of victims, and Michal became his wife. Shortly afterward she saved David from the assassins whom her father had sent to take his life (1 Sam. xix. 11-17). When the rupture between Saul and David had become open, she was married to Phalti or Phaltiel of Gallim (1 Sam. xxv. 44). After the death of her father and brothers at Gilboa, David compelled her new husband to surrender Michal to him (2 Sam. iii. 13-16).

Mid'ian. A son of Abraham and Keturah (Gen. xxv. 2; 1 Chron. i. 32), progenitor of the Midianites. Midian is first mentioned, as a people, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). The "land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai.

Mig'dol. A frontier fortress of the Egyptians, on the route of the children of Israel in their exodus.

Mile. A measure of length, containing a thousand paces. Eight *stadia* or furlongs make a mile. The Romans measured by miles, the Greeks by furlongs. The furlong was a hundred and twenty-five paces; the pace was five feet. The ancient Hebrews had neither miles, furlongs nor feet, but only the cubit, the reed and the line.

Mile'tus (Acts xx. 15, 17, less correctly called Mile'tum in 2 Tim. iv. 20). In the context of Acts xx. 6 we have the geographical relations of Mile'tus brought out as distinctly as if it were St. Luke's purpose to state them. As to the history of Mile'tus itself, it was more famous before St. Paul's day than afterward. In early times it was the most flourishing city of the Ionian Greeks. It was absorbed in the Persian empire.

Mill. The mills of the ancient Hebrews differed little from those now in use in the East. These consist of two upper and lower circular stones, about eighteen inches or two feet in diameter, the lower of which is fixed. The upper has a hole in it through which the grain passes, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, singly or two together, who are usually seated on the ground (Isa. xlvi. 1, 2).

Mil'let (Ezek. iv. 9). A kind of maize, so called from its quantity of grains. In Latin it is called *millium*, as if one stalk bore a thousand seeds. When made into bread with camel's milk, oil, butter or grease, it is almost the only food which is eaten by the common people in Arabia Felix. It is also used in Palestine and Syria, and it generally yields much more than any other kind of grain.

Mir'acle. This word is the usual translation of the Greek word *Seimeion*, which signifies "a sign." A miracle is a plain and manifest exercise by a man, or by God at the call of a man, of those powers which belong only to the Creator. The divinity of our Saviour was proved by the miracles he wrought. Their object was to confirm a doctrine becoming the glorious attributes of God, and the accomplishment of prophecies concerning the Messiah, whose coming, it was foretold, should be with miraculous power (John iii. 2, 9, 16).

Mi'tre. A sacerdotal ornament worn on the head by the ancient Jewish high priest. The top is cleft in the middle, and rises in two points (Ex. xxviii. 4).

Mir'iam. The sister of Moses, was the eldest of that sacred family; and she first appears, probably as a young girl, watching her infant brother's cradle in the Nile (Ex. ii. 4), and suggesting her mother as a nurse (ib. 7). "The sister of Aaron" is her biblical distinction (Ex. xv. 20). In Num. xii. 1 she is placed before Aaron, and in Mic. vi. 4 reckoned as amongst the Three Deliverers. "Miriam the prophetess" is her acknowledged title (Ex. xv. 20). She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite (Num. xii. 1, 2). A stern rebuke was administered. The hateful Egyptian leprosy broke out over the whole person of the proud prophetess. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died at Kadesh, and was buried there (Num. xx. 1). Her tomb was shown near Petra in the days of Jerome. According to Josephus, she was married to the famous Hur, and, through him, was grandmother of the architect Bezaleel.

Mir'ror. Two Hebrew words in Ex. xxxviii. 8 and Job xxxvii. 18 are rendered "looking-glass," but from the context evidently denote a mirror of polished metal.

Mite. A coin current in Palestine in the time of our Lord (Mark xii. 41-44; Luke xxi. 1-4). It



EASTERN WOMEN GRINDING CORN.

seems in Palestine to have been the smallest piece of money, being half of the farthing, which was a coin of very low value (Luke xii. 59). It was equal to about one-sixth of our cent.

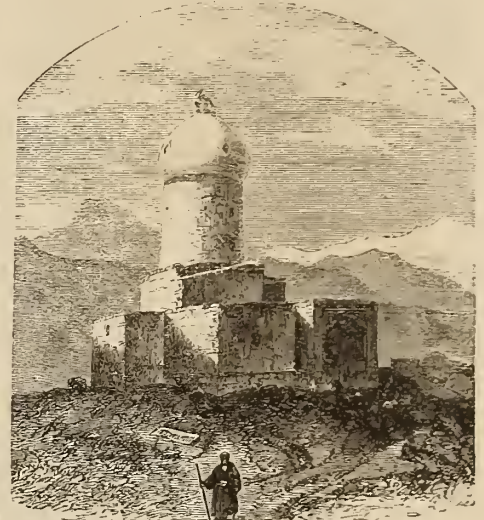
Miz'pah (literally, *a pillar*). A city eighteen miles northward of Jerusalem (Judg. xx. 1; 1 Sam. vii. 5, 6).

Miz'raim. The usual name of Egypt in the Old Testament.

Moab. 1. The son of Lot, born A. M. 2108. 2. The land called by his name, eastward and southward of the Dead Sea, has been lately explored,

and is covered with evidences of former greatness. A multitude of ruins and sites are found, where there have been vast cities; the plains, though now deserted, are of the richest soil; and there are remains of highways completely paved with mile-stones, on which the distances can still be read. It was in its highest state of prosperity that the prophets foretold that it should be utterly desolate. Not one of its ancient cities is now tenanted by man (Jer. xlviii. 2-39; Amos ii. 2; Zeph. ii. 9).

Mo'tech. The fire-god Molech was the tutelary deity of the children of Ammon. The first direct historical allusion to Molech-worship is in the description of Solomon's idolatry in his old age (1 Kings xi. 7). Two verses before the same deity is called Milcom. The children were not burnt, but made to pass between two burning pyres as a



REPUTED TOMB OF ESTHER AND MORDECAI AT HAMADAN.

purificatory rite. According to Jewish tradition, the image of Molech was of brass, hollow within, and was situated without Jerusalem.

Mon'ey. In ancient times it was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Burmah, etc.; coins themselves being generally weighed by the merchant (Gen. xxiii. 9-16; Job vi. 2; Zech. xi. 12). The Persians began to use coined money about the time of Darius Hystaspes. The Greeks had no coin before the days of Alexander, nor the Egyptians before the Ptolemies, nor the Hebrews till the government of Judas Maccabeus. The coin called "a piece of money" was perhaps a *shekel*, or the Greek *stater*, in value fifty cents (Matt. xvii. 27). A pound was about sixty shekels. A penny was one-fourth of a shekel, or twelve cents of our money. A farthing was the fortieth part of a penny, or one-third of our cent (Matt. v. 26). A mite was half a farthing (Mark xii. 42).

Mon'ey-changers (Matt. xii. 12; Mark xi. 15; John ii. 15). The money-changers whom Christ, for their impiety, avarice and fraudulent dealing, expelled from the temple, were the dealers who supplied half shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world, who were required to pay their tribute or ransom-money at Jerusalem in the Hebrew coin.

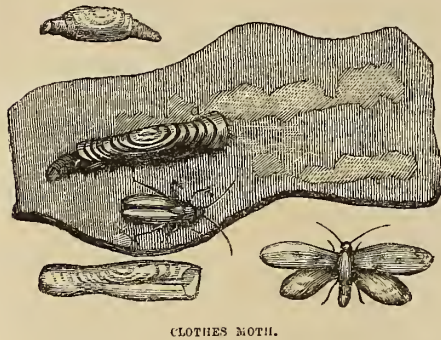
Month. A space of time which, if measured by the *moon* (whence its name), is called *lunar*, and if by the *sun*, is called *solar*. When we speak of Jewish months as corresponding to ours, some allowance must be made, for theirs were lunar, and ours are solar, which are not exactly alike.

Mor'decai. The deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman, the chief minister of Xerxes. Three things are predicated of Mor'decai: (1) That he lived in Shushan; (2) that his name was Mor'decai, son of Jair, son of Shimei, son of Kish the Benjamite, who was taken captive with Jehoiahin; (3) that he brought up Esther. It is



said of Mordecai that he knew *the seventy languages*, *i. e.*, the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded four hundred years.

**Mori'ah.** 1. THE LAND OF MORIAH. On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). What the name of the mountain was we are not told, but it was a conspicuous one, visible from "afar off" (ver. 4). It is most natural to take the "land of Moriah" as the same district with that in which the "Oak of Moreh" was situated, and not as that which con-



tains Jerusalem. 2. MOUNT MORIAH. The name ascribed in 2 Chron. iii. 1 only to the eminence on which Solomon built the temple, "where He appeared to David his father in a place which David prepared in the threshing-floor of Araunah the Jebusite."

**Mor'tar** (Gen. xi. 3; Ex. i. 14; Lev. xiv. 42, 45; Isa. xii. 25; Ezek. xiii. 10, 11, 14, 15; xxii. 23; Nah. iii. 14). The various compacting substances used in Oriental buildings appear to be—1. bitumen; 2. common mud or moistened clay; 3. a very firm cement of sand, ashes and lime, sometimes mixed and coated with oil, so as to be almost impenetrable to wet. In Assyrian and also Egyptian brick buildings stubble or straw, as hair or wool among ourselves, was added to increase the tenacity.

**Moses** (*drawn*). The legislator of the Jewish people, and in a certain sense the founder of the Jewish religion. The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The story of his birth is thoroughly Egyptian in its scene. His extraordinary history embraces so large a space that we must content ourselves with referring the reader to it as contained in the first five books of the O. T.

**Moth** (Job iv. 19; xiii. 23; xxvii. 18; Psalm vi. 7; xxxi. 9, 10; xxxix. 11; Isaiah l. 9; Hosea v. 12). The clothes moth is the *tinca argentea*, of a white shining silver or pearl colour. It is clothed with shells, fourteen in number, and these are scaly. Albin asserts this to be the insect that eats woollen stuffs, and says that it is produced from a gray-speckled moth that flies by night, creeps among woollens, and there lays her eggs, which, after a little time, are hatched as worms, and in this state they feed on their habitation till they change into a chrysalis, and thence emerge into moths.

**Mourn'ing.** The Jews made great lamentation over the dead. Tearing the hair, uttering cries, striking the breast, wearing sackcloth, sprinkling dust on the head and fasting were common in case of death. Mourners were hired, who in melancholy songs and dolorous ejaculations excited the sympathy of spectators (Jer. ix. 17, 18; Amos v. 16; Matt. ix. 23).

**Mul'berry trees** (2 Sam. v. 23, 24, and 1 Chron. xiv. 14). Though there is no evidence to show that the mulberry tree occurs in the Hebrew Bible, yet the fruit of this tree is mentioned in 1 Macc. vi. 34.

**Mule.** We do not read of mules till the time of David. After this time horses and mules are in Scripture often mentioned together. In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which we know the king of Israel obtained from that country. Mules are incorrectly mentioned in Gen. xxxvi. 24.

And the Hebrew word *yémim*, there translated "mules," probably means "warm springs," as the Vulg. has it.

**Mur'rain.** A disease which smote the cattle of the Egyptians, and is rapid and destructive in its progress. As in Europe epidemic distempers in cattle have been known to advance over a country at the rate of a certain number of miles in a day, they have been supposed to be caused by flying insects.

**Mus'tard** (Matt. xiii. 32; xvii. 20; Mark iv. 31; Luke xiii. 19; xvii. 6). The mustard seed, though it be not simply and in itself the smallest of seeds, yet may be very well believed to be smallest of such as are apt to grow unto a ligneous substance and become a kind of tree. Scheuchzer describes a species of mustard which grows several feet high, with a tapering stalk, and spreads into many branches, and Linnaeus mentions a species whose branches were real wood, which he names *Sinapi erucoides*.

**Myrrh.** A gum common in Arabia, Egypt and Abyssinia. The ancients used it as a perfume and for embalming. It is bitter, whence it is called *gall*; and being supposed to have a property like opium, it was anciently administered to alleviate anguish. Hence some one benevolently offered it to Christ, but he declined it (Mark xv. 23).

**Myr'tle.** A beautiful plant in the East. In some places its berries are used as spice. In Greece and Italy its leaves are often used for tanning. The blossoms are white and fragrant. In this climate its size is diminutive; but in the Levant it attains the height of eight or ten feet. The Church is compared to the myrtle (Isa. lv. 13).

**N.**

**Na'amah** (*loveliness*). 1. Daughter of Lamech by his wife Zillah, and sister to Tubal-cain (Gen. iv. 22, only). 2. Mother of King Rehoboam (1 Kings xiv. 21, 31; 2 Chron. xii. 13). She was one of the foreign women whom Solomon took into his establishment (1 Kings xi. 1).

**Na'aman.** 1. "Naaman the Syrian" (Luke iv. 27). A Jewish tradition identifies him with the archer whose arrow struck Ahab and "gave deliverance to Syria." Naaman was commander-in-chief of the army, and was nearest to the person



of the king. He was afflicted with a leprosy of the white kind, which had hitherto defied cure. The circumstances of his visit to Elisha and his remarkable cure are too familiar to Bible readers to require repetition here. 2. One of the family of Benjamin who came down to Egypt with Jacob (Gen. xlvi. 21). He was the son of Bela, and head of the Naamites (Num. xxvi. 40; 1 Chron. viii. 3, 4).

**Na'bal** (*fool*). A sheepmaster on the confines of Judea. His wealth consisted chiefly of sheep

and goats (1 Sam. xxv. 7, 15, 16). Once a year there was a grand banquet on Carmel, "like the feast of a king" (xxv. 2, 4, 36). On one of these occasions Nabal refused to recognize the demand of the ten petitioners (xxv. 10, 11) from David's encampment. David made the fatal vow of extermination (xxv. 22). Abigail, Nabal's wife, appeared, threw herself on her face before him and



poured forth her petition. She returned with the news of David's recantation of his vow. Nabal was at the height of his orgies, and his wife dared not communicate either his danger or his escape (xxv. 36). At break of day she told him both. The stupid reveller was suddenly roused. "His heart died within him, and he became as a stone." Ten days he lingered, "and the Lord smote Nabal, and he died" (xxv. 37, 38).

**Na'both.** Victim of Ahab and Jezebel, was the owner of a small vineyard at Jezreel, close to the royal palace of Ahab (1 Kings xxi. 1, 2). The king offered an equivalent in money or another vineyard in exchange for this. Naboth refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply, but the proud spirit of Jezebel was roused. She had Naboth and his children (2 Kings ix. 26) dragged out of the city and despatched on the false charge of blasphemy.

**Na'dab** (*liberal*). 1. The eldest son of Aaron and Elisheba (Ex. vi. 23; Num. iii. 2). He, his father and brother, and seventy old men of Israel were led out from the midst of the assembled people (Ex. xxiv. 1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently (Lev. x. 1), Nadab and his brother were struck dead before the sanctuary by fire from the Lord. Their offence was kindling the incense in their censers with "strange" fire, *i. e.*, not taken from that which burned perpetually (Lev. vi. 13) on the altar. 2. King Jeroboam's son, who succeeded to the throne of Israel, B. C. 954, and reigned two years (1 Kings xv. 25-31).

**Nag'ge.** One of the ancestors of Christ (Luke iii. 25). It represents the Heb. *Nogah* (1 Chron. iii. 7) of the Macedonian dynasty.

**Naha'liel** (*torrents of God*). One of the halting-places of Israel in the latter part of their progress to Canaan (Num. xxi. 19).

**Na'hash** (*serpent*). 1. King of the Ammonites, who dictated to the inhabitants of Jabesh-gilead that cruel alternative of the loss of their right eyes or slavery which roused the swift wrath of Saul and caused the destruction of the Ammonite force (1 Sam. xi. 1, 2-11). 2. A person mentioned (2 Sam. xvii. 25) in stating the parentage of Amasa, the commander-in-chief of Absalom's army.

**Na'hor.** The name of two persons in the family of Abraham: 1. His grandfather, the son of Serug



and father of Terah (Gen. xi. 22-25). 2. Grandson of the preceding, son of Terah and brother of Abraham and Haran (Gen. xi. 26, 27). He married Milcah, the daughter of his brother Haran. He was the father of twelve sons; eight of them were the children of his wife, and four of a concubine (Gen. xxii. 21-24).

**Nah'shon**, or **Naash'on**. Son of Amminadab. His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking



MYRRH TREE (BALSAMODENDRON MYRRHA).

of Jericho. He died in the wilderness (Num. xxvi. 64, 65).

**Na'hum** (*consolation*). Nahum "the Elkoshite," the seventh of the minor prophets. His personal history is quite unknown. It is most probable that Nahum flourished in the latter half of the reign of Hezekiah, and wrote his prophecy either in Jerusalem or its neighbourhood.

**Nail**. A term by which two different Hebrew words are rendered in our translation; one (*yathed*) a common nail or tent-pin (Isa. xxii. 23), the other (*mismar*) an ornamental or large-headed nail (1 Chron. xxii. 3). Chardin says that in the East nails are not driven into walls with a hammer, stone and mortar being too hard and the clay of common houses too friable, but they are fixed in the wall when built, which explains Isa. xxii. 23.

**Na'in**. A city of Palestine, in which Jesus restored the widow's son to life as they were carrying him out to be buried.

**Na'omi**. With her husband Elimelech she retired to the land of Moab, because of a famine in Canaan, where their two sons, Mahlon and Chilion, married Orpah and Ruth. After about ten years, Elimelech and his sons died without children. The return of Naomi to her country, and her subsequent history, are narrated in the book of Ruth.

**Naph'tali**. The fifth son of Jacob, the second child borne to him by Bilhah, Rachel's slave. His birth and the bestowal of his name are recorded in Gen. xxx. 8. At the migration to Egypt four sons are attributed to Naphtali (Gen. xlvi. 24; Ex. i. 4; 1 Chron. vii. 13). When the census was taken at Mount Sinai the tribe numbered no less than fifty-three thousand four hundred fighting men (Num. i. 43; ii. 30).

**Narcis'sus**. A dweller at Rome (Rom. xvi. 11); some members of the household were known as Christians to St. Paul.

**Na'than**. A prophet of the Lord, who appeared in Israel in the time of King David. His country is unknown. We first find him mentioned in 2 Sam. vii. 3, etc. Again in the affair of David and Bathsheba he faithfully reproved the king for his wicked conduct (2 Sam. xii. 1-14). And when Adonijah began to form a party in opposition to his brother Solomon, Nathan repaired to Bathsheba and to the king, and procured Solomon to be immediately anointed king of Israel.

**Nathan'ael**. A disciple of our Lord. Upon

Jesus saying to him, "Before Philip called thee, I saw thee under the fig tree," Nathanael, convinced, by some circumstance not explained, of his omniscience, exclaimed, "Master, thou art the Son of God and the King of Israel." Many have thought that Nathanael was the same as Bartholomew. We read at the end of St. John's Gospel that our Saviour, after his resurrection, manifested himself to Peter, Thomas, Nathanael and the sons of Zebedee, as they were fishing in the Lake of Gennesaret. We know no other circumstances of the life of this holy man.

**Naz'arenes**, or **Naz'aræans**. A name originally given to Christians in general, on account of Jesus Christ's being of the city of Nazareth; but it was, in the second century, restricted to certain Judaizing Christians, who blended Christianity and Judaism together.

**Naz'areth**. The ordinary residence of our Saviour, is not mentioned in the Old Testament, but occurs first in Matt. ii. 23. It is situated among the south ridges of Lebanon. Of the identification of the ancient site there can be no doubt. The name of the present village is *en-Nazirah*—the same, therefore, as of old. The modern Nazareth has a population of three or four thousand; a few are Mohammedans, the rest Latin and Greek Christians. The origin of the dispute in which Nazareth stood (John i. 47) is not certainly known.

**Neap'olis**. The place in Northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11). Philippi being an inland town, Neapolis was evidently the port, and is represented by the present *Kavalla*.

**Ne'bo**. 1 (Deut. xxxii. 49). One of the summits of the mountains of Abarim, the peak of which overlooked the promised land (Deut. xxxiv. 1-4). This pinnacle has not been fully identified by modern travellers. 2 (Jer. xlvi. 1). A town in the neighbourhood of Mount Nebo (Num. xxxiii. 38; Isa. xv. 2; Jer. xlvi. 22). 3. The name of an idol (Isa. xlvi. 1) worshipped by the Assyrians.

**Nebuchadnezzar**, or **Nebuchadrezzar**. The most powerful of Babylonian kings. His father, Nabopolassar, having raised an immense army to quell a revolt of the Syrians, Phœnicians, etc., he

About A. M. 3399 his father died, and he became king of Babylon. In the second year of his reign he had a surprising dream, but entirely forgot it. All the diviners being applied to in vain, Daniel declared to him both the dream and the interpretation. He was so astonished, and yet so convinced of the truth, that he fell on his face before Daniel, and acknowledged his God to be the God of gods and Lord of kings. He made Daniel chief of the wise men and governor of the province of Babylon, and made Shadrach, Meshach and Abednego subordinate governors in the same place (Dan. ii.) Toward the close of his life he fell into that species of hypochondriacal monomania which leads the patient to believe that he is some animal or utensil, and to act accordingly. During this period (about seven years) he thought himself an ox, and dwelt in the fields. He recovered, but we have no account of his subsequent life.

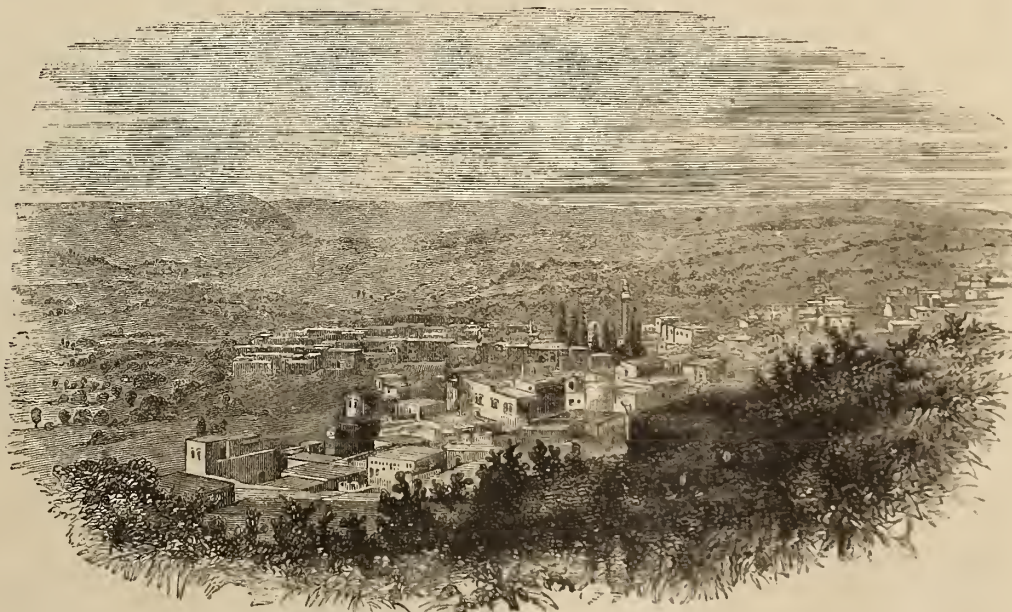
**Neg'inoth**. Stringed instruments. This title to some of the Psalms implies a sort of direction to the chief performer on instruments.

**Nehemi'ah**. The author of the book which bears his name. He was of the tribe of Judah, and was so distinguished as to be selected for the office of cup-bearer to the king of Persia. He was made governor of Judea, and his book gives an account of his appointment and administration through a space of about thirty-six years, to A. M. 3595, at which time the Scripture history closes. The book of Nehemiah is certainly not all by the same hand. The principal portion is the work of Nehemiah. The main history contained in the book of Nehemiah covers from the twentieth to the thirty-second year of Artaxerxes Longimanus—i. e., from B. C. 445 to 423. The book also throws much light upon the domestic institutions of the Jews.

**Ne'hiloth** (Ps. v.) It is most likely that Ne'hiloth is the general term for perforated wind-instruments of all kinds.

**Nehush'tan**. The name by which the brazen serpent made by Moses in the wilderness (Num. xxi. 9) was worshipped in the time of Hezekiah (2 Kings xviii. 4).

**Ne'reus**. A Christian at Rome, saluted by St.



NAZARETH, THE HOME OF JESUS FROM INFANCY TO MANHOOD.

was appointed to its command, and with it not only subdued those provinces, but overran Canaan, Moab, Ammon, Assyria, Egypt, etc., and made them tributary. He carried to Babylon, Daniel, Hananiah, Mishael and Azariah, whom he called *Belteshazzar*, *Shadrach*, *Meshach* and *Abednego*. These he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court (2 Kings xxiv.; Dan. i.) He twice afterward invaded and chastised Judea, and carried away into captivity many Jews, among whom was Ezekiel the prophet (2 Chron. xxxvi.; Ezek. xxv. 35).

Paul (Rom. xvi. 15). According to tradition, he was beheaded at Terracina.

**Ner'gal**. One of the chief Assyrian and Babylonian deities. It seems to have corresponded closely to the classical Mars (2 Kings xvii. 30).

**Ner'gal-share'zer** (Jer. xxxix. 3, 13). Two persons of this name accompanied Nebuchadnezzar on his last expedition against Jerusalem. One is not marked by any title, but the other has the distinction of Rab-mag, and it is to him alone that any interest attaches. In Scripture he appears among the persons who, by command of Nebuchad-



nezzar, released Jeremiah from prison. Profane history gives us reason to believe that he was of great importance, and afterward mounted the Babylonian throne.

**Neth'inims.** Servants who had been given up to the service of the tabernacle and temple, to perform the meanest and most laborious services therein, in supplying wood and water. At first the



ASSYRIAN STATUE OF NEBO.

Gibeonites were appointed to this service (Joshua ix. 27). Afterward, the Canaanites who surrendered themselves and whose lives were spared. The Nethinims were carried into captivity with the tribe of Judah, and there were great numbers of them near the coast of the Caspian Sea, from whence Ezra brought some of them back (Ezra viii. 17). After the return from the captivity they dwelt in the cities appointed them (Ezra ii. 17).

**Net'tle.** The Hebrew word so translated in Job xxx. 7; Prov. xxiv. 31 was perhaps some species of wild mustard. The Hebrew word translated *nettle* in Isa. xxxiv. 13; Hos. ix. 6; Prov. xxiv. 31 may be understood to denote some species of nettle (*Urtica*).

**Nica'nor.** 1. Son of Patroclus (2 Macc. viii. 9), and a general (1 Macc. iii. 38; iv. 7; vii. 26, 49). 2. One of the first seven deacons (Acts vii. 5).

**Nicodemus.** A disciple of Jesus Christ, a Jew by nation and a Pharisee (John iii. 1, etc.) When the priests and Pharisees had sent officers to seize Jesus, Nicodemus declared himself openly in his favour (John vii. 45, etc.), and still more so when he went with Joseph of Arimathea to pay the last duties to his body, which they took down from the cross, embalmed and laid in a sepulchre.

**Nicola'itans.** A sect mentioned in Rev. ii. 6, 15, but not in any way identified with Nicolas. It would seem from Rev. ii. 14 that the Nicolaitans held that it was lawful "to eat things sacrificed to idols and to commit fornication," in opposition to the decree of the Church rendered in Acts xv. 20, 29.

**Nic'olas** (Acts vi. 5). A native of Antioch and a proselyte to the Jewish faith. He was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles.

**Nicop'olis.** Mentioned in Tit. iii. 12 as the place where St. Paul was intending to pass the coming winter. Nothing is found in the Epistle to determine which Nicopolis is intended. One Ni-

copolis was in Thrace; the other, the Pauline Nicopolis, was the celebrated city of Epirus.

**Ni'ger.** The additional or distinctive name given to the Simeon who was one of the teachers and prophets in the Church at Antioch (Acts xiii. 1).

**Night-hawk** (Lev. xi. 18; Deut. xiv. 15). A voracious bird, flying at night; it seems to be the *Strix orientalis* which is thus described. It is of the size of the owl, and lodges in the large buildings or ruins of Egypt and Syria, and even in dwelling-houses. It is extremely voracious in Syria, so that if care is not taken at night it enters the houses and kills the children.

**Nile.** The great river of Egypt. It is spoken of under the name of Sihor and "the river of Egypt" (Gen. xv. 18). The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of Moses put, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river—a main support of the people—and its waters everywhere were turned into blood.

**Nim'rim, The Waters of.** A stream or brook in Moab, mentioned in the denunciations of that nation by Isaiah (xv. 6) and Jeremiah (xlviii. 34).

**Nim'rod.** Supposed to have been the son of Cush (Gen. x. 8). Nimrod, upon the dispersion of the main body of the Cushites, remained behind and founded an empire in Babylonia by usurping the property of the Arphaxadites in the land of Shinar, where "the beginning of his kingdom was Babel," or Babylon, and other towns, and he next invaded Assyria, east of the Tigris, where he built Nineveh and other towns.

**Nin'evah.** A city of Assyria, and the capital of that empire till Esar-haddon conquered Babylon. It was founded by *Ashur*, the son of Shem (Gen. x. 11), and became one of the largest cities in the world. It was utterly destroyed by the Medes; was afterward rebuilt, but finally destroyed by the Saracens. It is now called *Mosul*. The circumference of Nineveh was sixty miles. Jonah was three days in going round to proclaim its overthrow, twenty miles being as much as he could leisurely

**Ni'tre.** Occurs in Prov. xxv. 20, "and as vinegar upon nitre," and in Jer. ii. 22. The substance denoted is not nitrate of potassa—"saltpetre"—but the *nitrum* of the Latins, and the *natron* or native carbonate of soda of modern chemistry.

**No'ah.** The tenth in descent from Adam in the line of Seth, was the son of Lamech and grandson of Methuselah. Of Noah himself we hear nothing till he is five hundred years old, when it is said he begat three sons, Shem, Ham and Japhet. Of his life we are told but little. St. Peter calls him "a preacher of righteousness" (2 Pet. ii. 5). Besides this we are merely told that he had three sons, each of whom had married a wife; that he built the ark in accordance with divine direction; and that he was six hundred years old when the Flood came (Gen. vi., vii.). Both about the ark and the Flood so much is to be said that the reader will find it profitable to refer to the sacred text.

**No-a'mon** (Nah. iii. 8), or **No** (Jer. xlv. 25; Ezek. xxx. 14, 15, 16). A city of Egypt, better known under the name of Thebes. It seems that No is a Shemitic name, and that Amon is added in Nalium to distinguish Thebes from some other place bearing the same name, or on account of the connection of Amon with that city.

**Nob** (1 Sam. xxiii. 11; Neh. xi. 32). A city on some eminence near Jerusalem. It was one of the places where the tabernacle or ark of Jehovah was kept for a time during the days of its wanderings (2 Sam. vi. 1, etc.). But the event for which Nob was most noted in Scripture was a frightful massacre in the reign of Saul (1 Sam. xxii. 17-19).

**No'e.** The patriarch Noah (Tob. iv. 12; Matt. xxiv. 37, 38; Luke iii. 36; xvii. 26, 27).

**Noph.** [See MEMPHIS.]

**Num'bers.** The fourth book of the Pentateuch, which receives its denomination from the numbering of the families of Israel by Moses and Aaron. A great part is historical, and the book comprehends the history of about thirty-eight years.

**Nurse.** It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of a nurse was one of much honour and importance (Gen. xxiv. 59; xxxv. 8; 2 Sam. iv. 4; 2 Kings xi. 2; 3 Macc. i. 20).



ABRAHAM'S OAK, NEAR HEERON.

walk in a day. The destruction of Nineveh fulfilled the prophecies in Jonah iii.; Nah. 2 and 3; Zeph. ii. 13.

**Nis'roch.** An idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 Kings xix. 37; Isa. xxxvii. 38). The word signifies "the great eagle."

**Nuts** (Gen. xliii. 11). Generally supposed to have been what are now known as *pistachio* or *pistacia* nuts, which were produced in great perfection—plentifully in Syria, but not in Egypt. This nut is of an oblong shape, and in its green state of exquisite taste. Another and distinct Hebrew term, rendered "nuts" in Cant. vi. 11, is supposed to refer to the fruit known as *walnuts*.



## O.

**Oak.** Probably two species of oak are denoted by the Hebrew terms thus translated—the *Quercus pseudo-coccifera*, and one of the deciduous kinds. The oaks of Bashan (Isa. ii. 13; Ezek. xxvii. 6; Zech. xi. 2) belong probably to the species known as *Quercus agrifolia*, the Vilonia oak, which is said to be common in Bashan and Gilead. Another species of oak is the *Quercus infectoria*. Sacrifices were offered under oaks (Isa. i. 29; Hos. iv. 14); of oak timber the Tyrians made oars (Ezek. xxvii. 6) and idolaters images (Isa. xliv. 14); under the shade of oaks the dead were sometimes interred (Gen. xxxv. 8; 1 Sam. xxxi. 13).

**Obadi'ah** (*servant of the Lord*). The fourth of



EVERGREEN OAK OF PALESTINE.

the twelve minor prophets. We know nothing of him except what is contained in the short book bearing his name. The book of Obadiah is a sustained denunciation of the Edomites, melting into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies.

**O'bed.** 1. The son of Boaz by Ruth, and father of Jesse (Ruth iv. 17, 21, 22; 1 Chron. ii. 12; Matt. i. 5; Luke iii. 32). 2. One of Judah's posterity (1 Chron. ii. 37, 38). 3. One of David's warriors (xi. 47). 4. A Levite porter (xxvi. 7). 5. A person whose son Jehoiah associated with himself (2 Chron. xxiii. 1).

**O'bed-e'dom.** 1. A person in whose house, after the death of Uzzah, the ark was deposited, and on whom in consequence God's blessing rested. 2. An officer or treasurer of the temple in the time of King Amaziah (2 Chron. xxv. 24).

**Og.** An Amorite king of Bashan, whose rule extended over sixty cities (Josh. xiii. 12). He was one of the last representatives of the giant race of Rephaim, and was, with his people, exterminated by the Israelites at Edrei (Deut. iii. 1-13; Num. xxxii. 33). The belief in Og's enormous stature is corroborated by an appeal to his iron bedstead preserved in "Rabbath of the children of Ammon" (Deut. iii. 11).

**Oil.** The Hebrews commonly anointed themselves with oil; also their kings, prophets and high priests with an unction of peculiar richness and sacredness. The oil of gladness (Ps. xlv. 7; Isa. lxi. 3) was the perfumed oil with which the Hebrews anointed themselves on days of rejoicing and festivity. Oil was also used for food and medicine (Deut. xxxii. 13; James v. 14).

**Oint'ment.** Ointments and oils were used in warm countries after bathing; and as oil was the first recipient of fragrance, probably from herbs, etc., steeped in it, many kinds of unguents not made of oil (olive oil) retained that appellation. Ointments were also used to anoint dead bodies. As the plants imparted somewhat of their color as well of their fragrance, hence the expression green oil, etc., in the Hebrew.

**Olives, the Mount of; Olivet, Mount.** A mountain ridge to the east of Jerusalem, from which it is separated by the Valley of Jehoshaphat. It is described as having four summits. These are desig-

nated—(1) the "Galilee," because there it is supposed the angels stood when saying, 'Ye men of Galilee;' (2) the "Ascension," the supposed site of that event; (3) the "Prophets," from the catacombs on its side, termed the "prophets' tombs;" and (4) the "Mount of Offence," denominated from Solomon's idol-worship. The Mount of Olives, called also Olivet, was so styled from the olive trees which clothed its sides. Some of these still remain, and on part of the hill are corn-fields, and in a few half-cultivated gardens are fig and pomegranate trees. It is from the New Testament that this mount derives its most touching interest. Hither the Lord was wont to resort. From Olivet he looked down upon the rebellious city and wept bitter tears over its perverseness and its fate. Over Olivet he passed to and fro visiting Bethany. On the side of Olivet was Gethsemane. From Olivet, when all was done, the great atonement made, the victory over death achieved by the glorious resurrection, the last charge given to the disciples, who were thenceforth to build up the impregnable fortress of the Christian Church, Christ ascended to reign till every enemy should be subdued beneath his feet (Matt. xxiv. 3; xxvi. 30).

**Olive tree.** Paul, in his Epistle to the Romans (xi. 24), distinguishes two kinds of olive trees—(1) the wild, and (2) those under culture. The cultivated olive tree is of a moderate height, its trunk knotty, its bark smooth and ash-coloured; its wood is solid and yellowish, and the leaves are oblong. In the month of June it puts out white flowers in bunches. The fruit is oblong and plump. It is first green, then pale, and when it is quite ripe, black. In the flesh of it is enclosed a hard stone, full of an oblong seed. The wild olive is smaller in all its parts. Canaan much abounded with olives. Almost all proprietors, whether kings or subjects, had their oliveyards.

**O'mega.** [See ALPHA.]

**Om'ri.** "Captain of the host" to Elah, and afterward himself king of Israel. When Elah was murdered by Zimri at Tirzah, the army proclaimed Omri king. Thereupon he attacked Tirzah, where Zimri was holding his court as king of Israel. The city was taken, and Zimri perished in the flames of the palace. The probable date of the beginning of Omri's sole reign was B. C. 931, and of his death, B. C. 919.

**On.** A town of Lower Egypt, mentioned also in the Bible under the name of Beth-shemesh (Jer. xliii. 13). On is better known under its Greek name, Heliopolis. It was situated about twenty miles north-east of Memphis. The chief object of worship at Heliopolis was the sun, whose temple is now only represented by a single beautiful obelisk, which is of red granite, sixty-eight feet two inches high above the pedestal. Heliopolis was anciently famous for its learning. The first mention of this place in the Bible is in Gen. xii. 45; comp. ver. 50 and xvi. 20.

**O'nan.** Second son of Judah by the Canaanite (Gen. xxxviii. 4; 1 Chron. ii. 3). "What he did was evil in the eyes of Jehovah, and He slew him also," as he had slain his elder brother (Gen. xxxviii. 9).

**Ones'imus.** The slave of Philemon, who had fled from his master, but was converted by St. Paul, who sent him back from Rome with a letter to Philemon (Col. iv. 9; Philm. 10).

**Onesiph'orus.** A Christian who had been serviceable to St. Paul at Ephesus. He also sought him out when a prisoner at Rome, and ministered to him (2 Tim. i. 16-18; iv. 19).

**Oni'as.** The name of five high priests in the period between the Old and New Testaments.

**On'ion.** One of the plants which the Israelites in the wilderness regretted the loss of (Num. xi. 5). The onion has been cultivated in Egypt from time immemorial, and there attains its greatest excellence. It is milder and less pungent than that of this country.

**O'nyx.** A precious stone, taking its name from its colour resembling the finger nails. What it was is very uncertain; probably a variety of the agate or the chalcidony.

**O'phir.** 1. The son of Joktan. 2. A seaport or region somewhere in India, the gold of which was renowned even in the time of Job (ch. xxii. 24; xxviii. 16). From the time of David to the time

of Jehoshaphat, the Hebrews traded with it. In Solomon's time the Hebrew fleet took up three years in its voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony and almg trees (1 Kings ix. 28; x. 11; xxii. 48; 2 Chron. ix. 10).

**Oph'rah.** 1. A town in the tribe of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). 2. More fully Ophrah of the Abi-ezrites, the native place of Gideon (Judg. vi. 11), the scene of his exploits against Baal (ver. 24), his residence after his accession to power (ix. 5), and the place of his burial in the family sepulchre (viii. 32).

**O'reb.** One of the chieftains of the Midianite host which was defeated and driven back by Gideon.

**Or'gan** (Gen. iv. 21; Job. xxi. 12; xxx. 31; Ps. ci. 4). The Hebrew word 'agab or 'uggab, thus rendered, probably denotes a pipe or perforated wind-instrument, as the root indicates. In Gen. iv. 21 it appears to be a generic term for all wind-instruments.

**Ori'on.** That the constellation known to the Hebrews by the name *cesil* is the same as that which the Greeks called *Orion*, and the Arabs "the giant," there seems little reason to doubt (Job x. 9; xxviii. 31; Amos v. 8).

