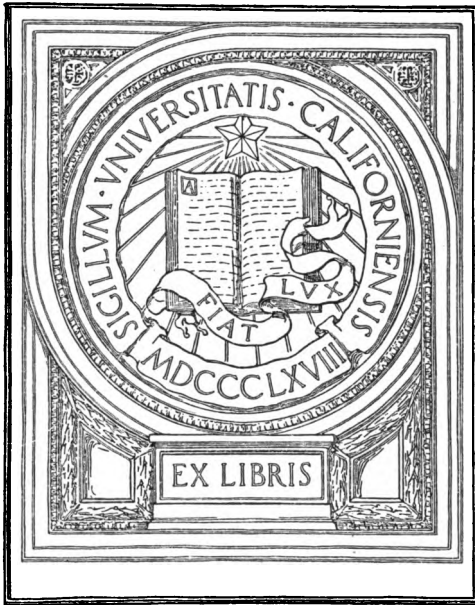


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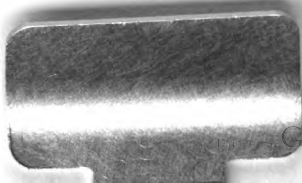
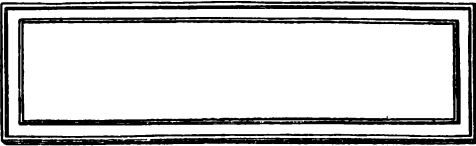
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A

DICTIONARY

OF

THE HOLY BIBLE,

FOR

THE USE OF SCHOOLS AND YOUNG PERSONS.

By EDWARD ROBINSON, D. D.

Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover.

ILLUSTRATED

With Maps, and Engravings on Wood.

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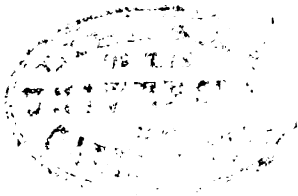
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PREFACE.

THE following work is intended to present in a compendious form to the public, and especially to young persons, the more important portions of the biblical information contained in the octavo edition of *Calmet's Dictionary*, recently prepared by the Editor, and issued by the same enterprising Publishers. In that work, it was a chief object to bring together such information as might facilitate the researches of biblical students of an advanced standing, who wish to investigate and judge for themselves, and therefore require a specification of the sources of information, and an exhibition of the processes of induction and reasoning by which the various results have been obtained. In the present work, the Editor has aimed to give only the *results* of his previous investigations; and to present them in such a form as may be attractive and useful to the very large class of young persons and others, who may be supposed to take an interest in this species of knowledge, without being in a situation to make a satisfactory use of the larger

work. There are doubtless thousands of such persons, especially of the female sex, to whom the information contained in this small volume would be in a high degree interesting and instructive; but who, nevertheless, would never think of seeking for it in the larger and more learned volumes, in which it is usually contained.

In order to bring the work within a small compass, I have, in the first place, omitted the definitions of words merely English, in the use of which there is nothing peculiar, and which every body understands, or at least may understand, from a common English dictionary. From this rule I have departed only in a few cases, where such words have a peculiar, or perhaps theological sense in the Bible. In the next place, I have also omitted all those names of persons and places which occur but seldom, and of which nothing more is known than appears in the passages where they occur. As the reader, in perusing these passages, knows at once all that can be known about such persons and places, it seemed inexpedient to swell the volume by inserting their names.

In one other way, too, I have been able greatly to compress the size of the work. In the place of a prolix article, I have often inserted a new one, either written for the occasion, and condensed as much as possible, or sometimes abstracted from articles which I had before

published in a different work. It has every where been my endeavor, not to omit any results, or any information, which might be useful to the classes of readers for whom this volume is more particularly designed. The processes of induction and reasoning, the allusions to the original Hebrew and Greek of the Scriptures, have of course been passed by ; and also all the references to sources and authorities, excepting to the Bible itself. These last I have endeavored to render full and correct ; and, with this view, have myself taken pains to verify them all.

From these statements it will be seen, that, while this work professes to be, and is, in a measure, a *compendium* of the recent American edition of Calmet, it is also, at least in an equal degree, a new and independent work.

If I may be permitted to advise in respect to the mode of using this little volume, I would strongly recommend, that it be read and studied chiefly as a companion of the Bible, and always with the Bible in the hand ; and that every reference to the sacred volume be immediately looked out, and the passages, or the sense of them, faithfully impressed upon the memory. In this way, not only will a great amount of biblical knowledge be acquired by degrees, but the mind of the learner, by thus comparing the statements of facts with the authorities on which they rest, is ever gaining discipline and

strength, and learning to "prove all things, and hold fast that which is good."

That, through this little work, the Editor may be useful in his day and generation to his youthful friends, by enlarging and facilitating their acquaintance with that HOLY BOOK, in which alone are contained the words of eternal life, and treasures of wisdom that will never fail, is his sincere and fervent prayer.

EDWARD ROBINSON

Theol. Sem. Andover, April, 1833.



DICTIONARY
OF
THE HOLY BIBLE.

A A R

A, the first letter in almost all alphabets. In Hebrew, it is called *aleph*; in Greek, *alpha*. Both the Hebrews and Greeks used their letters as numerals; and hence **A** (*aleph* or *alpha*) denoted *one*, or the *first*. So our Lord says, "I am *alpha* and *omega*, i. e. the first and the last, the beginning and the end." Rev. 1:8, 11. 21:6. 22:13. *Omega* was the last letter of the Greeks.