**Or'pah.** A Moabite woman, wife of Chilion, son of Naomi, and thereby sister-in-law to Ruth (Ruth i. 4, 14).

**Os'sifrage.** An unclean bird (Lev. xi. 13; Deut. xiv. 12), believed to be the limnergeyer of the Germans, and in English nomenclature the bearded vulture. It is large and powerful, measuring four feet from the point of the bill to the end of the tail; the head and neck are covered with whitish narrow feathers. This formidable bird attacks the wild goat, young deer, sheep, calves, etc. It is found in the highest mountains of Europe, Asia and Africa, and is not uncommon in the East.

**Os'trich.** The ostrich is a native of Africa and of the Arabian and Syrian deserts. Several female ostriches lay their eggs in a single nest, a mere shallow hole in the sand, and then carefully cover them. In very hot climates the sun's heat on them



THE OLIVE OF PALESTINE.

is sufficient in the daytime without incubation by the parent birds, but in less sultry regions both male and female are said to sit upon the eggs.

**Oth'niel.** The first mention of Othniel is on the occasion of the taking of Debir. Debir was included in the mountainous territory near Hebron, and in order to stimulate the valour of the assailants, Caleb promised his daughter Achsah to whosoever should assault and take the city. Othniel won the prize. The next mention of him is in Judg.



iii. 9, where he appears as the first judge of Israel after the death of Joshua, and their deliverer from the oppression of Chushan-rishathaim. This, with his genealogy (1 Chron. iv. 13, 14), which assigns him a son, Hathath, is all that we know of Othniel.

**Oven.** A place for baking food. Some ovens were dug in the ground, others were similar to American ovens. Some were like a pitcher, the fire being put inside, and the dough, spread thin

less than one hundred and forty miles in length, and barely forty in average breadth, on the very frontier of the East.

**Palm, Palm tree.** Palm trees abounded formerly in Judea. Phœnicia is so called as the palm country, *phœnix* or *phœnix* being the Greek for palm. Jericho again was celebrated for its palm groves, so that it was termed "the city of palm trees" (Deut. xxxiv. 3; Judg. iii. 13; 2 Chron. xxviii. 15), and Bethany was "the house of

**Pa'radise.** A word of Persian origin, and used in the Septuagint as the translation of Eden. [See EDEN.]

**Pa'ran.** Formed a part of Arabia Petrea (Deut. xxxiii. 2).

**Parch'ment.** [See WRITING.]

**Par'menas.** One of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 5). There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan.

**Par'thians.** Occurs only in Acts ii. 9, where it designates Jews settled in Parthia. Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharezm. Parthia was a power almost rivalling Rome. The Parthian dominion lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our era.

**Par'tridge** (1 Sam. xxvi. 20; Jer. xvii. 11). The "hunting this bird upon the mountains" (1 Sam. xxvi. 20) entirely agrees with the habits of two well-known species of partridge, viz., *Caccabis saxatilis* (the Greek partridge) and *Ammoperdix Heyii*.

**Parva'im.** The name of an unknown place or country whence the gold was procured for the decoration of Solomon's temple (2 Chron. iii. 6). We may notice the conjecture that it is a general term for the East.

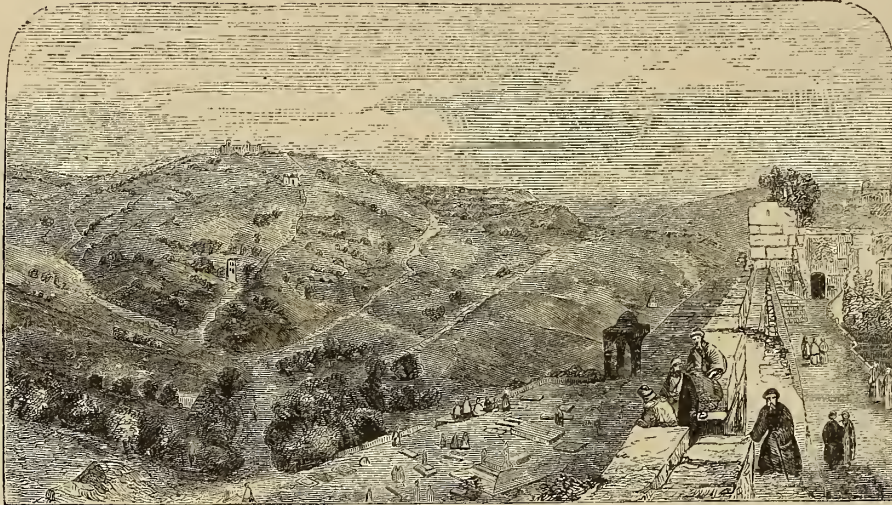
**Pass'over.** A feast of the Jews in commemoration of the time when God, smiting the first-born of the Egyptians, passed over the habitations of the Hebrews (Ex. xii.).

**Pat'ara.** A seaport of Lycia. Here was a famous temple of Apollo. Paul touched here in his way from Macedonia to Jerusalem (Acts xxi. 1).

**Path'ros.** A city or canton of Egypt, probably the *Phaturis* of Pliny. It had its name from Pathrusim, the fifth son of Mizraim, who built or peopled it (Gen. x. 14).

**Pat'mos** (Rev. i. 9). A rugged and bare island in that part of the Ægean which is called the Icarian Sea. Patmos is divided into two parts by a narrow isthmus, where, on the east side, are the harbour and the town. On the hill to the south is a celebrated monastery which bears the name of "John the Divine." Halfway up the ascent is the cave or grotto where tradition says St. John received the Revelation.

**Patri'arch.** A venerable man with a large pos-



VIEW OF THE MOUNT OF OLIVES.

over the outside, was baked in a few minutes. Fuel being scarce, as it is in all Eastern countries, dried cow-dung, stubble, stalks of flowers and grass were used (Lev. xi. 35; Matt. vi. 30).

**Owl** (Lev. xi. 16). Four different Hebrew words are rendered *owl* in our version. Though the owl is frequently mentioned in our Scriptures, it seldom denotes the bird known to us by this name. Some versions render the original words translated "great owl" (Lev. xi. 17) the ibis, and the "little owl" in the same passage some kind of water-bird. The "screech owl" (Isa. xxxiv. 14), rendered *night-monster* in the margin, must have resembled the barn owl, known to us as the common screech or white owl.

**Ox.** The male of horned cattle of the beef kind at full age, when fit for the plough. Younger ones are called bullocks. Michaelis, in his elaborate work on the laws of Moses, has proved that castration was never practiced. The rural economy of the Israelites led them to value the ox as by far the most important of domestic animals. For many ages the hopes of Oriental husbandmen depended entirely on its labours. The preparation of the ground in the time of spring depended chiefly on the ox. The divine law forbade to muzzle him, and, by consequence, to prevent him from eating what he would of the grain he was employed to separate from the husks. The ox was also compelled to the labor of dragging the cart or wagon. The number of oxen commonly yoked to one cart appears to have been two (Num. vii. 3, 7, 8; 1 Sam. vi. 7; 2 Sam. vi. 3, 6). The *wild ox* (*tau*, Deut. xiv. 5) is supposed to be the oryx of the Greeks, which is a species of large stag.

## P.

**Pa'dan-a'ram** (*the tableland of Aram*). Another name for Mesopotamia.

**Paint.** The use of cosmetic dyes has prevailed more or less in all ages in Eastern countries.

**Palesti'na** and **Pal'estine.** The names applied to the country of Israel in the Bible and elsewhere. The history of the country is such that it is unnecessary to recapitulate it here. The land is not in size or physical characteristics proportioned to its moral and historical position as the theatre of the most momentous events in the world's history. It is but a strip of country about the size of Wales,

dates." Few palms, however, are now left, except in gardens about Jerusalem and elsewhere, and in the Philistine plain. The palm furnishes several allusions for the sacred writers (Sol. Song vii. 6, 7; Gen. xxxviii. 6; 2 Sam. xiii. 1; xiv. 27). The Jews used palm branches as emblems of victory in their seasons of rejoicing (Lev. xxiii. 40; Neh. viii. 15; John xii. 13). In allusion to this Jewish custom, and to the giving of palms to victors in the games, the great company whom the apocalyptic writer saw had palms in their hands (Rev. vii. 9). In the medal of Vespasian the daughter of Judah is represented as mourning under a palm tree. It is an expressive and appropriate emblem.

**Palm'er-worm** (Heb. *gázdm*). Occurs in Joel i. 4; ii. 25; Am. iv. 9. It is maintained by many that *gázdm* denotes some species of locust, but it is more probably a caterpillar.

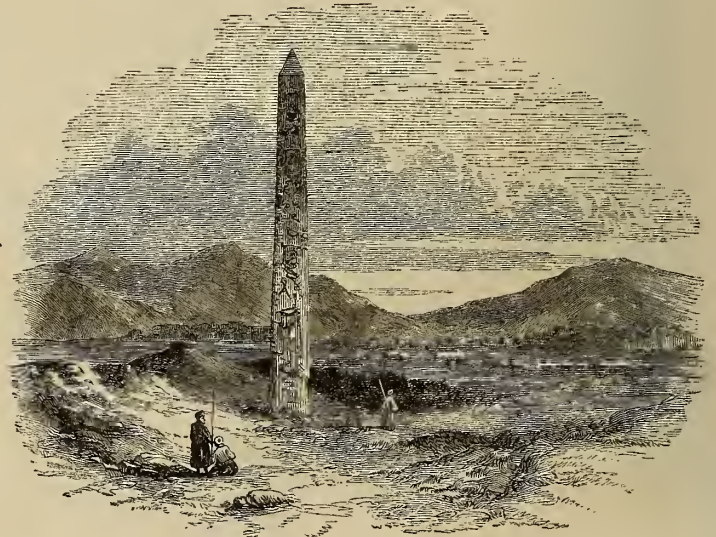
**Pamphyl'ia.** One of the coast regions in the south of Asia Minor. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the gospel in Cyprus. He and Barnabas sailed up the river Cestrus to Perga (Acts xiii. 13).

**Pan'nag.** An article of commerce exported from Palestine to Tyre (Ezek. xxvii. 17), the nature of which is a pure matter of conjecture.

**Pa'per.** [See WRITING.]

**Pa'phos.** A town at the west end of Cyprus. Paul and Barnabas travelled on their first missionary expedition "through the isle," from Salamis at the east end to Paphos (Acts xiii. 6). The great characteristic of Paphos was the worship of Venus.

**Par'able.** A short, weighty similitude used to convey instruction to ignorant, prejudiced or inattentive hearers.



PLAIN AND OBELISK OF HELIOPOLIS OR ON.

terity. The word is chiefly applied to those who lived before Moses (Acts vii. 8), and hence we speak of the "patriarchal age."

**Paul.** He was of the tribe of Benjamin, born in Tarsus, which, as it was a free city of Rome, gave him the honour and advantage of Roman citizenship, though both of his parents were Jews. His name at first was *Saul*. He was sent to Jeru-



salem for his education, and became a very learned and prominent Pharisee. He was not converted till after our Saviour's death, which makes him speak of himself as "born out of due time." His wonderful labours and success are recorded in the Acts of the Apostles. He was at last beheaded by Nero, at or near Rome, about A. D. 66. His numerous writings show him to have been eminently acquainted with both Hebrew and Greek learning.

**Pea'cock.** A beautiful bird, not known in Palestine till imported by Solomon (1 Kings x. 22). Its native country seems to be Persia and India.

**Pearl.** A hard, white, shining body, usually roundish, found in a shell-fish resembling an oyster.



OSTRICH, OR LAMMERGEYER.

The Oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. They are esteemed in the East beyond all other jewels. The finest pearls are fished up in the Persian Gulf and on the coast of Bahrein on the borders of Arabia. Pearls were well known to Job and the Hebrews. The Greek term, *margarite*, seems to be used in a more general sense for jewels or splendid gems.

**Pekah'ah.** Son and successor of Menahem, was the seventeenth king of the separate kingdom of Israel (B. C. 759-757). After a brief reign of scarcely two years, a conspiracy was organized against him by Pekah, who murdered him and seized his throne.

**Pe'leg.** Whose name signifies *division*, was born one hundred years after the Flood. He was so named because in his days the earth was divided into nations in consequence of the confusion of tongues at the tower of Babel (Gen. x. 25).

**Pel'ethites.** [See CHERETHITES.]

**Pel'ican** (Lev. xi. 18; Deut. xiv. 17; Ps. cii. 7; Isa. xxxiv. 11; Zeph. ii. 14). An aquatic bird of the size of a large goose. Its colour is grayish white, with the neck a little yellowish and the middle of the back feathers blackish. The bill is long and hooked, and has under it a lax membrane. The voice of this bird is harsh and dissonant, and, some say, resembles that of a man grievously complaining. David compares his groaning to it (Ps. cii. 7).

**Pen'iel.** The name which Jacob gave to the place in which he had wrestled with God (Gen. xxxii. 30).

**Pen'ny** (*denarius*). A Roman coin equal in value to seven pence three farthings sterling, or twelve and a half cents.

**Pen'tateuch, the.** Is the Greek name given to the five books commonly called the "Five Books of Moses."

**Pen'tecost.** A feast of the Jews on the fiftieth day after the passover. It was a solemn thanksgiving for the harvest, and a grateful commemoration of their being delivered from Egyptian servitude and enjoying their property by reaping the fruits of their labours (Lev. xxiii. 10, 11, etc.).

**Pe'or.** A mountain in Moab, to the top of which the prophet Balaam was conducted by Balak for his final conjurations (Num. xxiii. 28).

**Perfume.** In the East, perfumes were used to testify great respect (Dan. ii. 46). The Hebrews had two sacred perfumes, one of *incense*, and the other an *oil* (Ex. xxx. 23-38). They were addicted to the perfuming of dead bodies, clothes, beds, etc. (Prov. vii. 17; Ps. xlv. 8; Song Sol. iii. 6).

**Per'ga.** A city of Pamphylia. Here Paul and Barnabas preached (Acts xiii. 14; xiv. 25), and to the end of the eighth century we find a Christian church here.

**Per'gamos, or Per'gamum.** An illustrious city of Mysia, on the river Caicus. It was famous for its vast library, a grove in which were the splendid temples of Zeus or Jupiter, of Athene or Minerva, and of Apollo, but more especially for the worship of *Æsculapius*, the remains of whose magnificent shrine may still be seen. The modern name is *Bergamah*. To the Church here one of the apocalyptic epistles was addressed (Rev. i. 11; ii. 12-17). In that epistle it is called "Satan's seat," respecting which there have been various conjectures.

**Per'izzites.** One of the devoted nations of Canaan. They were never fully extirpated. Solomon exacted tribute of them (2 Chron. viii. 7). So late as the days of Ezra we find them intermarried with the Jews (Ezra ix. 1).

**Persep'olis** (2 Mace. ix. 2). A celebrated city of Persia, the capital of Persia Proper and the frequent residence of Persian monarchs till the time of Alexander the Great, by whom it was wantonly fired. It seems in a degree to have recovered: its splendid remains are yet seen at a spot called *Chehl-Minâr*, "the forty pillars."

**Per'sia, Per'sians.** Persia Proper was a tract of no very large dimensions on the Persian Gulf. The only passage in Scripture where Persia designates the tract called "Persia Proper" is Ezek. xxxviii. 5. Elsewhere the empire is intended. The Persians were of the same race as the Medes, both being branches of the great Aryan stock. Their language was closely akin to the Sanskrit, or ancient language of India. Modern Persian is its degenerate representative, being, as it is, a motley idiom largely impregnated with Arabic.

**Pes'tilence.** A Scripture name for any prevailing contagious disease.

**Pe'ter.** His original name was Simon. He was the son of a man named Jonas, was born in Bethsaida and brought up a fisherman. He moved with his wife and family to Capernaum, and there it was that Christ sometimes made his home with them. After a life of exalted usefulness, he was crucified for his Master's sake, about A. D. 70. The two Epistles of Peter were written by him; the first, four or five years before the other. The *first*



THE OSTRICH OF THE DESERT.

Epistle is evidently addressed to converts from Judaism dwelling among heathen in the countries named in the first verse. The *second* Epistle was a long time regarded as spurious, and is not quoted by any Christian writer till the fourth century. Since then it has generally been received as genuine, but with less certainty of evidence than any other book in the Bible.

**Pha'raoh.** There are several kings of this name mentioned in Scripture: 1. He who took away Abraham's wife (Gen. xii.). 2. He who exalted Joseph (Gen. xli. 39). 3. He who first oppressed Israel (Ex. i. 8). 4. He who released Israel (Ex. v. 14). 5. He who gave his wife's sister in marriage to Hadad (1 Kings xi.). 6. Serechus, contemporary with Ahaz (2 Kings xvii. 4). 7. Tirhakah, who lived in the days of Hezekiah (2 Kings xix. 9; Isa. xxxvii. 9). 8. Pharaoh-necho, who set up Jehoiakim to be king of Judea in place of Josiah, who was slain in the battle of Megiddo. 9. Pharaoh-hophra, called in profane history *Apries*, who made a league with Zedekiah, in consequence of which



EGYPTIAN IBIS (IBIS PELIAGOSA).

many of the Jews sought refuge in Egypt, and carried the prophet Jeremiah with them (Jer. xliii. 8-12 and xlv. 1). This Pharaoh died B. C. 570.

**Pha'raoh's daughter.** Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible: 1. The preserver of Moses (Ex. ii. 5-10). 2. Bithiah, wife of Mered an Israelite (1 Chron. iv. 18). 3. A wife of Solomon (1 Kings iii. 1; vii. 8; iv. 24).

**Pha'rez** (Per'ez, 1 Chron. xxvii. 3; Pha'res, Matt. i. 3; Luke iii. 33; 1 Esd. v. 5). Twin son, with Zarah or Zerah, of Judah and Tamar his daughter-in-law. The circumstances of his birth are detailed in Gen. xxxviii. The house he founded was numerous and illustrious. His fertility is alluded to in Ruth iv. 12. From two of his sons sprang the Hezronites and Hamulites. From Hezron's second son, Ram or Aram, sprang David and the kings of Judah, and eventually Jesus Christ.

**Phar'isees.** One of the most ancient and noted sects among the Jews, remarkable for their rigid way of living, fasting constantly every second and fifth day of the week, and submitting to many austerities. They studied the Law, were very exact in the outward observance of it, and pretended to more holiness than others. They corrupted the word of God by their expositions, and many of them were wicked men, though a majority may have lived as they professed.

**Phar'par.** The second of the "two rivers of Damascus" alluded to by Naaman (2 Kings v. 12). [See ABANA.]

**Philadel'phia.** A city of Lydia, at the foot of Mount Tmolus, twenty-eight miles south-east from Sardis. It was built by Attalus II. Philadelphus (158-138 B. C.), from whom it derives its name. Earthquakes were very prevalent here, and Philadelphia was more than once nearly destroyed by them. To the Church here an apocalyptic epistle was addressed (Rev. i. 11; iii. 7-13), conveying unqualified commendation, and over Philadelphia has been extended the hand of divine protection. Philadelphia is still a considerable town, named *Allah-shar* or *Allah-shehr*, with ruins of its ancient wall and of about twenty-five churches.

**Phile'mon.** The Christian to whom Paul addressed his Epistle in behalf of Onesimus. He lived in Colosse when the apostle wrote to him (Col. iv. 9). It is related that Philemon became bishop of Colosse, and died as a martyr under Nero. The Epistle was written by Paul about A. D. 63, or early in A. D. 64.

**Phile'tus.** [See HYMNÆTUS.]



**Phil'ip.** Son of Herod the Great and Cleopatra. From him the city of Cæsarea Philippi received its name (Matt. xvi. 13, etc.)

**Phil'ip.** Another son of Herod, by his wife Mariamne. He was sometimes called Herod, and was the husband of Herodias. He was disinherited by his father, and lived a private life (Matt. xiv. 3, etc.)

**Phil'ip the Apos'tle.** He was a native of Bethsaida in Galilee. Some ancient historians say that he was the individual who requested of Jesus that he might "first go and bury his father" (Matt. viii. 21, 22).

**Phil'ip the Evan'gelist.** One of the seven deacons of the Church at Jerusalem (Acts. vi. 5). He founded churches in Samaria, Azotus, etc., and settled in Cæsarea. He had several daughters, who preached, and perhaps uttered predictions (Acts xxi. 9).

**Philip'pi.** A city of Macedonia, about nine miles from the sea, and twelve miles from its port, the modern *Kavalla*. St. Paul, when on his first visit to Macedonia in company with Silas, visited Philippi (Acts xvi. 11, 12). It was a Roman colony founded by Augustus, and the remains which strew the ground near the modern Turkish village *Bereketli* are no doubt derived from that city. The Epistle to the Philippians seems to have been written from Rome during the latter part of Paul's first imprisonment. The Church had been founded by Paul (Acts xvi.), and of all his churches seems to have loved him most. It is the only epistle of Paul which expresses no censure.

**Philis'tia** (Heb. *Peleseth*). The word thus translated in Ps. ix. 8; lxxxvii. 4; cviii. 9 is in the original identical with that elsewhere rendered Palestine.

**Philis'tines.** The Philistines and the Caphortim descended from Casluhim, the son of Mizraim, who peopled Egypt; and their country is perhaps called Caphor (Jer. xvii. 4). Their territory was allotted to the Hebrews, but they neglecting to take possession of it, the Philistines were made a severe and lasting scourge to them (Josh. xiii. 2, 3; xv. 45, 46, 47; Judg. iii. 1, 2, 3).

**Phin'ehas.** 1. Son of Eleazar and grandson of Aaron (Ex. vi. 25). He is memorable for having while a youth, by his zeal and energy, appeased the divine wrath and put a stop to the plague which was destroying the nation (Num. xxv. 7). For this he was rewarded by the special approbation



EAGLE OWL OF PALESTINE (OTUS ASCALAPHUS).

of Jehovah, and by a promise that the priesthood should remain in his family for ever (10-13). After Eleazar's death he became high priest, the third of the series. The verse which closes the book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas is shown at *Awertah*. 2. Second son of Eli (1 Sam. i. 3; ii. 34; iv. 4, 11, 17, 19; xiv. 3). Phinehas was killed with his brother by the Philistines when the ark was captured. [See ELI.]

**Phœ'be.** One of the most important of the Christian persons, the detailed mention of whom fills nearly all the last chapter of the Epistle to the Romans.

**Phœni'cia.** A province of Syria. It contained the famous cities Sarepta, Ptolemais, Tyre and Sidon. The Tyrians and Sidonians had for a long time almost all the trade of the then known world. There was scarcely a shore or isle of the Mediterranean Sea where they did not plant colonies. The most noted of these was that of Carthage, which once long contended with Rome.

**Phryg'ia.** An extensive district in Asia Minor. The gospel was very early preached in Phrygia, and a church formed, which for many ages made a considerable appearance (Acts xvi. 6; xviii. 23).



ATHENA MERIDIONALIS, THE COMMONEST OWL IN PALESTINE.

A portion of the inhabitants are Christians to this day.

**Phu'rah.** Gideon's servant, probably his armour-bearer (comp. 1 Sam. xiv. 1), who accompanied him in his midnight visit to the camp of the Midianites (Judg. vii. 10, 11).

**Phut, Put.** Third name in the list of the sons of Ham (Gen. x. 6; 1 Chron. i. 8). Elsewhere applied to an African country or people.

**Phylac'tery.** [See FRONTLETS.]

**Piece of Sil'ver.** In the New Testament two words are rendered by this phrase: 1. *Drachma* (Luke xv. 8, 9), which was a Greek silver coin, equivalent to the Roman denarius. 2. *Silver* only occurs in the account of the betrayal of our Lord (Matt. xxvi. 15; xxvii. 3, 5, 6, 9). It is more probable that the thirty pieces of silver were tetradrachms than that they were denarii.

**Pi'late, Pon'tius.** The sixth Roman procurator of Judea, and under him our Lord worked, suffered and died. He was appointed A. D. 25-26, in the twelfth year of Tiberius. His administration was arbitrary. His slaughter of certain Galileans (Luke xiii. 1) led to some remarks from our Lord on the connection between sin and calamity. The history of his condemnation of our Lord is related fully in the New Testament. Josephus states that Pilate's anxiety to avoid giving offence to Cæsar did not save him from political disaster. Eusebius records that, "wearied with misfortunes," he killed himself. As to the scene of his death, there are various traditions.

**Pil'ows.** In the East they cover the floors of their houses with carpets, and along the sides of the wall or floor a range of narrow beds or mattresses is often placed upon these carpets; and for their further ease several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to in Ezek. xiii. 18; Amos vi. 4.

**Pine tree.** The pine appears in our translation three times (Neh. viii. 15; Isa. xli. 19; lx. 13). The Hebrew phrase means literally *branches of oily or gummy plants*. Luther thought it the elm, and Dr. Stock renders it the ash. After all, it may be thought advisable to retain the pine.

**Pin'nacle** (Matt. iv. 5; Luke iv. 9). The Greek word ought to be rendered not a pinnacle, but the pinnacle. The only part of the temple which answered to the modern sense of pinnacle was the golden spikes erected on the roof to prevent birds from settling there. Perhaps the word means the battlement ordered by law to be added to every roof.

**Pipe.** The Hebrew word which we translate

"pipe" (1 Sam. x. 5; 1 Kings i. 40; Isa. v. 12; xxx. 29; Jer. xlvi. 36) signifies "bored through." It would seem to have been a pipe furnished with holes. The ancient Egyptian instrument was straight, about eighteen inches in length, sometimes longer or shorter, with mouthpiece made of reed. Some had three holes, others four. Occasionally this pipe was double. It was very suitable for festive occasions, but sometimes for lamentation. Thus our Lord found pipers in the ruler's house whose daughter was dead, and these he ordered away (Matt. ix. 23).

**Pitch.** There can be little doubt that the "pitch" (*côpher*) of Gen. vi. 14 was bitumen or asphalt. Another word, *zepheth*, is used (Ex. ii. 3; Isa. xxxiv. 9) implying to flow or become liquid. There is another term, *hêmâr*, usually rendered "slime," as in Gen. xi. 3.

**Pitch'er.** Besides the leather or skin bottles in common use among the Hebrews for keeping liquids, earthen pitchers must have been employed for drawing water (Gen. xxiv. 14, 15, 16, 45, 46; Lam. iv. 2; Mark xiv. 13; Luke xxii. 10).

**Pis'gah** (Num. xxi. 20; xxiii. 14; Deut. iii. 27; xxxiv. 1). A mountain range or district on the east of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. Its highest point or summit—its "head"—was the Mount Nebo.

**Pisid'ia.** A district in Asia Minor, north of Pamphylia, and reached to, and was partly included in, Phrygia. St. Paul passed through Pisidia twice, with Barnabas, on the first missionary journey (Acts xiii. 13, 14, 51).

**Pi'son.** The name of the first branch of the river of Eden. It is supposed to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia (Gen. ii. 11).



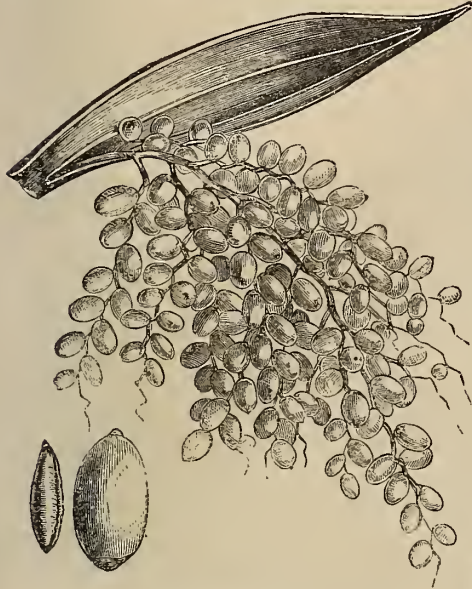
DATE PALM OF PALESTINE.

**Pi'thom and Rame'ses.** Were the two cities for the building or fortifying of which the Hebrews made brick (Ex. i. 11). Rameses was in Goshen, and was the point from which the Hebrews started in their Exodus.

**Plagues, the Ten.** The occasion on which the plagues were sent is described in Ex. iii.-xii. 1.



*The Plague of Blood.* This plague was humiliating, as the Nile was held sacred, as well as some of its fish, not to speak of the crocodiles, which probably were destroyed. 2. *The Plague of Frogs.* This must have been especially trying to the Egyptians, as frogs were included among the sacred animals. 3. *The Plague of Lice.* The scrupulous cleanliness of the Egyptians would add intolerably to the bodily distress of this plague, by which also they again incurred religious defilement. 4. *The Plague*



FRUIT OF THE DATE PALM.

*of Flies.* The word translated "swarms of flies" most probably denotes the great Egyptian beetle. Besides its annoying and destructive habits, it was an object of worship. 5. *The Plague of the Murrain of Beasts.* Still coming closer to the Egyptians, God sent a disease upon the cattle, which were also their deities as well as property. 6. *The Plague of Boils.* From the cattle the hand of God was extended to their own persons. The plague seems to have been the black leprosy, a fearful kind of elephantiasis. 7. *The Plague of Hail.* The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues. 8. *The Plague of Locusts.* The severity of this plague can be well understood by those who have been in Egypt in a part of the country where a flight of locusts has alighted. 9. *The Plague of Darkness.* It has been illustrated by a sand-storm which occurs in the desert, often causing the darkness of twilight, and affecting man and beast. 10. *The Death of the First-born.* The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the first-born, puts it wholly beyond comparison with any natural pestilence, even the severest recorded in history, whether of the peculiar Egyptian plague or other like epidemics.

*Plei'ades.* A beautiful cluster of stars, sometimes called "the seven stars." They are in the constellation *Taurus*, and appear in our hemisphere the last of March.

*Plough.* [See AGRICULTURE.]

*Pomegran'ate.* The pomegranate was early cultivated in Egypt (Num. xx. 5). The pomegranate tree (*Punica granatum*) derives its name from the Latin *pomum granatum*, "grained apple."

*Pon'tus.* A large district in the north of Asia Minor. It is three times mentioned in the New Testament (Acts ii. 9, 10; xviii. 2; 1 Pet. i. 1).

*Pool.* Pools are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Isa. xlii. 15). In Scripture the most celebrated are the pools of Solomon, near Bethlehem, called *el-Burak*, from which an aqueduct was carried, which still supplies Jerusalem with water (Eccles. ii. 6; Eccles. xxiv. 30, 31).

*Pop'lar.* The Hebrew name of the tree so rendered implies whiteness. It is very probably

the white poplar, *Populus alba*. It is mentioned twice in Scripture (Gen. xxx. 37; Hos. iv. 13). Some have imagined that the tree intended is the *Styrax officinale*.

*Posses'sion.* [See DEMONIACS.]

*Pot'iphar.* An Egyptian name, also written *Potiphe'rah*. Potiphar, with whom the history of Joseph is connected, is described as "an officer of Pharaoh, chief of the executioners" (Gen. xxxix. 1; comp. xxxvii. 36). [See JOSEPH.]

*Potiphe'rah.* Was priest or prince of On, and his daughter Asenath was given Joseph to wife by Pharaoh (Gen. xli. 45, 50; xlii. 20).

*Pot'ter's Field, the.* [See ACELDAMA.]

*Pot'tery.* It is abundantly evident both that the Hebrews used earthenware vessels in the wilderness, and that the potters' trade was afterward carried on in Palestine. The clay, when dug, was trodden by men's feet so as to form a paste (Isa. xli. 25; Wis. xv. 7); then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came in use in Palestine we know not, but it seems likely that it was adopted from Egypt (Isa. xlv. 9; Jer. xviii. 3). The vessel was then smoothed and coated with a glaze, and finally burnt in a furnace.

*Pound.* 1. A weight. 2. A money of account, mentioned in the parable of the Ten Pounds (Luke xix. 12-27). The reference appears to be to a Greek pound, of which sixty went to the talent.

*Proch'orus.* One of the seven deacons, being the third on the list, and named next after Stephen and Philip (Acts vi. 5).

*Procon'sul.* The Greek for which this is the true equivalent is rendered uniformly "deputy" in Acts xiii. 7, 8, 12; xix. 38. The "proconsul" exercised purely civil functions.

*Proc'urator.* The office of procurator is mentioned in Luke iii. 1. The imperial provinces, of which Judea was one, were administered by *Legati*. The property and revenues of the imperial treasury were administered by *Procuratores*. Sometimes a province was governed by a procurator with the functions of a legatus.

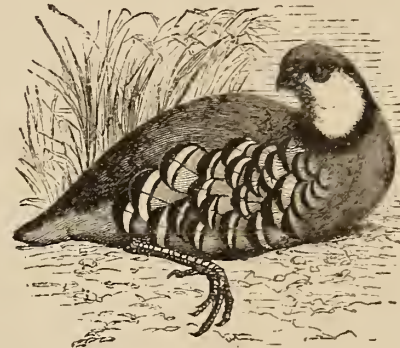
*Proph'et.* One who foretells what is to come; a person inspired, and appointed by God to reveal his will, to warn of approaching judgments, to explain obscure passages of Scripture, or to make known the truths of the Bible and urge men to obedience (1 Cor. xiv. 26).

*Pros'elyte.* Literally a *stranger*, means in Scripture one that turned from heathenism to the Jewish religion (Acts ii. 10).

*Prov'erbs.* The book containing the inspired

10; in the margin generally "scythes"). It appears that the Hebrews were accustomed regularly to prune their vines (Lev. xxv. 3). There is a beautiful allusion by our Lord to the practice of pruning (John xv. 2).

*Psalms.* The Psalms were mostly composed by David. The ninetieth was composed by Moses, perhaps the eightieth by Heman. Those under the name of Asaph were probably directed to him as leader of the temple choir. Some psalms are doctrinal, as Ps. i.; some historical, as Ps. lxxvii., cv., cvi.; some prophetic, as Ps. cx.; some penitential, as Ps. li.; some consist of prayer and complaints, as Ps. vi., xxxviii., etc.; others consist of praise and thanksgiving, as Ps. xxx., xli., cxlv., cl., etc. In some, most or all of these subjects are connected, as Ps.



GREEK PARTRIDGE (CACCABIS SAXATILIS).

lxxxix. The Jews divided the entire collection into five books, at the end of four of which are the words "Amen, amen," and of the fifth, "Hallelujah." The first division ends at the fortieth psalm, the second at the seventy-second, the third at the eighty-eighth, the fourth at the one hundred and fifth, and the fifth at the one hundred and fiftieth. The words at the conclusion are thought to have been put there by Ezra.

*Psal'tery.* A musical instrument, first mentioned in the Psalms of David. It seems to have been shaped much like the present harp. The body was of wood, hollow, and Josephus says it had twelve strings. The strings were at first of flax, but subsequently were manufactured from the entrails of sheep.

*Ptolema'is.* [See ACCRO.]

*Pub'lican* (Matt. xviii. 17). An inferior col-



ISLE OF PATMOS, HARBOUR OF LA SCALA, AND TOWN OF PATINO ON THE HEIGHT.

lectors of Solomon (1 Kings iv. 32). The whole in the original seems to be poetry. Though written by Solomon, they seem to have been collected and arranged by others. Let the reader turn to ch. xxv. 1 and xxx. 1. The Proverbs are frequently quoted by the apostles; indeed, more so than any other part of the Old Testament, showing that the book constitutes a great treasure of revealed morality.

*Pru'ning-hook.* An implement used by vine-dressers. The word is found in Scripture only in the plural (Isa. ii. 4; xviii. 5; Mic. iv. 3; Joel iii.

lector of the Roman tribute. The principal farmers of this revenue were men of great influence; but the under-farmers, or publicans, were remarkable for extortion, and were accounted thieves and pickpockets. It is said the Jews would not allow them to enter the temple or synagogues, or to give testimony in a court of justice. The revenues of a district were set up to competition, and he who offered most was appointed collector. There were many publicans in Judea in the time of our Saviour. Zaccheus, probably, was one of the principal receivers, since he is called "chief among the



publicans" (Luke xix. 2); but Matthew was only an inferior publican (Luke v. 27). The Jews reproached Jesus with being a "friend of publicans and sinners," and eating with them (Luke vii. 34).

**Pul** (2 Kings xv. 19). The first king of Assyria who invaded Canaan, and by a present of one thousand talents of silver, exacted from the mighty men of wealth of Israel by Menahem, was prevailed on to withdraw his troops and recognize the title of that wicked usurper. A town of this name is mentioned in Isa. lxvi. 19.

**Pulse**. (2 Sam. xvii. 28). Coarse grain, as pease, beans and the like (Dan. i. 12, 16).

**Pu'rim**. The plural of *Pur*, and meaning *lots*. It is the name of a solemn feast among the Jews, in commemoration of Haman's overthrow. It derives its name from the circumstance that Haman cast lots to ascertain the best day for destroying the Jews (Esth. iii. 7 and ix. 26).

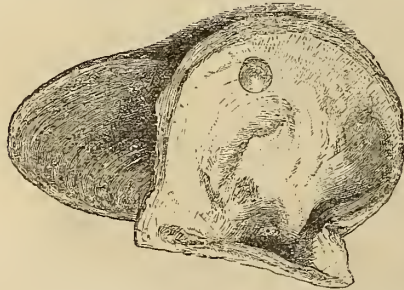
**Pur'ple**. A color much worn by kings and emperors (Mark xv. 17). It is the famous Tyrian dye, so costly and so celebrated in antiquity. It is called in 1 Macc. iv. 23, "purple of the sea." It was made from the blood of a shell-fish, plenty of which were found in the sea on the north-west of Canaan.

**Pute'oli**. A city of Campania, in Italy, so called from its hot waters or the multitude of its wells. Its ancient name was *Delus Minor*. Paul halted here seven days as he went prisoner to Rome (Acts xxviii. 13). The present name of the place is *Pozzuoli*.

**Py'garg** (Deut. xiv. 5). Is the name of a bird of the eagle kind, but here probably denotes a beautiful species of the gazelle or the mountain goat, found in Africa and Asia.

## Q.

**Quail** (Ex. xvi. 13; Num. xi. 31, 32; Ps. cv. 10). A bird of the gallinaceous kind. Hasselquist, mentioning the quail of the larger kind, says: "It is of the size of the turtle-dove. I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petraea. If the food of the Israelites was a bird, this is certainly it, being so common in the places through which they passed." It is said that God gave quails to his people in the wilderness upon two occasions: first, within a few days after they had passed the Red Sea (Ex. xvi. 3-13). The second time was at the encampment at the place called in Hebrew, *Kibroth-hataavah*, the graves of lust (Num. xi. 32; Ps. cv. 40). Both of these happened in the spring, when the quails passed from Asia into Europe. They are then to be found in great quantities upon the coasts of the Red Sea and Mediterranean. God caused a wind to arise that drove



PEARL OYSTER (AVICULA MARGARITIFERA).

them within and about the camp of the Israelites; and it is in this that the miracle consists, that they were brought so seasonably to this place and in so great number as to furnish food for above a million of persons for more than a month.

**Quar'ries** (Judg. iii. 19). The word so rendered in this place may mean "graven images," as the Vulgate, Septuagint and the marginal rendering of our English Bibles represent it. It may have been some noted place of idolatrous worship in the vicinity of Gilgal.

**Quar'tus**. A Christian of Corinth (Rom. xvi. 23), said to have been one of the seventy disciples, and afterward bishop of Berytus.

**Quater'nion** (Acts xii. 4). When Peter is said to have been delivered to four quaternions of soldiers, it is to be understood that he was guarded by four men at a time, viz.: two in the prison with him (ver. vi.), and two before the doors, and that they were relieved every three hours, or at each successive watch of the night, by four others, making in all sixteen men.

**Queen**. Often means in Scripture a king's mother. The word has still the same meaning among Orientals.

**Queen of Heav'en** (Jer. vii. 18). The title under which the moon was worshipped by the heathens. Cakes having the image of the moon

or *Emga*, is an obscure term. It has been identified with the word "Magus," but this is very uncertain.

**Rab'saris**. 1. An officer of the king of Assyria (2 Kings xviii. 17). 2. One of the princes of Nebuchadnezzar (Jer. xxxix. 3, 13). Rabsaris is probably the name of an office.

**Rab'shakeh** (2 Kings xviii., xix.; Isa. xxxvi., xxxvii.) One of the officers of the king of Assyria, sent against Jerusalem in the reign of Hezekiah.

**Ra'ca**. A term of reproach used by the Jews of our Saviour's age (Matt. v. 22), derived from the Chaldee *reka*, "worthless."