AARON, the son of Amran and Jochebed, of the tribe of Levi, and elder brother of Moses. Ex. 6:20. He was three years older than Moses, Ex. 7:7; was the assistant of the latter in bringing Israel out of Egypt, Ex. 7:1, &c. and was then consecrated as the first high-priest, Ex. c. 28, 29. Lev. c. 8. Yet he fell sometimes into grievous sins; he made the golden calf at Sinai, Ex. c. 32; he joined Miriam in sedition against Moses, Num. c. 12; and with Moses disobeyed God at Kadesh, Num. 20:8—12. God, therefore, did not permit him to enter the promised land; but he died on mount Hor, in Edom, in the fortieth year after leaving Egypt, at the age of about 123

ABA

years. Num. 20:22, &c. In Deut. 10:6; he is said to have died at *Mosera*, which was probably the station close by mount Hor, whence he ascended into the mount.

ABADDON, or **APOLLYON**. The former name is Hebrew, and the latter Greek, and both signify *the destroyer*. Rev. 9:11. He is called the "angel of the abyss," i. e. the angel of death, or the destroying angel.

ABANA and **PHARPAR**, rivers of Damascus. 2 K. 5:12. Interpreters have been much divided in regard to the streams probably designated by these names. One of these undoubtedly is the present Barrada, (*the cold*,) the Chrysorrhoeas of the ancients, which rises in Antilibanus, and flows through Damascus. Just above the city, it is divided into several artificial branches, which pass around the city on the outside, and afford water for the numerous gardens by which the city is surrounded; while the main stream passes through and waters the city itself. Below the city, they again mostly unite, and the river loses

itself in a marsh a few miles S. E. from Damascus. If we now suppose that originally there were but *two* branches in all, (the others being a work of later times,) these two branches may perhaps have been the Abana and Pharpar.—Another supposition is, that one of the two streams is the Barrada; while the other may be the little river *Fijih*, which rises near the village of like name, in a pleasant valley about 15 or 20 miles N. W. of Damascus. Dr. Richardson describes it as issuing at once from the limestone rock, a deep, rapid stream of about thirty feet wide. It is pure and cold as iced water, and, after coursing down a rugged channel for above a hundred yards, falls into the Barrada, which comes from another valley, and is here only half as wide as the *Fijih*.

ABARIM, mountains east of Jordan, over against Jericho, on the northern border of Moab, within the limits of the tribe of Reuben. It is impossible to define exactly their extent. The mountains Nebo, Pisgah and Peor were summits of the Abarim. Num. 27:12. 33:47,48. Deut. 32:49.

ABBA, a Syriac word signifying *father*. When the Jews came to speak Greek, this word was probably retained from their ancient language, as being easier to pronounce, especially for children, than the Greek *pater*. Rom. 8:15.

ABEDNEGO, a Chaldee name given by the king of Babylon's officer to Azariah, one of Daniel's companions. Dan. 1:7.

I. ABEL, the second son of Adam and Eve. He became a shepherd, and offered a sacrifice from his flocks to God, at the same time that Cain, his brother,

offered of the fruits of the earth. God had respect to Abel's sacrifice, and not to Cain's; hence Cain in anger killed Abel. Gen. c. 4. The meaning is, that Abel trusted in God, and therefore, "by faith," offered a more acceptable sacrifice than Cain. Heb. 11:4.

II. ABEL is also prefixed in the names of several places, as *Abel-Beth-Muacah*, *Abel-Car-main*, &c. In such cases it signifies *place*.

ABIA, in the N. T. the same as **ABIJAH** in the O. T. which see.

ABIATHAR, son of Ahimelech, and high-priest of the Jews. When Saul sent his emissaries to Nob, to destroy all the priests there, Abiathar, who was young, fled to David in the wilderness, 1 Sam. 22:11, &c. with whom he continued in the character of high-priest. Saul, it would appear, transferred the dignity of the high-priesthood from Ithamar's family to that of Eleazar, by conferring the office upon Zadok. Thus there were, at the same time, two high-priests in Israel; Abiathar with David, and Zadok with Saul. This double priesthood continued from the death of Ahimelech till the reign of Solomon; when Abiathar, attaching himself to Adonijah, was deprived by Solomon of his priesthood. 1 K. 2:27. The race of Zadok alone exercised this ministry during and after the reign of Solomon, excluding the family of Ithamar, according to the prediction made to Eli the high-priest. 1 Sam. 3:11, &c.

A difficulty arises from the circumstance, that in 1 K. 2:27, Abiathar is said to be deprived of the priest's office by Solomon; while in 2 Sam. 8:17. 1 Chr. 18:16. 24:3,6,31, Ahimelech the son of Abiathar is said to be high-

priest along with Zadok. The most probable solution is, that both father and son each bore the two names Ahimelech and Abiathar; as was not at all unusual among the Jews. (See one example under ABIGAIL.) In this way, also, we may remove the difficulty arising from Mark 2:26, where *Abiathar* is said to have given David the shew bread, in allusion to 1 Sam. 21:1, &c. where it is Ahimelech.

ABIB, the first month of the ecclesiastical year of the Hebrews; afterwards called *Nisan*. It answered to our March, or to part of March and April. *Abib* signifies green ears of grain, or fresh fruits. It was so named, because corn, particularly barley, was in ear at that time.