**Ra'chel**. The younger of the daughters of Laban, the wife of Jacob and the mother of Jos-



CITY AND HILL OF PERGAMOS IN MYSIA.

stamped on them are supposed to have been presented in sacrifice as a part of their idolatrous worship.

**Quick**. The living flesh, the sensible part of the body. Those persons who shall be alive at the resurrection are called the *quick*, in distinction from those who will arise from the dead (Acts x. 42).

**Quick'sands** (Acts xxvii. 17). Reference is had in this passage (as is supposed) to two very dangerous sandbars or *syrtes* on the coast of Africa, over against Sicily, which were continually shifting their position and forming powerful currents, by which ships were drawn from their course.

## R.

**Ra'amah**. A son of Cush. The tribe of Ramah became renowned as traders (Ezek. xxvii. 22). They were settled on the Persian Gulf.

**Rab'bah, Rab'bath**. 1. The metropolis of Ammon (Deut. iii. 11; Josh. xiii. 25). It was besieged and taken by David for the ill-treatment of his ambassadors by the Ammonites. Afterward Ammon regained its independence. In later times it received the name Philadelphia from Ptolemy Philadelphus, and by this name it is known in Greek and Roman writers and in Josephus. This was in Christian times the see of a bishop. 2. A town in the hill-country of Judah (Josh. xv. 60).

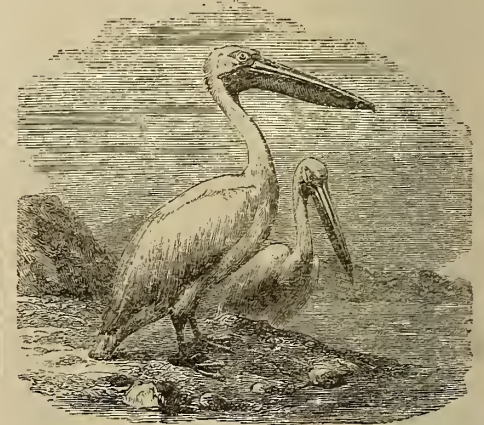
**Rab'bi**. A title of respect signifying Master, Teacher, given by the Jews to their doctors and teachers, and often addressed to our Lord. The title rabbi is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai.

**Rab'boni** (from *rabbi*). It was a greater title than rabbi, and was never formally conferred except on a few extraordinary doctors of the school of Hillel (John xx. 16).

**Rab-mag** (Jer. xxxix. 3, 13). A title borne by Nergal-sharezer, probably identical with the king called by the Greeks Neriglissar. [See NERGAL-SHAREZER.] The signification is somewhat doubtful. *Rabu* is "great," or "chief," but *Mag*,

eph and Benjamin. The incidents of her life may be found in Gen. xxix.-xxxiii., xxxv. Rachel died and was buried in the way to Ephrath, which is Bethlehem, and Jacob set a pillar upon her grave (Gen. xxxv. 19, 20). The site of Rachel's tomb has never been questioned. It is about two miles south of Jerusalem, and one mile north of Bethlehem.

**Ra'hab, or Ra'chab**. A celebrated woman of



COMMON PELICAN OF THE EAST.

Jericho, who received the spies sent by Joshua, hid them in her house, was saved with all her family when the Israelites sacked the city; and became the wife of Salmon and the ancestress of the Messiah (Josh. ii. 1; Matt. i. 5).

**Rain'bow**. The token of the covenant which God made with Noah that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 seems to be that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it



as the sign of His love and the witness of His promise (Eccles. xliii. 11).

Rai'sins (1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40). These appear to have been dried grapes, in bunches; just what we understand by the term.

Ram, Bat'tering (Ezek. iv. 2; xxi. 22). The battering-rams were of several kinds. Some were joined to movable towers which held warriors and armed men. The whole then formed one great temporary building, the top on a level with the walls, and even turrets, of the besieged city. Some were without wheels.

Ra'mah. A word signifying "a hill," and which in its simple or compound shape forms the name of several places in the Holy Land: 1. One of the cities of the allotment of Benjamin (Josh. xviii. 25). 2. The home, birth-place, official residence

of God's protecting love and goodness (Job xxxviii. 41; Luke xii. 24; Ps. cxlvii. 9). The raven's carnivorous habits, and especially his readiness to attack the eye, are alluded to in Prov. xxx. 17.

Re'ba. One of the five kings of the Midianites slain by the children of Israel in their avenging expedition, when Balaam fell (Num. xxxi. 8; Josh. xiii. 21).

Rebek'ah. Daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in Gen. xxiv. For nineteen years she was childless; then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born (xxv. 24-34). It has been conjectured that she died during Jacob's sojourn in Padan-aram.

Re'chab (rider). 1. One of two "captains of bands" whom Ishbosheth took into service, and who conspired to murder him (2 Sam. iv. 2). 2. The father or ancestor of Jehonadab (2 Kings x. 15, 23; 1 Chron. ii. 55; Jer. xxxv. 6-19). From this Rechab the tribe of the Rechabites derived their name.

Re'chabites. A tribe of Midianites who lived in tents, and roamed the country for pasture, as the Arabs and Tartars now do. Their origin and manner of life are described in 2 Kings x. 15-23; Jer. xxxv. 5-7.

Red Sea. The sea known to us as the Red Sea was by the Israelites called "the sea." The most important change in the Red Sea has been the drying up of its northern extremity for the distance of fifty miles from

its ancient head, "the tongue of the Egyptian Sea." Thus the prophecy of Isaiah has been fulfilled (xi. 15; xix. 5). In reference to the passage of the Red Sea by the Israelites, the place is not very far from the Persepolitan monument. From Pihahiroth the Israelites crossed the sea. The points bearing on geography in this event are that the sea was divided by an east wind, whence we may infer that it was crossed from west to east, and that the whole Egyptian army perished, which shows that it must have been some miles broad. On the whole, we may reasonably suppose about twelve miles as the smallest breadth of the sea.

Reed (Job xl. 21). A plant of the grass family. The bamboo and common cane are species of the reed, and so are the calamus and flag. Fish-poles, canes and rods (Matt. xxvii. 29) are formed of it. These plants flourish in marshes or in the vicinity of water-courses: hence the allusion in Job xl. 21-23. It is often used by the sacred writers to illustrate weakness and fragility. Reeds were also used as pens are now, and also as measuring-rods.

Refiner. The refiner's art was essential to the working of the precious metals. The separation of the dross from the pure ore was effected by heat and solvents, such as alkali (Isa. i. 25) or lead (Jer. vi. 29). The instruments were a crucible or furnace, and a bellows or blow-pipe. The workman sat at his work (Mal. iii. 3).

Re'fuge, Cities of. [See CITIES OF REFUGE.]

Rehobo'am. Son of Solomon by an Ammonitess, ascended the throne B. C. 970, being then forty-one years old, and reigned seventeen years. By following the absurd counsel of his young companions, he caused the revolt of the ten tribes, an event productive of infinite mischief, and which spread its influence over the whole subsequent history of

the Hebrews, leading at last to their political ruin.

Reho'both (room or place). 1. A city of Edom. 2. A well digged by Isaac eastward of Gerar, so called because there the Lord made room for him to dwell (Gen. xxvi. 22).

Reins (Job xvi. 13). This word, which properly signifies the loins or region of the kidneys, is used figuratively by the sacred writers to denote the seat of the affections and dispositions.

Rem'phan (Acts vii. 43). Probably a name given to some planet regarded as an object of worship. The image of the object of their idolatry, being enclosed in a small tabernacle or portable case, was carried about from place to place like other baggage. Such were the shrines (Acts xix. 43; comp. Isa. xlvi. 7). What the prophet calls *Chim* (Amos. v. 26), the martyr calls *Remphan*.

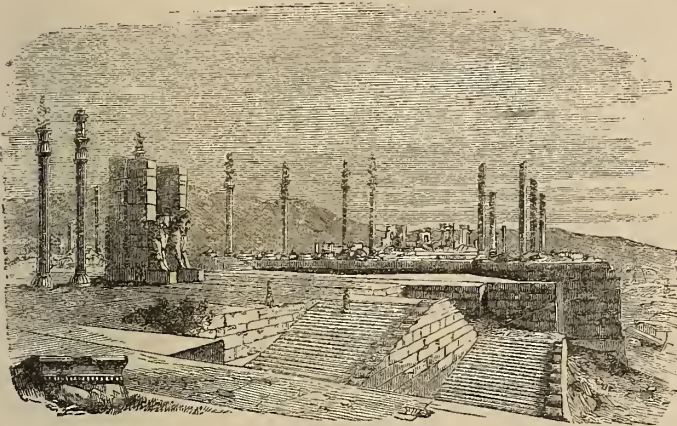
Reph'aim. A valley near Jerusalem, fruitful in wheat (Isa. xvii. 5). It seems to have derived its name from the giants that anciently inhabited it.

Reph'idim. A place east of the Red Sea, where the Hebrews tempted God and quarreled with Moses for want of water. It was therefore called *Meribah*, contention, and *Mussah*, temptation (Ex. xvii. 7, 8).

Reu'ben (behold a son). Jacob's first-born child (Gen. xxix. 32), the son of Leah. To him the preservation of Joseph's life appears to have been due. Of the repulsive crime which turned the blessing of his dying father into a curse we know only the fact (Gen. xxxv. 22). At the time of the migration into Egypt, Reuben's sons were four (Gen. xlvi. 9; 1 Chron. v. 3). The census at Mount Sinai (Num. i. 20, 21; ii. 11) shows that at the Exodus the numbers of the tribe were forty-six thousand five hundred men above twenty years of age and fit for active warlike service.

Reu'el. 1. One of the sons of Esau, by Basemath, sister of Ishmael (Gen. xxxvi. 4, 10, 13, 17; 1 Chron. i. 35, 37). 2. One of the names of Moses' father-in-law (Ex. ii. 18), the same which is given in another passage as Razel.

Revela'tion of St. John. The last book of the New Testament. It is often called the *Apocalypse*, which is its title in Greek, signifying "Revelation." The evidence adduced in support of St. John the Apostle and Evangelist being the author consists of (1) the assertions of the author, and (2) historical tradition. (1) The author's description of himself in the first and twenty-second chapters is certainly equivalent to an assertion that he is the apostle.



SITE OF PERSEPOLIS (CAPITAL OF PERSIA PROPER) AND THE FORTY PILLARS.

and burial-place of Samnel. It is a contracted form of Ramathaim-zophim. All that is directly said as to its situation is that it was in Mount Ephraim (1 Sam. i. 1). 3. One of the nineteen fortified places of Naphtali (Josh. xix. 36). 4. One of the landmarks on the boundary of Asher (Josh. xix. 29). 5. By this name is designated Ramoth-gilead. 6. A place reinhabited by the Benjamites after their return from captivity (Neh. xi. 33).

Ra'math-le'hi. The name bestowed by Samson on the scene of his slaughter of the thousand Philistines with the jawbone (Judg. xv. 17).

Ram'eses, or Raam'ses. A city and district of Lower Egypt, first mentioned in the settling by Joseph of his father and brethren in Egypt, where a possession was given them "in the land of Ramceses" (Gen. xlvii. 11). This land of Ramceses either corresponds to the land of Goshen or was a district of it. In the narrative of the Exodus it is the starting-point of the journey (Ex. xii. 37; Num. xxxiii. 3, 5).

Ra'moth (Josh. xx. 8), or Ra'moth-gil'ead (1 Kings xxii. 29), or Ra'math-miz'peh (Josh. xiii. 26), or *watch-tower*. A famous city in the mountains of Gilead, about fifteen miles from Rabbah. It was appointed for one of the cities of refuge (Deut. iv. 43). During the later kings of Israel this place was the occasion of several wars between them and the kings of Damascus (2 Kings viii. 23, 29). South Ramoth (1 Sam. xxx. 27) is probably so called to distinguish it from Ramoth beyond Jordan.

Ran'som. Under the Levitical law an offering was required of every Israelite over twenty years of age at the time the census was taken. This offering is called a ransom or atonement-money (Ex. xxx. 12-16). It amounted to half a shekel, or about one shilling and a halfpenny. It was to be made upon penalty of the plague.

Raph'ael. "One of the seven holy angels which . . . go in and out before the glory of the Holy One" (Tob. xii. 15).

Ra'ven. From a root signifying "to be black." A raven was sent out by Noah from the ark (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15). Ravens were the means, under the divine command, of supporting the prophet Elijah at the brook Cherith (1 Kings xvii. 4, 6). They are expressly mentioned as instances



ALLAH-SHEHR—ANCIENT PHILADELPHIA, THE SITE OF ONE OF THE SEVEN CHURCHES OF ASIA.

He is also described as a servant of Christ, an eye-witness of the word of God and of the testimony of Christ—terms which identify him with the writer of the verses John xix. 35; i. 14, and 1 John i. 2. He is in Patmos for the word of God and the testimony of Jesus Christ. The book was admitted in the list of the Third Council of Carthage, A. D. 397. The date of the Revelation is given by the great majority of critics as A. D. 95-97.

Rez'in. King of Damascus. He attacked Jotham during the latter part of his reign (2 Kings xv. 37), but his chief war was with Ahaz, whose territories he invaded, in company with Pekah



(about B. C. 741). He was attacked, defeated and slain by Tiglath-pileser II., king of Assyria (2 Kings xvi. 9).

**Rez'on.** Son of Eliadah, a Syrian, who set up a petty kingdom at Damascus (1 Kings xi. 23). From his position at Damascus he harassed the kingdom of Solomon during his whole reign.

**Rhe'gium.** An Italian town at the southern entrance of the Straits of Messina, which occurs in the account of St. Paul's voyage after the shipwreck at Malta (Acts xxviii. 13). By a curious coincidence the figures on its coins are the very "twin brothers" which gave the name to St. Paul's ship.

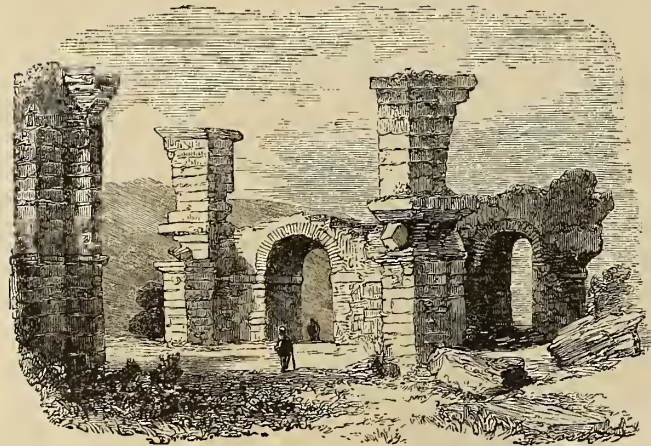
**Rhodes.** St. Paul touched at this island on his return voyage to Syria from his third missionary journey (Acts xxi. 1). Rhodes is at the south-west extremity of the peninsula of Asia Minor. Its real eminence began about 400 B. C.

**Rib'lah** (Num. xxxiv. 11). Probably *Ribleh* on the Orontes, thirty miles south of Hamath. Pharaoh-necho stopped here on his return from Carchemish (2 Kings xxiii. 33), and deposed Jehoahaz, putting Jehoiakim in his place; and here Nebuchadnezzar abode, while Nebuzaradan, his chief commander, laid siege to Jerusalem. Hither the prisoners were brought, when Zedekiah's children and many others were put to death, and that king himself deprived of his eyes and cast into prison.

**Rid'dle.** The Hebrew word is from an Arabic root meaning "to bend off," "to twist" (Judg. xiv. 12-19). The riddles which the queen of Sheba came to ask of Solomon (1 Kings x. 1; 2 Chron. ix. 1) were rather "hard questions." Solomon is said, however, to have been very fond of riddles. We know that all ancient nations, and especially Orientals, have been fond of riddles.

**Rim'mon** (*pomegranate*). The name of several towns, probably so called from producing pomegranates: 1. A city of Zebulun. 2. A town in the southern portion of Judah (Josh. xv. 33). 3. Rimmon-parez, the name of a march-station in the wilderness. 4. A rock or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge (Judg. xx. 45, 47; xxi. 13). Rimmon was also the name of a deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 Kings v. 18).

**Ring.** The ring was regarded as an indispens-



RUINS AT PHILIPPI, A CITY OF MACEDONIA.

able article of a Hebrew's attire, inasmuch as it contained his signet. It was the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), and by Ahasuerus to Haman (Esth. iii. 10). Such rings were worn not only by men, but by women (Isa. iii. 21; Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. xxii. 24).

**Ring-streaked.** Having circular streaks or lines on the body, as we often see on cattle (Gen. xxx. 35).

**Riz'pah.** Concubine to King Saul, and mother of his two sons, Armoni and Mephibosheth. After the death of Saul, Rizpah accompanied the mem-

bers of the royal family to their new residence at Mahanaim (2 Sam. iii. 7). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects in the whole Bible (2 Sam. xxi. 8-11).

**Roe, Roe'buck.** The Hebrew words thus translated denote some species of antelope, probably the *Gazella Arabica* of Syria and Arabia. The gazelle was allowed as food (Deut. xii. 15, 22, etc.), was fleet of foot (2 Sam. ii. 18; 1 Chron. xii. 8), was hunted (Isa. xlii. 14; Prov. vi. 5) and was celebrated for its loveliness (Cant. ii. 9, 17; viii. 14).

**Ro'gelim.** The residence of a wealthy Gileadite, who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27; xix. 31), in the highlands east of the Jordan.

**Roll.** A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick. The roll was usually written on one side only, and hence the particular notice of one that was "written within and without" (Ezek. ii. 10).

**Rome, the City of, and Roman Empire.** Little can here be said of "that great city which reigned over the kings of the earth" (Rev. xvii. 18). It is not mentioned in the Old Testament. Its name first appears in the Apocrypha (1 Macc. i. 10, and elsewhere). Of course we find it in the New Testament, first in Acts ii. 10. The population has been variously estimated from half a million to four, eight, or even fourteen millions. The Roman empire was raised to its highest pitch by Augustus; a few additions to its provinces being subsequently made, as Britain under Claudius, and Dacia under Trajan. We are not informed when, or by whom, the gospel was first preached at Rome. But, as among those converted at Jerusalem on the day of Pentecost, there were "strangers from Rome" (Acts ii. 10), there can be no doubt but that on their return home they set up a Christian Church. It must have grown rapidly, though the preacher is not mentioned, for in A. D. 68 their number drew the attention of government, and the horrid persecutions of Nero killed vast multitudes.

**Ro'mans, Epistle to the.** Paul had never been at Rome when he wrote this Epistle. It was called forth by his having heard of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

**Rose.** The original word thus translated occurs twice (Sol. Song ii. 1; Isa. xxxv. 1). It is not clear what flower is meant. Gesenius is inclined to believe it the meadow saffron, and this is favoured by the etymology, as it is compounded of two words signifying "acid" and "bulb." Roses certainly have flourished in Palestine, and the names of several species are known, as the white garden rose, *Rosa alba*, the damask rose, *R. damascena*, and the evergreen rose, *R. sempervirens*.

**Rosh** (Ezek. xxxviii. 2, 3; xxxix. 1). The sentence rendered "Magog the chief prince of Meshech and Tubal," ought to run "Magog the prince of Rosh, Meshech and Tubal." The meaning is that Magog is the head of the three great Scythian tribes, of which "Rosh" is thus the first. By *Rosh* is apparently meant the tribe on the north of the Taurus, so called from the neighbourhood to the *Rha* or Volga, and thus in this name and tribe we have the first trace of the Russ or Russian nation.

**Ru'by.** A beautiful gem, whose colour is red, with an admixture of purple, and is, in its most perfect state, a gem of extreme value. In hardness it is equal to the sapphire, and second only to the diamond. It is mentioned in Job xxviii. 18 and Prov. viii. 11, etc.

**Rue** (Luke xi. 42). A small shrubby plant, common in gardens. It has a strong, unpleasant smell, and a bitterish, penetrating taste.

**Ru'fus.** Mentioned in Mark xv. 22, along with Alexander, as a son of Simon the Cyrenian (Luke xxiii. 26). Again, in Rom. xvi. 13, the Apostle Paul salutes a Rufus whom he designates as "elect in the Lord."

**Rush.** [See REED.]

**Ruth.** A Moabitish woman, the wife, first, of Mahlon, secondly of Boaz, the ancestress of David and of Christ, and one of the four women who are named by St. Matthew in the genealogy of Christ. The son of Boaz and Ruth, Obed, was the father of Jesse, who was the father of David.

**Ruth, Book of.** Contains the history of Ruth. The main object of the writer is evidently to give an account of David's ancestors; and the book was avowedly composed long after the time of the heroine (Ruth i. 1; iv. 7, 17). It is probable that



POMEGRANATE OF EGYPT.

the books of Judges, Ruth, Samuel and Kings originally formed but one work.

**Rye** (Heb. *cussemeth*). It is probable that by *cussemeth* "spelt" is intended. Spelt is grown in some parts of the south of Germany and differs but slightly from our common wheat.

## S.

**Sabach'thani.** "Thou hast forsaken me" (Mark xv. 35).

**Sab'aoth.** A Hebrew word, signifying *hosts* or *armies* (Rom. ix. 29; James v. 4).

**Sab'bath** (*rest*). God rested on the seventh day and set it apart for himself. Though the *seventh* day to God, to man, who was formed on the evening of the last day, it was the *first*, and was kept as such for ages, and called the seventh part of time (Gen. ii. 2, 3). In the first institution of the Sabbath it was intended to call to mind the wisdom, power and goodness of God, but after the return of the children of Israel from their state of bondage in Egypt, that was urged as an additional object of recollection on the Sabbath-day, and also as an additional motive to its observance. The day was *changed* to correspond with that memorable event, and to preserve the Hebrews more effectually from idolatry by making their day of worship different from that of the heathen (Deut. v. 14, 15). Under the Christian dispensation, which unites Jews and Gentiles, the Sabbath is altered back again from the seventh to the first day of the week, on which the Redeemer himself rose from the dead. It is thus no longer an institution for the Jews, as the Mosaic Sabbath was, but for the world as it was before Moses.

**Sab'bath-day's Jour'ney.** Moses forbade any man to "go out of his place" on that day (Ex. xvi. 29). In after times the precept was undoubtedly viewed as a permanent law. But as some departure from a man's own place was unavoidable, the distance was fixed at two thousand paces, or about six furlongs, from the wall of the city.

**Sabbat'ical Year.** The seventh year, in which the land was to have rest (Ex. xxiii.; Lev. xxv.) It served to remind Israel of the authority and



goodness of God, to inculcate humanity, and to give time for devotion and deeds of mercy.

**Sack'but** (Dan. iii. 5, 7, 10, 15). The rendering of the Chaldee *sabbēca*. The sackbut was a wind-instrument.

**Sack'cloth**. A coarse texture, of a dark colour, made of goat's hair (Isa. i. 3; Rev. vi. 12). It was used for making sacks and for making the rough garments used by mourners, but at other times worn over the coat in lieu of the outer garment.

**Sac'rifice**. The justice of God required the death of the offender, but, being tempered with mercy, it accepted a sacrifice in his stead. The giving of the law gave rules both as to the things to be sacrificed and the quantity to be offered, and restricted the priesthood to the family of Aaron. The Hebrews had but four sorts of sacrifices, viz.:

the river Jordan (Gen. xiv.) Jerusalem, called by contraction *Salem* (Ps. lxxvi. 2), was originally called *Jebus*.

**Sal'ma**, or **Sal'mon** (Ruth iv. 20, 21; 1 Chron. ii. 11, 51, 54; Matt. i. 4, 5; Luke iii. 32). Son of Nahshon, the prince of the children of Judah, and father of Boaz, the husband of Ruth. On the entrance of the Israelites into Canaan, Salmon took Rahab of Jericho to be his wife, and from this union sprang the Christ. [See RAHAB.]

**Sal'mon**. A hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire (Judg. ix. 48). Its exact position is not known.

**Salmo'ne**. The eastern point of the island of Crete (Acts xxvii. 7).

**Salo'me**. 1. The wife of Zebedee, as appears

**Sama'ria**. A celebrated city of Palestine, founded by Omri, king of Israel (1 Kings xvi. 18, 23, 24). It was the metropolis of the northern kingdom, the rival of Jerusalem, and generally the residence of the Israelitish monarchs; (29; xx. 43; 2 Kings i. 2). The worship of Baal was set up in Samaria by Ahab. Samaria was taken by the Assyrians, after a siege of three years, in the reign of Hoshea (xvii. 5, 6; xviii. 9, 10). The inhabitants were carried into captivity, and colonists put in their place (xvii. 24; Ezra iv. 9, 10). This city continued a place of importance for some time after the Babylonish exile, when it was taken by Alexander the Great. Subsequently, Samaria was utterly destroyed by John Hyrcanus. It must, however, have been ere long rebuilt. It is now but a mass of ruins, adjacent to the modern village of *Sebastieh*.

**Samar'itans**. When Shalmaneser removed many of the ten tribes to Babylon, he sent in their place Babylonians; these intermarried with the remaining Hebrews, and their descendants were the *Samaritans*. Between these and the pure Jews there were constant jealousy and hatred (John iv.) The name was used by the Jews as a term of the greatest reproach (John viii. 48). The Samaritans, like the Jews, lived in the expectation of Messiah, and many of them embraced him when he appeared (John iv.; Acts viii. 1 and ix. 31).

**Samar'itan Pen'tateuch**. A recension of the commonly received Hebrew text of the Mosaic law in use with the Samaritans, and written in the ancient Hebrew, or so-called Samaritan, character.

**Samothra'cia**. A small island of the Aegean Sea, about twenty miles in circumference. It derived its name from having been peopled by Samians and Thracians. Its present name is *Samodrak*.

**Sam'son**. A judge of Israel, of the tribe of Dan. Dr. Clarke has shown, from M. de Levaux, that he is the original of the fabled Hercules of heathen mythology. He judged Israel twenty years, and died 1117 years B. C., aged 40 (Judg. xiii. 16; Heb. xi. 32, 33). His unshorn hair was the badge and pledge of his Nazariteship, on losing which his vow was broken and God's aid forfeited.

**Sam'uel**. An eminent prophet born at Ramah in the tribe of Ephraim, and from his birth dedicated by his mother to God's service (1 Sam. iii. 1). He wrote the first book of Samuel, and, as is supposed, those of Judges and Ruth. The first book of Samuel describes the prophet's life and the history of Israel under Saul, embracing a period of about eighty years. The second book of Samuel was written, it is supposed, by the

1. Burnt-offering [see p. 10]. 2. Sin-offering, or sacrifice of expiation offered by one who had offended, to whom no part was returned, but the priest had a share (Lev. iv. and v.) 3. Peace-offering, a return for favours, to satisfy devotion or to honour God. It was offered at pleasure, and the age or sex of the animal was not designated. Most of the flesh was returned to the offerer, who ate it with his friends (Lev. iii.) 4. Trespass-offering, which seems to have been different from the sin-offering, both being required of the leper (Lev. xiv.) Its character is not fully understood. The perpetual sacrifice was the offering of a lamb every morning at sunrise, and another every evening about twilight. They were burnt as holocausts, but by a small fire, that they might last the longer. With each of these was offered half a pint of wine, half a pint of sweet oil and three pints of fine flour. All the sacrifices, with their several ceremonies, were either acknowledgments of sin or images of the punishment due to it.

**Sad'ducees**. A sect among the Jews who denied the existence of angels and spirits, the immortality of the soul and the resurrection of the body. They are accused, though not with good proof, of rejecting all the books of Scripture except the five books of Moses. They were observers of the law and enforced it upon others, but they kept only to the simple text. The Sadducees were generally persons of wealth and influence.

**Saf'ron** (Cant. iv. 14). Saffron has from the earliest times been in high esteem as a perfume. The word is derived from the Arabic *Zafran*, "yellow."

**Sal'amis**. A city at the eastern end of the island of Cyprus, visited by Paul and Barnabas on their first missionary journey. Here we read expressly of "synagogues" in the plural (Acts xiii. 5).

**Sa'lim**. Where John baptized, is, perhaps, the same as Salem, where Melchisedek was king, near

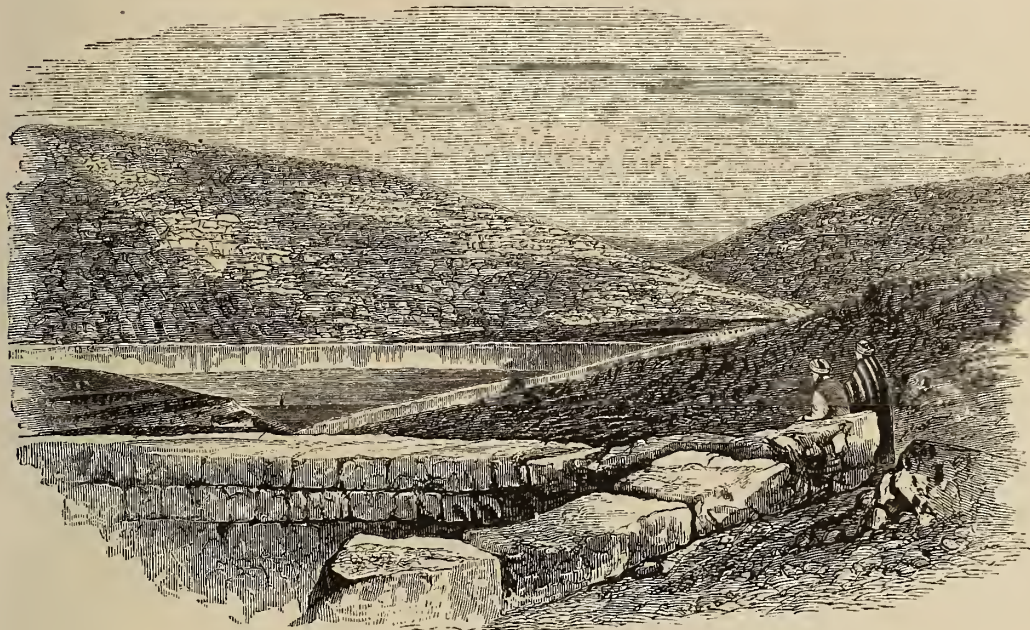
from comparing Matt. xxvii. 56 with Mark xv. 40. It is the opinion that she was the sister of Mary, the mother of Jesus (John xix. 25). Salome preferred a request on behalf of her two sons for seats of honour in the kingdom of heaven (Matt. xx. 20), she attended at the crucifixion of Jesus (Mark xv. 40), and visited his sepulchre (Mark xvi. 1). 2. The daughter of Herodias by her first husband, Herod Philip (Matt. xiv. 6).

**Salt**. Salt was to the Hebrews not only an appetizing condiment in the food both of man (Job vi. 6) and beast (Isa. xxx. 24, see margin), and a valuable antidote to the effects of climate on animal food, but also entered largely into their religious services (Lev. ii. 13). The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity and purity (Lev. ii. 13; Num. xviii. 19; 2 Chron. xiii. 5).

**Salt, City of**. The fifth of the six cities of Judah which lay in the "wilderness" (Josh. xv. 62).

**Salt, Valley of**. A valley in which occurred two memorable victories of the Israelitish arms: 1. That of David over the Edomites (2 Sam. viii. 13; 1 Chron. xviii. 12). 2. That of Amaziah (2 Kings xiv. 7; 2 Chron. xxv. 11). It is perhaps the broad open plain which lies at the lower end of the Dead Sea.

**Saluta'tion**. The salutations at meeting in early times were such as, "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxxix. 8). The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60; xxviii. 1; xlvii. 10; Josh. xxii. 6).



POOLS OF SOLOMON (EL-BURAK), ABOUT THREE MILES SOUTH-WEST OF BETHLEHEM.



COMMON EUROPEAN QUAIL

prophets Gad and Nathan (1 Chron. xxix. 29), and contains the history of David during a period of nearly forty years.

**Sanbal'at**. A Moabite of Horonaim (Neh. ii. 10, 19; xiii. 28). He held apparently some civil or military command in Samaria in the service of Artaxerxes (Neh. iv. 2).

**San'dal**. Ordinarily it consisted of a sole attached to the foot by thongs. In Assyria the heel and the side of the foot were encased, and some-



times the sandal consisted of little else than this. Sandals were worn by all classes of society in Palestine, even by the very poor. They were dispensed with in-doors, and were only put on by persons going away from their homes; such as on a military expedition (Isa. v. 27; Eph. vi. 15), or a journey (Ex. xii. 11; Josh. ix. 5, 13; Acts xii. 8): on such occasions persons carried an extra pair. During meal-times the feet were uncovered (Luke vii. 38; John xiii. 5, 6). To carry or to unloose a

**Sar'gon.** One of the greatest of the Assyrian kings, is mentioned by name only once in Scripture (Isa. xx. 1). He was Sennacherib's father and immediate predecessor, and reigned from B. C. 721 to 702. He was a great and successful warrior.

**Sar'sechim.** One of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix. 3). He appears to have held the office of chief eunuch.

yellow possesses the strongest poison, but the venom of each affects the part wounded with fridity, which takes place soon after the sting has been inflicted.

**Scourge, or Whip.** This punishment was very common among the Jews (Deut. xxv. 1-3). There were two ways of giving the lash—one with thongs or whips made of ropes' ends or straps of leather; the other with rods or twigs. St. Paul informs us that at five different times he received thirty-nine stripes from the Jews (2 Cor. xi. 24). According to the law, punishment by stripes was restricted to forty at one beating (Deut. xxv. 3).

**Scribe** (in Hebrew *sôphêr*, in Greek *grammateus*). A word very common in Scripture, and having several significations: 1. A clerk, writer or secretary in the court of the kings of Judah. 2. A commissary or muster-master of an army, who reviews the troops, keeps the list or roll, and calls them over. 3. An able and skilful man, a doctor of the law, a man of learning, or one who understands affairs. The scribes of the people, frequently mentioned in the Gospels, were public writers, professed doctors of the law, which they read and explained to the people. The word is equivalent to our modern term *literati*.

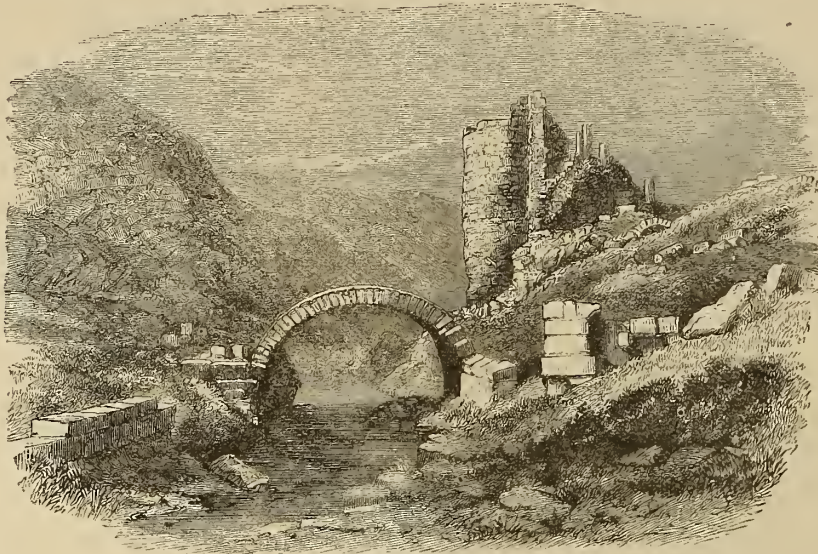
**Scrip.** The Hebrew word thus translated appears in 1 Sam. xvii. 40 as a synonym for the bag in which the shepherds of Palestine carried their food or other necessaries. The scrip of the Galilean peasants was of leather.

**Scriptures.** The Old and New Testaments are called the Scriptures or the Writings, the Bible or the Book, because they far exceed all other writings. It is possible that the apostles used this term in designating the O. T. only. The various books contained in the Scriptures are referred to under their proper names.

**Scythian** (Col. iii. 11; 2 Macc. iv. 47; 3 Macc. vii. 5). The Scythians dwelt on the north of the Black Sea, and were regarded by the ancients as standing extremely low in point of intelligence and civilization.

**Sea.** The Hebrews applied this term to lakes of moderate size, and the modern inhabitants of Palestine still retain the same phraseology.

**Sea, Molt'en.** Solomon caused a laver to be cast, which from its size was called a sea. It was made partly or wholly of brass or copper (1 Kings



STREAM AND PART OF CITADEL-HILL OF 'AMMAN (ANCIENT "RABBAH OF THE CHILDREN OF AMMON").

person's sandal was a menial office (Matt. iii. 11; Mark i. 7; John i. 27; Acts xiii. 25). The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8.

**San'hedrim.** The supreme council of the Jewish people in the time of Christ and earlier.

**Sapphi'ra.** [See ANANIAS.]

**Sap'phire** (Ex. xxiv. 10; xxviii. 18; Job xxviii. 6, 16; Ezek. xxviii. 13; Rev. xxi. 19). A pellucid gem which in its finest state is extremely beautiful and valuable, and second only to the diamond in lustre, hardness and value. Its colour is blue. The Oriental sapphire is the most beautiful and valuable. It is transparent, of a sky colour, sometimes variegated with veins of a white sparry substance, and distinct separate spots of a gold colour.

**Sa'rah.** The wife of Abraham and mother of Isaac. Her name is first introduced in Gen. xi. 29. In Gen. xx. 12, Abraham speaks of her as "his sister, the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition is that Sarai is the same as Iscah, the daughter of Haran and the sister of Lot. The change of her name from "Sarai" to "Sarah" was made on the establishment of the covenant of circumcision. She died at Hebron at the age of one hundred and twenty-seven years, twenty-eight years before her husband, and was buried by him in the cave of Machpelah.

**Sar'amel.** The place in which the assembly was held at which the high priesthood was conferred upon Simon Maccabæus (1 Macc. xiv. 28). Some part of the city of Jerusalem.

**Sar'dine, Sar'dius** (Heb. *ôdem*). The sard, which is the stone probably denoted by *ôdem*, is a superior variety of agate, and has long been a favourite stone for the engraver's art.

**Sar'dis.** The capital of Lydia, where Croesus reigned. It was destroyed by an earthquake in the reign of Tiberius, but was rebuilt by that emperor's assistance. To the Church there one of the apocalyptic epistles was addressed (Rev. i. 11; iii. 1-6). It is now a miserable village, called *Sart* or *Sari-Kalassi*, amid the ruins of the ancient city.

**Sar'donyx.** A gem supposed to partake of the qualities and appearance of the sardine and onyx, of which names the word seems to be compounded (Rev. xxi. 10).

**Sa'tan.** The name is Hebrew, and means *enemy*. The proper name of Satan is the Devil, and in the original tongue the name is exclusively appropriated to him.

**Sa'tyr.** A name given to some animal which prowls round the ruins of Babylon, probably the ape or baboon (Isa. xlii. 21; xxxiv. 14). Some of the ancients worship it as a god, delineating it as half man and half goat.

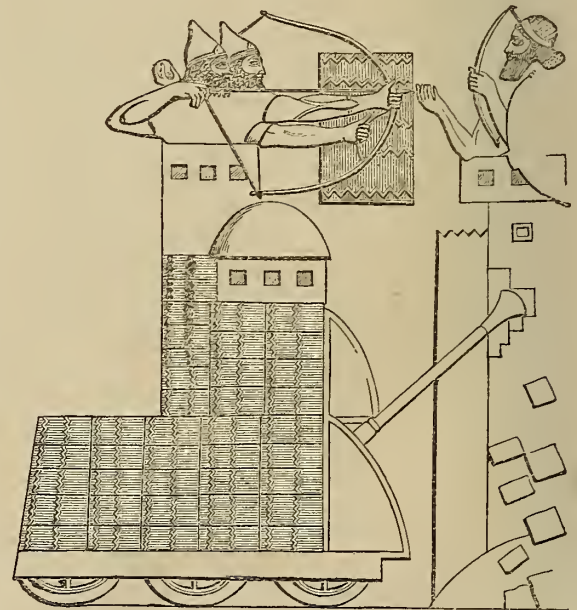
**Saul** (more accurately SHAUL). 1. Saul of Rehoboth by the river was one of the early kings of Edom. 2. The first king of Israel was the son of Kish and of the tribe of Benjamin. He was remarkable for his strength and activity (2 Sam. i. 23), and was taller by head and shoulders than the rest of the people. Upon the mountains Saul met with Samuel for the first time. A divine intimation had indicated to Samuel the approach and the future destiny of the youthful Benjaminite. At the following daybreak Samuel poured over Saul's head the consecrated oil (ix. 25 to x. 1). The outer call, together with his subsequent life and death, is fully related in the first book of Samuel. 3. The Jewish name of St. Paul. Nothing certain is known about the change of the apostle's name from Saul to Paul (Acts xiii. 9).