ABIGAIL, formerly the wife of Nabal of Carmel, and afterwards of David. Upon receiving information of Nabal's ingratitude to the king, 1 Sam. 25:14, &c. she loaded several asses with provisions, and, attended by some of her domestics, went out to meet David. Her manners and conversation gained for her his esteem, and, as soon as the days of mourning for Nabal's death, which happened soon afterwards, were over, he made her his wife. The issue of the marriage was, as some critics suppose, two sons, Chiliab and Daniel, 2 Sam. 3:3. 1 Chr. 3:1; but it is most probable that these names were borne by one person.

I. ABIJAH, called also ABIJAM, was the son of Rehoboam, and second king of Judah. He succeeded his father B. C. 954, and reigned only three years. 1 K. 14:1, &c. 2 Chr. c. 13

II. ABIJAH, or ABIA, a priest of the posterity of Aaron, and founder of a family. When all

the priests were divided into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. 24:10. Luke 1:5.

ABILENE, the name of a district of country on the eastern declivity of Antilibanus, from twelve to twenty miles N. W. of Damascus, towards Heliopolis, or Baalbeck; so called from the city ABILA, and also called Abilene of Lysanias, to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Lysanias, the son of Ptolemy and grandson of Mennæus: afterwards it fell to Herod the Great. At Herod's death, a part of the territory was given to Philip; but the greater part, with the city Abila, seems then, or shortly afterwards, to have been bestowed on another Lysanias. Luke 3:1. He is supposed to have been a descendant of the former Lysanias.

I. ABIMELECH, king of Gerar of the Philistines, who took Sarah into his harem; but being warned of God in a dream, he restored her to Abraham, and gave him 1000 pieces of silver as a "covering of the eyes" for Sarah, i. e. as an atoning present, and to be a testimony of her innocence in the eyes of all. Gen. c. 20.

II. ABIMELECH, another king of Gerar, probably son of the former, and contemporary with Isaac. He rebuked Isaac for dissimulation in regard to Rebekah; and afterwards made a league with him at Beersheba. Gen. 26:6—31.

III. ABIMELECH, son of Gideon, by a concubine, made himself king of Shechem after his father's death, and slew his father's seventy sons on one stone, only Jotham, the youngest, being left. Jotham reproached the She-

chemites for their conduct in his celebrated fable of the trees. Three years afterwards, they rose against Abimelech; he defeated them, and destroyed their city, but as he was attacking Thebez, a woman threw down a piece of a mill-stone on his head, which so injured him, that he called to his armor-bearer to slay him. Judg. c. 9.

ABNER, the son of Ner, Saul's uncle, and the general of his armies. 1 Sam. 14:51. For seven years after Saul's death, he supported Ishbosheth; but, being ill used by him, he went over to David. He was, however, treacherously slain by Joab, either to revenge the death of Asahel, Joab's brother, whom Abner had formerly killed, or more probably from jealousy. David composed an elegy on his death. 2 Sam. 2:8.—3:39.

ABOMINATION OF DESOLATION, foretold by Daniel, 9:27, denotes, probably, the image of Jupiter, erected in the temple of Jerusalem by command of Antiochus Epiphanes. 2 Mac. 6:2. 1 Mac. 6:7. But by the Abomination of Desolation spoken of by our Lord, Matt. 24:15. Mark 13:14, and foretold as about to be seen at Jerusalem, during the last siege of that city by the Romans under Titus, is probably meant the Roman army, whose standards had the images of their gods and emperors upon them, and were lodged in the temple when that and the city were taken. See **ARMOR**.

ABRAM, afterwards called **ABRAHAM**, the great progenitor of the Jewish nation. He was born in Mesopotamia, and migrated as a *nomade*, or wandering shepherd, into Palestine, where he continued to dwell, removing from place to place,

according to the convenience of water and pasturage, and journeying sometimes for the same reason as far as Egypt. His probity and his confidence in God were so conspicuous, that God prospered him greatly, and promised him a seed "like the sand on the sea-shore," which should inhabit the land of Canaan. Hence this was called the "promised land." Abraham's faith and piety were so great, that when God directed him to offer his son Isaac in sacrifice, he did not hesitate to obey; though the Lord interfered to prevent the accomplishment. God entered into covenant with him in respect to the pious of his posterity, and hence he is called the "father of the faithful," and they are called the "seed of Abraham." Rom. 4:16. Gal. 3:7. This history, which is full of beautiful examples of trust in God and resignation to his holy will, is given at length in Genesis 11:27.—25:10. His character and hospitality were those of a genuine oriental patriarch or sheikh. "Abraham," says Dr. Richardson, "was a Bedouin, i. e. an Arabian nomade; and I never saw a fine, venerable looking sheikh busied among his flocks and herds, that it did not remind me of the patriarch himself."

Abraham's Bosom. In Luke 16:22, Lazarus is said to have been carried to Abraham's bosom, i. e. to a state of bliss in paradise. This is often represented by a feast, by sitting down to a banquet, &c. Matt. 8:11. Luke 13:29; and *to be or lie on one's bosom* refers to the oriental mode of reclining at table. So, at supper, John leaned on Jesus' bosom. John 13:23. See **EATING**, and **LAZARUS II**.

ABSALOM, son of David by

Maacah, was the handsomest man in Israel, and had the finest head of hair. 2 Sam. 14:25. When his hair was cut at a certain time, because it incommoded him, its weight was 200 shekels, by the king's standard; that is, probably, about 30 ounces; an extraordinary, but not incredible, weight. He afterwards played the demagogue, "stole the hearts of the people," and got himself proclaimed king in Hebron. David retired from Jerusalem; Absalom followed him; and in the battle which ensued, the troops of the latter were defeated, and he himself, being caught by his head of hair in a tree, his mule passed from under him and left him hanging there. Here he was found and slain by Joab. David was much affected by his death, and uttered bitter lamentations over him. 2 Sam. 13:1.—19:4.