**Sa'viour.** A term applied pre-eminently to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a saviour.

**Scape-goat.** A goat which on the great day of atonement was banished into the wilderness, after the high priest had confessed upon it the sins of all the people (Lev. xvi.).

**Scar'let.** A colour anciently produced from a little worm found in the watery excrescences of a shrub or small tree called the kermes oak. The excrescences or bladders are about the size of juniper berries, and are caused by the insect.

**Scorp'ion** (Deut. viii. 15; Luke x. 19; xi. 12). The scorpion is generally two inches in length, and resembles the lobster in form. Some are of a yellow colour, others brown, and some black. The



BATTERING-RAM USED IN ANCIENT SIEGE OPERATIONS.

vii. 23-26; 1 Chron. xviii. 8). It is said to have been capable of containing two thousand, or, according to 2 Chron. iv. 5, three thousand baths. Below the brim there was a double row of "knops." The laver stood on twelve oxen, three toward each quarter of the heavens, and all looking outward. It was mutilated by Ahaz, and finally broken up by the Assyrians (2 Kings xvi. 14, 17; xxv. 13).



**Sea, the Salt.** The Salt or Dead Sea bears a variety of names in Scripture, such as "the sea," the "salt sea," the "sea of the plain" (*i. e.*, of the Arabah), the "east sea" and the "former sea" (*i. e.*, the sea in front). This remarkable expanse of water is of an elongated oval shape. The extreme length is about forty-six miles, the greatest breadth above ten miles. The superficial area has been estimated at about three hundred square miles. It is bounded east and west by lines of bare moun-



PAPYRUS PLANT, OR PAPER-BEED.

tains, broken by clefts and ravines and indented by remarkable terraces. There is little vegetation except where a spring gushes forth, and then around it are reeds and thorn bushes and palm trees, with other plants, but the general aspect is burnt and barren, presenting often scenes of rugged and utter desolation. There is a salt and stony plain at the north-east corner. The Dead Sea lies in so deep a cleft among its mountains that its surface is, according to the best authority, one thousand two hundred and eighty-nine feet below that of the Mediterranean.

**Se'ah.** A Hebrew measure, containing about two gallons and a half, liquid measure, or about a peck, dry measure.

**Seal.** The use of some method of sealing is of remote antiquity. In many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus or



EGYPTIAN SIGNET-RINGS, WITH IMPRESSIONS FROM THEM.

other material, by strings. The use of clay in sealing is noticed in the book of Job (xxxviii. 14), and the signet-ring in Gen. xxxviii. 18. Engraved signets were in use among the Hebrews in early times (Ex. xxviii. 11, 36; xxxix. 6).

**Secun'dus.** A Thessalonian who went with the Apostle Paul from Corinth as far as Asia, on his return to Jerusalem from his third missionary tour (Acts xx. 4).

**Seer.** A prophet, so called from his foresight of the future (1 Sam. ix. 9).

**Seir** (*hairy, shaggy*). 1. We have the "land of Seir" (Gen. xxxii. 3; xxxvi. 30), and "Mount Seir" (Gen. xiv. 6). It is the original name of the mountain ridge extending from the Dead Sea to the Elanitic Gulf. The name may have been derived from the rough aspect of the whole country. The Mount Seir of the Bible extended farther south than the modern province. 2. One of the landmarks on the northern boundary of the territory of Judah (Josh. xv. 10, only).

**Se'la** and **Se'lah** (2 Kings xiv. 7; Isa. xvi. 1). Rendered "the rock" in Judg. i. 36; 2 Chron. xxv. 12; Obad. 3. Probably the city later known as Petra, the ruins of which are several days' journey south from Jericho. About 70 B. C., Petra appears as the residence of the Arab prince named Aretas. It was by Trajan reduced to subjection to the Roman empire. There are extensive ruins at Petra of Roman date, which have been frequently described by modern travellers.

**Se'lah.** This word, in the poetical books of the O. T., occurs seventy-one times in the Psalms and three times in Habakkuk. It is probably a term which had a meaning in the musical nomenclature of the Hebrews, though what that meaning may have been is now a matter of pure conjecture.

**Seleu'cia.** Near the mouth of the Orontes, was practically the seaport of Antioch. The distance between the two towns was about sixteen miles. St. Paul, with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4).

**Sem.** Shem the patriarch (Luke iii. 36).

**Sennach'erib.** The son and successor of Sargon. He mounted the throne B. C. 702. In his third year (B. C. 700), he marched against Hezekiah, king of Judah. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took them" (2 Kings xviii. 13). He made his second expedition into Palestine. Hezekiah had again revolted and claimed the protection of Egypt. Instead of besieging Jerusalem, the Assyrian king attacked Lachish and Libna, but failing to take them, sent messengers to Hezekiah (2 Kings xviii. 17), and on their return without his submission wrote him a threatening letter (2 Kings xix. 14). In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, one hundred and eighty-five thousand men. The camp immediately broke up—the king fled. Sennacherib reigned twenty-two years. His sons, Adrammelech and Sharezer, smote him with the sword (2 Kings xix. 37; Isa. xxxvii. 31).

**Sepharva'im.** Mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 Kings xix. 13; Isa. xxxvii. 13; comp. 2 Kings xviii. 34). Same as the famous town of Sippara, on the Euphrates above Babylon.

**Sep'tuagint.** The Greek version of the O. T. It owed its origin to the same cause as the Targums. The Jews of Alexandria had probably still less knowledge of Hebrew than their brethren in Palestine: their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers, and would naturally follow the same practice as the Jews in Palestine, and hence would

arise in time an entire Greek version. But the names and numbers of the translators, and the time when the different portions were translated, are uncertain. The version was made at Alexandria—was begun in the time of the earlier Ptolemies, and the Pentateuch was translated first. The Septuagint version was highly esteemed by the Hellenistic Jews before the coming of Christ. For a long period the Septuagint was the O. T. of the larger part of the Christian Church.

**Sep'ulchre.** The royal family only were buried in Jerusalem (2 Chron. xxiv. 16). Natural caves were often used for interment, and in these thieves and lunatics sometimes resided. Hence the grave is called a pit (Ps. lxxxviii. 3-12). Our Saviour's sepulchre was "hewn out of a rock," and the door sealed. The stone which formed the door was "a great stone," selected by Joseph of Arimathea for this purpose (Matt. xxvii. 60).

**Serai'ah.** 1. The king's scribe or secretary in the reign of David. 2. The high priest in the reign of Zedekiah. 3. The son of Tanhumeth the



RUINS OF THE PALACE OF THE CAESARS.

**Netophathite.** 4. The son of Neriah, and brother of Baruch.

**Ser'aphim.** An order of celestial beings which Isaiah beheld in vision standing above Jehovah as he sat upon his throne (Isa. vi. 2). The meaning of the word "seraph" is doubtful.

**Ser'gius Pau'lus.** The proconsul of Cyprus when Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7, seq.) He is described as an intelligent man: truth-seeking, eager for information, he examined the Gospel and yielded to the evidence of its truth.

**Ser'pent.** The Hebrew word *nāchāsh* is the generic name of any serpent. See, for principal biblical allusions to this animal, Gen. iii. 1; Matt. x. 16; Ps. lviii. 4; Prov. xxiii. 32; Eccles. x. 8; Num. xxi. 9; Job xx. 14. The art of taming and charming serpents is of great antiquity. St. James (iii. 7) particularizes serpents among all other animals that "have been tamed by man." Ser-



pents used for this purpose, both in Africa and in India, are the hooded snakes (*Naja tripudians* and *Naja haje*) and the horned *Cerastes*. That the charmers generally extract the poisonous fangs before the snakes are subjected to their skill is probable, but this operation is not always attended to. The serpent-charmer's usual instrument is a flute.

**Se'rug.** Son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible at two hundred and thirty years (Gen. xi. 20-23).

**Ser'vant.** Among the Hebrews, servants may be divided into—1. Slaves for life, who were strangers bought or taken in war (Lev. xxv. 44, etc.) 2. Hebrew or bond-servants, who could be bound only six years, and then to be dismissed with presents. Slavery was common before the Deluge, and some of the patriarchs, as Job and Abraham, appear to have owned hundreds; but they seem to have been treated with great tenderness, and often to have had wages, and much confidence placed in them. Among the Romans they were often branded for security, but this was forbidden to the Jews.

**Seth** (Gen. iv. 25; v. 3; 1 Chron. i. 1). The third son of Adam and father of Enos.

**Shadda'i.** An ancient name of God, rendered "Almighty." By the name of El-Shaddai, God was known to the patriarchs (Gen. xvii. 1; xxviii. 3; xliii. 14; xlvi. 3; xlix. 25) before the name Jehovah, in its full significance, was revealed (Ex. vi. 3).

**Sha'drach.** The Hebrew, or rather Chaldee, name of Hananiah, the chief of the "three children." The history of Shadrach, or Hananiah, as told in Dan. i.-iii., is well known.

**Shal'isha, the Land of.** One of the districts traversed by Saul when in search of the asses of Kish (Sam. ix. 4).

**Shal'echeth, the Gate.** One of the gates of the "house of Jehovah" (1 Chron. xxvi. 16). It was the gate "to the causeway of the ascent."

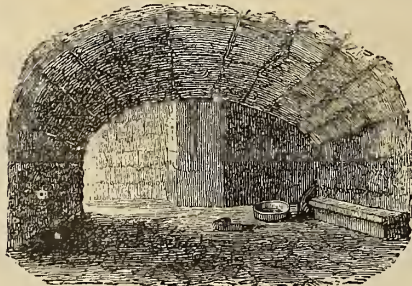
**Shal'lum.** 1. The fifteenth king of Israel, son of Jabesh, conspired against Zechariah, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close, B. C. 770. Shallum, after reigning in Samaria for a month only, was dethroned and killed by Menahem (2 Kings xv. 10-14). 2. The husband of Huldah the prophetess. 3. Third son of Josiah, king of Judah, known as Jehoahaz.

**Shalmane'ser.** The Assyrian king who reigned immediately before Sargon and after Tiglath-pileser. Soon after his accession he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted (2 Kings xvii. 3). Afterward he invaded Palestine and laid siege to Samaria.

**Sham'gar.** Son of Anath, judge of Israel. Shamgar with an ox-goad (Judg. iii. 31; comp. 1 Sam. xiii. 21) made a desperate assault upon the Philistines and slew six hundred of them.

**Sham'ir.** 1. A town in the mountain district of Judah (Josh. xv. 48). 2. A place in Mount Ephraim, the residence and burial-place of Tola the judge (Judg. x. 1, 2).

**Sham'mah.** 1. The son of Reuel, the son of



PHISON (MAMERTINE) OF ST. PETER AND ST. PAUL AT ROME.

Esau. 2. The third son of Jesse and brother of David. 3. One of David's mighty men. 4. The Harodite, one of David's mighties. 5. In the list of David's mighty men.

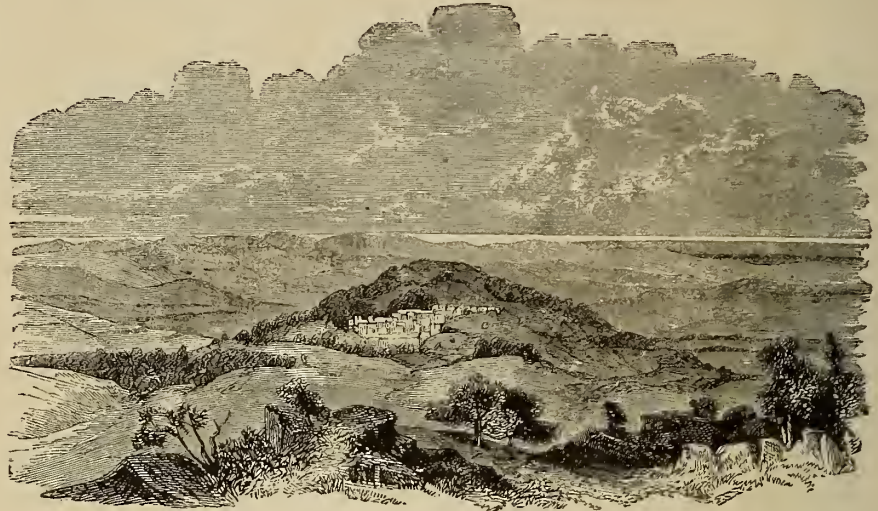
**Sha'ron.** A beautiful district near Carmel, along the sea-coast (Cant. ii. 1). The name became proverbial to express a place of great fertility and beauty. Modern travellers give the

name *Sharon* to the plain between Eedippe and Ptolemais.

**Shave.** Shaving the head or beard, among the Jews, was a sign of mourning (Isa. xv. 2; Jer. xli. 5). They preserved their beards from their youth with great care, so that to lose them was a great humiliation (2 Sam. x.) The Lord's threatening to shave Israel with "a hired razor," means that foreign troops should utterly scrape or despoil the land (Isa. vii. 20).

**Shawm.** The "shawm" was a musical instrument resembling the clarinet.

**Shear'ing-house, the.** A place between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the



SEBUSTIEH, THE ANCIENT SAMARIA, WITH THE MOUNTAINS OF EPHRAIM.

royal family of Judah, whom he slaughtered (2 Kings x. 12, 14).

**She'ba.** 1. A son of Raamah, son of Cush. 2. A son of Joktan. 3. A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chron. i. 32).

**She'bah.** The famous well which gave its name to the city of Beer-sheba (Gen. xxvi. 33). [See BEERSHEBA.]

**Sheb'na.** A person of high position in Hezekiah's court (Isa. xxii. 15), but subsequently a subordinate officer (Isa. xxxvi. 3; 2 Kings xix. 2).

**Shech'em.** A celebrated city of Palestine, called also Sichem (Gen. xii. 6), Sychar (John iv. 5), and Sychem (Acts vii. 16). It was in existence when Abram entered Canaan. It was plundered and the inhabitants put to the sword by Simeon and Levi, because the chief's son had defiled their sister Dinah (Gen. xxxiii. 18-20; xxxiv.). Was appointed a city of refuge (Josh. xvii. 7). There the bones of Joseph were buried; and as a central point it was the place where Joshua gathered Israel to receive his last instructions (Josh. xxiv. 1-23, 32). Shechem was situated in a beautiful valley about seven miles south of Samaria. The modern town is called *Nablous*, or *Nablás*, from Neapolis: it contains about eight thousand inhabitants. The streets are narrow and vaulted over. Almost two miles to the east lies a small village, *Baláta*, where Joseph's tomb is believed to be (Josh. xxiv. 32), and at a little distance south-east, Jacob's well.

**Shechi'nah.** This term is not found in the Bible. It was used by the later Jews to express the visible majesty of the Divine Presence. The use of the term is first found in the Targums. As regards the visible manifestation of Divine Presence among the Israelites, to which the term Shechinah has attached itself, the idea which the accounts in Scripture convey is that of a most brilliant and glorious light, enveloped in a cloud, and usually concealed by the cloud, but on particular occasions the glory appeared.

**Sheep.** Sheep were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 Kings viii. 63; 2 Chron. xxix. 33) and the lamb. Sheep and lambs formed an important article of food. The wool was used as clothing. Sheep-shearing is alluded to in Gen. xxxi. 19; xxxviii. 13;

Deut. xv. 19; 1 Sam. xxv. 4; Isa. liii. 7, etc. Sheep-dogs were employed in biblical times, as is evident from Job xxx. 1.

**Sheep'gate, the.** One of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 32; xii. 39).

**Shek'el (to weigh).** A Hebrew weight and money (Ex. xxx. 23, 24; 2 Sam. xiv. 26). The word is used to denote the weight of anything, as iron, hair, spices, etc. The shekel of gold was half the weight of the shekel of silver, and was worth eighteen shillings and threepence, English. "The shekel of the sanctuary," Calmet thinks, was the same as the common shekel, the words "of the sanctuary" being added to express a just and ex-

act weight, according to the standard kept in the temple or tabernacle.

**Shem.** The eldest son of Noah, born (Gen. v. 32) when his father had attained the age of five hundred years. He was ninety-eight years old, married and childless, at the time of the Flood. Afterward children were born to him. With the help of his brother Japheth he covered the nakedness of their father, which Canaan and Ham did not care to hide. In the prophecy of Noah (ix. 25-27) the first blessing falls on Shem. He died at the age of six hundred years. The portion of the earth occupied by the descendants of Shem (x. 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean.

**Shemai'ah.** A prophet in the reign of Rehoboam.

**Shemi'daites, the.** The descendants of Shemida, the son of Gilead (Num. xxvi. 32).

**Shem'imith.** In the title of Ps. vi. and Ps. xii. (comp. 1 Chron. xv. 21). It seems most probable that Sheminith denotes a certain air known as the eighth, or a certain key in which the psalm was to be sung.

**She'shach.** A term in Jeremiah (xxv. 26; li.



ANCIENT ASSYRIAN SANDALS.

41), used as a synonym either for Babylon or for Babylonia.

**Shew-bread.** That which was constantly exhibited in the temple. Twelve loaves, according to the twelve tribes, were every day put upon the golden table, to be exposed for the whole week. This bread was forbidden to be eaten by any except the priests; therefore in the extraordinary case of David nothing but urgent necessity could exempt him from sin (1 Sam. xxi. 3-7; Matt. xii. 4). It served to remind the Hebrews of their dependence



on God for daily support, and was an emblem of Jesus, who is the Bread of life (John vi. 48).

**Shib'boleth** (Judg. xii. 6). The Hebrew word which the Gileadites under Jephthah made use of at the passage of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the sound *sh* by those who wished to cross over the river. The Ephraimites in their dialect substituted for *sh* the simple sound *s*; and the Gileadites, regarding every one who failed to pronounce *sh* as an Ephraimite, and therefore an enemy, put him to death accordingly. The word has two meanings in Hebrew: first, an ear of corn; secondly, a stream or flood (Ps. lxxix. 2, 15); and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river.



ANCIENT EGYPTIAN SANDALS.

**Shilo'ah, the Waters of.** A certain soft-flowing stream mentioned by the prophet Isaiah (viii. 6), better known under the later name of Siloam—the only perennial spring of Jerusalem.

**Shi'loh** (Gen. xlix. 16). The meaning of the word is peaceable or pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Isa. ix. 6 is expressly called the Prince of peace. Other interpretations, however, are given, one of which makes it refer to the city of this name. [See the following article.]

**Shi'loh.** A city of Ephraim. In Judg. xxi. 19 its location is given. Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last days of Joshua to the times of Samuel (Josh. xviii. 10; Judg. xviii. 31; 1 Sam. iv. 3).

**Shim'ei.** 1. Son of Gershon the son of Levi, called Shimi in Ex. vi. 17. 2. Shimei, the son of Gera, a Benjamite of the house of Saul. The incidents of his life are contained in 2 Sam. xvi. 5-13; 2 Sam. xix. 18; 1 Kings ii. 36, 37, 40, 41-46. 3. One of the adherents of Solomon at the time of Adonijah's usurpation (1 Kings i. 8).

**Shi'nar.** The ancient name of the tract through which the Tigris and Euphrates pass, known in later times as Chaldea or Babylonia. It was a plain country, where brick had to be used for stone and slime for mortar (Gen. xi. 3).

**Ship.** The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Hence the strain upon the hull and the danger of starting the planks were greater. In the O. T. the mast is mentioned (Isa. xxxiii. 23), and from another prophet (Ezek. xxvii. 5) we learn that cedar-wood from Lebanon was sometimes used for this part of ships. In Ezek. xxvii. 29 oars are distinctly mentioned, and it seems that oak-wood from Bashan was used in making them. Another feature of the ancient as of the modern ship is the flag at the top of the mast (Isa. l.c., and xxx. 18).

**Shi'shak.** King of Egypt, the Sheshenk I. of the monuments. Shishak received the fugitive Jeroboam (1 Kings xi. 40), and probably at his instigation attacked Rehoboam. "He took the fenced cities, came to Jerusalem," and exacted all the treasures of his city from Rehoboam, and apparently made him tributary (1 Kings xiv. 25, 26; 2 Chron. xii. 2-9).

**Shit'tah tree, Shit'tim** (Heb. *shittah*). Some species of acacia, of which three or four kinds

occur in the Bible lands. The wood of the *Acacia seyal* is more definitely signified. It yields the well-known substance called gum arabic, which is obtained by incisions in the bark.

**Sho'bab.** Son of David by Bathsheba (2 Sam. v. 14; 1 Chron. iii. 5; xiv. 4).

**Sho'bach.** The general of Hadarezer, king of the Syrians of Zoba, who was defeated by David (2 Sam. x. 15-18). In 1 Chron. xix. 16, 18 he is called Shopbach.

**Shoshan'nim** (Ps. xlv., lxix.) Most probably indicates the melody "after" or "in the manner of" (upon) which the psalms were to be sung. Shoshannim-eduth occurs in the same way in the title of Ps. lxxx.

**Shu'hite.** Frequent in the book of Job, but only as the epithet of one person, Bildad. Indications point to a region on the western side of Chaldea, bordering on Arabia.

**Shu'lamite, the.** A female personage in the poem of Solomon's Song (vi. 13). If Shulamite and Shunammite are equivalent, we conjecture that the Shunammite who was the object of Solomon's passion was Abishag.

**Shu'nammite, the.** Applied to two persons: Abishag, the nurse of King David (1 Kings i. 3, 15; ii. 17, 21, 22), and the nameless hostess of Elisha (2 Kings iv. 12, 25, 36).

**Shur.** A place just without the eastern border of Egypt. Shur is first mentioned in the narrative of Hagar's flight from Sarah (Gen. xvi. 7). Shur may have been a fortified town east of the ancient head of the Red Sea, and was probably the last Arabian town before entering Egypt.

**Shu'shan, or Su'sa.** A city on the banks of the river Ulai, in Persia, the winter residence of the Persian kings from the time of Cyrus. Here Daniel had his vision of the ram and he-goat (Dan. viii.). The commissioners engaged (in 1852) in running the boundary between Turkey and Persia discovered the remains of the ancient palace of Shushan, mentioned in Esther and Daniel. The "pavement of red and blue, and black and white marble," still exists. Not far from the palace is a tomb on which is sculptured the figure of a man bound hand and foot, with a lion in the act of springing upon him. This is probably the tomb of Daniel.

**Shuthe'lah.** Head of an Ephraimite family and lineal ancestor of Joshua, the son of Nun (1 Chron. vii. 20-27).

**Sid'dim, the Vale of** (Gen. xiv. 3, 8, 10). In this valley the kings of the five allied cities of Sodom, Gomorrah, Admah, Zeboim and Bela seem to have awaited the approach of the invaders. It is therefore probable that it was in the neighbourhood of the "plain or circle of Jordan" in which those cities stood. The original of the passage seems to imply that the Salt Sea covers the actual space formerly occupied by the Vale of Siddim.

**Si'don.** The Greek form of the Phœnician name Zidon. [See ZIDON.]

**Si'hon.** King of the Amorites when Israel arrived on the borders of the promised land (Num. xxi. 21).

**Si'hor** (Josh. xiii. 3). The little river in the south of Judea called the river of Egypt. In Isa. xxiii. 3 and Jer. ii. 18 it must mean the Nile.

**Si'as.** An eminent member of the early Christian Church, described under that name in the Acts, but as Silvanus in St. Paul's Epistles. He first appears as one of the leaders of the Church at Jerusalem (Acts xv. 22), holding the office of an inspired teacher (xv. 32). His name betokens him

a Hellenistic Jew, and he appears to have been a Roman citizen (Acts xvi. 37).

**Silk.** The only undoubted notice of silk in the Bible occurs in Rev. xviii. 12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. The well-known classical name of the substance does not occur in the Hebrew language.

**Sil'la.** The scene of the murder of King Joash (2 Kings xii. 20). What or where Silla was is matter of conjecture. Some have suggested the pool of Siloam.

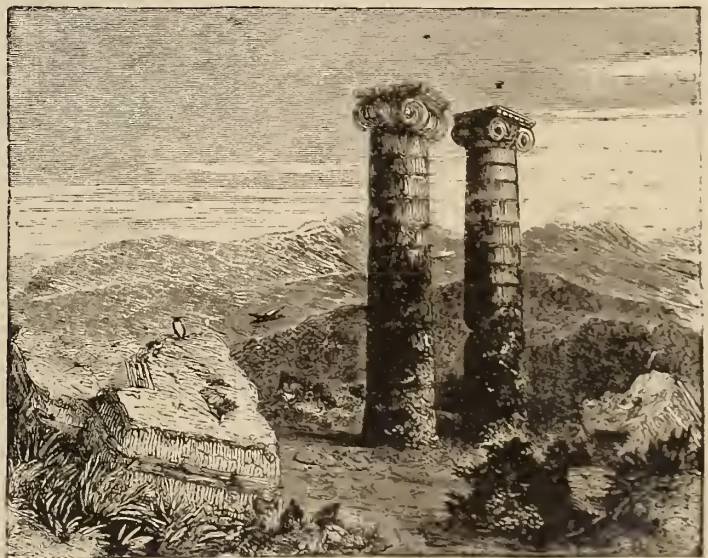
**Si'loam.** A fountain rising at the foot of Mount Zion. Its waters were received into two large pools, and whatever overflowed from the lower one passed into the brook Kedron. There are, even at this day, beautiful gardens and small fields watered by it on its way to Kedron. The upper pool was sometimes called the "King's Pool," probably because his gardens were watered from it. From these pools the Jews drew water on the last day of the feast of tabernacles, which they brought into the city with great signs of joy, singing portions of Isa. xii. It was poured on and around the altar with joyful acclamations. Near this place stood the tower of which Christ speaks (Luke xiii. 4).

**Silva'nus.** [See SILAS.]

**Sil'ver** (Gen. xx. 16; 1 Pet. i. 18; Acts iii. 4; xx. 33). It does not appear to have been in use before the Deluge. But in Abraham's time it was become common, and traffic was carried on with it (Gen. xxiii. 2, 15). Yet it was not then coined, but was only in bars or ingots, and in commerce was always weighed.

**Sil'verlings** (Isa. vii. 23). A translation of the Hebrew word elsewhere rendered "silver" or "money."

**Si'meon.** 1. The second son of Jacob, born in the year 2247. 2. An aged saint who embraced the infant Jesus (Luke ii. 25-34). It is thought by some learned historians he was the great rabbi with whom Gamaliel, Paul's teacher, studied. 3. A Christian minister of Antioch (Acts xiii. 1).



RUINS OF SARDIS, THE SITE OF ONE OF THE SEVEN CHURCHES OF ASIA.

**Si'mon.** 1. Son of Mattathias. 2. Son of Onias, the high priest. 3. "A governor of the temple" in the time of Seleucus Philopater. 4. Simon, the brother of Jesus. The only undoubted notice of this Simon occurs in Matt. xiii. 55; Mark vi. 3. 5. Simon the Canaanite, one of the twelve apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13). 6. Simon of Cyrene, a Hellenistic Jew, who was present at Jerusalem at the time of the crucifixion of Jesus. Meeting the procession that conducted Jesus to Golgotha, he was pressed into the service



to bear the cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26) when Jesus himself was unable to bear it any longer (comp. John xix. 17). 7. Simon the Leper, a resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (Matt. xxvi. 6, etc.) 8. Simon Magus, a Samaritan living in the apostolic age, distinguished as a sorcerer or "magician," from his practice of

Sin-offering. [See SACRIFICE.]

Si'on, Mount. 1. One of the various names of Mount Hermon (Deut. iv. 48). 2. The Greek form of the Hebrew name Zion, the famous mount of the temple.

Si'rach. The father of Jesus (Joshua), the writer of the Hebrew original of the book of Ecclesiasticus.

Si'rah, the Well of. From which Abner was recalled by Joab to his death at Hebron (2 Sam.

used in the process of embalming, and was hence called *gummi*.

Sling. One of the earliest weapons invented by man. By long practice wonderful skill is attained in the use of it, as was the case with the Benjamites, who, "with either hand, could sling stones at a hair, and not miss" (Judg. xx. 16).

Smyr'na (Rev. ii. 8-11). Was founded by Alexander the Great, and was situated twenty stadia from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halyattes. The city has suffered greatly at various times from earthquakes, fires, sieges and captures, the plague, etc. It is now called *Ismir*, is the seat of a pashalic, has an extensive trade, and contains a population estimated at one hundred and fifty thousand.

Snail. Occurs but twice in our translation. In Lev. xi. 30 critics are confident that some sort of lizard is intended.

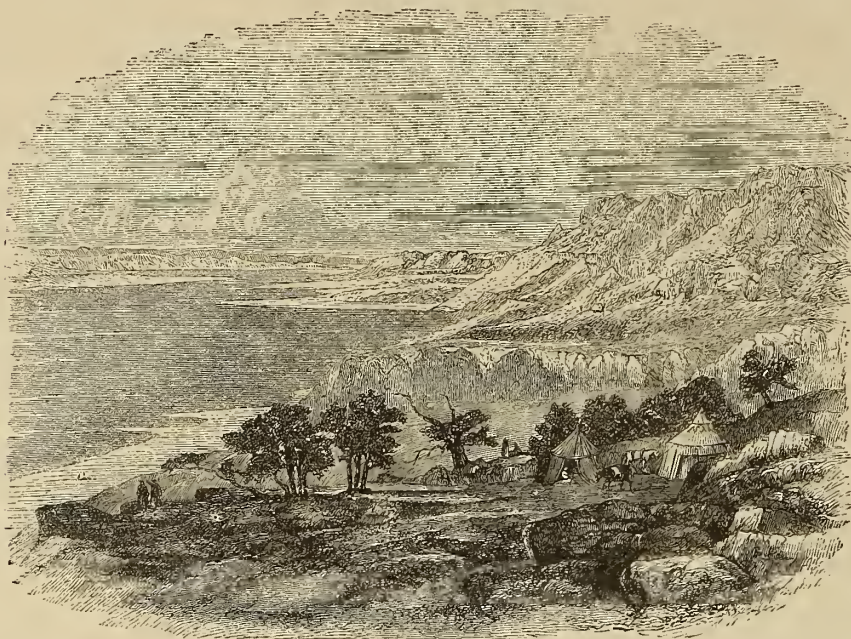
Snow (2 Sam. xxiii. 20; 1 Macc. xiii. 22). The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow. At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies. At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain of Joppa and about Carmel.

Soap. It is fair to infer that *borith* refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap.

So'dom. One of the five cities of the Canaanites—the others were Gomorrah, Admah, Zebojim and Zoar. In the days of Abraham these had each a king. The Dead Sea is supposed by many to cover the site of these cities (Jude 7).

Sod'omites. This word is employed for those who practiced as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii. 17 and elsewhere.

Sol'omon (*pacific*). His history is full of interest, and amply given in Scripture. He was the author of several books besides those in the Bible, viz.: three thousand proverbs, one thousand and five songs, besides works on botany, natural history and commerce. His history is fraught with both religious and political instruction. No mon-



VIEW OF THE DEAD SEA FROM 'AIN JIDY, LOOKING SOUTH.

magical arts (Acts viii. 9). 9. Simon Peter. [See PETER.] 10. Simon, a Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Luke vii. 40). 11. Simon the Tanner, a Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). 12. Simon, the father of Judas Iscariot (John vi. 71; xiii. 2, 26).

Sin. The name of several places mentioned in the Old Testament: 1. The desert south of Judea (Deut. xxxii. 51). 2. The city of Pelusium, in Egypt, now extinct. 3. A country, called also Sinim, which is probably China (Isa. xlix. 12).

Si'na, Mount. The Greek form of the well-known name Sinai (Acts vii. 30, 38).

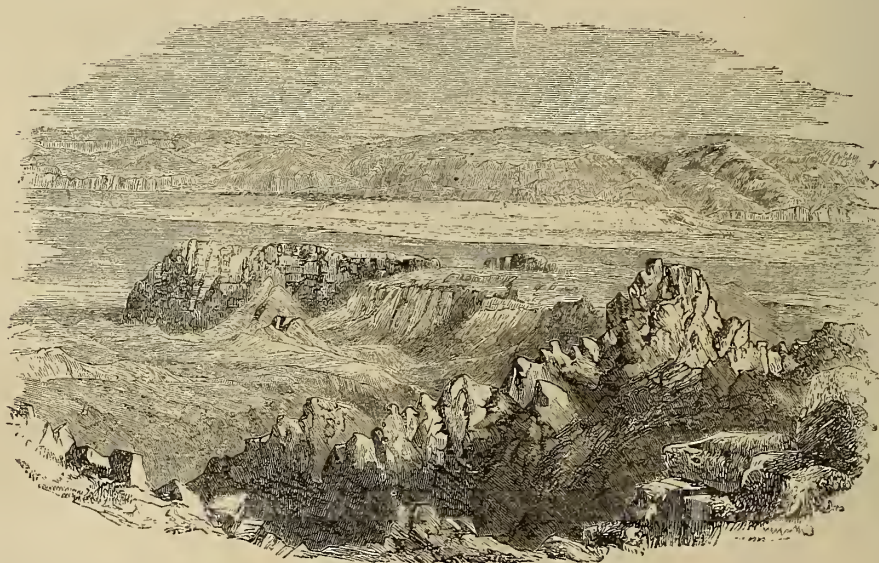
Si'nai. The mountain on which Jehovah appeared to Moses and gave the Law. The Hebrews came to this place in the third month of their pilgrimage. The Law was given, it is thought, just fifty days after their exodus from Egypt, and hence the *Pentecost* was observed on the fiftieth day after the Passover. This mount stands in Arabia Petraea, and is called by the Arabs *Jibbil Mousa*, or the Mountain of Moses, and sometimes *El Tor*, or The Mount. It has two summits, *Horeb* at the north and *Sinai* at the south; which last is much the higher, and is called the *Mount of God*. The ascent is very steep, and is by steps, which the Empress Helena, the mother of Constantine the Great, caused to be cut in the rock. These are now so worn and decayed as to make the ascent difficult. At the top of Sinai there is an uneven and rugged place sufficient to hold sixty persons. Here stands a chapel, and near to it is a fountain of fresh water. At the bottom, in a narrow valley, is the convent of St. Catharine, enclosed by high walls without a door—thus preserving it from Arab robbers. Whoever enters is drawn up in a basket. Mount Sinai, says Niebuhr, has numerous beautiful springs, but they are not so copious as to unite and form streams that last the whole year. Various modern travellers have ascended to the summit of this mount, but the Arabs practice upon them great impositions.

Sin'im. A people noticed in Isa. xlix. 12 as living at the extremity of the known world. They may be identified with the classical *Sinae*, the inhabitants of the southern part of China.

iii. 26). It was apparently on the northern road from Hebron.

Sis'era. Captain of the army of Jabin, king of Canaan, who reigned in Hazor. [See JABEL.]

Sit'nah. The second of the two wells dug by Isaac in the valley of Gerar, the possession of



VIEW OF THE DEAD SEA FROM THE HEIGHTS BEHIND SEBBEH.

which the herdmen of the valley disputed with him (Gen. xxvi. 21).

Slave. [See SERVANT.]

Slime. Was used by the builders of Babel instead of mortar. It is called in the Septuagint version *asphaltos*, and is bitumen or a kind of pitch. Great quantities of it are still found in the neighbourhood of ancient Babylon. The *slime-pits* of *Sidim* were mud-holes or springs, out of which issued this liquid bitumen or naphtha. It was

arch ever enjoyed such popularity and prosperity, and yet he was very far from being happy. The SONG OF SOLOMON is a sublime mystical allegory, representing the reciprocal love of Christ and the Church. In 1 Kings iv. 32 we are informed that Solomon's Songs were a *thousand and five*, of which this is supposed to be the chief for length and grandeur, or as being inspired, and is hence called a *Song of Songs*.

Sol'omon, Wisdom of. [See WISDOM, BOOK OF.]



Sooth'sayer. [See DIVINATION.]

So'pater. Son of Pyrrhus of Beroea, was one of the companions of St. Paul on his return from Greece into Asia (Acts xx. 4).

Sor'erer. [See DIVINATION.]

So'rek, the Valley of. A wady in which lay the residence of Delilah (Judg. xvi. 4). It was possibly near Gaza.

Sow'er, Sow'ing. In the operation of sowing the sower held the vessel or basket containing the seed in his left hand, while with his right he scattered the seed broadcast (Ps. cxxxvi. 6). In wet soils the seed was trodden in by the feet of animals (Isa. xxxii. 20). The sowing season commenced in October and continued to the end of February, wheat being put in before and barley after the beginning of January. The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Deut. xxii. 9).

Spain. Anciently comprehended what is now Portugal—that is, the whole peninsula. In the time of the apostles it belonged to Rome. Paul intended to visit this country, but whether he did so or not is uncertain (Rom. xv. 24–28).

Spar'row. Although our common sparrow, says an English writer, does not occur in the Holy Land, its place is abundantly supplied by two very closely allied southern species. Our English tree-sparrow is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lxxiv. 3. Most of our commoner small birds are found in Palestine.



ANCIENT BABYLONIAN SEALS.

Spear'men (Acts xxiii. 23). Probably troops so lightly armed as to be able to keep pace on the march with mounted soldiers.

Spice. Among the sweet aromatic odours referred to in the Bible, the principal was that of the balsam or balm of gilead. The balm of gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries.

Spi'der. A crafty insect mentioned but three times in the Bible, and each time in allusion to wicked men (Job viii. 14; Isa. lix. 4–7; Prov. xxx. 28).

Spike'nard (*nard*). By this was meant a highly aromatic plant growing in the Indies, from whence was made the very valuable extract, or unguent, or favourite perfume used at the ancient baths and feasts. It is mentioned by St. Mark (xiv. 3) and John (xii. 3). This was not a Syrian production, but the true "atar" of Indian spikenard, an unguent containing the very essence of the plant, and brought at a great expense from a remote country.

Spin'ning (Prov. xxxi. 19). Implies the use of the instruments in vogue at the present day.

Sponge (Matt. xxvii. 48; Mark xv. 36; John xix. 29). The commercial value of the sponge was known from very early times.

Stae'te. A fragrant gum of amber colour, supposed to distil from the myrrh tree. The difference between the stacte and gum myrrh seems to be that the former oozed spontaneously from the tree, and was pure, while the latter was obtained by incision, and was less excellent. It is mentioned Ex. xxx. 34.

Star. The star which conducted the wise men to the infant Jesus was probably a meteor which moved in the air (Matt. ii.) Jesus Christ is called the "Morning Star" by a similitude borrowed from

a star which usually rises shortly before the sun, as he introduced the light of the Gospel day.

Steel. In all cases where the word "steel" occurs in the Accepted Version the true rendering of the Hebrew is "copper."

Steph'anas. A Christian convert of Corinth, whose household Paul baptized as the "first-fruits of Achaia," and who was with the apostle at Ephesus (1 Cor. i. 16; xvi. 15).



IMPRESSIONS OF SIGNETS OF THE KINGS OF ASSYRIA AND EGYPT.

Ste'phen. The first Christian martyr was the chief of the seven (commonly called deacons) appointed to rectify the complaints in the early Church of Jerusalem made by the Hellenistic against the Hebrew Christians. He shot far ahead of his six companions. He was arrested at the instigation of the Hellenistic Jews and brought before the Sanhedrim. His speech in his defence and his execution by stoning outside the gates of Jerusalem are related at length in the Acts (vii.) One of the prominent leaders in the bloody work was a young man from Tarsus—the future Apostle of the Gentiles.

Sto'cks. A wooden frame in which the feet, hands and neck of a person were so fastened that his body was held bent (Jer. xx. 2, 3; xxix. 26). In Job xiii. 27, xxxiii. 11 it signifies stocks like ours, in which the feet alone were confined. And such were the "stocks" of Acts xvi. 24. But the sufferer might be tortured in these by having his legs drawn far apart.

Sto'ics (Acts xvii. 18). The Stoic school was founded by Zeno of Citium (about B. C. 280), and derived its name from the painted "portico" (*stoa*) in which he taught. The morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18).

Stom'a'cher. The Hebrew word so translated describes some article of female attire (Isa. iii. 24), the character of which is a mere matter of conjecture.