ACCHO, a city of the tribe of Asher. Judg. 1:31. In the N. T. Accho is called *Ptolemais*, Acts 21:7, from one of the Ptolemies, who enlarged and beautified it. The crusaders gave it the name of Acre, or St. John of Acre. It is still called *Akka* by the Turks. It sustained several sieges during the crusades, and was the last fortified place wrested from the Christians by the Turks.

The town is situated on the coast of the Mediterranean sea, on the north angle of a bay to which it gives its name, and which extends in a semicircle of three leagues, as far as the point of mount Carmel. Since the time of its memorable siege by Bonaparte, when he was repulsed by sir Sidney Smith, in 1799, Accho has been much improved and strengthened. Its present population is estimated at from 18,000 to 20,000.

1 *

Accho, and all beyond it northwards, was considered as the heathen land of the Jews.

ACELDAMA, (*the field of blood*.) a small field south of Jerusalem, which the priests purchased with the thirty pieces of silver that Judas had received as the price of our Saviour's blood. Matt. 27:8. Acts 1:19. Pretending that it was not lawful to appropriate this money to sacred uses, because it was the price of blood, they purchased with it the so called potter's field, to be a burying-place for strangers. It is now used as the sepulchre of the Armenians, who have a magnificent convent on mount Zion. (See Miss. Herald, 1824, p. 66.)

ACHAIA, taken in its largest sense, comprehended the whole region of Greece, or Hellas, now called *Livadia*. Acts 19:21. comp. 20:2. Achaia Proper, however, was a province of Greece, of which Corinth was the capital; and embraced the whole western part of the Peloponnesus. See GREECE.

ACHAN, the son of Carmi, who disobeyed the strict charge of the Lord, and purloined some of the spoils of Jericho. This brought a curse and defeat upon the people. He was discovered by lot, and stoned with all his family. Josh. 6:18. 7:10, &c.

ACTS OF THE APOSTLES, a canonical book of the New Testament, written by Luke, and containing a considerable part of the history of Peter and Paul. The narrative begins at the ascension of our Saviour, and continues to Paul's arrival at Rome, after his appeal to Cæsar, with his residence of two years in that capital; including about twenty-eight or thirty years. It does not give the full history of the church, but only that of Peter

and Paul. It was probably written about A. D. 64; i. e. soon after the time at which the narration terminates. The place where it was written is not known.

In order to read the Acts of the Apostles with intelligence and profit, it is necessary to have a sufficient acquaintance with geography, with the manners of the times and people referred to, and with the leading historical events. The power of the Romans, with the nature and names of the public officers they established, and the distinctions among them, must be understood; as well as the disposition and political opinions of the unconverted Jewish nation, which obtained too strongly among the Christianized Hebrews.

ADAM, the progenitor of our race, formed by the hand of God, and placed, in a state of happiness, in the garden of Eden. In what this state consisted, we cannot know, because God has not told us. We only know that Adam fell from it by sinning against God, and thus brought a curse upon himself and all his posterity. Gen. c. 3.

The curse pronounced on man includes not only physical labor and toil, the barrenness of the earth, and its tendency to produce shrubs and weeds, which retard his exertions, and render his toil more painful and difficult; it includes not only the physical dissolution of the body, but also the exposure of the soul, the nobler part, to "everlasting death." There is no where in Scripture any hint that the *bodies*, either of animals or of man, in the state before the fall, were not subject to dissolution, just as much as at present. Indeed, the whole physical structure goes to indicate

directly the contrary. The life of man and of animals, as at present constituted, is a constant succession of decay and renovation; and, so far as physiology can draw any conclusion, this has ever been the case. We may therefore suppose, that the *death* denounced upon man was rather moral and spiritual death: in that very day, he should lose the image of his Maker, and become exposed to that eternal doom which has justly fallen upon all his race. Such is also the view of the apostle Paul; who every where contrasts the *death* introduced into the world through Adam, with the *life* which is procured for our race through Jesus Christ. Rom. 5:12, &c. But this life is only spiritual; the death, then, in its highest sense, is also spiritual. So far, too, as the penalty is temporal and physical, no specific remedy is provided; no man is or can be exempt from it; and it depends not on his choice. But to remove the *spiritual* punishment, Christ has died; and he who will, may avoid the threatened death, and enter into life eternal.

In a similar sense, Adam is said to have been made in the "image of God;" i. e. in his moral likeness; which also was lost by the fall, and may be restored in Christ.

ADAMANT, a name anciently used for the *diamond*, the hardest of all minerals. It is used for cutting or writing upon glass and other hard substances. Jer. 17:1. It is also employed figuratively. Ezek. 3:9. Zech. 7:12. Others suppose it to be the *smiris*, or emery.

ADAR, the twelfth month of the Hebrew ecclesiastical year, and the sixth of the civil year. It nearly answers to our Febru-

ary, or rather a part of February and March. As the lunar year, which the Jews follow, is shorter than the solar year by eleven days, which, after three years, make about a month, they then insert a thirteenth month, which they call *Ve-Adar*, or a second Adar. See MONTH.

ADDER, a species of serpent, more commonly called VIPER, which see.