Stones, Precious. Precious stones are used in Scripture in a figurative sense, to signify value, beauty, durability, etc.

Ston'ing. The punishment generally appointed in the law of Moses for capital offences. One of the witnesses first threw the culprit on the ground. Then another east upon his breast a great stone, kept for the purpose at the place of execution. Then, if he were not dead, the multitude present stoned him also. Paul was stoned at Lystra, and left for dead by the mob, but as his brethren stood round him lamenting, he rose up and returned into the city (Acts xiv. 19).

Stork. The white stork is one of the most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9). It devours readily all kinds of offal and garbage, and is placed in the list of unclean birds by the Mosaic law (Lev. xi. 19; Deut. xiv. 18). The black stork is less abundant. Both species are numerous in Palestine. The derivation of *chastidâh* (from *chesed*, "kindness") points to the paternal and filial attachment, of which the stork seems to have been a

type among the Hebrews no less than the Greeks and Romans.

Stran'gle. To kill by suffocation, or without shedding the blood. It is forbidden Christians to eat animals killed in this way (Acts xv. 20–25).

Straw. The Egyptians anciently reaped their corn close to the ear, and then cut off the straw close upon the ground. This was the straw that was chopped up and mixed with clay to make bricks more compact and tenacious. When it was refused by Pharaoh to the Israelites, they had to gather stubble, probably the short straw still left (Ex. v. 6–18). This useless stubble was often burnt (Isa. v. 24). Straw, perhaps sometimes mingled with beans, etc., was generally used in Palestine as fodder or provender (Gen. xxiv. 25; 1 Kings iv. 28; Isa. xi. 7).

Street. The streets of ancient towns were probably narrow. The street called "Straight" in Damascus (Acts ix. 11), was an exception to the rule of narrowness; it was one hundred feet wide. That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11. Each street and bazaar in a modern town is locked up at night; the same custom appears to have prevailed in ancient times (Cant. iii. 3).

Sue'oth. 1. A town in the account of the homeward journey of Jacob from Padan-aram (Gen. xxxiii. 17). Jacob there put up "booths" (*Succoth*) for his cattle, as well as a house for himself. 2. The first camping-place of the Israelites when they left Egypt (Ex. xii. 37; xiii. 20; Num. xxxiii. 5, 6).

Sue'oth-be'noth (2 Kings xvii. 30). It has been supposed that this term signifies the "tents of daughters," which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honour of their idol;" others as "small tabernacles in which were contained images of female deities."

Superscrip'tion (Matt. xxii. 20). It was the custom of the Romans to write on a tablet or board the crime for which any man suffered death. This tablet they carried before the offender to the place of execution and fastened it over his head, that all might read his transgression and beware of violating the laws of their country. Hence the superscription written over the head of Jesus Christ, as recorded by all the Evangelists (Matt. xxvii. 37).

Susan'na. 1. The heroine of the story of the judgment of Daniel. 2. One of the women who ministered to the Lord (Luke viii. 3).

Swal'low (*sis*). There is considerable diversity of opinion among critics on the Hebrew designation of this well-known bird. Our translators take *dérar* and *águr* to signify swallow in different pas-



VIEW OF THE RUINS OF SELA OR PETRA, LOOKING TOWARD THE THEATRE.

sages, but they seem wrong. The former of the words (Ps. lxxxiv. 3) is better understood to be applied to a species of dove, and the latter word (Prov. xxvi. 2) imports the crane. The real designation of the swallow appears to be *sis*, either from its *sprightliness*, its *swift motion*, or its *note*.

Swan. An unclean aquatic bird (Lev. xi. 18; Deut. xiv. 16). The Hebrew term so translated is derived from a verb signifying "to respire;" it probably means the pelican. Mr. Tristram, how-



ever, is inclined to identify the bird in question with the purple water-hen.

**Sweat, Bloody.** One of the physical phenomena attending our Lord's agony in the Garden of Gethsemane, as described by St. Luke (xxii. 44). Of this malady, known in medical science by the term *diapedesis*, there have been examples recorded both in ancient and modern times. The cause assigned is generally violent mental emotion. It arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories.

**Swine.** The flesh of this animal was strictly



SERPENT-CHARMING IN THE EAST.

forbidden to the Hebrews (Lev. xi. 7; Deut. xiv. 8). Perhaps the prohibition was medically advisable. But, though to a conscientious Jew swine's flesh was abominable, yet it seems to have been offered in idol-worship, and the worshipper no doubt feasted on the sacrifice (Isa. lv. 4; lxvi. 3, 17). Wild hogs (*Sus scrofa*) are now common on the Syrian hills; perhaps they were equally common in ancient times (Ps. lxxx. 13). And certainly in our Lord's days the breeding of swine was usual (Matt. vii. 6; viii. 80-33; Luke xv. 15, 16; 2 Pet. ii. 22).

**Syc'amine tree** (Luke xvii. 6). The sycamine is distinct from the sycamore of the same Evangelists (xix. 4). The sycamine is the mulberry tree (*Morus*). Both black and white mulberry trees are common in Syria and Palestine.

**Syc'amore.** A tree having fruit like to the fig. The Egyptians seem fond of its fruit. It is always green, and is said to produce seven crops a year. The tree abounded in Palestine (1 Kings x. 27).

**Sy'chem.** The same as Shechem.

**Sy'ne.** Once an important city of Egypt (Ezek. xxix. 10). It is the true terminus of the Nile navigation for boats of the first class, and is still a large town, with ruins extending every way and indicating its former greatness. It is now called *Assuan*, pronounced by the natives *As-wan*.

**Syn'agogue.** The place where the Jews met to pray, to read and to hear the reading of the Holy Scriptures, and other instruction. Synagogues began to be used about the time of Ezra, and were very useful in keeping up a knowledge of God among the people. There was a council or assembly of reverend and wise persons, versed in the law, who had the care of all things belonging to the service of the synagogue and the management of certain judicial affairs. Over these was set a president, called the "ruler of the synagogue" (Luke viii. 41). As there was but one temple, and to this a resort was required but thrice a year, and then by males only, such a mode of keeping the Sabbath became indispensable. Soon after the captivity the Jews had great numbers of synagogues, which increased till there were about four hundred and eighty of them in Jerusalem. Every trading fraternity had its synagogue, and companies of strangers, as Alexandrians, Cyrenians and others, had theirs for public prayer and for reading the Scriptures. Our Saviour and his apostles found the synagogues very convenient places for proclaiming the good news from heaven (Luke iv. 20).

**Syr'acuse.** A celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Melita on his voyage to Rome (Acts xxviii. 12).

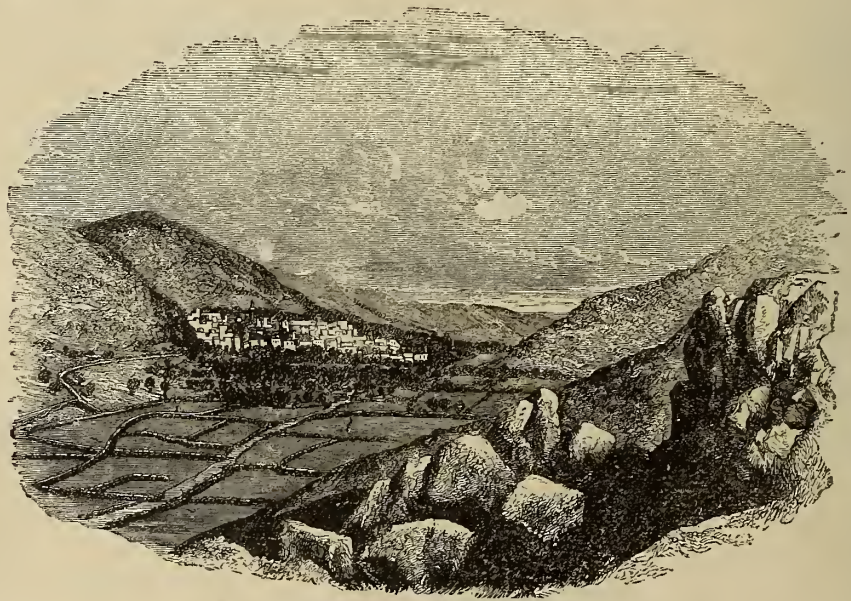
**Syr'ia, or Ar'am.** The Syrians descended from Aram, and possessed Mesopotamia, Chaldea and part of Armenia. Syria Proper had Cilicia on the north, and Canaan and part of Arabia Deserta on the south. Its good soil and noble rivers rendered it a delightful country. It was divided into various provinces, which derived their names from their chief cities, situation or circumstance. **CÆLO-SYRIA** included the valley between the ridges of Libanus and Anti-Libanus. The term signifies *Syria the Hollow*. **SYRIA OF DAMASCUS** was a province stretching eastward along Mount Libanus, of which Damascus was the capital. **SYRIA OF REHOB** was that part of which Rehob was the metropolis, and bordered on Palestine. **SYRIA OF MAACHAH** lay beyond Jordan, toward Lebanon, and was given to Manasseh. **TOB, or ISHTOB**, was a province in the neighbourhood of Libanus. **SYRIA**, without any other appellation, stands for the whole kingdom of Syria, of which Antioch became the capital after the reign of the Seleucida, before which the name is seldom used alone.

**Sy'ro-phœni'cian** (Mark vii. 26). The word denoted perhaps a mixed race, half Phœnician and half Syrian. Matthew (xv. 22) speaks of "a woman of Canaan" in place of St. Mark's "Syro-phœnician," on the same ground that the Septuagint translate Canaan by Phœnicia.

## T.

**Ta'anach.** An ancient Canaanitish city (Josh. xii. 21). Taanach is named in company with Megiddo, and they were evidently the chief towns on the western portion of the great plain of Esdraelon (1 Kings iv. 12). It is still called *Ta'annuk*.

**Ta'anath-shi'loh** (Josh. xvi. 6). One of the landmarks of the boundary of Ephraim. Perhaps Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name.



VALLEY AND TOWN OF NABULUS (THE ANCIENT SHECHEM), AND MOUNT GERIZIM.

**Ta'bering.** An obsolete English word used in Nah. ii. 7. The Hebrew word connects itself with *tôph*, "a timbrel."

**Tab'ernacle.** 1. The tent or temporary building in which the Israelites performed religious exercises in the wilderness. It was called "the tabernacle of the congregation" (Ex. xxxiii. 7). Here, till the building of the temple, was kept the ark of the covenant (Ex. xxvi. 1; Heb. ix. 2, 3). It was forty-five feet long and fifteen wide. A curtain divided it into two apartments, the eastern one, called the *Most Holy Place*, being fifteen feet square. Within the *Holy Place* stood the altar of incense, the candlestick and the table of shew-bread. With-

in the *Holy of Holies* was the ark of the covenant, with its mercy-seat and overshadowing cherubim, between which rested the shechinali or visible glory. The tabernacle was a splendid and costly structure, but having been removed often, it became entirely worn out by the time Solomon's temple was ready. It stood in a court one hundred and fifty feet long and seventy-five wide, enclosed by curtains eight feet high, sustained by fifty-six pillars. Within this area stood the tabernacle at the west end, and the altar of burnt-offering, brazen laver, etc.

**Tab'itha.** The Syrian name of a Christian woman, called in Greek Dorcas, who lived at Joppa. She was raised from the dead by Peter (Acts 9).

**Table.** The Jewish table mostly in use was probably a circular piece of leather spread on the floor, on which the food is laid, while those who partake sit round with their legs crossed. Among those in higher life each guest had his separate table and mess.

**Ta'bor.** 1. A conical mountain in Galilee (Josh. xix. 12, 22) about eighteen hundred French feet high, on the top of which is a beautiful plain about a mile in circumference. From the top is one of the most delightful prospects in the world. On the north-west is the Mediterranean; west and south, the plain of Esdraelon; south and east, Galilee, and north-east, the Sea of Tiberias. On this mount Barak assembled his army, and at the foot of it defeated the host of Jabin (Judg. iv. 6, 8). 2. A city given by the Zebulonites to the Levites of Merari's family (1 Chron. vi. 77), and the name of a place near Bethel (1 Sam. x. 3).

**Ta'bor, the Plain of.** This is an incorrect translation, and should be **THE OAK OF TABOR** (1 Sam. x. 3).

**Tab'ret.** [See **TIMBREL**.]

**Tache.** This word occurs in the description of the structure of the tabernacle and its fittings in Ex. xxvi. and elsewhere.

**Tad'mor.** A city in the north of Canaan. Its vicinity was fertile, though at a little distance all was a sandy desert. It was probably built by Solo-

mon, to facilitate his commerce with the East. It submitted to Rome A. D. 130. About one hundred and fifty years afterward the Saracens took it. Here lived the famous *Zenobia* and *Longinus*. It was destroyed A. D. 273. Its ruins are extensive and magnificent, especially the remains of the great temple of the sun. About thirty poor families constitute its population. The modern name of the town was *Palmyra*, but it now again is called *Tadmor* throughout the East.

**Tah'panhes, Tehaph'nehes, Tahap'anes.** A city of Egypt, mentioned in the time of Jeremiah and Ezekiel. The name is Egyptian, and resembles that of the Egyptian queen Tahpenes. When



Johanan and the other captains went into Egypt "they came to Tahpanhes" (Jer. xliii. 7). The Jews in Jeremiah's time remained here (Jer. xlv. 1). Here stood a house of Pharaoh-hophra, before which Jeremiah hid great stones (xliii. 8-10).

**Tah'penes.** An Egyptian queen, wife of the Pharaoh who received Hadad the Edomite, and who gave him her sister in marriage (1 Kings xi. 18-20).

**Tal'ent.** A Jewish coin of weight. It is not



BROAD-TAILED SHEEP OF SYRIA AND PALESTINE.

clear what was the exact value of the talent. That of silver was probably somewhere near fifteen hundred dollars, and that of gold about twenty-five thousand.

**Talma'i.** 1. One of the three sons of "the Anak," who were slain by the men of Judah (Num. xiii. 22). 2. Son of Ammihud, king of Geshur (2 Sam. iii. 3). He was probably a petty chieftain dependent on David.

**Tal'mud (doctrine).** A collection of writings, containing a full account of the civil and religious laws of the Jews. It was a fundamental principle of the Pharisees, common to them with all orthodox modern Jews, that by the side of the written law there was an oral law to complete and to explain the written. This oral law, with the commentaries upon it, forms the Talmud. It consists of the Mishna and Gemara. 1. The Mishna, or "second law," which contains a compendium of the whole ritual law, was reduced to its present form by Rabbi Jehudah the Holy, a Jew of wealth and influence who flourished in the second century of the Christian era. The Mishna is very concisely written, and requires notes. 2. This circumstance led to the Commentaries called Gemara (*i. e.* Supplement, Completion) which form the second part of the Talmud, and which are very commonly meant when the word "Talmud" is used by itself. There are two Gemaras: one of Jerusalem, and the other of Babylon, completed about 500 A. D. The latter is the most important and by far the longest. It is estimated to be fifteen times as long as the Mishna.

**Ta'mar (palm tree).** 1. The wife successively of the two sons of Judah, Er and Onan (Gen. xxxviii. 6-30). The family were on the point of extinction. Er and Onan had successively perished suddenly. Judah's wife, Bathshuah, died, and there only remained a child, Shelah, whom Judah was unwilling to trust with Tamar, lest he should meet with the same fate as his brothers. Accordingly, she resorted to the very desperate expedient of entrapping the father, which she successfully accomplished. The fruits of this intercourse were twins, Pharez and Zarah, and through Pharez the sacred line was continued. 2. Daughter of David and Maachah, and thus sister of Absalom (2 Sam. xiii. 1-32; 1 Chron. iii. 9). She and her brother were alike remarkable for their beauty. This inspired a frantic passion in her half-brother, Amnon, the eldest son of David by Ahinoam. He feigned sickness and entreated the presence of Tamar, on the pretext

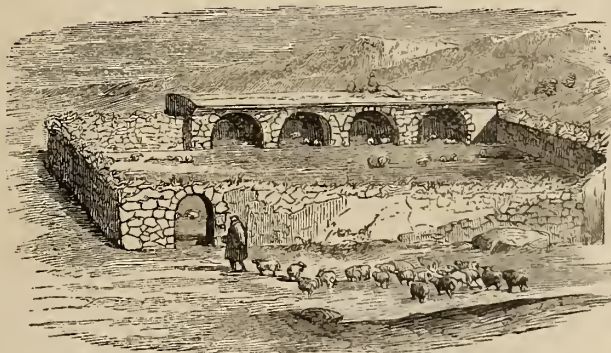
that she alone could give him food that he would eat. She came, took dough and kneaded it into the form of cakes, then took the pan in which they had been baked and poured them all out in a heap before the prince. He caused his attendants to retire, called her to the inner room and there accomplished his design. The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told. 3. Daughter of Absalom (2 Sam. xiv. 7), became by her marriage with Uriah of Gibeah the mother of Maachah, the future queen of Judah, or wife of Abijah (1 Kings xv. 2). 4. A spot on the south-eastern frontier of Judah, named in Ezek. xlvii. 19, from a palm tree.

**Tam'muz, or Tham'muz.** An Egyptian deity, thought by some to be *Apis*, or *Serapis*, or *Osiris*, (three names for the same god), and by others to be *Adonis*, whose untimely death was honoured by an annual mourning (Ezek. viii. 14). The tenth month of the Jewish civil year also bore this name (Jer. xxxix. 2).

**Tappu'ah.** 1. A city of Judah, in the Shefelah, or lowland (Josh. xv. 34). 2. A place on the boundary of the "children of Joseph" (Josh. xvi. 8; xvii. 8). Its full name was probably En-tappuah (xvii. 7).

**Tares.** There can be little doubt that the *zizania* of the parable (Matt. xiii. 25) denotes the weed called "darnel." Before it comes into ear it is very similar in appearance to wheat. Dr. Stanley, however, speaks of women and children picking up tall green stalks, called by the Arabs *zuwân*. "These stalks," he says, "are at first sight hardly distinguishable."

**Tar'gum.** The general term for the Chaldee or Aramaic Version of the O. T. The Jews, on the return from captivity, no longer spoke the Hebrew language; and as the common people had lost all knowledge of the tongue in which the sacred books were written, it naturally followed that recourse must be had to a translation into the idiom with which they were familiar—the Chaldee or Aramaic. Moreover, since a bare translation could not in all cases suffice, it was necessary to add an explanation of the more difficult and obscure passages. Both translation and explanation were designated by the term *Targum*. The Targums were originally oral, and the earliest Targum, which is that of Onkelos on the Pentateuch, began to be committed to writing about the second century of the Christian era. It follows a sober and clear, though not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, viz.: to be chiefly, and above all, a *version for the people*. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape. It



SYRIAN SHEEPFOLD.

avoids the legendary character with which all the later Targums entwine the biblical word, as far as ever circumstances would allow.

**Tar'shish, or Tar'sus.** Several places were called by this name, viz.: 1. Tarsus in Cilicia, the capital of that country. It once excelled Athens and Alexandria in learning; those cities, and even Rome itself, being indebted to it for their best professors. Julius Cæsar, and afterward Octavius, granted its citizens the same privileges as those of Rome,

and hence Paul was here "free born." It was the privilege of such cities to be governed by their own laws and magistrates, without having a Roman governor or garrison. The city at present is of no importance, but Christianity, planted here by Paul, has never been wholly eradicated. Its present name is *Trassa*, or *Tersus*, and its population thirty thousand. 2. The name seems to be applied to Tartessus, in Spain, not far from the famous city of Granada (Ps. lxxii. 10). 3. A place on the east of Africa, not far from Ophir (1 Kings x. 22). 4. *Carthage* (Isa. xxiii. 6).

**Tar'tak.** One of the gods of the Avite, or Avite, colonists of Samaria (2 Kings xvii. 31). According to tradition, Tartak is said to have been worshipped under the form of an ass.

**Tar'tan.** Which occurs only in 2 Kings xviii. 17 and Isa. xx. 1, has been generally regarded as a proper name: it is probably an official designation.

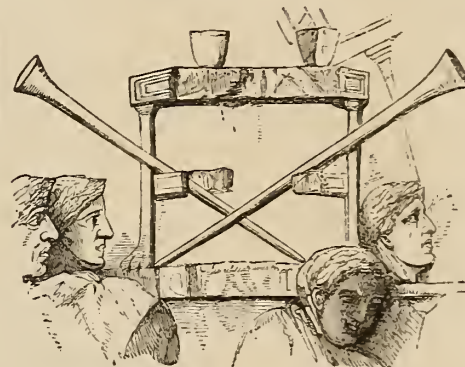


TABLE OF SHEW-BREAD (FROM BAS-RELIEF ON ARCH OF TITUS).

**Tax'ing.** Two distinct registrations, or taxings, are mentioned by St. Luke. The first, the result of an edict of the Emperor Augustus that "all the world (*i. e.*, the Roman empire) should be taxed" (Luke ii. 1), and is connected by the Evangelist with the name of Cyrenius, or Quirinus. The second (Acts v. 37) is associated with the revolt of Judas of Galilee.

**Teko'a, and Teko'ah.** A town (2 Chron. xi. 6) on the range of hills which rise near Hebron and stretch eastward toward the Dead Sea. The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was obtained from this place (2 Sam. xiv. 2). Here also Ira, one of David's "mighty men," was born (2 Sam. xxiii. 26). It was one of the places which Rehoboam fortified at the beginning of his reign (2 Chron. xi. 6). But Tekoah is chiefly memorable as the birth-place of the prophet Amos (Amos vii. 14). Tekoa is known still as *Tekû'a*.

**Tel'aim.** The place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. xv. 4) may be identical with Telem.

**Te'lem.** A porter or doorkeeper of the temple in the time of Ezra (Ezra x. 24). Probably the same as Tulmon in Neh. xii. 25.

**Te'man.** 1. A son of Eliphaz, son of Esau by Adah (Gen. xxxvi. 11, 15, 42). 2. A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name.

**Tem'ple.** The word sometimes applied to the tabernacle (1 Sam. i. 9; Ps. xviii. 6, and sometimes the temple itself is called tabernacle (2 Chron. i. 5). But the word is chiefly applied to the house built at Jerusalem for the worship of God. The preparations for this temple were immense. David and his princes contributed one hundred and eight thousand talents of gold; one million and seventeen thousand talents of silver, which together amounted to forty-six thousand tons weight of gold and silver, or the value of more than four thousand millions of dollars. About one hundred and eighty-four thousand six hundred men were employed seven years in building it. It was erected on Mount Moriah and was dedicated with solemn prayer by Solomon during seven days of sacred feasting, and by a peace-offering of twenty thousand oxen and one hundred and twenty thousand sheep, to consume which the holy fire came down anew from heaven. In about thirty-four years, Shishak car-

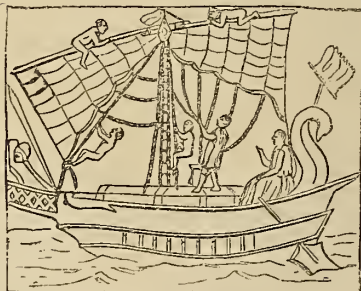


ried off its treasures (1 Kings xiv. 25, 26). Jehoiada and Joash repaired it about A. M. 3150. Soon after, Joash gave its treasures to Hazael, king of Syria (2 Kings xii. 4, 5). Azah stripped it to hire the assistance of Assyria (2 Chron. xxviii.) Hezekiah repaired it and made vessels for it, but in the fourteenth year of his reign was obliged to take from it much of its wealth to give to Sennacherib (2 Kings xviii.) About A. M. 3398, Nebuchadnezzar carried the sacred vessels to Babylon, and at last, about A. M. 3416, entirely demolished it (Jer. lii. 12-23). About A. M. 3469, Cyrus ordered it rebuilt, which was done under the direction of Zerubbabel. It wanted, however, as the Jews say, five things which were the chief glory of the former, viz.: the *Ark*, and its furniture, the *Shechinah*, or the cloud of the divine presence, the *Holy fire*, the *Urim* and *Thummim*, and the *spirit of prophecy* (Ezek. i. 3, 6). The second temple having stood more than five hundred years, and being greatly out of repair, Herod the Great, about A. M. 3987, began to build it anew. In nine years he finished the principal parts of it; but forty-six years after, when our Saviour had begun his public ministry, it was not quite finished. It was thus far made one of the most astonishing structures in the world for magnitude and magnificence. Though almost a new edifice, it retained the name of *Second Temple*. It was more glorious than the original temple (Hag. ii. 9), because honoured with the presence and ministry of Christ. It was burnt and entirely destroyed by the Roman army under Titus. A Mohammedan *mosque* now stands on the very spot. Into this no Jew or Christian dare venture on pain of death or of redeeming his life by becoming a disciple of Islamism.

**Ten Commandments.** The popular name is not that of Scripture. There we have literally the "Ten Words," the "Covenant," or very often the "Testimony." The term "Commandments" had come into use in the time of Christ (Luke xviii. 20). Their division into *Two Tables* is not only expressly mentioned, but the stress laid upon the *two* leaves no doubt that the distinction was important, and that it answered to that summary of the law which was made both by Moses and by Christ into two precepts.

**Tent.** A portable abode, invented by Jubal before the Flood. Mankind for centuries lived in tents, as those do to this day whose pastoral or migratory habits cause frequent removals. The word *tent* is synonymous with *tabernacle*.

**Te'rah.** The father of Abram, Nahor and Haran, and through them the ancestor of the Israelites, Ishmaelites, Midianites, Moabites and Ammonites (Gen. xi. 24-32). We learn that he was an idolater (Josh. xxiv. 2), that he dwelt in Ur of the Chaldees (Gen. xi. 28), and that with his son Abram, his daughter-in-law Sarai and his grandson Lot he emigrated to Haran (Gen. xi. 31). And finally, "the days of Terah were two hundred



RIG OF AN ANCIENT SHIP.

and five years, and Terah died in Haran" (Gen. xi. 32).

**Ter'aphim.** Only in plural, images connected with magical rites. The derivation of the name is obscure. In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16).

**Ter'tius.** Probably a Roman, was the amanuensis of Paul in writing the Epistle to the Romans (Rom. xvi. 22).

**Tertu'lus.** "A certain orator" (Acts xxiv. 1) who was retained by the high priest and Sanhedrim

to accuse the Apostle Paul at Cæsarea before the Roman procurator, Antonius Felix. He evidently belonged to the class of professional orators. We may infer that Tertullus was of Roman, or at all events of Italian, origin.

**Testament.** The will of a testator (Gal. iii. 15; Heb. ix. 16, 17). The Greek word so translated in the New Testament is that by which the LXX. have uniformly translated the Hebrew word for *covenant*. The Old Scriptures are called the *Old Testament*, or *Covenant*, or *Dispensation* (2 Cor. iii. 14). The dispensation of the covenant of grace, as contained in the writings of the evangelists and apostles, is called the *New Testament*. It is last in order, and shall never be abolished. Though it agrees with the Old Testament, it is far more clear, spiritual, efficacious and easy (Heb. ix. 15; Acts xv. 10).

**Te'trarch.** A Roman magistrate who governed the fourth part of a kingdom. The term was afterward applied to any petty sovereign, and became synonymous with *Ethnarch*.

**Thad'deus.** A name in Mark's catalogue of the twelve apostles (Mark iii. 18) in the great majority of MSS. It seems scarcely possible to doubt that the three names of Judas, Lebbeus and Thaddæus were borne by one and the same person.

**Thank-offering, or Peace-offering.** The properly eucharistic offering among the Jews, in theory resembling the meat-offering. Its ceremonial is described in Lev. iii. The only constantly recurring peace-offering appears to have been that of the two firstling lambs at Pentecost (Lev. xxiii. 19). The general principle of the peace-offering seems to have been, that it should be entirely spontaneous (Lev. xix. 5).

**The'atre.** Denotes the *place* where dramatic performances are exhibited, and also the *scene* or *spectacle* witnessed there. It occurs in Acts xix. 29. It was in the theatre at Cæsarea that Herod Agrippa I. was struck with death, because he heard so gladly the impious acclamations of the people (Acts xii. 21-23). In the sense of *spectacle* it occurs in 1 Cor. iv. 9.

**The'bez.** A place memorable for the death of Abimelech (Judg. ix. 50), situated "in the district of Neapolis," thirteen Roman miles therefrom. There it still is, its name, *Tubds*, hardly changed.

**Theoph'ilus.** The person to whom St. Luke inscribes his Gospel and the Acts of the Apostles (Luke i. 3; Acts i. 1). From the honourable epithet applied to him in Luke i. 3, it is probable he was a person in high official position.

**Thessalo'nians.** The title of two Epistles written to the Church at Thessalonica, which was planted by Paul (Acts xvii.) The first Epistle is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches (chap. v. 27). His object seems to have been to confirm them in the faith and to excite their piety. The second Epistle, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, etc.

**Thessaloni'ca.** The original name of this city was Therma. Cassander, the son of Antipater, rebuilt and enlarged Therma, and named it after his wife Thessalonica, the sister of Alexander the Great. The name ever since, under various slight modifications, has been continuous, and the city itself has never ceased to be eminent. *Saloniki* is still the most important town of European Turkey, next after Constantinople. About A. D. 52, Paul, Silas and Timothy planted a church here.

**Theu'das.** The name of an insurgent mentioned in Gamaliel's speech before the Jewish council (Acts v. 35-39) at the time of the arraignment of the apostles. He appeared, according to Luke's account, at the head of about four hundred men. Josephus speaks of a Theudas who played a somewhat similar part in the time of Claudius, about A. D. 44.

**Thom'as** (John xx. 24). One of the twelve apostles, also called *Didymus*—"the twin." We know little of his history: he seems to have been of singular temperament, occasionally overcome by



POOL OF SILOAM, OUTSIDE THE WALL OF JERUSALEM.

a dark and morbid melancholy. He was also wayward and slow of belief (John xi. 16; xiv. 5; xx. 20-29). It is supposed he was actively engaged in propagating the gospel in the East Indies, and suffered martyrdom. There are numbers of Christians in the East who believe that they are the churches which this apostle originally planted, and they call themselves on that account Christians of St. Thomas.

**Thorns and This'tles.** There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs. These words are variously rendered "thorns," "briers," "thistles," etc. In relation to the "crown of thorns" (Matt. xxvii. 29), it was probably composed of the pliant, thorny twigs of the *nebk* (*Zizyphus Spina Christi*), being common everywhere. Still, there are many thorny plants in Palestine, and all conjectures are uncertain.

**Three Tav'erns.** A station on the Appian Road, along which St. Paul travelled from Puteoli to Rome (Acts xxviii. 15). It was near the modern *Cisterna*. There is no doubt that "Three Taverns" was a frequent meeting-place of travellers.

**Thresh'ing.** [See AGRICULTURE.]

**Throne.** The Hebrew word so translated applies to any elevated seat occupied by a person in authority, whether a high priest (1 Sam. i. 9), a judge (Ps. cxxii. 5) or a military chief (Jer. i. 15). Solomon's throne was approached by six steps (1 Kings x. 19; 2 Chron. ix. 18), and was furnished with arms or "stays." The steps were also lined with pairs of lions. As to the form of chair, we are only informed in 1 Kings x. 19 that "the top was round behind." The king sat on his throne on



state occasions. At such times he appeared in his royal robes. The throne was the symbol of supreme power and dignity (Gen. xli. 40).

**Thum'mim.** [See URIM and THUMMIM.]

**Thun'der.** Is hardly ever heard in Palestine from the middle of April to the middle of September. Hence it was selected by Samuel as a striking expression of the divine displeasure toward the

ment, cruel and vindictive in his disposition. Tiberius died A. D. 37, at the age of seventy-eight, after a reign of twenty-three years. Our Saviour was put to death in the reign of Tiberius.

**Tib'ni.** After Zimri had burnt himself in his palace, half of the people followed Tibni, the son of Ginath, and half followed Omri (1 Kings xvii. 21, 22). Omri was the choice of the army. The

seh" (1 Chron. v. 26). He appears to have succeeded Pul, and to have been succeeded by Salmeser, and to have ruled Assyria during the latter half of the eighth century before our era.

**Ti'gris.** Used as the Greek equivalent of the Hebrew *Hiddekel*. The Tigris rises from two principal sources in the Armenian mountains, and flows into the Euphrates. Its length, exclusive of meanders, is reckoned at one thousand one hundred and forty-six miles. It receives along its middle and lower course no fewer than five important tributaries. It appears under the name of Hiddekel among the rivers of Eden (Gen. ii. 14), and is there correctly described as "running eastward to Assyria."

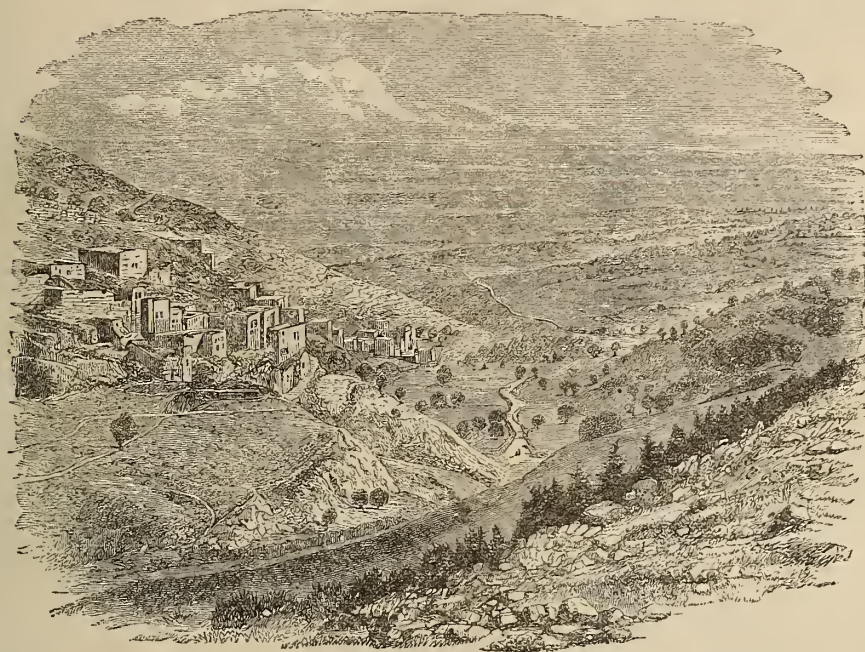
**Tim'brel, Tab'ret** (Heb. *tóph*, Ex. xv. 20). A musical instrument, supposed to have resembled the modern tambourine. It was used in ancient times chiefly by women as an accompaniment to the song and dance, and appears to have been worn by them as an ornament. The *diff* of the Arabs is described by Russell as "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beaten with the fingers, and is the true tympanum of the ancients." In Barbary it is called *tar*.

**Tim'na, Tim'nah.** 1. A concubine of Eliphaz, son of Esau, and mother of Amalek. 2. A duke or phylarch of Edom in the last list in Gen. xxxvi. 40-43.

**Tim'nah.** 1. One of the landmarks of the allotment of Judah (Josh. xv. 10). 2. A town in the mountain district of Judah (Josh. xv. 57), distinct from that just examined. 3. Inaccurately written Timnath, the scene of the adventure of Judah with his daughter-in-law Tamar (Gen. xxxviii. 12, 13, 14).

**Ti'mon.** One of the seven commonly called "deacons" (Acts vi. 1-6). He was probably a Hellenist.

**Tim'othy, or Tim'otheus.** Was a native of Lystra. His father was a Greek, but his grandmother and mother, being pious Jewish women, trained him up in the knowledge of the Scriptures (Acts xvi. 1). His bodily constitution was weak, but his gifts and graces were eminent. He was much with Paul, and seems to have been ordained before he was twenty years old. He preached in many cities, but chiefly in Ephesus. The two Epistles to Timothy were written by Paul from



VILLAGE OF SILVAN (SILOAM), THE VALLEY OF THE KIDRON AND THE "KING'S GARDENS."

Israelites (1 Sam. xii. 17). In the imaginative philosophy of the Hebrews thunder was regarded as the voice of Jehovah (Job xxxvii. 2, 4, 5; xl. 9).

**Thyati'ra** (Acts xvi. 14). A city of the province of Lydia, in Asia Minor, now known as *Akhisar*. It is situated in an extensive plain, near a branch of Caicus, south-east of Smyrna, between Sardis and Pergamos, and was the site of one of the seven churches of Asia to which John wrote (Rev. i. 11). It was also the residence of Lydia, whom Paul met and baptized at Philippi. Its present population may be a thousand families, between three and four hundred of which are nominal Christians of the Greek and Armenian faith. Except the Moslem's palace, there is scarcely a decent house in the place.

**Thy'ine Wood** (Rev. xviii. 12). There can be little doubt that the wood spoken of is that of the *Callitris quadrivalvis* of present botanists. This tree was much prized by the ancient Greeks and Romans on account of the beauty of its wood for various ornamental purposes.

**Tibe'rias.** A city in the time of Christ, on the Sea of Galilee, first mentioned in the New Testament (John vi. 1, 23; xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honour of the Emperor Tiberius. Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. The ancient name has survived in that of the modern *Tibarieh*, which occupies the original site.

**Tibe'rias, the Sea of** (John xxi. 1). Galilee. [See SEA OF.]

**Tibe'rius.** The second Roman emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B. C. 45. He became emperor in his fifty-fifth year. He was despotic in his govern-

ment, and his struggles between the contending factions lasted four years.

**Ti'dal** (Gen. xiv. 1, 9). He is called "king of nations," from which we conclude that he was a chief over various nomadic tribes.

**Tig'lath-pile'ser.** The second Assyrian king mentioned in Scripture as having come into contact with the Israelites. He attacked Samaria in



VIEW OF THE SUMMIT OF MOUNT SINAI.

the reign of Pekah (2 Kings xv. 29). Subsequent to this first expedition he marched against Damascus, which he took (2 Kings xvi. 9), razing it to the ground, and killing Rezin, the Damascus monarch. After this, probably, he proceeded to chastise Pekah, and overran the whole district to the east of Jordan, carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manas-

Rome, not long before his death. In these he is instructed in the choice of officers for the Church, in the proper department of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, etc.

**Tin.** Among the metals found in the spoils of the Midianites tin is enumerated (Num. xxxi. 22).

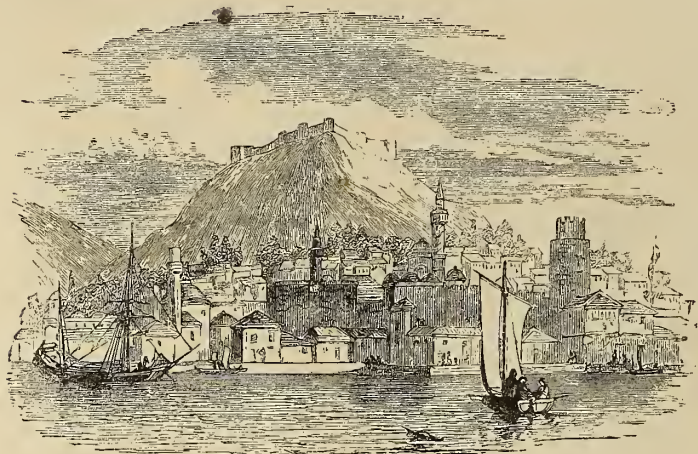


It was known to the Hebrew metal-workers as an alloy of other metals (Isa. i. 25; Ez. xxii. 18, 20).

**Tiph'sah.** An important city on the Euphrates, which constituted the extreme northern boundary of Solomon's kingdom. It is called in history *Thapsacus* (1 Kings iv. 24).

**Tir'as.** The youngest son of Japheth (Gen. x. 2), usually identified with the Thracians, as presenting the closest verbal approximation to the name.

**Tire.** An ornamental head-dress worn on festive occasions (Ezek. xxiv. 17, 23).



THE CASTLE AND PORT OF SMYRNA.

**Tir'hakah.** King of Ethiopia (Cush), the opponent of Sennacherib (2 Kings xix. 9; Isa. xxxvii. 9).

**Tirsha'tha** (always written with the article). The title of the governor of Judea under the Persians, added as a title after the name of Nehemiah (Neh. viii. 9; x. 1); it is rendered "governor."

**Tir'zah** (literally *pleasant*). A very beautiful city belonging to the tribe of Ephraim (1 Kings xiv. 17).

**Tish'bite, the.** The well-known designation of Elijah. The commentators and lexicographers, with few exceptions, adopt the name "Tishbite" as referring to the place Thisbe in Naphtali, which is found in the LXX. text of Tobit i. 2.

**Tithes** (*tenth*s). The early practice of giving a tenth of income to religious purposes seems to have been by divine institution. Abram gave to Melchisedec, the Lord's priest, the tenth of his spoils taken in battle (Gen. xiv. 20). Jacob dedicated to God the tenth of his gain (Gen. xxviii. 22). Many of the Greeks, Romans and other heathen devoted the tenth part of their incomes to the service of their gods. By the Jewish law the *tenth* of the product of corn, cattle, etc., was assigned to the Levites. Of what remained to the proprietor *another tenth* was levied, and in value or kind sent to the service of the tabernacle and temple, and the ministers thereof at the solemn feasts. On every third year a *third tenth* was levied for the use of the Levites and the fatherless, widows and strangers. The Levites paid to the priests the *tithe* of what they received from the people (Deut. xiv. 28). The Pharisees, however, tithed their mint, anise, cummin and rue, but neglected weightier things, as mercy, judgment and faith (Deut. xiv. 22-29; Num. xviii. 20).

**Tit'tle.** A minute point attached to some of the characters in the Hebrew alphabet. A small circumstance.

**Ti'tus.** A Gentile, and one of Paul's early converts. Of the time, place or manner of his death we have no certain account. Tradition says he lived to the age of ninety-four years, and was buried in Crete, where he had been left by Paul (Tit. i. 5). The Epistle to Titus is eminently valuable for its elucidations of the nature of various duties. The Epistle seems to have been written from Ephesus, shortly after Paul had visited Crete (ch. i. 6).

**Tob, the Land of.** In which Jephthah took refuge when expelled from home by his half-

brother (Judg. xi. 3). No identification of this ancient district with any modern one has yet been attempted.

**Tobi'ah.** "Tobiah the slave, the Ammonite" played a conspicuous part in the opposition made to the rebuilding of Jerusalem. Though a slave (Neh. ii. 10, 19), unless this is a title of opprobrium, and an Ammonite, he found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (Neh. vi. 18).

**To'bit, Book of.** A book of the Apocrypha, probably written originally in Greek. The scene of the book is placed in Assyria, whither Tobit, a Jew, had been carried as a captive by Shalmaneser. It is a didactic narrative, and its point lies in the moral lessons which it conveys, and not in the incidents.

**Togar'mah.** A son of Gomer, and brother of Ashkenaz and Riphath (Gen. x. 3). Togarmah, as a geographical term, is connected with Armenia (Ezek. xxvii. 14; xxxviii. 6).

**To'la.** 1. The first-born of Issachar and ancestor of the Tolaites (Gen. xli. 13). 2. Judge of Israel after Abimelech (Judg. x. 1, 2). Tola judged Israel for twenty-three years at Shamir in Mount Ephraim, where he died and was buried.

**Tombs.** [See BURIAL.]

**Tongues, Gift of.** Promised by our Lord to his disciples (Mark xvi. 17), and fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and "every man heard them speak in his own language" (Acts ii. 1-12).

**To'paz** (Heb. *pitdah*). The topaz of the ancient Greeks and Romans is generally allowed to be our chrysolite; it is so soft as to lose its polish unless worn with care.

**To'pheth, and once To'phet.** Was in the south-east extremity of the "Valley of the Son of Hinnom" (Jer. vii. 31; xix. 2). [See HINNOM.] It seems also to have been part of the king's gardens, and watered by Siloam. The name Tophet has been variously translated. The most natural seems that suggested by the occurrence of the word in two consecutive verses, in the one of which it is a *tabret*, and in the other *Tophet* (Isa. xxx. 32, 33). The Hebrew words are nearly identical, and Tophet was probably the king's "music-grove" or garden, denoting originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to Molech. The pious kings defiled it and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem.

**Tor'toise** (Heb. *tsab*). The *tsab* occurs only in Lev. xi. 29, as the name of some unclean animal. The Hebrew word may be identified with the kindred Arabic *dhab*, "a large kind of lizard," which appears to be the terrestrial monitor or skink of Egypt (*Psammosaurus scincus*). This is three or four feet long, and is common to the deserts of Palestine and North Africa.

**Tow'er.** Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, etc. (Gen. xxv. 21, etc.), the tower of Lebanon (2 Sam. viii. 6). Besides these, we read of towers built in vineyards (Isa. v. 2; Matt. xxi. 33; Mark xii. 1). Such towers are still in use in Palestine, and are used as lodges for the keepers of the vineyards.

**Town-clerk.** The title ascribed to the magistrate at Ephesus who appeased the mob in the theatre (Acts xix. 35). The original service of this class of men was to record the law and decrees of the state, and to read them in public.

**Trance** (Acts x. 10). This word occurs twice

in the Old Testament (Num. xxiv. 4, 16), and in both instances is supplied by the translators. In the case of Peter there was an interposition of supernatural power.

**Trees.** Scripture mentions the palm, shittah, bay, cedar, chestnut, almond, willow, cypress, pine, ebony, almag or alghum, oak, teil, apple, ash, elm, juniper, box, fir, oil, olive, citron, balsam, pomegranate, fig, sycamore, sycamine, poplar, thyme and mulberry. Trees in Palestine generally put forth their foliage in the month of January, when the old leaves of many trees are not fallen off. The first blossoms are those of the almond tree.

**Trial.** 1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offence *læse majestatis*; one which would be punishable with death (Luke xxiii. 2, 38; John xix. 12, 15). 2. The trials of the apostles, of St. Stephen and of St. Paul, before the high-priest, were conducted according to Jewish rules (Acts iv.; v. 27; vi. 12; xxii. 30; xxiii. 1). 3. The trial, if it may be so called, of St. Paul and Silas at Philippi was held before the duumviri, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi. 19, 22). 4. The interrupted trial of St. Paul before the Proconsul Gallio was an attempt made by the Jews to establish a charge of the same kind (Acts xviii. 12-17). 5. The trials of St. Paul at Cæsarea (Acts xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature. In Acts xix. 38 we read of a judicial assembly which held its session at Ephesus.

**Tribe** (Num. i. 4). The posterity of each of the twelve sons of Jacob is called a tribe. Jacob, on his death-bed, adopted Ephraim and Manasseh, the sons of Joseph, as his own children (Gen. xlviii. 5), and thus made two tribes of one. In the distribution of the promised land, however, only twelve shares were made; for the tribe of Levi were to minister in the temple, and to be supported by the contributions of the rest. The twelve tribes continued to be one people until after the death of Solomon, when ten of them revolted and became a separate monarchy under Jeroboam, and were called the kingdom of Israel, leaving the tribes of Benjamin and Judah under the government of Rehoboam, with the name of the kingdom of Judah.

**Trib'ute.** The tribute (money) mentioned in Matt. xvii. 24, 25 was the half shekel (= half *stater* = two drachmæ), applied to defray the general expenses of the temple. This must not be confounded with the tribute paid to the Roman emperor (Matt. xxii. 17).



BLUE THRUSH OF JUDEA—THE "SPARROW" OF Ps. cii. 7.

**Trip'olis.** The Greek name of a Phœnician city of great commercial importance. What its Phœnician name was is unknown (2 Macc. xiv. 1). The ancient Tripolis was finally destroyed by the Sultan El Mansour in the year 1829. El Myna, which is perhaps on the site of the ancient Tripolis, is a small fishing village.

**Tro'as.** The city from which St. Paul first sailed, in consequence of a divine intimation to carry the Gospel from Asia to Europe (Acts xvi. 8, 11). It was first built by Antigonus. Afterward



it was embellished by Lysimachus, and named Alexandria Troas. Its situation was on the coast of Mysia, opposite the south-east extremity of the island of Tenedos. Under the Romans it was one of the most important towns of the province of Asia. The modern name is *Eski-Stamboul*, with considerable ruins. We can still trace the harbour in a basin about four hundred feet long and two hundred broad.

**Trogy'lium.** A cape which formed a bay about five miles from Samos, where the vessel in which Paul sailed to Macedonia made an anchorage for a night (Acts xx. 15).

**Trum'pet.** [See CORNET.]

**Trum'pets, Feast of** (Num. xxix. 1; Lev. xxiii. 24). The feast of the new moon, which fell on the first of Tizri. It was one of the seven days of holy convocation. Instead of the mere blowing of the trumpets of the temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." Also (Num. xxix. 1-6), there seems to be no sufficient reason to call in question the common opinion of Jews and Christians that it was the festival of the New Year's Day of the civil year, the first of Tizri, the month which commenced the sabbatical year and the year of jubilee.

**Tryp'he'na and Trypho'sa.** Two Christian women at Rome, enumerated in the conclusion of St. Paul's letter (Rom. xvi. 12). It is likely they were fellow-deaconesses.

**Try'phon.** A usurper of the Syrian throne. His proper name was Diodotus, and the surname Tryphon was given to him or adopted by him after his accession to power. The events of his life are given in First Maccabees.

**Tu'bal.** Is reckoned with Javan and Meshech among the sons of Japheth (Gen. x. 2; 1 Chron. i. 5). Josephus identifies the descendants of Tubal with the Iberians—that is, the inhabitants of a tract between the Caspian and Euxine Seas, which nearly corresponded to the modern Georgia.

**Tu'bal-ca'in.** The son of Lamech the Cainite by his wife Zillah (Gen. iv. 22). He is called "a furbisher of every cutting instrument of copper and iron."

**Turpen'tine tree** (Ecclus. xxiv. 16). It is the *Pistacia terebinthus*, terebinth tree, common in Palestine and the East.



BALSAM OF GILEAD (AMYRIS GILEADENSIS).

**Turtle, Turtle-dove** (Heb. *tôr*). The turtle-dove occurs first in Gen. xv. 9. During the early period of Jewish history there is no evidence of any other bird except the pigeon having been domesticated, and up to the time of Solomon it was probably the only poultry known to the Israelites. It is not improbable that the palm dove (*Turtur Egyptianus*, Temm.) may in some measure have supplied the sacrifices in the wilderness, for it is found in amaz-

ing numbers wherever the palm tree occurs, whether wild or cultivated. The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7 and Cant. ii. 11, 12.

**Ty'chicus** (Acts xx. 4). A companion of Paul, and evidently a devoted and faithful disciple (Eph. vi. 21, 22; Col. iv. 7, 8).

**Tyran'nus.** A man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts xix. 9). The presumption is that Tyrannus was a Greek, and a teacher of philosophy or rhetoric.



SPIKENARD (NARDOSTACHYS JATAMANSI).

**Tyre.** An ancient city, possessing for ages astonishing enterprise and wealth (Isa. xxiii. 8). It was founded by the Sidonians about two hundred and forty years before the erection of Solomon's temple. The period of its greatest prosperity seems to have been about B. C. 600, when it was described by Ezekiel (ch. xxvii.). After a siege of thirteen years by Nebuchadnezzar, B. C. 537, it was overcome. The insular city flourished for two hundred years, when Alexander stormed and took it. After many changes it at last fell under the Romans. It was the emporium of commerce and the arts. The chief deities of the place were *Hercules* and *Astarte*. About A. D. 200 it was sacked by *Niger*, emperor of Rome. Was taken by the Crusaders, and desolated A. D. 1289. It was seized by the Ottoman Turks A. D. 1516, who are to this day masters of all that country. The predictions of Isaiah and Ezekiel, that this city, for its wickedness, should be utterly destroyed, have been most severely fulfilled (Isa. xxxiii.; Ezek. xxvi. 28). For a long time it was utterly desolate, but at length revived a little. In 1837 it was almost destroyed by an earthquake. There is now a considerable village built among the ruins, the population of which is estimated at several thousands. It is now called *Shur* or *Zur*, which was also its most ancient name, and from which the whole country was called Syria.

**U.**

**Ula'i.** Mentioned by Daniel (viii. 2, 16). It has been generally identified with the Euleus, a large stream in the immediate neighbourhood of Susa. The Euleus has been by many identified with the Choaspes, the modern *Kerkhah*, an affluent of the Tigris.

**Unclean Meats.** These were things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud, and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev. xi. and Deut. xiv.—twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; besides things offered in sacrifice to idols, and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 26), and therefore flesh cut from the live animal; as also all

fat—at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14-17; vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (Lev. xvii. 10, 12, 13, 14).

**Undergird.** The ship in which St. Paul sailed to Italy is said to have been undergirded (Acts xxvii. 17); that is, some turns of a cable were passed round the hull.

**U'nicorn.** A fierce and powerful animal, often mentioned in Scripture. It is generally thought to mean the *rhinoceros*, which has a strong horn between its forehead and nose, with which it rips up trees into splinters for food. Some have thought that the *buffalo* was the true unicorn. The pictures which represent the unicorn in the form of a horse, with a horn in its forehead, have generally been thought fictitious, but such an animal exists in Africa. Many sculptures on the ruins of Persepolis exhibit it. Pliny describes it as very fierce, resembling a horse, and with a horn of three feet projecting from the centre of its forehead. Bartema, a Roman traveller, in 1530, saw two of these animals at Mecca, kept as great curiosities, which had been received from Ethiopia. Father Lobo saw unicorns in Abyssinia in 1720. The Hottentots informed Dr. Sparman, in 1776, that horses with one horn in their forehead were sometimes seen.

**Uphar'sin** (*dividing*). Why none of the Chaldean astrologers and learned men could read these words (Dan. v. 7) is not known. Perhaps being all written as one word, they could not rightly divide the letters, or possibly only the initial letters of the words might have been written. Peres, which is used for this word in Daniel's interpretation (ch. v. 28), is the singular of *Pharsin*, the letter U, put before the latter word, answering to our word *and*.

**Ur.** The land of Haran's nativity (Gen. xi. 28), and the place from which Terah and Abraham started "to go into the land of Canaan" (Gen. xi. 31). It is called in Genesis "Ur of the Chaldeans," while in the Acts St. Stephen places it, by implication, in Mesopotamia (vii. 2, 4). These are all the indications which Scripture furnishes as to its locality. It has been identified with the city of Or-fah in the highlands of Mesopotamia. In later ages it was called Edessa, and was celebrated as the capital of Abgarus, or Acbarus, who was said to have received the letter and portrait of our Saviour. In opposition to the most ancient traditions, many modern writers have fixed the site of Ur at *Mingheir*, not very far above the head of the Persian Gulf. Among the ruins which are now seen at the spot are the remains of one of the great temples,



COMMON SPONGE (SPONGIA OFFICINALIS).

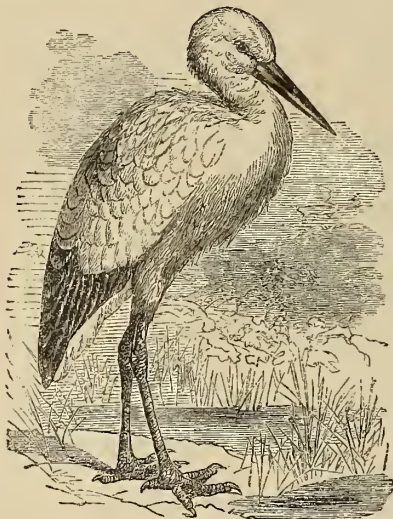
of a model similar to that of Babel, dedicated to the moon, to whom the city was sacred.

**Ur'bane** (better written *Ur'ban*). A Christian disciple, in the long list of those whom St. Paul salutes in writing to Rome (Rom. xvi. 9).

**Uri'ah.** 1. One of the thirty commanders of David (1 Chron. xi. 41; 2 Sam. xxi. 39). He was a foreigner—a Hittite. His name, however, and his manner of speech (2 Sam. xi. 11) indicate that he had adopted the Jewish religion. He married Bath-sheba, a woman of extraordinary beauty, the daughter of Eliam. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (*ib.* 11). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war—really



in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was to observe the part of the wall of Rabbath-ammon where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on



WHITE STORK (CICONIA ALBA.)

hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonour. 2. High priest in the reign of Ahaz (Isa. viii. 2; 2 Kings xvi. 10-16). He probably succeeded Azariah, who was high priest in the reign of Uzziah, and was succeeded by that Azariah who was high priest in the reign of Hezekiah. Hence it is probable that he was son of the former and father of the latter. 3. A priest of the family of Hakkoz, the head of the seventh course of priests (Ezra viii. 33; Neh. iii. 4, 21).

**U'riel** (*the fire of God*). An angel named only in 2 Esdr. iv. 1, 36; v. 20; x. 28. Given as the name of—1. A Kohathite Levite, son of Tahath. 2. Chief of the Kohathites in the reign of David. 3. Uriel of Gibeah was the father of Maachah, or Michaiiah, the favourite wife of Rehoboam, and mother of Abijah (2 Chron. xiii. 2). In 2 Chron. xi. 20 she is called "Maachah the daughter of Absalom." Rashi gives a long note to the effect that her father's name was Uriel Abishalom.

**Uri'jah**. 1. Urijah the priest in the reign of Ahaz (2 Kings xvi. 10), probably the same as Uriah. 2. The son of Shemaiah of Kirjath-jearim. He prophesied in the days of Jehoiakim, and the king sought to put him to death, but he escaped into Egypt. His retreat was soon discovered; Elnathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi. 20-23).

**U'rim and Thum'mim**. *U'rim* means "light," and *Thum'mim*, "perfection." We are told that "the Urim and the Thum'mim" were to be on Aaron's heart when he goes in before the Lord (Ex. xxviii. 15-30). When Joshua is solemnly appointed to succeed the great hero lawgiver, he is bidden to stand before Eleazar, the priest, "who shall ask counsel for him after the judgment of Urim," and this counsel is to determine the move-

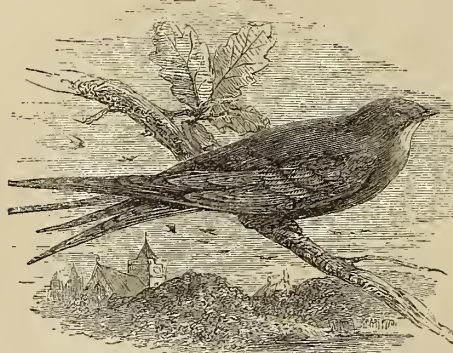
ment of the host of Israel (Num. xxvii. 21). In the blessings of Moses they appear as the crowning glory of the tribe of Levi: "Thy Thum'mim and thy Urim are with thy Holy One" (Deut. xxxiii. 8, 9). In what way the Urim and Thum'mim were consulted is quite uncertain. Josephus and the rabbins supposed that the stones gave out the oracular answer by preternatural illumination. But it seems to be far simplest and most in agreement with the different accounts of inquiries made by Urim and Thum'mim (1 Sam. xiv. 3, 18, 19; xxiii. 2, 4, 9, 11, 12; xxviii. 6; Judg. xx. 28; 2 Sam. v. 23, etc.) to suppose that the answer was given simply by the word of the Lord to the high priest (comp. John xi. 51), when he had inquired of the Lord clothed with the ephod and breastplate.

**U'sury**. Among the Jews meant the customary price paid for the use of money. As the Jews had very little concern in trade, and therefore only borrowed in cases of necessity, and as their system was calculated to establish every man's inheritance to his own family, they were prohibited to take usury from their brethren of Israel, at least if they were poor (Ex. xxii. 25; Lev. xxv. 35-37). They were allowed to lend money upon usury to strangers (Deut. xxiii. 20).

**Uz**. The country in which Job lived (Job i. 1). As far as we can gather we infer that the land of Uz corresponds to the *Arabia Deserta* of classical geography, at all events to so much of it as lies north of the thirtieth parallel of latitude.

**Uz'za, the Garden of**. The spot in which Manasseh, king of Judah, and his son Amon, were both buried (2 Kings xxi. 18, 26). It was the garden attached to Manasseh's palace (ver. 18). It has been suggested that the garden was so called from being on the spot at which Uzza-died during the removal of the ark from Kirjath-jearim to Jerusalem.

**Uz'zah, or Uz'za**. One of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for twenty years. Uzzah probably was the second, and Ahio the third. They both accompanied its removal when David first undertook to carry it to Jerusalem. Ahio apparently went before the new cart (1 Chron. xiii. 7) on which it was placed, and Uzzah walked by the side. "At the threshing-floor of Nachon" (2 Sam. vi. 6), or Chidon (1 Chron. xiii. 9), perhaps slipping over the smooth rock, the oxen stumbled. Uzzah caught the ark to prevent its falling. The profanation was punished by his instant death, to the great grief of David, who named the place Perez-uzzah (the breaking forth on Uzzah). But Uzzah's fate was not merely the penalty of his own rashness. The improper mode of transporting the ark, which ought to have been borne on the shoulders of the Levites, was the primary cause of his unholy

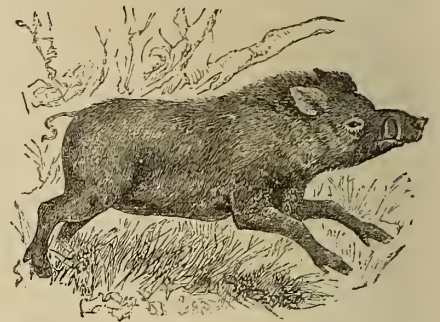


COMMON EUROPEAN SWIFT—"SWALLOW" OF SCRIPTURE.

deed; and David distinctly recognized it as a punishment on the people in general, "because we sought him not after the due order."

**Uz'ziah**. 1. King of Judah (B. C. 808-9—756-7). In some passages his name appears in the lengthened form Azariah, which some attribute to an error of the copyists. After the murder of Amaziah, his son Uz'ziah was chosen by the people to occupy the vacant throne at the age of sixteen, and for the greater part of his long reign of fifty-

two years he lived in the fear of God and showed himself a wise, active and pious ruler. Uz'ziah waged numerous victorious wars. He strengthened the walls of Jerusalem. He was also a great patron of agriculture. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chron. xxvi. 5). The end of Uz'ziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high priest Azariah and eighty others. (See Ex. xxx. 7, 8; Num. xvi. 40; xviii. 7.) The king, enraged at their resistance, pressed forward with his censor, and was suddenly smitten with leprosy. Uz'ziah was buried "with his fathers." 2. A priest of the sons of Harim, who had taken a foreign



WILD BOAR OF PALESTINE.

wife in the days of Ezra (Ezra x. 21). 3. Father of Athaiah, or Uthai (Neh. xi. 4). 4. Father of Jehonathan, one of David's overseers (1 Chron. xxvii. 25).

**Uz'ziel**. Fourth son of Kohath and uncle to Aaron (Ex. vi. 18, 22; Lev. x. 4). His descendants, the Uzzielites, were one of the four great families of the Kohathites (Num. iii. 27; 1 Chron. xxvi. 23).

## V.

**Vash'ti**. The "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet when sent for by the king, was repudiated and deposed (Esth. i.) Attempts have been made to identify her with historical personages, but it is probable that she was only one of the inferior wives dignified with the title of queen.

**Val'ley**. Valleys are seldom found in Palestine. Ravines and hollows through which streams flow in winter, while in summer their beds are almost or entirely dry, called *wadies* by the Arabs, occur much more frequently.

**Veil**. The use of the veil was by no means so general in ancient as in modern times. In ancient times the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. iv. 1, 3; vi. 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65; xxix. 25), or lastly by women of loose character for purposes of concealment (Gen. xxxviii. 14). Among the Jews of the New Testament age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship.

**Veil of the Tabernacle**. The veil which divided the holy of holies from the holy place in the Jewish tabernacle. It was rent in twain at our Saviour's death, and is typical of the separation between Jews and Gentiles. That separation is now removed by the preaching of the gospel to the Gentiles (Heb. x. 20; Eph. ii. 14; Matt. xxvii. 51).

**Ver'ily** (*truly*). When spoken twice at the beginning of a remark it denotes a strong and solemn affirmation.

**Version, Authorized**. 1. WYCLIFFE (b. 1324; d. 1384). The New Testament was translated by Wycliffe himself. The Old Testament was undertaken by Nicholas de Hereford, but was interrupted, and ends abruptly (following so far the order of the Vulgate) in the middle of Baruch. Many of



the MSS. of this version now extant present a different recension of the text, and it is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, circ. A. D. 1388. The version was based entirely on the Vulgate. 2. **TYNDAL.** The work of Wycliffe stands by itself. Whatever power it exercised in preparing the way for the Reformation of the sixteenth century, it had no perceptible influence on later translations. With Tyndal we enter on a continuous succession. He is the patri-

BLACK MULBERRY (*MORUS NIGRA*).

arch, in no remote ancestry, of the Authorized Version. More than Cranmer or Ridley, he is the true hero of the English Reformation. He prepared himself for the work by long years of labour in Greek and Hebrew. In 1525 the whole of the New Testament was printed in 4to. at Cologne, and in small 8vo. at Worms. In England it was received with denunciations. 3. **COVERDALE.** A complete translation of the Bible different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell. He was content to make the translation at second hand "out of the Douche (Luther's German Version) and the Latine." 4. **MATTHEW.** In the year 1537 a large folio Bible appeared as edited and dedicated to the king by Thomas Matthew. No one of that name appears at all prominently in the religious history of Henry VIII., and this suggests the inference that the name was adopted to conceal the real translator. The tradition which connects this Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. A copy was ordered by royal proclamation to be set up in every church, the cost being divided between the clergy and parishioners. This was, therefore, the first Authorized Version. What has been said of Tyndal's Version applies, of course, to this. 5. **TAVERNER (1539).** The boldness of the pseudo-Matthew had frightened the ecclesiastical world from its propriety. Coverdale's Version was, however, too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. He had a reputation for scholarship, and this is confirmed by the character of his translation. In most respects this may be described as an expurgated edition of Matthew's. 6. **CRANMER.** In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a more stately folio, with a preface containing the initials T. C., which imply the archbishop's sanction. It was reprinted again and again, and was the Authorized Version of the English Church till 1568—the interval of Mary's reign excepted. 7. **GENEVA.** The exiles who fled to Geneva in the reign of Mary entered on the work of translation with more vigour than ever. The New Testament, translated by Whittingham, was printed in 1557, and the whole Bible in 1560. It

was the first English Bible which entirely omitted the Apocrypha. The notes were characteristically Swiss. 8. **THE BISHOPS' BIBLE.** Eight bishops, together with some deans and professors, brought out a magnificent folio (1568 and 1572). It was avowedly based on Cranmer's, but of all the English versions it had probably the least success. 9. **RHEIMS AND DOUAY.** The English Catholic refugees who were settled at Rheims undertook a new English version. The New Testament was published at Rheims in 1582, and professed to be based on "the authentic text of the Vulgate." The work of translation was completed somewhat later by the publication of the Old Testament at Douay in 1609. 10. **AUTHORIZED VERSION.** The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference in 1604 was one for a new, or at least a revised, translation. The work of organizing and superintending the arrangements for a new translation was one specially congenial to James, and in 1606 the task was accordingly commenced. It was entrusted to fifty-four scholars. The following were the instructions given to the translators: (1) The Bishops' Bible was to be followed, and as little altered as the original will permit. (2) The names of prophets and others were to be retained as nearly as may be as they are vulgarly used. (3) The old ecclesiastical words to be kept. (4) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. (5) The division of the chapters to be altered either not at all or as little as possible. (6) No marginal notes to be affixed, but only for the explanation of Hebrew and Greek words. (7) Such quotations of places to be marginally set down as may serve for fit reference of one Scripture to another. (8 and 9) State plan of translation. Each company of translators is to take its own books; each person to bring his own corrections. The company to dis-

Coverdale's, Matthew's, Whitchurch's (Cranmer's) and Geneva. (15) Authorizes Universities to appoint three or four overseers of the work. For three years the work went on, the separate companies comparing notes as directed. When the work drew toward its completion it was necessary to place it under the care of a select few. Two from each of the three groups were accordingly selected, and the six met in London to superintend the publication. The final correction, and the task of writing the arguments of the several books, was given to Bilson, Bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. The version thus published did not all at once supersede those already in possession. It is not easy to ascertain the impression which the Authorized Version made at the time of its appearance. Selden says it is "the best of all translations, as giving the true sense of the original."

**Vest'ment** (2 Kings x. 22). The sacred robes of pagan priests. The *vestry* was the place where they lay, and were put off and on. A *vesture* is chiefly an upper robe (Deut. xxii. 12).

**Vial** (1 Sam. x. 1). A flask. The same word is rendered "box" in 2 Kings ix. 1, 3. Golden vials are spoken of.

**Village.** This word is often used to imply un-walled suburbs outside the walled towns. Villages, as found in Arabia, are often mere collections of stone huts. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts. There is little in the Old Testament to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ezek. xxxviii. 11; Esth. ix. 19).

**Vine.** One of the most prominent productions of Canaan, and flourishing best in the lot of Judah, which contained the mountains of *Engedi*, and the valleys of *Eshcol* and *Sorek* (Gen. xlix. 11). At the present day a single cluster from those vines will often weigh twelve pounds; and, as the whole country is now comparatively neglected and barren, it is probable they once were much larger. Hence the spies, to avoid bruising the fine specimens they brought to Moses, hung them on a pole



VIEW OF MOUNT TABOR FROM THE SOUTH-WEST.

cuss them, and, having finished their work, to send it on to another company, and so on. (10) Provides for differences of opinion between two companies by referring them to a general meeting. (11) Gives power, in case of difficulty, to consult any scholars. (12) Invites suggestions from any quarter. (13) Names the directors of the work: Andrews, Dean of Westminster; Barlow, Dean of Chester, and the Regius Professors of Hebrew and Greek at both Universities. (14) Names translations to be followed when they agree more with the original than the Bishops' Bible: sc. Tyndal's,

borne by two men. The grapes of Egypt being small and poor, we can easily imagine the surprise of Joshua and the other messengers when they found such grapes. Profane authors speak of the excellent wines of Gaza, Sarepta, Libanus, Saron, Asealon and Tyre. Bochart says a triple produce is gathered from the same vine every year. Notwithstanding the very depressed condition of Canaan, it even now exports vast quantities of grapes, raisins and inspissated grape-juice (or *honey of raisins*, as it is called), into Egypt. The *vine of Sodom* grows near the Dead Sea. Its grapes are



bitter, and considered poisonous. Moses compares rebellious Israel to this plant (Deut. xxxii. 32).

**Vin'egar.** The Hebrew word translated "vinegar" was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. x. 26), and by itself formed a nauseous draught (Ps. lxxix. 21), but was used by labourers (Ruth ii. 14). Similar was the *acetum*

and beaks partly straight and partly crooked. They are common in Arabia, Egypt and many parts of Africa and Asia. They have a most indelicate voracity, preying more upon carrion than live animals. They were declared unclean in the Levitical constitution.

**Vul'gate, the.** The Latin version of the Bible. The name is equivalent to *Vulgata editio* (the current text of Holy Scripture). The history of the earliest Latin version of the Bible is lost in obscurity.

All that can be affirmed with certainty is that it was made in Africa in the second century. During the first two centuries the churches of Rome and Gaul were essentially Greek, but the Church of North Africa seems to have been Latin-speaking from the first. This version was known by the name of the *Old Latin* (*Vetus Latina*), and the language was rude and provincial. It continued to be used in Africa in its original form, but in the fourth century an ecclesiastical recension appears to have been made in Northern Italy, which was distinguished by the name of *Itala*. At the close of the fourth century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption.

In A. D. 383, Jerome at the

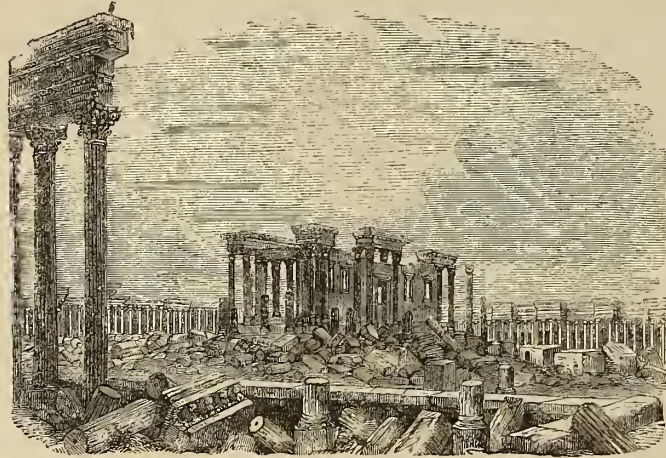
request of Damasus, the pope, undertook a revision of the current Latin version of the N. T., by the help of the Greek original. He next proceeded to revise the O. T. from the Septuagint. He commenced his task by a revision of the Psalter. This revision, which was not very complete or careful, obtained the name of the *Roman Psalter*, probably because it was made for the use of the Roman Church at the request of Damasus. Shortly afterward Jerome commenced a new and more thorough revision. Gregory of Tours introduced it from Rome into the public services in France,

work—namely, the translation of the O. T. from the Hebrew. The books of Samuel and Kings were issued first. The other books followed in succession, and the whole work was completed in A. D. 404. The new translation gradually came into use. In the sixth century the use of Jerome's version was universal among scholars, except in Africa, where the other still lingered. Of the apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the old version, and the apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own version, were treated as integral parts of the books. In the N. T. the text of the Gospels was in the main Jerome's revised edition; that of the remaining books, his very incomplete revision of the Old Latin. Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the old and new versions necessarily led to great corruptions of both texts. In the eighth century, Charlemagne entrusted to Alcuin (about A. D. 802) the task of revising the Latin text for public use. At length an edition was published in 1590, under the superintendence of the pope, Sixtus V., with the famous constitution prefixed, in which Sixtus affirmed the plenary authority of the edition for all future time. It was, however, soon found that this edition also was defective, and accordingly another edition was prepared under papal authority. It appeared in 1592, in the pontificate of Clement VIII., with a preface written by Bellarmine. The vast power which the Vulgate has had in determining the theological terms of Western Christendom can hardly be overrated. It is the version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of divine truth.

## W.

**Wa'fer.** A flat cake used in Jewish worship (Ex. xxix. 2, etc.)

**Wa'ges.** In Egypt, money payments were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is in Matt. xx. 2, where the labourer's



RUINS OF "TADMOR IN THE WILDERNESS," OR PALMYRA.

of the Romans—a thin, sour wine consumed by soldiers. This was the beverage of which the Saviour partook in his dying moments (Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30).

**Vine of Sod'om** (Deut. xxxii. 32). It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus speaks, "which indeed resemble edible fruit in colour, but on being plucked by the hand are dissolved into smoke and ashes." It has been variously identified. Dr. Robinson pronounced in favour of the *ôsher* fruit, the *Asclepias* (*Catoptropis proceras*) of botanists. Dr. Hooker refers with a greater show of probability to *Cucumis colocyntis*, which is bitter and powdery inside.

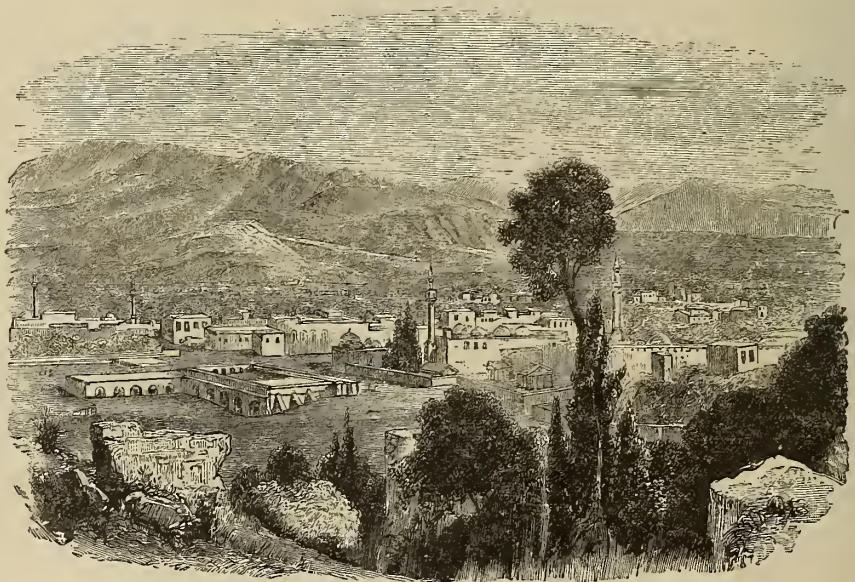
**Vine'yard.** The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold or high summer-house built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was always shelter for the workmen at their meals, and a suitable place to keep the tools (Isa. v. 1-7; Matt. xxi. 33). This was of course deserted at other seasons of the year. (See Isa. i. 8).

**Vi'per** (Job xx. 16; Matt. iii. 7, etc.) A serpent famed for the venomousness of its bite, which is one of the most dangerous poisons in the animal kingdom. So terrible was the nature of these creatures that they were very commonly thought to be sent as executors of Divine vengeance upon mankind for enormous crimes which had escaped the course of justice. An instance of such an opinion as this we have in the history of St. Paul (Acts xxviii.)

**Vir'gin.** The word is often used for a nation or people (Isa. xlvii. 1; Sam. ii. 13). The point insisted upon by many that the mother of our Lord was always a virgin is absurd.

**Vow.** A sacred promise made to God to leave off some sin or to perform some duty (Gen. xxviii. 20). The use of vows and promises is very observable in Scripture from the earliest times (Gen. xxvii. 22). The Mosaic law gave distinct rules for their execution. The vows of children were not valid except ratified by parents (Num. xxx.); nor those of a wife except known and unforbidden by the husband. A common mode of uttering vows was, "God do so to me, and more also, if," etc.

**Vul'ture** (Lev. xi. 14; Isa. xxxiv. 15). A large bird of prey, somewhat resembling the eagle. There are several birds of the vulturine kind, which differ much in respect to colour and dimensions: all are distinguished by their naked heads



CITY OF TARSUS, ON THE BANKS OF THE RIVER CYDNUS.

and it obtained the name of the *Gallican Psalter*. From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the O. T., restoring all, by the help of the Greek, to a general conformity with the Hebrew. The revised texts of the Psalter and Job have alone been preserved, but there is no reason to doubt that Jerome carried out his design of revising all the "Canonical Scriptures." Subsequently Jerome undertook a still more important

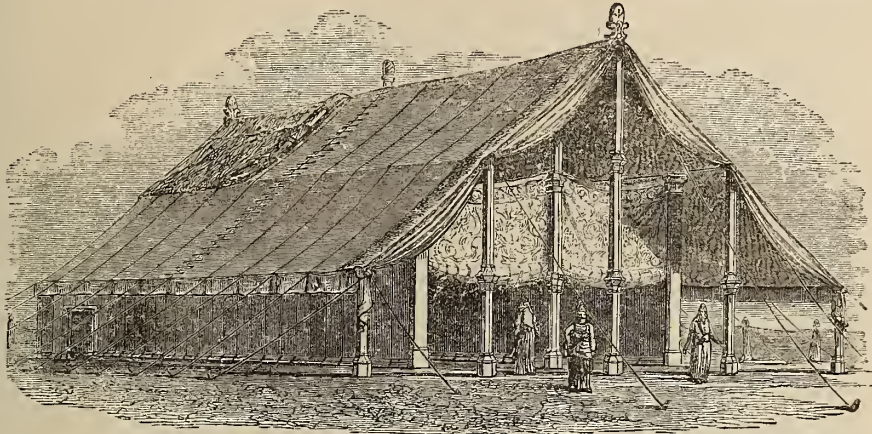
wages are set at one denarius per day, probably = 7½d. The law was very strict in requiring daily payment of wages (Lev. xix. 13; Deut. xxiv. 14, 15). The employer who refused to give his labourers sufficient victuals is censured (Job xxiv. 11), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; James v. 4).

**Walls.** Only a few points need be noticed: 1. The practice was common in Palestine of carrying foundations down to the solid rock. 2. A feature



of some parts of Solomon's buildings was the encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster. 3. Another use of walls in Palestine is to support roads on the sides of hills. 4. The "path of the vineyards" (Num. xxii. 24) is a pathway through vineyards, with walls on each side.

**Wandering.** A term applied to the journeys of Israel through the desert. Dr. Robinson in his late tour visited some of the places where the Hebrews encamped, and found every feature of the country to correspond with the Bible account.



SOUTH-EASTERN VIEW OF THE TABERNACLE, AS RESTORED.