ADONIRAM, a receiver of Solomon's tributes, and director of the 30,000 men sent to Lebanon to cut timber. 1 K. 5:14. The same person is also called *Adoram*, by contraction, 2 Sam. 20:24. 1 K. 12:18; and also *Hadoram*, 2 Chr. 10:18.

ADOPTION is an act by which a person takes a stranger into his family, acknowledges him for his child, and constitutes him heir of his estate. Adoption, strictly speaking, was not in general use among the Hebrews; and Jacob's adoption of his two grandsons, Ephraim and Manasseh, Gen. 48:5, was a kind of substitution, whereby he intended that these his grandsons should have each his lot in Israel, as if they had been his own sons: "*Ephraim and Manasseh are mine; as Reuben and Simeon they shall be mine.*" As he gives no inheritance to their father, Joseph, the effect of this adoption extended only to their increase of inheritance; that is, instead of one part, giving them (or Joseph, whom they represented) two parts.

But Scripture affords instances of another kind of adoption,—that of a father having a daughter only, and adopting her children. Thus, 1 Chr. 2:21, Machir, grandson of Joseph, called "father of Gilead," (that is, chief of that town,) gave his daughter to Hez-

ron, "who took her; and he was a son of sixty years, (sixty years of age,) and she bare him Segub; and Segub begat Jair, who had twenty-three cities in the land of Gilead." Jair acquired a number of other cities, which made up his possessions to threescore cities Josh. 13:30. 1 K. 4:13. However, as well he, as his posterity, instead of being reckoned to the family of Judah, as they ought to have been by their *paternal* descent from Hezron, are reckoned as *sons of Machir*, the father of Gilead. Nay, more, it appears, Num. 32:41, that this very Jair, who was, in fact, the son of Segub, the son of Hezron, the son of Judah, is expressly called "Jair, the son of *Manasseh*," because his *maternal* great-grandfather was Machir, the son of Manasseh.—In like manner we read, that Mordecai adopted Esther, his niece; *he took her to himself to be a daughter.* Esth. 2:7. So the daughter of Pharaoh adopted Moses; *and he became her son.* Ex. 2:10. So we read, Ruth 4:17, that Naomi had a son; *a son is born to Naomi*; when, indeed, it was the son of Ruth, and only a distant relation, or, in fact, none at all, to Naomi, who was merely the wife of Elimelech, to whom Boaz was kinsman.

At the present day, adoption is not uncommon in the East, where it is made before a public officer with legal forms.

ADORAM, see ADONIRAM.

I. ADRAMMELECH, (*magnificent king*,) son of Sennacherib, king of Assyria, Isa. 37:38. 2 K. 19:37, who, upon returning to Nineveh, after his fatal expedition against Hezekiah, was killed by his two sons, Adrammelech and Sharezer, who fled to the mountains of Armenia, B. C. 713.

II. ADRAMMELECH, one of the gods adored by the inhabitants of Sepharvaim, who settled in Samaria, in the stead of those Israelites who were carried beyond the Euphrates. They made their children pass through fire in honor of this false deity, and of another called *Anammelech*. 2 K. 17:31. The general opinion is, that Adrammelech represented the sun, and Anammelech the moon. At any rate, they seem to be personifications of some of the heavenly bodies.

ADRAMYTTIUM, a maritime town of Mysia, in Asia Minor, opposite to the island of Lesbos. Acts 27:2. It is now called *Adramyti*. It appears that this city also celebrated the worship of Castor and Pollux, mentioned Acts 28:11.

ADRIA, an ancient city of Italy, in the state of Venice. It gave name to the Adriatic sea, or the sea of Adria. Acts 27:27. It appears from the narrative of Paul's voyage, that, although the name of Adria belonged in a proper sense only to the sea within the Adriatic gulf, it was given in a looser manner to a larger extent, including the Sicilian and Ionian sea, lying farther south. So Ptolemy and Strabo.

ADRIEL, son of Barzillai, married Merab, daughter of Saul, who had been promised to David. 1 Sam. 18:19. Adriel had five sons by her, who were delivered up to the Gibeonites, to be put to death before the Lord, to avenge the cruelty of Saul, their grandfather, against the Gibeonites. In 2 Sam. 21:8, these are said to be the sons of *Michal*, whom she brought up for Adriel; but either Michal had adopted the children of her sister Merab, who was perhaps dead; or, possibly, both sisters may have borne the name

Michal. Compare under **ABIATHAR**.

ADULLAM, a city in the valley or plain of Judah. Josh. 12:15. Rehoboam rebuilt and fortified it. 2 Chr. 11:7. When David withdrew from Achish, king of Gath, he retired to the cave of Adullam. 1 Sam. 22:1. 2 Sam. 23:13.

ADULTERY is a criminal connection between persons who are engaged to keep themselves wholly to others; and in this it differs from, and exceeds the guilt of fornication, which is the same intercourse between unmarried persons. Fornication may be, in some sense, covered by a subsequent marriage of the parties; but adultery cannot be so healed. Hence God often compares himself to a husband jealous of his honor; and hence the forsaking of the true God is compared to fornication and adultery of the vilest kind. Jer. 3:9. Ezek. 23:36, &c.

By the law of Moses, both the man and the woman who had committed adultery were punished with death. Lev. 20:10. A woman suspected of this crime, might, in order to clear herself, drink the *water of jealousy*, as prescribed in Num. 5:14, &c.