**War.** The treatment of the conquered in ancient times was extremely severe. The bodies of the soldiers killed in action were plundered, the survivors were either killed in some savage manner, mutilated or carried into captivity. Sometimes the bulk of the population of the conquered country was removed to a distant locality. The Mosaic law mitigated to a certain extent the severity of the ancient usages toward the conquered. The conquerors celebrated their success by the erection of monumental stones, by hanging up trophies in their public buildings, and by triumphal songs and dances, in which the whole population took part (Ex. xv. 1-21; Judg. v., etc.).

**Washing the Hands and Feet.** It was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act of respect. The former of these usages was transformed by the Pharisees into a matter of ritual observance (Mark vii. 3). Washing of the feet did not rise to the dignity of a ritual observance, except in connection with the services of the sanctuary (Ex. xxx. 19, 21). It held a high place, however, among the rites of hospitality. Immediately after a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4; xix. 2; xxiv. 32; xliii. 24; Judg. xix. 21). It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest (1 Sam. xxv. 41; Luke vii. 38, etc.).

**Watches of Night.** The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. There were three watches, the first, the middle and the morning watch. These would last from sunset to 10 P. M.; from 10 P. M. to 2 A. M.; and from 2 A. M. to sunrise. Subsequently the number of watches was increased to four, which were described either according to their numerical order (Matt. xiv. 25), or by the terms "even, midnight, cock-crowing and morning" (Mark xiii. 35). These terminated respectively at 9 P. M., midnight, and 3 A. M.

**Water of Jealousy** (Num. v. 11-31). The ritual consisted in the husband's bringing the woman before the priests, and the essential part of it is unquestionably the oath, to which the "water" was subsidiary, symbolical and ministerial. Jose-

phus adds, if the suspicion was unfounded, she obtained conception; if true, she died infamously.

**Wave-offering.** This rite, together with that of "heaving" or "raising" the offering, was an inseparable accompaniment of peace-offerings. The scriptural notices of these rites are to be found in Ex. xxix. 24, 28; Lev. vii. 30, 34; viii. 27; ix. 21; x. 14, 15; xxiii. 10, 15, 20; Num. vi. 20; xviii. 11, 18, 26-29, etc.

**Wax** (Ps. xxii. 14; lxviii. 2; xcvi. 5; Mic. i. 4). The idea of the root appears to be soft, melting, yielding, or the like, which properties are in-

**Week.** There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. viii. 10; xxix. 27). The week and the Sabbath are as old as man himself. Two great feasts are prolonged for seven days (Ex. xii. 15-20, etc.) The division by seven was expanded so as to make the seventh month and the seventh year sabbatical. In the New Testament we of course find such clear recognition of and familiarity with the week as needs scarcely be dwelt on. The Christian Church, from the very first, was familiar with the week (1 Cor. xvi. 2).

**Weights and Measures.** 1. **WEIGHTS.** The *shekel* weighed ten hundredweight; sixty of these made a *maneh*, weighing two pounds six ounces. Fifty *manehs* made a talent, or three thousand shekels, weighing one hundred and twenty-five pounds. Such are the computations of a good authority, although on this subject there is great uncertainty. 2. **MEASURES.** Many learned men have bestowed great labour in ascertaining the exact length or capacity of Hebrew measures, but they differ widely from each other. Standard measures, made by Moses, were at first deposited in the tabernacle, and afterward in the temple, under the cognizance of the priests. When Solomon's temple was destroyed these standards of course perished, and the whole subject is now uncertain, and though tables of measures are often given in books, they cannot be implicitly relied on. Under various terms is given such explanation as seems most probable.

**Well.** The supply of water (Judg. i. 15) has among Eastern nations always involved questions of property of the highest importance. Thus the well Beer-sheba was opened and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). To acquire wells was one of the marks of favour foretold to the Hebrews on their entrance into Canaan (Deut. vi. 11). To possess one is noticed as a mark of independence (Prov. v. 15), and to abstain from the use of wells belonging to others a disclaimer of interference with their property (Num. xx. 17, 19; xxi. 22). The usual methods for raising water are the following: 1. The rope and bucket or water-skin (Gen. xxiv. 14-20;

timated in all the passages of Scripture in which this word occurs.

**Weasel** (*chôled*, Lev. xi. 29). In the list of unclean animals, but the Hebrew word ought more probably to be translated "mole." Moles are common in Palestine.

**Weaving.** We find the art of weaving practiced with great skill by the Egyptians at a very early period. The "vestures of fine linen" such



CITY OF SALONICA (THE ANCIENT THESSALONICA).

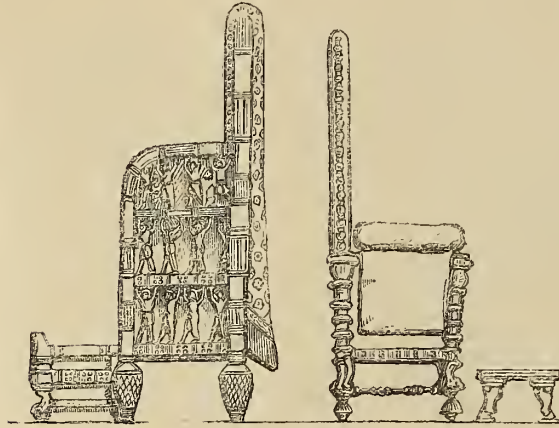
as Joseph wore (Gen. xli. 42) were the product of Egyptian looms. The Egyptian loom was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The textures produced by the Jewish weavers were very various. The coarser kinds and the "hairy garments" of the poor were made of goat's or camel's hair (Ex. xxvi. 7; Matt. iii. 4). Wool was extensively used for ordinary clothing (Lev. xiii. 47; Prov. xxvii. 26; xxxi. 13; Ezek. xxvii. 18), while for finer work flax was used, varying in quality. The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix. 19; Deut. xxii. 11).

John iv. 11). 2. The *sakiyeh*, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars, attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet. 4. A method very common, both in ancient and modern Egypt, is the *shadoof*, consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a



bowl or bucket. Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells. Unless machinery is used, which is commonly worked by men, women usually are the water-carriers.

Whale (Gen. i. 21; Job vii. 12; Ezek. xxxii. 2; Matt. xii. 40). A late author has proved that the crocodile, and not the whale, is spoken of in Gen. i. 21. The word in Job vii. 12 must also be taken



THRONES OF SENNACHERIB AND DARIUS.

for the crocodile. Our translators render it by *dragon* in Isa. xxvii. 1. The sea there is the river Nile, and the dragon the crocodile (Ezek. xxxii. 2). On this passage Bochart remarks, "The Hebrew word does not denote a whale, as people imagine, for a whale has neither feet nor scales, neither is it to be found in the rivers of Egypt, neither does it ascend therefrom upon the land; neither is it taken in the meshes of a net. Whence it is plain that it is not a whale that is here spoken of, but the crocodile." We are told that in order to preserve the prophet Jonah when he was thrown overboard by the mariners, "the Lord prepared a great fish to swallow him up." What kind of fish it was is not specified; but the Greek translators take the liberty to give us the word *whale*; and though St. Matthew xii. 40 makes use of the same word, we may probably conclude that he did so in a general sense; and that we are not to understand it as an appropriated term to point out the particular species of fish. It is notorious that sharks are common in the Mediterranean.

Wheat. Being called *corn* in England, where the Bible was translated, it is often so called in Scripture (Matt. xii. 1). The ordinary kinds of wheat are well known. An illustration of the species common in Egypt may be found in these pages, and is such as appeared to Pharaoh in his dream, who saw "seven ears of corn come upon one stalk, rank and good" (Gen. xli. 5). The Holy Land produced wheat and barley so abundantly that sixty or a hundred fold sometimes rewarded the husbandman (Gen. xxvi. 42; Matt. xiii. 8). It appears from Ruth ii. 14; 2 Sam. xvii. 28, 29, etc., that *parched* wheat constituted a part of the common food of the Jews.

Wid'ow. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, and partly on a participation in the triennial third tithe (Deut. xiv. 29; xxvi. 12), in leasing (Deut. xxiv. 19-21), and in religious feasts (Deut. xvi. 11, 14). With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. xxv. 5, 6; Matt. xxii. 23-30). In the apostolic Church the widows were sustained at the public expense (Acts vi. 1-6).

Wilder'ness. 1. A tract of land not cultivated, but not wholly barren or desert (Joel i. 20). Such commonly derived their name from the chief city adjacent, as *Diblah*, *Engedi*, *Judea*, etc. Ishmael settled in the wilderness of Paran, and David took

refuge from the persecutions of Saul in the same; in which the numerous flocks of Nabal the Carmelite were pastured. Such places, therefore, were not deserts. 2. Places utterly waste, such as the wilderness where our Lord was tempted of the devil. About one hour's journey from the foot of the mountains which environ this wilderness rises the lofty *Quarantania*, which tradition affirms to be the mountain into which the devil carried our Saviour. It is "an exceeding high mountain," and in its ascent both difficult and dangerous. The land of Canaan was environed with wildernesses. We read of those of *Egypt*, *Elham*, *Shur*, *Sin*, *Sinai*, *Tadmor*, etc. The forty years' wandering of the Hebrews was in a wilderness indeed, and by no means the common thoroughfare of travellers between Egypt and Canaan. The reason why Israel was turned into it we read in Num. xiv. 3. The word is metaphorically used to signify things barren or unattractive. Hence God asks the Hebrews if he had been a *wilderness* to them (Jer. ii. 31). The Gentile world was called such (Isa. xxxv. 1-6; xliii. 19).

Wills. Under close inheritance, like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the jubilee year. The case of houses in walled towns was different, and no doubt they must have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the O. T. of testamentary dis-

position: 1. effected in the case of Ahithophel (2 Sam. xvii. 23); 2. recommended in the case of Hezekiah (2 Kings xx. 1; Isa. xxxviii. 1).

Wil'lows. Are mentioned in Lev. xxiii. 40; Job xl. 22; Isa. xlv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*salix babylonica*) is intended.

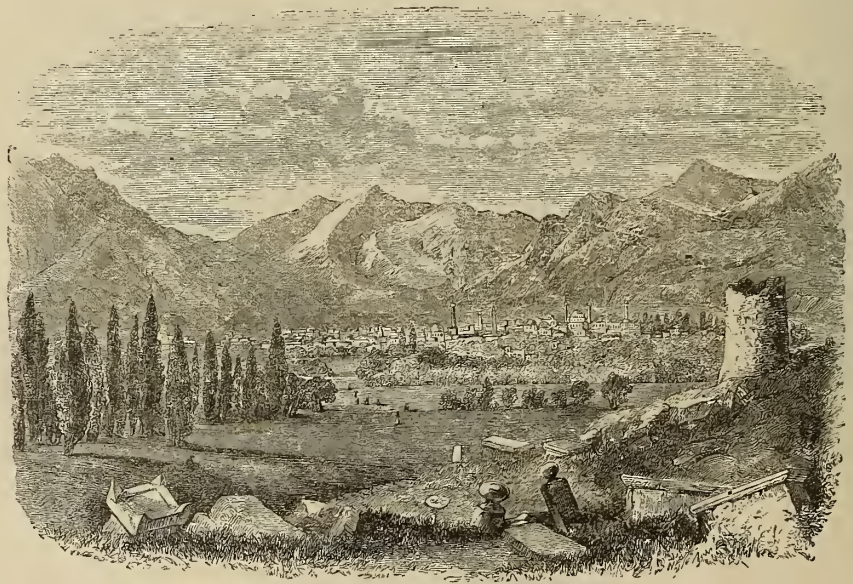
Wim'ple. An old English word for hood or veil (Isa. iii. 22). The same Hebrew word is translated "veil" in Ruth ii. 15, but it signifies rather a kind of shawl or mantle.

Winds. That the Hebrews recognized the existence of four prevailing winds as issuing, broadly

It blows with violence. The south wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (Job xxxvii. 17; Luke xii. 55). The west and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs "the fathers of the rain." In addition to the four regular winds, we have notice in the Bible of the local squalls (Mark iv. 37; Luke viii. 23) to which the Sea of Gennesareth was liable.

Wine. No less than thirteen different Hebrew and Greek words are translated in our Bible by the word *wine*. Noah was probably the first who preserved the juice of the grape till by fermentation it became proper wine. Before him men only ate grapes like other fruit, or drank the juice as just pressed from the fruit. This mode of drinking was common in the days of Joseph (Gen. xi. 2). Noah, ignorant of its strength, fell into intoxication (Gen. ix. 20, 21). The Jews, after settling in Canaan, used wine of various sorts, of which the red seems to have been most esteemed (Prov. xxiii. 31; Isa. xxvii. 2; Rev. xiv. 20). The "mixt wine" (Prov. xxiii. 30), rendered in Isa. lxxv. 11 "drink-offering," may mean wine rendered more potent by the addition of myrrh and other drugs, or of *defrutum*—that is, wine inspissated by boiling it down. Thus the drunkard is properly described as one that seeketh *mixed wine* (Prov. xxiii. 30) and "mingles strong drink." Such wine was given to malefactors before their execution as an act of mercy, and was offered to Christ on the cross, but refused, as he desired no stupefaction. It was drunk in the idolatrous worship of certain gods, as Bacchus and Venns. This explains Amos ii. 8. The process of distilling ardent spirits from wine and other liquors was invented by the Saracens several centuries after the death of Christ.

Wine-press. The press consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out of a large rock. The upper receptacle is nearly eight feet square and four feet high. Into this the grapes are thrown and trodden out by five men. The juice flows out into the lower receptacle through a grated aperture. The garments of the persons thus employed were stained with the red juice, and yet the employment



VIEW OF THYATIRA, A CITY ON THE LYCUS.

speaking, from the four cardinal points, north, south, east and west, may be inferred from their custom of using the expression "four winds" as equivalent to the "four quarters" of the hemisphere (Ezek. xxxvii. 9; Dan. viii. 8; Zech. ii. 6; Matt. xxiv. 31). The north wind was the coldest of the four (Ecclus. xliii. 20). The east wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness" (Job i. 19; Jer. xiii. 24).

was a joyful one. It was performed with singing, accompanied with musical instruments (Isa. xvi. 9, 10; Jer. xxv. 30; xlvi. 32, 33).

Win'now. To clean grain by exposing it to the wind. This was done by tossing it up into the air in a moderate wind.

Win'ter. In Canaan great men had their warm houses for the winter season, as well as cooler ones for the summer (Jer. xxxvi. 22; Amos iii. 15). The winters there are wet and cold, especially between



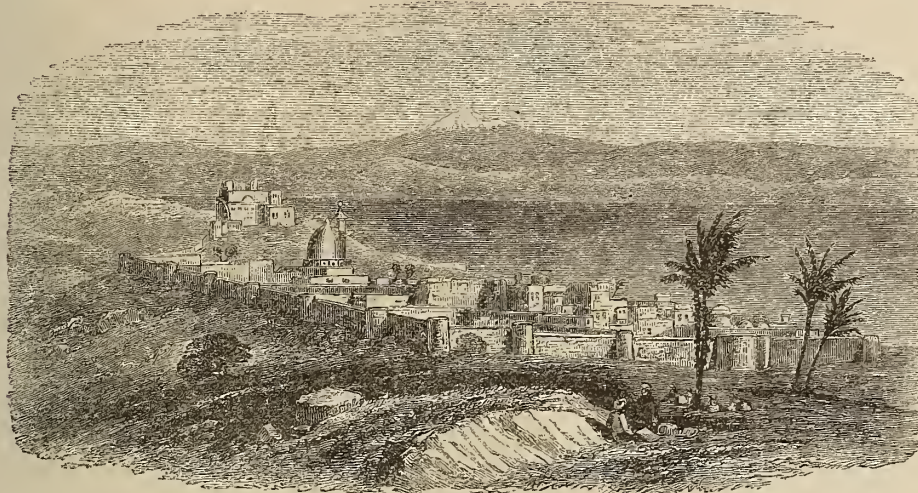
the twelfth of December and twentieth of January (Matt. xxiv. 20). When the disciples were told (Matt. xxiv. 20) to pray that their flight from the predicted ruin of Jerusalem should not be in the winter, it was not only on account of the cold, but the swollen state of the streams to be forded, especially in the hilly districts.

**Wiches.** Twisted boughs, bark, willow, etc., such as those by which fagots are bound together (Judg. xvi. 7, 8).

**Wis'dom of Jesus** (*Son of Sirach, or Ecclesiasticus*). One of the books of the Apocrypha, is the title given in the Latin Version to the book which is called in the Septuagint The Wisdom of Jesus

until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (Gen. xxix. 11). The odes of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, etc.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher (Ex. xv. 20; 2 Kings xxii. 14; Neh. vi. 14; Luke ii. 36; Judg. iv. 4). The management of household affairs devolved mainly on the women.

**Wood-offering.** The offering of wood to keep up the fire on the altar is not mentioned till after



VIEW OF THE TOWN AND LAKE OF TIBERIAS FROM THE SOUTH-WEST.

the Son of Sirach. The word designates the character of the writing as publicly used in the services of the Church. The writer describes himself as *Jesus* (i. e., *Jeshua*) the son of *Sirach of Jerusalem* (i. 27), but we know nothing of the author.

**Wis'dom, the, of Solomon.** A book of the Apocrypha, may be divided into two parts—the first (cc. i.-ix.) containing the doctrine of Wisdom in its moral and intellectual aspects; the second, the doctrine of Wisdom as shown in history (cc. x.-xix.) From internal evidence it seems most reasonable to believe that the book was composed in Greek at Alexandria some time before the time of Philo (about 120-80 B. C.)

**Witness.** 1. Two witnesses at least are required to establish any charge. 2. In the case of a suspected wife, evidence besides the husband's was desired. 3. The witness who withheld the truth was censured. 4. False witness was punished with the punishment due to the offence which it sought to establish. 5. Slandrous reports and officious witness are discouraged. 6. The witnesses were the first executioners. 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcass in proof of the fact and disproof of his own criminality. 8. According to Josephus, women and slaves were not admitted to bear testimony. In the New Testament the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering. Hence it is that the use of the ecclesiastical term "Martyr" the Greek word for "witness," has arisen.

**Wolf.** There can be but little doubt that the wolf of Palestine is the common *Canis lupus*, and that this is the animal so frequently mentioned in the Bible. Wolves were doubtless far more common in biblical times than they are now, though they are occasionally seen by modern travellers.

**Wom'en.** The position of women in the Hebrew commonwealth contrasts favourably with that which in the present day is assigned to them generally in Eastern countries. Instead of being immured in a harem or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebekah travelled on a camel with her face unveiled

the return from captivity (Neh. x. 34; xiii. 31). It appears that there was a solemn feast appointed, and the Talmudists say that every family when they brought their wood sacrificed a voluntary burnt-offering, called the "korban of wood." But the accounts we have of this do not agree.

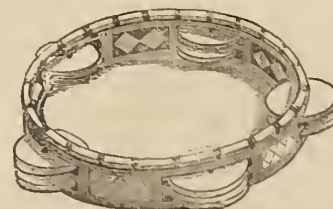
**Wool.** The first-fruit of it was to be offered to the priests (Deut. xviii. 4). The white wool of Damascus was brought to Tyre (Ezek. xxvii. 18), and the purity of this whiteness serves for illustration (Ps. cxlvii. 16). Yet dyeing of it was then understood by the Hebrews. A garment of linen and woollen was not to be worn (Deut. xxii. 11). This was a warning against incongruous mixtures, and had a spiritual meaning doubtless. But it is also said that such garments were worn by idolatrous priests.

**Worm.** The general name in Scripture for little creeping insects.

**Wormwood** (Deut. xxix. 18, etc.) In the Septuagint the original word is variously rendered for what is offensive, odious or deleterious. From the passages of Scripture something more than the bitterness of its qualities seems to be intimated. The Chaldee paraphrase gives it even the character of "the wormwood of death." It may therefore mean a plant allied, perhaps, to the *absinthium* in appearance and in taste, but possessing more nauseous, hurtful and formidable properties.

**Writ'ing.** There is no account in the Bible of the origin of writing. Throughout the book of Genesis there is not a single allusion, direct or indirect, either to its practice or existence. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. Writing is first distinctly mentioned in Ex. xvii. 14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. The tables of the testimony are said to be "written by the finger of God" (Ex. xxxi. 18) on both sides, and "the writing was the writing of God, graven upon the tables" (Ex. xxxii. 15).

The engraving of the gems of the high priest's breastplate with the names of the children of Israel (Ex. xxxviii. 11), and the inscription upon the mitre (Ex. xxxix. 30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The curses against the adulteress were written by the priest "in the book," and blotted out with water (Num. v. 23). Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv. 1, 3, however, it would appear that it was extended to others. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these "bills of divorcement," though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (Deut. xvii. 18) that he should transcribe the book of the law for his own private study. If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In Isa. xxix. 11, 12 there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education—kings, priests, prophets and professional scribes. In the name Kirjath-sepher (Book-town, Josh. xv. 15) there is an indication of a knowledge of writing among the Phœnicians. The Hebrews, then, a branch of the great Semitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of? and whence they obtained it? Recent investigations have shown that the square Hebrew character is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. What, then, was this ancient type? Most probably the Phœnician. To the Phœnicians, the daring seamen and adventurous colonizers of the ancient world, tradition assigned the honour of the invention of letters. The old Semitic alphabets may be divided into two principal classes: 1. The Phœnician, as it exists in the inscriptions in Cyprus, Malta, Carpentras and the coins of Phœnicia and her colonies. From it are derived the Samaritan character and the Greek. 2. The Hebrew-Chaldee character; to which belong the Hebrew square character; the Palmyrene, which has some traces of a cursive hand; the Estrangelo, or ancient Syriac; and the ancient Arabic or Cufic. It was probably about the first or second century after Christ that the square character assumed its present form, though in a question involved in so much uncertainty it is impossible to pronounce with great positiveness. *The Alphabet.*—The oldest evidence on the subject of the Hebrew alphabet is derived



"TIMEREL," OR "TABRET."

from the alphabetical Psalms and poems; Ps. xxv., xxxiv., xxxvii., xli., cxli., cxlix., cxlv.; Prov. xxxi. 10-31; Lam. i.-iv. From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phœnicians at first consisted only of sixteen letters. The legend, as told by Pliny (vii. 56), is as follows: Cadmus brought with him into Greece sixteen letters; at the time



of the Trojan war Palamedes added four others, Θ, Ξ, Φ, Χ, and Simonides of Melos four more, Ζ, Η, Ψ, Ω. *Writing-materials, etc.*—The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineveh and Babylon, on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews. Wood was used upon some occasions (Num. xvii. 3), and writing tablets of box-wood are mentioned in 2 Esdr. xiv. 24. The "lead" to which allusion is made in Job xix. 24 is supposed to have been poured when melted into the cavities of the stone



SO-CALLED "TOMB OF ZECHARIAH."

made by the letters of an inscription, in order to render it durable. It is most probable that the ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. In the Bible the only allusions to the use of papyrus are in 2 John 12, where *chartes* (A. V. "paper") occurs, which refers specially to papyrus paper, and 3 Macc. iv. 20, where *charteria* is found in the same sense. Herodotus, after telling us that the Ionians learnt the art of writing from the Phœnicians, adds that they called their books skins, because they made use of sheep-skins and goat-skins when short of paper. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the *membranae* of 2 Tim. iv. 13 were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (*mēgillōth*, Ps. xl. 8; comp. Isa. xxxiv. 4; Jer. xxxvi. 14; Ezek. ii. 9; Zech. v. 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Isa. xxix. 11; Dan. xii. 4; Rev. v. 1, etc.) The rolls were generally written on one side only, except in Ezek. ii. 9; Rev. v. 1. They were divided into columns (A. V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four, and a space of two fingers' breadth was to be left between every two columns. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke i. 63) served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed vessel (Job xix. 24), sometimes of iron (Ps. xlv. 2; Jer. viii. 8; xvii. 1). For harder materials a graver (Ex. xxxii. 4; Isa. viii. 1) was employed. For parchment or skins a reed

was used (3 John 13; 3 Macc. v. 20). The ink (Jer. xxxvi. 18), literally "black," like the Greek *μέλαν* (2 Cor. iii. 3; 2 John 12; 3 John 13), was to be of lamp-black dissolved in gall-juice. It was carried in an inkstand, which was suspended at the girdle (Ezek. ix. 2, 3), as is done at the present day in the East. To professional scribes there are allusions in Ps. xlv. 1; Ezra vii. 6; 2 Esdr. xiv. 24.

## X.

**Xan'thicus** [Zan'the-kus] (L. fr. Gr.) One of the Macedonian months; (so Josephus) Heb. Nisan, Month.

**Xer'xes.** This monarch is not mentioned in Scripture by the name by which he was known to the Greeks. But there can hardly be a doubt that he was the Ahasuerus of the book of Esther. The book of Xerxes is referred to in Dan. xi. 2.

## Y.

**Yarn, Linen.** "And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price" (1 Kings x. 28). There is a diversity of opinion as to the meaning of this term. There is very strong reason to doubt the correctness of the rendering in our translation. The Hebrew term here employed is not thus translated in any other place. Some make it a proper name of some district in Egypt. Others, with more probability, suppose it to refer to the horses mentioned in the same verse, and to denote "strings of horses," an assemblage of those animals collected in Egypt, and carried in bands to the royal studs in Palestine.

**Year.** The highest ordinary division of time. Two years were known to, and apparently used by, the Hebrews: 1. A year of three hundred and sixty days appears to have been in use in Noah's time, or at least in the time of the writer of the narrative of the Flood, for in that narrative the interval from the seventeenth day of the second month to the seventeenth day of the seventh of the same year appears to be stated to be a period of one hundred and fifty days (Gen. vii. 11, 24; viii. 3, 4; comp. 13), and, as the first, second, seventh and tenth months of one year are mentioned (viii. 13, 14; vii. 11; viii. 4, 5), the first day of the tenth month of this year being separated from the first day of the first month of the next year by an interval of at least fifty-four days (viii. 5, 6, 10, 12, 13), we can only infer a year of twelve months. A year of three hundred and sixty days is the rudest known. It is formed of twelve spurious lunar months, and was probably the parent of the lunar year of three hundred and fifty-four days, and the vague year of three hundred and sixty-five. The Hebrew year, from the time of the Exodus, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the date of the Exodus. 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the fourteenth day of which the first passover was kept, was then made the first month of the year. The essential characteristic of this year can be clearly determined, though we cannot fix those of any single year. It was essentially solar, for the offering of productions of the earth, first-fruits, harvest produce and ingathered fruits, was fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. But it is certain that the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. It follows, from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon or of the forwardness of the crops, that the method of intercalation can only have been that in use after the captivity, the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the

time fixed. The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years—the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes. The year was divided into—1. *Seasons*. Two seasons are mentioned in the Bible, "summer" and "winter." The former properly means the time of cutting fruits, the latter, that of gathering fruits; they are therefore originally rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and the cold seasons, is evident from their use for the whole year in the expression "summer and winter" (Ps. lxxiv. 17; Zech. xiv. 8). 2. *Months*. [See MONTH.] 3. *Weeks*. [See WEEK.]

**Yes'terday.** Is a term used to denote past time, as to-morrow is to denote time future. Where our translation has "for ever," the original word in several places is *to-morrow*. What is rendered in Ex. xxi. 29 "time past," is, in Hebrew, *yesterday* (Heb. xiii. 8; Job viii. 9).

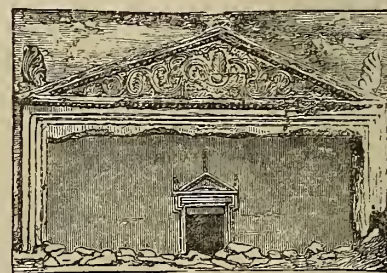
**Year, Sabbatical.** [See SABBATICAL YEAR.]

**Year of Jubilee.** [See JUBILEE, YEAR OF.]

**Yoke.** It appears that yokes were of two kinds, as two words are used to denote them in Hebrew: one refers to such yokes as were put upon the necks of cattle, and in which they laboured (Num. xix. 2; Deut. xxi. 3). The subjects of Solomon complain that he had made his yoke heavy to them (1 Kings xii. 10), and they use the same word, but Jeremiah (xxvii. 2) made him bonds and yokes of another construction and fitted to the human neck, which he expresses by another word: most probably they were such as slaves used to wear to labour; however, they were the sign of service. We read of yokes of iron (Deut. xxviii. 48; Jer. xxviii. 13). The ceremonies of the Mosaic ritual are called a yoke (Acts xv. 10; Gal. v. 1), as also tyrannical authority; but Christ says his yoke is easy and his burden is light (Matt. xi. 29).

## Z.

**Zaan'aim, the Plain of;** or, more accurately, "the Oak by Zaan'aim." A tree mentioned as marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv. 11). Its situation is defined as "near Kedesh," *i. e.*, Kedesh-naphtali, the name of which still lingers on the high ground north of *Safed* and



FACADE OF THE TOMBS OF THE JUDGES.

west of the lake of *el Huleh*. The *Keri*, or correction, of Judg. iv. 11, substitutes Zaanannim for Zaanaim, and the same form is found in Josh. xix. 33.

**Zaan'an.** [See ZENAN.]

**Za'avan, or Za'van.** A Horite chief, son of Ezer the son of Seir (Gen. xxxvi. 27; 1 Chron. i. 42).

**Zabade'ans.** An Arab tribe who were attacked and spoiled by Jonathan on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Macc. xii. 31). Their name probably survives in the village *Zebdany*, standing at



the upper end of a plain of the same name, which is the very centre of Antilibanus.

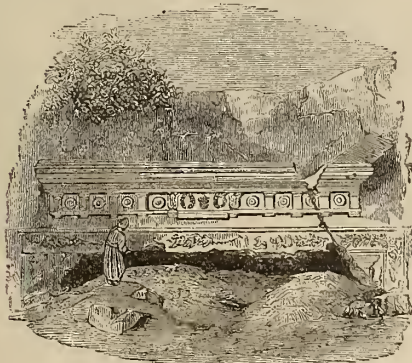
**Za'bud.** Son of Nathan (1 Kings iv. 5), is described as a priest ("principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv. 37; xvi. 16; 1 Chron. xxvii. 33).

**Zab'ulon.** The Greek form of the name Zebulun (Matt. iv. 13, 15; Rev. vii. 8).

**Zacche'us.** A tax-collector near Jericho, who being short in stature climbed up into a sycamore tree, in order to obtain a sight of Jesus as he passed through that place (Luke xix. 1-10). Zaccheus was a Jew, as may be inferred from his name, and from the fact that the Saviour speaks of him expressly as "a son of Abraham." The term which designates his office—"the chief among the publicans"—is unusual, but describes him, no doubt, as the superintendent of customs or tribute in the district of Jericho, where he lived. The office must have been a lucrative one in such a region, and it is not strange that Zaccheus is mentioned by the Evangelists as a rich man.

**Zachari'ah.** 1. Or properly Zechariah, was son of Jeroboam II., fourteenth king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. Most chronologers assume an interregnum of eleven years between Jeroboam's death and Zachariah's accession, during which the kingdom was suffering from the anarchy of a disputed succession, but this seems unlikely after the reign of a resolute ruler like Jeroboam, and does not solve the difference between 2 Kings xiv. 17 and xv. 1. We are reduced to suppose that our present MSS. have here incorrect numbers, to substitute fifteen for twenty-seven in 2 Kings xv. 1, and to believe that Jeroboam II. reigned fifty-two or fifty-three years. But whether we assume an interregnum or an error in the MSS., we must place Zachariah's accession B. C. 771-772. His reign lasted only six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2 Kings x. 30 was accomplished. 2. The father of Abi, or Abijah, Hezekiah's mother (2 Kings xviii. 2).

**Zachari'as.** 1. Father of John the Baptist (Luke i. 5, etc.). 2. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. xxiii. 35; Luke xi. 51). There has been much dispute who this Zacharias was. Many of the Greek Fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chron. xxiv. 20, 21). The

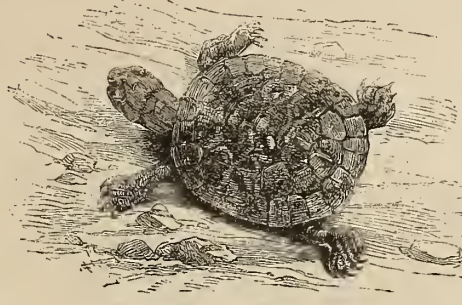


FAÇADE OF HEROD'S TOMBS, OR TOMBS OF THE KINGS.

name of the father of Zacharias is not mentioned by St. Luke; and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between Zechariah, the son of Jehoiada, and Zacharias, the son of Barachias (Berechiah) the prophet.

**Za'dok (just).** Son of Ahitub, and one of the two chief priests in the time of David, Abiathar being the other. Zadok was of the house of Eleazar, the son of Aaron (1 Chron. xxiv. 3), and eleventh in descent from Aaron (1 Chron. xii. 28). He

joined David at Hebron after Saul's death (1 Chron. xii. 28), and henceforth his fidelity to David was inviolable. When Absalom revolted and David fled from Jerusalem, Zadok and all the Levites bearing the ark accompanied him, and it was only at the king's express command that they returned to Jerusalem and became the medium of communication between the king and Hushai the Archite (2 Sam. xv.-xvii.). When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (2 Sam. xix. 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab and



MARSH TORTOISE OF EUROPE AND PALESTINE.

Abiathar the priest to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 Kings i.). And for this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (1 Kings ii. 27, 35). From this time, however, we hear little of him. It is said in general terms, in the enumeration of Solomon's officers of state, that Zadok was the priest (1 Kings iv. 4; 1 Chron. xxix. 22), but no single act of his is mentioned. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv. 35, 36; xix. 11). The duties of the office were divided. Zadok ministered before the tabernacle at Gibeon (1 Chron. xvi. 39); Abiathar had the care of the ark at Jerusalem. Not, however, exclusively, as appears from 1 Chron. xv. 11; 2 Sam. xv. 24, 25, 29.

**Za'ir.** A place named in 2 Kings viii. 21 only, in the account of Joram's expedition against the Edomites. The parallel account in Chronicles (2 Chron. xxi. 9) agrees with this, except that the words "to Zair" are omitted.

**Zal'mon, Mount.** A wooded eminence in the immediate neighbourhood of Shechem (Judg. ix. 48). The name of Dalmanutha has been supposed to be a corruption of that of Zalmon.

**Zal'monah.** A desert-station of the Israelites (Num. xxxiii. 41), lies on the east side of Edom.

**Zal'munna.** [See ZEBAH.]

**Zam'zummims.** The Ammonite name for the people who by others were called Rephaim (Deut. ii. 20, only). They are described as having originally been a powerful and numerous nation of giants. From a slight similarity between the two names, and from the mention of the Emim in connection with each, it is conjectured that the Zam-zummim are identical with the Zuzim.

**Zano'ah.** 1. A town of Judah in the Shefelah or plain (Josh. xv. 34; Neh. iii. 13; xi. 30), possibly identical with *Zanû'a*. 2. A town of Judah in the highland district (Josh. xv. 56), not improbably identical with *Sanûle*, about ten miles south of Hebron.

**Zaph'nath-paane'ah.** A name given by Pharaoh to Joseph (Gen. xli. 45). As the name must have been Egyptian, it has been explained from the Coptic as meaning "the preserver of the ag."'

**Za'phon.** A place mentioned in the enumeration of the allotment of the tribe of Gad (Josh. xiii. 27).

**Za'red, the Valley of.** [See ZERED.]

**Zar'epath.** The residence of the prophet Elijah during the latter part of the drought (1 Kings xvii. 9, 10). Beyond stating that it was near to, or dependent on, Zidon, the Bible gives no clue to its position. It is mentioned by Obadiah (ver. 20), but merely as a Canaanite (that is, Phœnician) city. It is presented by the modern village of

*Sûra-fend*. In the New Testament, Zarephath appears under the Greek form of Sarepta (Luke iv. 26).

**Zar'etan.** Zarthan (Josh. iii. 16).

**Za'reth-sha'har.** A place mentioned only in Josh. xiii. 19, in the catalogue of the towns allotted to Reuben.

**Zar'hites, the.** A branch of the tribe of Judah, descended from Zerah, the son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chron. xxvii. 11, 13).

**Zar'anah** (1 Kings iv. 12).

**Zar'than.** 1. A place in the circle of Jordan, mentioned in connection with Succoth (1 Kings vii. 46). 2. It is also named in the account of the passage of the Jordan by the Israelites (Josh. iii. 16), where the Authorized Version has Zaretan. 3. A place with the similar name of Zartanah (1 Kings iv. 12). 4. Further, in Chronicles (2 Chron. iv. 17), Zerodathah is substituted for Zarthan; and this again is not improbably identical with the Zererath of the story of Gideon (Judg. vii. 22). All these spots agree in proximity to the Jordan, but beyond this we are absolutely at fault as to their position.

**Za'van.** [See ZAAVAN.]

**Ze'bah and Zal'munna.** The two "kings" of Midian who commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself (Judg. viii. 5-21; Ps. lxxxiii. 11).

**Ze'baim.** Mentioned in the catalogue of the families of "Solomon's slaves," who returned from the captivity with Zerubbabel (Ezra ii. 57; Neh. vii. 59).

**Zeb'edee.** A fisherman of Galilee, the father of the apostles James the Great and John (Matt. iv. 21), and the husband of Salome (Matt. xxvii. 56; Mark xv. 40). He probably lived either at Bethsaida or in its immediate neighbourhood. It has been inferred, from the mention of his "hired servants" (Mark i. 20), and from the acquaintance between the apostle John and Annas the high priest (John xviii. 15), that the family of Zebedee were in easy circumstances (comp. xix. 27), although not above manual labour (Matt. iv. 21). He appears only once in the Gospel narrative—namely, in Matt. iv. 21, 22; Mark i. 19, 20—where he is seen in his boat with his two sons mending their nets.

**Ze'boim.** 1. One of the five cities of the "plain" or circle of Jordan. It is mentioned in Gen. x. 19; xiv. 2, 8; Deut. xxix. 23 and Hos. xi. 8, in each of which passages it is either coupled with Admah, or placed next it in the lists. Perhaps represented by *Taldá Sebáan*, a name attached to extensive ruins on the high ground between the



TERRESTRIAL MONITOR, OR SKINK OF EGYPT.

Dead Sea and *Kerak*. In Gen. xiv. 2, 8 the name is given more correctly in the Authorized Version, Zeboim. 2. The Valley of Zeboim, a ravine or gorge, apparently east of Michmash, mentioned only in 1 Sam. xiii. 18. The road running from Michmash to the east is specified as "the road of the border that looketh to the ravine of Zeboim toward the wilderness." The wilderness is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan valley. In that very district there is a wild gorge, bearing the name of *Shuk ed-Dubba'*, "ravine of the hyena," the exact equivalent of *Ge-hat-tsebo'im*.



**Zebu'dah.** Wife of Josiah and mother of King Jehoiakim (2 Kings xxiii. 36).

**Ze'bul.** Chief man (A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites (Judg. ix. 28, 30, 36, 38, 41).

**Zeb'ulonite.** A member of the tribe of Zebulun (Judg. xii. 11, 12).

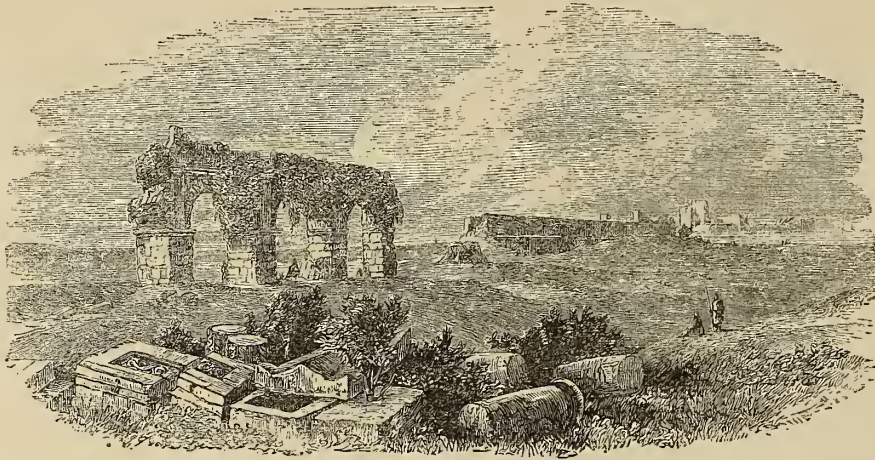
**Zeb'ulon** (*a habitation*). The tenth of the sons of Jacob, according to the order in which their births are enumerated, the sixth and last of Leah (Gen. xxx. 20; xxxv. 23; xli. 14; 1 Chron. ii.

only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather and the grandson. Zechariah, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Jeshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In this he acted in concert with Haggai. Both prophets had the same great object

stoned in the court of the temple. He is probably the same as the "Zacharias, son of Barachias," who was slain between the temple and the altar (Matt. xxiii. 35). 3. The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Isa. viii. 2). He may have been the Levite of the same name who in the reign of Hezekiah assisted in the purification of the temple (2 Chron. xxix. 13). Another conjecture is that he is the same Zechariah, the father of Abijah, the queen of Ahaz.

**Ze'dad.** One of the landmarks on the northern border of the land of Israel, as promised by Moses (Num. xxxiv. 8), and as restored by Ezekiel (xlvi. 15). A place named *Sûdad* exists to the east of the northern extremity of the chain of Antilibanus, about fifty miles east-north-east of *Baalbec*. This may be identical with Zedad.

**Zedeki'ah.** 1. The last king of Judah and Jerusalem. He was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 Kings xxiv. 18; comp. xxiii. 31). His original name had been Mattaniah, which was changed to Zedekiah by Nebuchadnezzar when he carried off his nephew Jehoachim to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom (B. C. 597). His history is contained in a short sketch of the events of his reign given in 2 Kings xxiv. 17-xxv. 7, and with some trifling variations in Jer. xxxix. 1-7; lii. 1-11, together with the still shorter summary in 2 Chron. xxxvi. 10, etc.; and also in Jer. xx., xxiv., xxvii., xxviii., xxix., xxxii., xxxiii., xxxiv., xxxvii., xxxviii., and Ezek. xvi. 11-21. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvii. and xxviii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighbouring kingdoms—Tyre, Sidon, Edom and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went on some errand, the nature of which is not named, but which may have been an attempt to blind the eyes of Nebuchadnezzar to his contem-

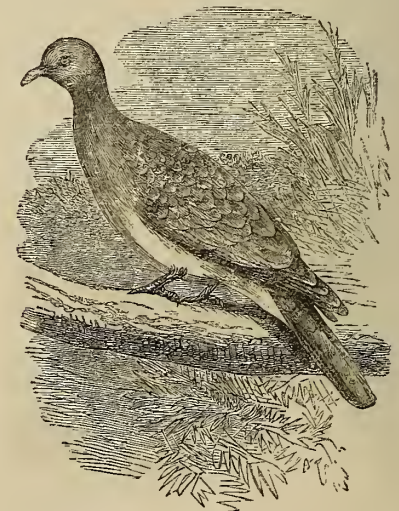


RUINS OF THE CITY OF TYRE, IN PHENICIA.

1). His birth is recorded in Gen. xxx. 19, 20. Of the individual Zebulun nothing is recorded. The list of Gen. xli. ascribes to him three sons, founders of the chief families of the tribe (comp. Num. xxvi. 26) at the time of the migration to Egypt. The head of the tribe at Sinai was Eliab, son of Helon (Num. vii. 24); at Shiloh, Elizaphan, son of Par-nach (xxxiv. 25). Its representative among the spies was Gaddiel, son of Sodi (xiii. 10). The tribe is not recorded to have taken part, for evil or good, in any of the events of the wandering or the conquest. Judah, Joseph, Benjamin had acquired the south and the centre of the country. To Zebulun fell one of the fairest of the remaining portions. It is perhaps impossible, in the present state of our knowledge, exactly to define its limits; but the statement of Josephus is probably in the main correct, that it reached on the one side to the Lake of Gennesaret, and on the other to Carmel and the Mediterranean. On the south it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the north it had Naphtali and Asher. The fact recognized by Josephus that Zebulun extended to the Mediterranean, though not mentioned or implied, as far as we can discern, in the lists of Joshua and Judges, is alluded to in the Blessing of Jacob (Gen. xlix. 13). Situated so far from the centre of government, Zebulun remains throughout the history, with one exception, in the obscurity which envelops the whole of the northern tribes. That exception, however, is a remarkable one. The conduct of the tribe during the struggle with Sisera, when they fought with desperate valour side by side with their brethren of Naphtali, was such as to draw down the especial praise of Deborah, who singles them out from all the other tribes (Judg. v. 18). A similar reputation is alluded to in the mention of the tribe among those who attended the inauguration of David's reign at Hebron (1 Chron. xii. 33). The same passage, however, shows that they did not neglect the arts of peace (ver. 40). We are nowhere directly told that the people of Zebulun were carried off to Assyria.

**Zechari'ah.** 1. The eleventh in order of the twelve minor prophets. He is called in his prophecy the son of Berechiah and the grandson of Iddo, whereas in the book of Ezra (v. 1; vi. 14) he is said to have been the son of Iddo. It is natural to suppose, as the prophet himself mentions his father's name, whereas the book of Ezra mentions

before them; both directed all their energies to the building of the second temple. To their influence we find the rebuilding of the temple in a great measure ascribed. "And the elders of the Jews builded," it is said, "and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo" (Ezra vi. 14). If the latter Jewish accounts may be trusted, Zachariah, as well as Haggai, was a member of the Great Synagogue. The book of Zechariah, in its existing form, consists of three principal parts, chaps. i.-viii., ix.-xi., xii.-xiv. 1st. The first of these divisions is allowed by all critics to be the genuine work of Zechariah, the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts. 2d. The remainder of the book consists of two sections of about equal length, ix.-xi. and xii.-xiv., each of which has an inscription. 1. In the first section he threatens Damascus and the sea-coast of Palestine with misfortune, but declares that Jerusalem shall be protected. The Jews who are still in captivity shall return to their land. 2. The second section, xii.-xiv., is entitled "the burden of the word of Jehovah for Israel." But *Israel* is here used of the nation at large, not of Israel as distinct from Judah. Indeed, the prophecy which follows concerns Judah and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them, and all nations which gather themselves against Jerusalem shall be destroyed. Many modern critics maintain that the later chapters, from the ninth to the fourteenth, were written by some other prophet, who lived before the exile. We have not sufficient space here for an account of the arguments both for and against the genuineness of the later chapters. 2. Son of the high priest Jehoiada, in the reign of Joash, king of Judah (2 Chron. xxiv. 20), and therefore the king's cousin. After the death of Jehoiada, Zechariah probably succeeded to his office, and in attempting to check the reaction in favour of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was



EGYPTIAN TURTLE- OR PALM-DOVE.

plated revolt (Jer. li. 59). The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii. 5-11; xxxiv. 21 and Ezek. xvii. 15-20; but Josephus (x. 7, §3) relates it more fully, and gives the date



of its occurrence, namely the eighth year of Zedekiah. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judea. This was done, and the whole country reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv. 7). In the mean time, Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldeans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king. How long the Babylonians were absent from Jerusalem we are not told. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. lii. 4). From this time forward the siege progressed slowly but surely to its consummation. Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (xxxviii. 7-13), and then occurred the interview between the king and the prophet which affords so good a clue to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. While the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. The wretched remnants of the army quitted the city in the dead of night; and as the Chaldean army entered the city at one end, the king and his wives fled from it by the opposite gate. They took the road toward the Jordan, but were overtaken near Jericho, and carried to Nebuchadnezzar, who was then at Riblah, at the upper end of the valley of Lebanon. Nebuchadnezzar, with a refinement of cruelty characteristic of those cruel times, ordered the sons of Zedekiah to be killed before him, and lastly his own eyes to be thrust out (b. c. 586). He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died. 2. Son of Chenanah, a prophet at the court of Ahab, head, or, if not head, virtual leader, of the college. He appears but

once, viz.: as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-gilead (1 Kings xxii.; 2 Chron. xviii.) 3. The son of Maaseiah, a false prophet in Babylon (Jer. xxix. 21, 22). 4. The son of Hananiah, one of the princes of Judah in the time of Jeremiah (Jer. xxxvi. 12).

**Zeeb.** [See OREB.]

**Ze'lah.** A city in the allotment of Benjamin (Josh. xviii. 28), contained the family tomb of Kish, the father of Saul (2 Sam. xxi. 14).

**Zel'ek.** An Ammonite, one of David's guard (2 Sam. xxiii. 37; 1 Chron. xi. 39).

**Zelo'phead.** Son of Hopher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3). He was apparently the second son of his father, Hopher (1 Chron. vii. 15). Zelophehad came out of Egypt with Moses, but died in the wilderness, as did the whole of that generation (Num. xiv. 35; xxvii. 3). On his death without male heirs, his five daughters, just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by divine direction (Num. xxvi. 33; xxvii. 1-11).

**Zelo'tes, or Zea'lots.** A sect often mentioned in Jewish history. Lamy is of opinion that the *just men* sent to entangle Christ in his conversation were of this class (Luke xx. 20). Gill says that they were a set of men who (in imitation of Phinehas, who slew Zimri and Cozbi in the act of uncleanness) would immediately kill any person whom they found committing adultery, idolatry, blasphemy or theft. He quotes various Jewish authors who regarded their conduct as highly laudable. Their conduct, however, cannot be justified. The name was probably given to Simon from the circumstance of his having been one of these persons. He is called also *Canaanite*, probably for the same reason; the word *Kana*, in Hebrew, having the same meaning as *Zelotes* (Luke vi. 15; Acts i. 13).

**Zel'zah.** A place named once only (1 Sam. x. 2) as on the boundary of Benjamin, close to Rachel's sepulchre.

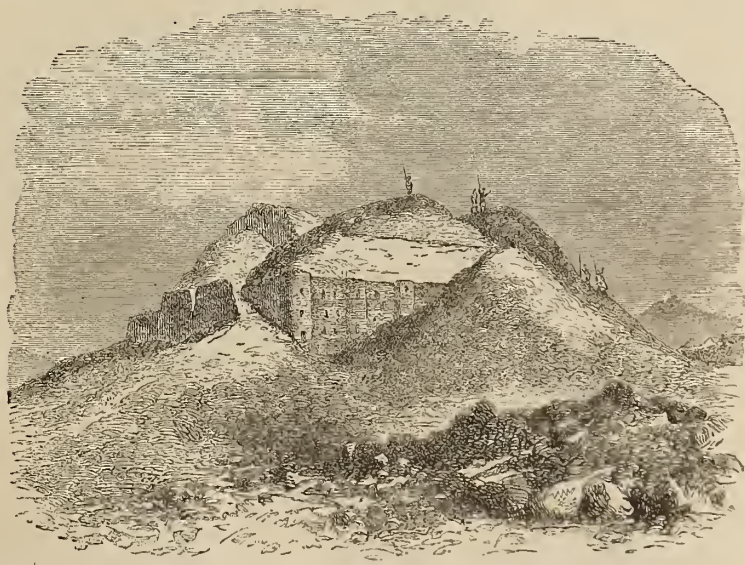
**Zemara'im.** A town in the allotment of Benjamin (Josh. xviii. 22), perhaps identical with Mount Zemaraim, which was "in Mount Ephraim;" that is to say, within the general district of the highlands of that great tribe (2 Chron. xiii. 4).

**Zem'arite, the.** One of the Hamite tribes who in the genealogical table of Gen. x. (ver. 18) and 1 Chron. i. (ver. 16) are presented as "sons of Canaan." Nothing is certainly known of this ancient tribe. The old interpreters place them at Emessa, the modern *Hums*.

**Ze'nan.** A town in the allotment of Judah, situated in the district of the Shefelah (Josh. xv. 37). It is probably identical with Zaanan (Mic. i. 11).

**Ze'nas.** A believer, and, as may be inferred from the context, a preacher, of the Gospel, who is mentioned in Tit. iii. 13 in connection with Apollos. He is further described as "the lawyer." It is impossible to determine whether Zenas was a Roman juriconsult or a Jewish doctor.

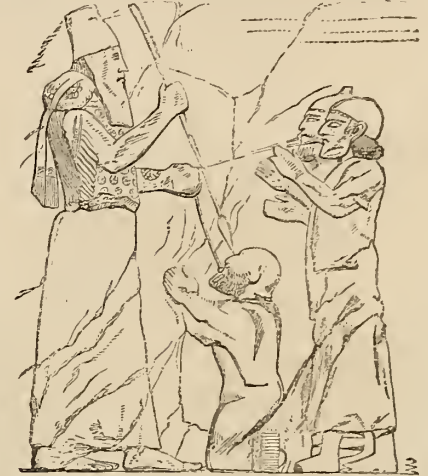
**Zephani'ah.** 1. The ninth in order of the twelve minor prophets. His pedigree is traced to his fourth ancestor, Hezekiah (i. 1), supposed to be the celebrated king of that name. In chap. i. the utter desolation of Judea is predicted as a judgment for idolatry and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependants (3-9). The prosperity, se-



RUINS OF TEMPLE AT MUGHEIR ("UR OF THE CHALDEES?")

curity and insolence of the people is contrasted with the horrors of the day of wrath (10-18). (Ch. ii. contains a call to repentance (1-3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (4-7). Other enemies of Judah, Moab and Ammon, are threatened with perpetual destruction (8-15). In chap. iii. the prophet addresses Jerusalem, which he reproves sharply for vice and disobedience (1-7). He then concludes with a series of promises (8-20). The chief characteristics of

this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. The general tone of the last portion is Messianic, but without any specific reference to the person of our Lord. The date of the book is given in the inscription, viz.: the reign of Josiah, from 642 to 611 B. C. It is most probable, moreover, that the prophecy was delivered before the eighteenth year of Josiah. 2. The son of Maaseiah



ASSYRIAN KING PUTTING OUT THE EYES OF CAPTIVES.

(Jer. xxi. 1), and *sagan* or second priest in the reign of Zedekiah. He succeeded Jehoiada (Jer. xxix. 25, 26), and was probably a ruler of the temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah (Jer. xxix. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (Jer. xxi. 1), and to implore him to intercede for the people (Jer. xxxvii. 3). On the capture of Jerusalem he was taken and slain at Riblah (Jer. lii. 24, 27; 2 Kings xxv. 18, 21). 3. Father of Josiah II. (Zech. vi. 10), and of Hen, according to the reading of the received text of Zech. vi. 14.

**Ze'phath.** [See HORMAN.]  
**Zeph'athah, the Valley of.** The spot in which Asa joined battle with Zerah the Ethiopian (2 Chron. xiv. 10, only).

**Ze'pho.** Son of Eliphaz, son of Esau (Gen. xxxvi. 11), and one of the "dukes" or phylarchs of the Edomites (ver. 15). In 1 Chron. i. 36 he is called Zephi.

**Zer.** A fortified town in the allotment of Naphthali (Josh. xix. 35, only), probably in the neighbourhood of the south-west side of the Lake of Gennesaret.

**Ze'rah.** A son of Reuel, son of Esau (Gen. xxxvi. 13; 1 Chron. i. 37), and one of the "dukes" or phylarchs of the Edomites (Gen. xxxvi. 17).

**Ze'rah.** 1. Less properly, Zarah, *twin son*, with his elder brother Pharez, of Judah and Tamar (Gen. xxxviii. 30; 1 Chron. ii. 6; Matt. i. 3). His descendants were called Zarahites, Ezrahites and Izrahites (Num. xxvi. 20; 1 Kings iv. 31; 1 Chron. xxvii. 8, 11). 2. Son of Simeon (1 Chron. iv. 24), called Zohar in Gen. xlvi. 10. 3. The Ethiopian or Cushite, an invader of Judah, defeated by Asa about B. C. 941. [See ASA.] Zerah is probably the Hebrew name of Usarken I., second king of the Egyptian twenty-second dynasty; or perhaps more probably Usarken II., his second successor.

**Ze'red** (Deut. ii. 13, 14), or Zar'ed (Num. xxi. 12). A brook or valley running into the Dead Sea near its south-east corner, which Dr. Robinson with some probability suggests as identical with the *Wady el-Ahsy*. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14).

**Zer'eda.** The native place of Jeroboam (1 Kings xi. 26). Zeredah has been supposed to be identical with Zerodathah and Zarthan or Zartanah. But the two last were in the valley of the



Jordan, while Zeredah was, according to the repeated statement of the LXX., on Mount Ephraim. Zere'dathah (2 Chron. iv. 17). [See ZARTHAN.]

Zer'erath (Judg. vii. 22). [See ZARTHAN.]

Zerub'abel (born at Babel, i. e., Babylon). The head of the tribe of Judah at the time of the return from the Babylonish captivity, in the first year of Cyrus. He was appointed by the Persian king to the office of governor of Judea. On arriving at Jerusalem, Zerubbabel's great work, which he set about immediately, was the rebuilding of the



WELL AND BUCKET AT JAFFA.

temple. After much opposition [see NEHEMIAH] and many hindrances and delays, the temple was at length finished, in the sixth year of Darius, and was dedicated with much pomp and rejoicing. [See TEMPLE.] The only other works of Zerubbabel which we learn from Scripture are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezra vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel. His apocryphal history is told in 1 Esdr. iii.-vii. The exact parentage of Zerubbabel is a little obscure, from his being always called the son of Shealtiel (Ezra iii. 2, 8; v. 2, etc.; Hag. i. 1, 12, 14, etc.), and appearing as such in the genealogies of Christ (Matt. i. 12; Luke iii. 27), whereas in 1 Chron. iii. 19 he is represented as the son of Pedaiiah, Shealtiel's or Salathiel's brother, and consequently as Salathiel's nephew. It is of more moment to remark that, while St. Matthew deduces his line from Jechonias and Solomon, St. Luke deduces it through Neri and Nathan. Zerubbabel was the legal successor and heir of Jechonias's royal estate, the grandson of Neri, and the lineal descendant of Nathan, the son of David. In the New Testament the name appears in the Greek form of Zorobabel.

Zeru'iah. The mother of the three leading heroes of David's army—Abishai, Joab and Asahel—known as the "sons of Zeruiah." She and Abigail are specified in 1 Chron. ii. 13-17 as "sisters of the sons of Jesse" (v. 16). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii. 25, that Abigail was the daughter of Nahash. [See NAHASH.] Of Zeruiah's husband there is no mention in the Bible.

Zi'ba. A person who plays a prominent part, though with no credit to himself, in one of the episodes of David's history (2 Sam. ix. 2-12; xvi. 1-4; xix. 17, 29). [See MEFIBOSHETH.]

Zib'eon. Father of Anah, whose daughter, Aholibamah, was Esau's wife (Gen. xxxvi. 2). Although called a Hivite, he is probably the same as Zibeon, the son of Seir the Horite (ver. 20, 24, 29; 1 Chron. i. 38, 40).

Zid'dim. A fortified town in the allotment of Naphtali (Josh. xix. 35).

Zi'don (fr. Heb. *Tsidôn*, fishing or fishery, Ges.), or Si'don (Gr. and Lat., fr. Heb. Gen. x. 19, 15; Josh. xi. 8; xix. 28; Judg. i. 31; xviii. 28; 1 Chron. i. 13; Isa. xxiii. 2, 4, 12; Jer. xxv. 22; xxvii. 3; Ezek. xxviii. 21, 22; Joel iii. 4 [iv. 4]; Zech. ix. 2; 2 Esdr. i. 11; Jud. ii. 28; 1 Macc. v. 15; Matt. xi. 21, 22; xv. 21; Mark iii. 8, vii. 24, 31; Luke iv. 26; vi. 17; x. 13, 14; Acts xii. 20; xxvii. 3). An ancient and wealthy city of Phœnicia, on the eastern coast of the Mediterranean Sea, in latitude 30° 34' 05" north, less than twenty English miles north of Tyre. Its modern name is *Saida*. It is situated in the narrow plain between Lebanon and

the sea. From a biblical point of view, this city is inferior in interest to its neighbour Tyre, with which its name is so often associated. Justin says that the inhabitants of Sidon, when their city had been reduced by the king of Ascalon, founded Tyre the year before the capture of Troy. But Justin is a weak authority for any disputed historical fact (so Mr. Twisleton, original author of this article), and in contradiction of his statement it has been insisted on that the relation between a colony and the mother-city among the Phœnicians was sacred, and that as the Tyrians never acknowledged this relation toward Zidon, the supposed connection between Tyre and Zidon is morally impossible. There is otherwise nothing improbable in Zidonians having founded Tyre, as the Tyrians are called Zidonians, but the Zidonians are never called Tyrians. And this circumstance tends to show that in early times Zidon was the more influential of the two cities. This is shadowed forth by the statement that Zidon was the first-born of Canaan (Gen. x. 15; 1 Chron. i. 13), and is implied in the name of "great Zidon," or "the metropolis Zidon" (Josh. xi. 8 [margin "Zidon-rabbah"]; xix. 28). It is confirmed, likewise, by the use of "Sidonians" as = Phœnicians or Canaanites (xiii. 6; Judg. xviii. 7); and by the reason assigned for there being none to deliver the people of Laish from massacre, that "they were far from the Zidonians," though the Tyrians were much nearer and of substantially the same religion (xviii. 28). From the time of Solomon to the invasion of Nebuchadnezzar, Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phœnicians of the plain of Zidon are meant (1 Kings v. 6; xi. 1, 5, 33; xvi. 31; 2 Kings xxiii. 13). And this seems to be equally true of "merchants of Zidon," "Zidon," and "daughter of Zidon," in Isa. xxiii. There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during the epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves [see SERVANT], the Zidonians selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3; xxv. 22); that, previous to Nebuchadnezzar's invasion, it had furnished mariners to Tyre (Ezek. xxvii. 8); that at one period it was subject, in some sense, to Tyre; and that when Shalmaneser, king of Assyria, invaded Phœnicia, Zidon seized the opportunity to revolt. During the Persian domination, Zidon seems to have attained its highest prosperity; and it is recorded that toward the close of that period it far excelled all other Phœnician cities in wealth and importance. Very probably the long siege of Tyre by Nebuchadnezzar had tended to enrich Zidon at the expense of Tyre. In the expedition of Xerxes against Greece, the Sidonians were a pre-eminently important element of his naval power. But while the Persians in the time of Artaxerxes Ochus were making prepara-

tions in Phœnicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of Tripolis. On this the Sidonian people projected a revolt; and having first concerted arrangements with other Phœnician cities, and made a treaty with the Egyptian king, they seized and put to death the insolent Persians, expelled the satraps from Phœnicia, strengthened their defences, equipped a fleet of one thousand triremes, and pre-



WOLF OF PALESTINE.

pared for a desperate resistance. But their king, Tennes, betrayed into the power of the Persian king one hundred of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; the Persian troops were treacherously admitted within the gates and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when they saw themselves surrounded by the Persian troops, they shut themselves up with their families and set fire, each man to his own house (b. c. 351). Forty thousand persons are said to have perished in the flames; Tennes was put to death by Ochus, and the privilege of searching the ruins was sold for money. After this dismal tragedy, Sidon gradually recovered from the blow. The battle of Issus was fought b. c. 333, and then the inhabitants of the restored city, from hatred of Darius and the Persians, opened their gates to Alexander the Great of their own accord. The Sidonian fleet in joining Alexander was an essential element of his success against Tyre. From this time Sidon, dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town. Strabo, in his account of Phœnicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, and now, but which should be called the capital of Phœnicia is a matter of dispute between the inhabitants." According to Strabo, it was on the mainland, on a fine, naturally-formed harbour; its inhabitants cultivated arithmetic and astronomy, and had the best opportunities for acquiring a knowledge of these and of all other branches of philosophy. Strabo mentions distinguished philosophers, natives of Sidon, as Boëthius, with whom he studied the philosophy of Aristotle, and his brother Diodotus. The names of both these are Greek, and probably in Strabo's time Greek was the language of the educated class at least, both in Tyre and Sidon. A few years after Strabo wrote Sidon was visited by Christ. It is about fifty miles from Nazareth, and is the most northern city mentioned in connection with his journeys. Pliny notes the manufacture of glass here. In later ages Sidon has shared generally the fortunes of Tyre, except that it was several times taken and retaken during the Crusades, and suffered, accordingly, more than Tyre previous to its being abandoned to the Mohammedans in 1291. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr od-Din, emir of the Druzes, 1594-1634, and the establishment at Sidon of French commercial houses, it had a revival of trade in the seventeenth and part of the eighteenth century, and became the principal city on the Syrian coast for commerce between the East and the West. This was terminated in 1791 by oppression and violence. The town still



EAR OF EGYPTIAN WHEAT.



shows signs of former wealth. Its ancient harbour was filled up with stones and earth by Fakhr ed-Din, so that only small boats can now enter it. The trade between Syria and Europe now mainly passes through *Beirut*. At the base of the mountains east of Sidon are numerous sepulchres in the rock, and there are likewise sepulchral caves in the adjoining plain. In January, 1855, a sarcophagus of black syenite was discovered in one of these caves, its lid hewn in the form of a mummy with the face bare, upon the lid a perfect Phœnician inscription in twenty-two lines, and on the head of the sarcophagus another almost as long. This sarcophagus is now in the Louvre in Paris. [See ZIDONIANS.]

Zif (1 Kings vi. 37). [See MONTH.]

Zik'lag. Is the first mentioned in the catalogue of the towns of Judah in Josh. xv., and occurs in the same connection among the places which were allotted out of the territory of Judah to Simeon (xix. 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii. 6), when it was, at David's request, bestowed upon him by Achish, king of Gath. He resided there for a year and four months (*ibid.* 7; 1 Sam. xxxi. 14, 26; 1 Chron. xii. 1, 20). It was there he received the news of Saul's death (2 Sam. i. 1; iv. 10). He then relinquished it for Hebron (ii. 1). Ziklag is finally mentioned as being reinhabited by the people of Judah after their return from the captivity (Neh. xi. 28). The situation of the town is difficult to determine, and we only know for certain that it was in the south country.

Zil'lah. [See LAMECH.]

Zil'pah. A Syrian given by Laban to his daughter Leah as an attendant (Gen. xxix. 24), and by Leah to Jacob as a concubine. She was the mother of Gad and Asher (Gen. xxx. 9-13; xxxv. 26; xxxvii. 2; xlv. 18).

Zim'ran. The eldest son of Keturah (Gen. xxv. 2; 1 Chron. i. 32). His descendants are not mentioned, nor is any hint given that he was the founder of a tribe.

Zim'ri. 1. The son of Salu, a Simeonite chief-tain, slain by Phinehas with the Midianitish prin-

against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire and perished in the ruins (1 Kings xvi. 9-20).

Zin. A part of the Arabian desert on the southern frontier of Palestine (Num. xiii. 21, 22; xxxiv. 3), adjoining the territory of Judah (Josh. xv. i. 3), and on the west of Idumea, wherein Kadesh lay (Num. xx. 1; xxvii. 14; xxxiii. 36). But Kadesh was in the wilderness of Paran (xiii. 26), which extended to the Elanitic Gulf; consequently Zin was a part (the northern part) of Paran, the district stretching from the Ghor south-westward in high masses of rock, but sinking down toward Jebel el-Helal. It must be distinguished from the wilderness of Sin. Mr. Wilton considers Zin the eastern portion of *Wady Murreh*.

Zi'on, or Si'on. 1. Part of the range of mountains in the north of Canaan, called *Anti-Libanus* (Deut. iv. 58). 2. Part of the site of Jerusalem, but which of the several hills on which it stood was so called is not now absolutely certain, the whole city having early taken that name, and the temple itself especially (Ps. lxxv. 1; lxxxiv. 7.) That which is now called *Mount Zion* by the inhabitants of Jerusalem lies south of the city, and outside of the present walls. Part of it is occupied as a burial-place for Christians, and part by a convent of Armenians, but the principal portion is arable land laid out in *fields*. See the prophecy (Mic. iii. 12; Jer. xxvi. 18). The worshippers at the temple, if not the whole inhabitants of Jerusalem, are called *Zion* (Ps. xvii. 8). It is thought that the temple stood on *Mount Moriah*, where Abraham offered his son (1 Kings viii. 1; Ps. xlviii. 2). The *Chureh* is called *Zion* (Ps. cii. 13; Isa. ii. 3; Heb. xii. 22). The name is applied to heaven (Rev. xiv. 1).

Zi'or. A town in the mountain district of Judah (Josh. xv. 54). It belongs to the same group with Hebron.

Ziph. The name of two towns in Judah: 1. In the south, named between Ithnan and Telem (Josh. xv. 24). It does not appear again in the history, nor has any trace of it been met with. 2. In the highland district, named between Carmel and Jutta (Josh. xv. 55). The place is immortalized by its connection with David (1 Sam. xxiii. 14, 15, 24; xxvi. 2). These passages show that at that time it had near it a wilderness (*i. e.*, a waste pasture-ground) and a wood. The latter has disappeared, but the former remains. The name of *Zif* is found about three miles south of Hebron, attached to a rounded hill of some one hundred feet in height, which is called *Tell Zif*. In the Authorized Version its inhabitants are called in one passage the *Ziphims* (Ps. liv.), but more usually the *Ziphites* (1 Sam. xxiii. 19; xxvi. 1).

Ziph'ron. A point in the north boundary of the Promised Land, as specified by Moses (Num. xxxiv. 9).

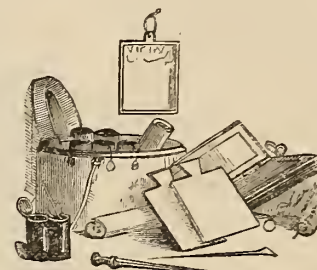
Zip'por. Father of Balak, king of Moab (Num. xxii. 2, 4, 10, 16; xxiii. 18; Josh. xxiv. 9; Judg. xi. 25).

Zip'porah. Daughter of Reuel or Jethro, the priest of Midian, wife of Moses, and mother of his two sons, Gershom and Eliezer (Ex. ii. 21; iv. 25; xviii. 2; comp. 6). The only incident recorded in her life is that of the eircumcision of Gershom (iv. 24-26).

Ziz, the Cliff of. The pass by which the horde of Moabites, Ammonites and Mehumim made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. xx. 16, only; comp. 20). It was the pass of *Ain Jidy*—the very same route which is taken by the Arabs in their marauding expeditions at the present day.

Zo'an (Heb. *Tsō'an*; Gr. and L. *Tanis*; both from Egyptian = *low region*, Ges., Fii.; but see below). An ancient city of Lower Egypt, near the eastern border. Its Shemitic name (so Mr. R. S. Poole, original author of this article) indicates a *place of departure* from a country. The Egyptian name *Ha-awar*, or *Pa-awar* (= *Avaris*), means the *abode* (or *house*) of *going out* (or *departure*). Zoan, or Tanis, is situate in north latitude 31°, east longitude 31° 55', on the east bank of the canal which was formerly the Tanitic branch of the Nile. Anciently a rich plain—then known as the "Fields,"

or "Plain," or "Marshes," or "Pasture-lands," and watered by four of the seven branches of the Nile, but now almost covered by the great lake *Menzeh*—extended due east as far as Pelusium [see SIN], about thirty miles distant, gradually narrowing toward the east. Tanis, while Egypt was ruled by native kings, was the chief town of this territory, and an important post toward the eastern frontier. It is said to have been rebuilt, strongly walled, and garrisoned with two hundred and forty thousand men, by Salatis, the first of the Shepherd kings. Manetho explicitly states Avaris to have been older than



ANCIENT WRITING MATERIALS.

the time of the Shepherds, but there are reasons for questioning his accuracy in this matter. The name is more likely to be of foreign than of Egyptian origin, for Zoan distinctly indicates the place of departure of a migratory people, whereas Avaris has the simple signification *abode of departure*. A remarkable passage in Num. xiii. 22—"Now Hebron was built seven years before Zoan in Egypt"—seems to determine the question. Hebron was already built in Abraham's time, and the Shepherd invasion may be dated about the same period. Whether some older village or city were succeeded by Avaris matters little; its history begins in the reign of Salatis. What the Egyptian records tell us of this city may be briefly stated. Apepee, probably Apophis of the fifteenth dynasty, a Shepherd king who reigned shortly before the eighteenth dynasty, built a temple here to *Set*, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after five hundred and eleven years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation about B. C. 1500. Ramesses II. embellished the great temple of Tanis, and was followed by his son Menptah. Mr. Poole believes that the Pharaoh of Joseph as well as the oppressors were Shepherds, the former ruling at Memphis and Zoan, the latter probably at Zoan only. Zoan is mentioned in connection with the plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt (Ps. lxxviii. 42, 43). After the fall of the empire the first dynasty is the twenty-first, called by Manetho that of Tanites. Its history is obscure. The twenty-third dynasty is called Tanite, and its last king is probably Sethos, the contemporary of Tirhakah, mentioned by Herodotus. At this time Tanis once more appears in sacred history as a place to which came ambassadors of Hoshea, or Ahaz, or possibly of Hezekiah (Isa. xxx. 4). As mentioned with the frontier town Taphanhes, Tanis is not necessarily the capital. But the same prophet perhaps more distinctly points to a Tanite line—"the princes of Zoan" (ix. 13). The doom of Zoan is foretold by Ezekiel, "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar. The "field of Zoan," now the plain of *Sân*, has become a barren waste; and one of the principal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers. It is remarkable for the height and extent of its mounds, which are upward of a mile from north to south, and nearly three-quarters of a mile from east to west. The area in which the sacred enclosure of the temple stood is about one thousand five hundred feet by one thousand two hundred and fifty, surrounded by mounds of fallen houses. The temple was adorned by Ramesses II. with numerous obelisks and most of its sculptures. It



WEeping WILLOW, OR "WILLOW OF BABYLON."

ness Cozbi (Num. xxv. 14). 2. Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year B. C. 930 or 929. Originally in command of half the chariots in the royal army, he gained the crown by the murder of King Elah, son of Baasha. But the army which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched



is very ruinous, but its remains prove its former grandeur.

**Zo'ar.** One of the most ancient cities of the land of Canaan. Its original name was Bela (Gen. xiv. 2, 8). It was in intimate connection with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah and Zeboim (see also xiii. 10; but not x. 19). In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot (xix. 22, 23, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. xxxiv. 3), and it appears to have been known in the time both of Isaiah (xv. 5) and Jeremiah (xlviii. 34). These are all the notices of Zoar contained in the Bible. It was situated in the same district with the four cities already mentioned, viz.: in the "plain" or "circle" "of the Jordan," and the narrative of Gen. xix. evidently implies that it was very near to Sodom (ver. 15, 23, 27). The definite position of Sodom is, and probably will always be, a mystery, but there can be little doubt that the plain of the Jordan was at the north side of the Dead Sea, and that the cities of the plain must therefore have been situated there, instead of at the southern end of the lake, as it is generally taken for granted they were. [See **SODOM**.]

**Zo'ba, or Zo'ban.** The name of a portion of Syria, which formed a separate kingdom in the time of the Jewish monarchs—Saul, David and Solomon. It probably was eastward of Coele-Syria, and extended thence north-east and east, toward, if not even to, the Euphrates. We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings, who owned no common head or chief (1 Sam. xiv. 47). Some forty years later than this we find Zobah under a single ruler, Hadadezer, son of Rehob. He had wars with Toi, king of Hamath (2 Sam. viii. 10), and held various petty Syrian princes as vassals under his yoke (2 Sam. x. 19). David (2 Sam. viii. 3) attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chron. xviii. 4) horsemen and twenty thousand footmen. Hadadezer's allies, the Syrians of Damascus, were defeated in a great

battle. The wealth of Zobah is very apparent in the narrative of this campaign. It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate, a few years later they were again in arms against David. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah. The allies were defeated

adversary to Israel all through the reign of Solomon (1 Kings xi. 23–25). Solomon also was, it would seem, engaged in a war with Zobah itself (2 Chron. viii. 3). This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus.

**Zo'har.** 1. Father of Ephron the Hittite (Gen. xxiii. 8; xxv. 9). 2. One of the sons of Simeon (Gen. xlvi. 10; Ex. vi. 15); called Zerah in 1 Chron. iv. 24.

**Zohel'eth, the Stone.** This was "by En Rogel" (1 Kings i. 9); and therefore, if En Rogel be the modern *Um-ed-Deraj*, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin.

**Zo'phar.** One of the three friends of Job (Job ii. 11; xi. 1; xx. 1; xlii. 9).

**Zo'phim, the Field of.** A spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). The position of the field of Zophim is not defined. May it not be the same place which later in the history is mentioned as Mizpah-moab?

**Zo'rah.** At own in the allotment of the tribe of Dan (Josh. xix. 41). It is previously mentioned (xv. 33), in the catalog of Judah, among the places in the district of the Shefelah (A. V. Zoreah). It was the residence of Manoah and the native place of Samson. It is mentioned among the places fortified by Rehoboam (2 Chron. xi. 10). It is perhaps identical with the modern village of *Sira'h*.

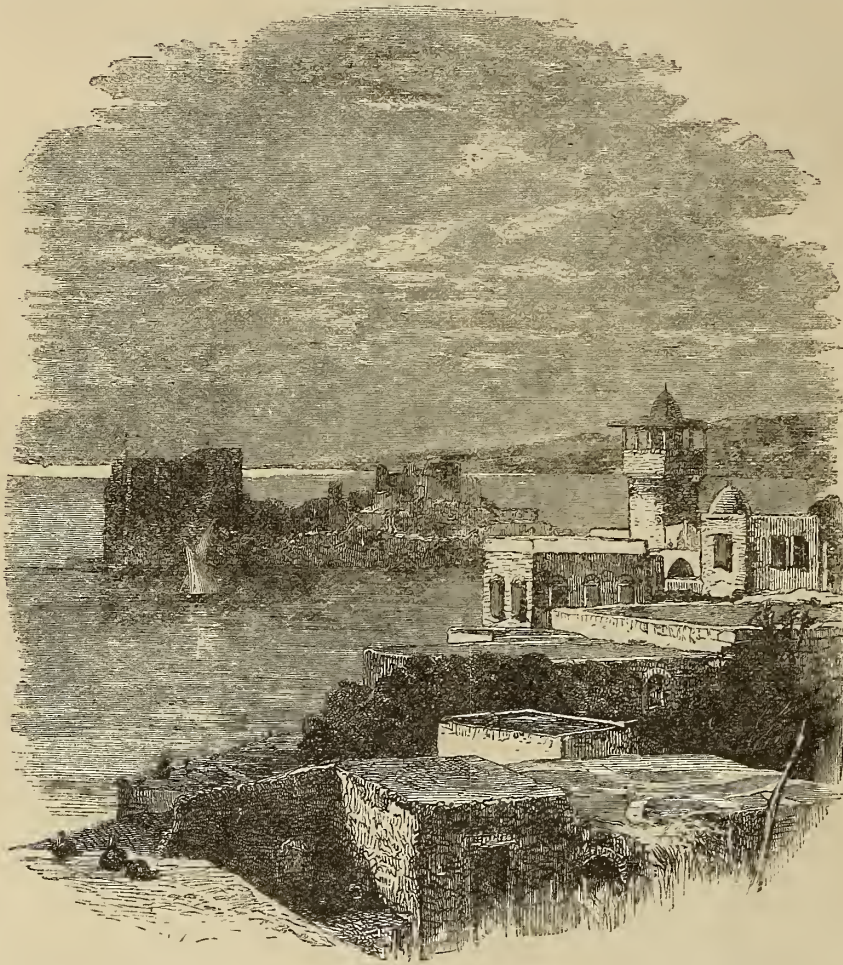
**Zo'reah.** [See **ZORAH**.]

**Zcrob'abel.** [See **ZERUBABEL**.]

**Zu'ar.** Father of Nethaneel, the chief of the tribe of Issachar at the time of the Exodus (Num. i. 8; ii. 5; vii. 18, 23; x. 15).

**Zuph, the Land of.** A district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim and of the Benjamites (1 Sam. ix. 5, only). It may perhaps be identified with *Soba*, a well-known place about seven miles due west of Jerusalem.

**Zurishadda'i.** Father of Shelumiel, the chief of the tribe of Simeon at the time of the Exodus (Num. i. 6; ii. 12; vii. 36, 41; x. 19).



MODERN CITY OF SAIDA—ZIDON OR SIDON.

in a great battle by Joab, who engaged the Syrians in person (2 Sam. x. 9). Hadadezer, upon this, made a last effort (1 Chron. xix. 16). A battle was fought near Helam, where the Syrians of Zobah and their new allies were defeated with great slaughter. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, Rezon, son of Eliadah, made himself master of Damascus, where he proved a fierce