AGAG, a general name of the kings of the Amalekites; apparently like *Pharaoh* for the Egyptian kings. Num. 24:7. 1 Sam. 15:8. The last one mentioned in Scripture, was "hewed in pieces" by Samuel, before the Lord, because Saul had sinfully spared him and the flocks and herds, when ordered utterly to exterminate them. 1 Samuel, c. 15.

AGATE, a precious stone, said to take its name from the river Achates in Sicily, where it was first found. Agates, which

are of several kinds, are likewise procured in Phrygia, in India, in various parts of Europe, and at the Cape of Good Hope. The agate was the second stone in the third row of the high-priest's breastplate. Ex. 28:19. 39:12.

AGRIPPA, see HEROD 3, 4.

AHAB, the sixth king of Israel, i. e. of the ten tribes, succeeded his father, Omri, B. C. 914, and reigned 22 years. He was distinguished for his idolatry and his cruelties. 1 K. 16:29.—22:40.

I. AHASUERUS, the father of Darius the Mede. Dan. 9:1. Of course, the name must here designate Astyages, the grandfather of Cyrus. See below, and DARIUS I.

II. AHASUERUS, the husband of Esther, was, most probably, Xerxes. Commentators have been much divided, and have understood, under this name, almost all the Persian kings in succession. But the other kings of Persia are all mentioned in Scripture by their own names, or at least definitely pointed out; while Xerxes is not mentioned, unless under this name. Besides, recent researches show that the Hebrew word for Ahasuerus is readily formed from the Persian name of Xerxes—the name *Xerxes* being only a Greek corruption of the Persian.

AHAZ, son of Jotham, and 12th king of Judah. He ascended the throne at 20 years of age, and reigned 16 years. 2 K. 16:1,2,20. B. C. 738. He was distinguished for his idolatry and contempt of the true God; and against him many of the prophecies of Isaiah are directed. Isa. c. 7.

I. AHAZIAH, son and successor of Ahab, king of Israel. 1 K. 22:40,51. 2 K. c. 1. He

reigned two years, alone and with his father, who associated him in the kingdom the year before his death, B. C. 894. Ahaziah imitated Ahab's impiety, and worshipped Baal and Ashtarte, whose rites had been introduced into Israel by Jezebel, his mother.

II. AHAZIAH, otherwise Jehoahaz, or Azariah, king of Judah, son of Jehoram and Athaliah, succeeded his father B. C. 881. 2 K. 8:25. 2 Chr. 22:2. He was twenty-two years of age when he ascended the throne, and reigned but one year at Jerusalem. He followed the house of Ahab, to which he was allied by his mother, and did evil.

AHITHOPHEL, a native of Giloh, and a person who bore a conspicuous part, as a counsellor, in the war between Absalom and his father David. He was originally one of David's most intimate and valued friends, but upon the defection and rebellion of Absalom, he espoused the cause of that prince, and became one of David's bitterest enemies. Being disappointed, that Absalom did not follow his advice, he hanged himself. 2 Sam. 15:12.—c. 17. Ahithophel seems to have been the grandfather of Bathsheba. 2 Sam. 23:34, comp. with 11:3.

AHOLAH, and AHOLIBAH, two fictitious or symbolical names, adopted by Ezekiel, 23:4, to denote the two kingdoms of Judah and Samaria. They are represented as sisters, and of Egyptian extraction. *Aholah* stands for *Samaria*, and *Aholibah* for *Jerusalem*.

AIR. The air, or atmosphere, surrounding the earth, is often denoted by the word *heaven*; so the *birds of the heaven*—for the birds of the air. God rained fire

and brimstone on Sodom from heaven, that is, from the air. Gen. 19:24. "Let fire come down from heaven," that is, from the air. 2 K. 1:10.

To "beat the air," and to "speak in the air," 1 Cor. 9:26. 14:9, are modes of expression used in most languages, signifying—to speak or act without judgment, or understanding, or to no purpose. "The powers of the air," Eph. 2:2, probably means devils, who exercise their powers principally in the air; if it be not rather an accommodation to the Jewish belief which was current in those days, that the air was the abode of evil spirits.

ALABASTER, a genus of fossils, having the color of the human nail, nearly allied to marbles, and, according to Pliny, found in the neighborhood of Thebes, in Egypt, and about Damascus, in Syria. This material being very generally used to fabricate vessels for holding unguents and perfumed liquids, many vessels were called *alabaster*, though made of a different substance, as gold, silver, glass, etc. In Matt. 26:6,7, we read that Jesus, being at table in Bethany, in the house of Simon the leper, a woman, Mary, sister of Lazarus, John 12:3, poured an alabaster box of precious ointment on his head. Mark says "she brake the box," signifying, probably, that the seal upon the box, or upon the neck of the vase or bottle, which kept the perfume from evaporating, had never been removed, but was, on this occasion, *first opened*. See SPIKENARD.

ALEXANDRIA, a celebrated city in Egypt, situated between the Mediterranean sea and the lake Mareotis. It was founded by Alexander the Great, B. C.

332, and peopled by colonies of Greeks and Jews. Alexandria rose rapidly to a state of prosperity, becoming the centre of commercial intercourse between the East and the West, and in process of time was, both in point of magnitude and wealth, second only to Rome itself. The ancient city was about fifteen miles in circuit, peopled by 300,000 free citizens and as many slaves. From the gate of the sea ran one magnificent street, 2000 feet broad, through the entire length of the city, to the gate of Canopus, affording a view of the shipping in the port, whether north, in the Mediterranean, or south, in the noble basin of the Marcotic lake. Another street, of equal width, intersected this at right angles, in a square half a league in circumference.

Upon the death of Alexander, whose body was deposited in this new city, Alexandria became the regal capital of Egypt, under the Ptolemies, and rose to its highest splendor. During the reign of the three first princes of this name, its glory was at the highest. The most celebrated philosophers from the East, as well as from Greece and Rome, resorted thither for instruction; and eminent men, in every department of knowledge, were found within its walls. Ptolemy Soter, the first of that line of kings, formed the museum, the library of 700,000 volumes, and several other splendid works. At the death of Cleopatra, B. C. 26, Alexandria passed into the hands of the Romans; and, after having enjoyed the highest fame for upwards of a thousand years, it submitted to the arms of the caliph Omar, A. D. 646.

The present Alexandria, or, according to the pronunciation of

the inhabitants, *Skanderia*, occupies only about the eighth part of the site of the ancient city. The splendid temples have been exchanged for wretched mosques and miserable churches, and the magnificent palaces for mean and ill built dwellings. The city, which was of old so celebrated for its commerce and navigation, is now merely the port of Cairo, a place where ships may touch, and where wares may be exchanged. The modern city is built with the ruins of the ancient. The streets are so narrow, that the inhabitants can lay mats of reeds from one roof to the opposite, to protect them from the scorching sun. The inhabitants consist of Turks, Arabs, Copts, Jews and Armenians. Many Europeans have counting-houses here, where the factors exchange European for oriental merchandise.

The Greek or Alexandrine version of the Scriptures was made here by learned Jews, seventy-two in number; and hence it is called the Septuagint, or version of the Seventy. The Jews established themselves in great numbers in this city, very soon after it was founded. Josephus says that Alexander himself assigned to them a particular quarter of the city, and allowed them equal rights and privileges with the Greeks. Philo, who himself lived there in the time of Christ, affirms that, of five parts of the city, the Jews inhabited two. According to his statements, also, there dwelt in his time, in Alexandria and the other Egyptian cities, not less than *ten hundred thousand* Jews. This, however, would seem exaggerated.

ALGUM, the same as ALMUG, which see.

ALLEGORY, a figurative mode of discourse, which employs terms literally belonging to one thing, in order to express another. It is, strictly, a prolonged metaphor. Such are Ps. 80. Gal. 4:24—31, &c.

ALLELUIA, see HALLELUJAH.

ALMOND-TREE. This tree resembles a peach-tree, but is larger. In Palestine, it blossoms in January, and in March has fruit. Its blossoms are white. Its Hebrew name signifies a *watcher*; and to this there is an allusion in Jer. 1:11.

ALMUG, a kind of tree or wood, which Hiram brought from Ophir. 1 K. 10:11. 2 Chr. 2:8. The rabbins call it *coral*; but it could not be this. It was, more probably, the tree which furnishes what is now commonly called Brazil wood, which is also a native of the East Indies, Siam, the Molucca islands and Japan, and has several species. Its wood is very durable, and is used in fine cabinet work. It yields also a dye of a beautiful red color, for which it is much used. Its resemblance in color to coral may have given occasion for the name *almug*, which, in rabbinic, still signifies *coral*; and then the meaning of the name would be *coral-wood*.

ALOES, or, more properly, ALOE, an East Indian tree, that grows about eight or ten feet high. This tree or wood was called by the Greeks *agalochon*, and has been known to moderns by the names of *lign-aloe*, *aloe-wood*, *paradise-wood*, *eagle-wood*, etc. Modern botanists distinguish two kinds; the one genuine and most precious, the other more common and inferior. The former grows in Cochinchina, Siam and China, is never exported, and is of so great rarity

in India itself, as to be worth its weight in gold. Pieces of this wood that are resinous, of a dark color, heavy, and perforated as if by worms, are called *calambac*. The tree itself is represented as large, with an erect trunk and lofty branches. The other or more common species is called *garo*, in the East Indies, and is the wood of a tree growing in the Moluccas, the *excæcaria agallocha* of Linnæus. The leaves are like those of a pear-tree; and it has a milky juice, which, as the tree grows old, hardens into a fragrant resin. The trunk is knotty, crooked, and usually hollow. Aloe-wood is said by Herodotus to have been used by the Egyptians for embalming dead bodies; and Nicodemus brought it, mingled with myrrh, to embalm the body of our Lord. John 19:39. This perfume, it will be seen, is something altogether different from the *aloes* of the apothecaries, which is a bitter resin, extracted from a low herb.

ALPHA, see the letter A.

ALPHEUS, father of James the less, Matt. 10:3. Luke 6:15, and husband of the Mary who was sister to the mother of Christ, John 19:25, for which reason James is called the Lord's brother. By comparing John 19:25 with Luke 24:10 and Matt. 10:3, it is evident that Alpheus is the same as Cleophas; *Alpheus* being his Greek name, and *Cleophas* his Hebrew or Syriac name. See CLEOPHAS.

ALTAR, an elevated place, on which sacrifices were offered, built of various materials, usually of stone, but sometimes of brass, &c. The altars in the Jewish tabernacle, and in the temple at Jerusalem, were the following: 1. The altar of Burnt-offerings.

2. The altar of Incense. 3. The table of Shew Bread, for which see BREAD.

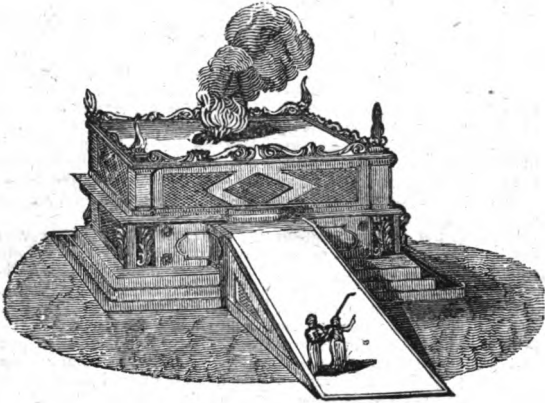
1. *The Altar of Burnt-offerings* was a kind of coffer of shittim-wood, covered with brass plates, five cubits square and three in height. At the four corners were four horns, or elevations. It was portable, and had rings and staves for bearing it. Ex. c. 27. c. 38. It was placed in the court before the tabernacle, towards the east. The altar in Solomon's temple was larger, being twenty cubits square and ten cubits high. 2 Chr. 4:1. It is said to have been covered with thick plates of brass and filled with stones, with an ascent on the east side. The two engravings, on the opposite page, give a general view of these altars.

2. *The Altar of Incense* was a small table of shittim-wood, covered with plates of gold, of one cubit in length, another in width, and two in height. Ex. c. 30. 37:25, &c. At the four corners were four horns, and all around a little border or crown over it. On each side were two rings, into which staves might be inserted for the purpose of carrying it. It stood in the *holy* place; not in the holy of holies, but before it; and the priests burned incense upon it every morning and evening. So Zacharias. Luke 1:9,11.

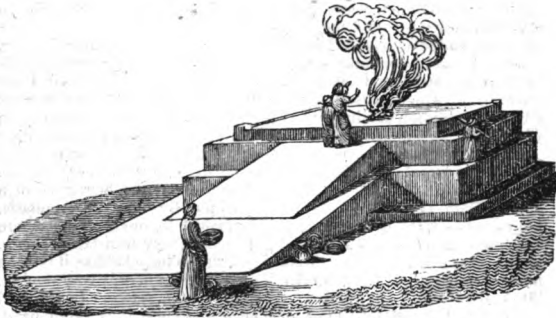
ALTAR at Athens, inscribed to the unknown God. Acts 17:23. Commentators have differed much about this altar, without arriving at any definite conclusion. So much, at least, is certain, both from Paul's assertion and the testimony of Greek profane writers, that altars to an unknown god or gods existed at Athens. But the attempt to ascertain definitely whom the Athenians worshipped under this ap-

ALTARS OF BURNT-OFFERINGS.

The Altar as said to be constructed for Solomon's Temple.



The Altar as constructed for the Temple built by Herod the Great.



pellation, must ever remain fruitless for want of sufficient data. The inscription afforded to Paul a happy occasion of proclaiming the gospel; and those who embraced it found indeed, that the Being whom they had thus "ignorantly worshipped," was the one only living and true God.

AMALEKITES, a powerful people, who dwelt in Arabia Petræa, between the Dead sea and the Red sea, perhaps in moving troops. We cannot assign the place of their habitation, except in general it is apparent that they dwelt south of Palestine, between mount Seir and the border of Egypt; and it does not appear that they possessed cities, though one is mentioned in 1 Sam. 15:5. They lived generally in migrating parties, in caves or in tents, like the Bedouin Arabs of the present day. The Israelites had scarcely passed the Red sea, when the Amalekites attacked them in the desert of Rephidim, and slew those who, through fatigue or weakness, lagged behind. Ex. 17:8. Joshua defeated them; and, after 400 years, Saul attacked and destroyed them, at the command of the Lord. 1 Sam. c. 15. A small remnant seems to have escaped and subsisted afterwards, which was destroyed by the children of Simeon. 1 Chr. 4:43.

AMASA, David's nephew, was the general of Absalom's troops, and was defeated by Joab. 2 Sam. 17:25. c. 18. David afterwards offered him a pardon, and the command of his troops, in the place of Joab; but Joab murdered him. 2 Sam. 19:13. 20:4—10.

AMAZIAH, eighth king of Judah, son of Joash, began to reign B. C. 835, and reigned

twenty-nine years in Jerusalem. He did good in the sight of the Lord, but not with a perfect heart. 2 K. 14:1—20. 2 Chr. c. 25.

AMBER is a yellow or straw-colored gummy substance, originally a vegetable production, but reckoned to the mineral kingdom. It is found in lumps in the sea and on the shores of Prussia, Sicily, Turkey, &c. Externally it is rough; it is very transparent, and, on being rubbed, yields a fragrant odor. It was formerly supposed to be medicinal; but is now employed in the manufacture of trinkets, ornaments, &c.

The Hebrew word is translated by the Septuagint and Vulgate *electrum*, i. e. amber, because the Hebrew denotes a very brilliant metal, composed of silver and gold, which was much prized in antiquity. Ezek. 1:4, 27. 8:2. Others, as Bochart, compare here the mixture of gold and brass, of which the ancients had several kinds; by which means a high degree of lustre was obtained. Something similar to this was probably also the *fine brass*, in Rev. 1:15.

AMEN is strictly an adjective, signifying *firm*, and metaph. *faithful*. So in Rev. 3:14, our Lord is called "the *Amen*, the *faithful* and *true* Witness;" where the last words explain the preceding appellation. In its adverbial use it means *certainly*, *truly*, *surely*. It is used at the beginning of a sentence by way of emphasis, frequently by our Saviour, where it is commonly translated *Verily*. In John's Gospel alone, it is often used by him in this way double, i. e. *Verily, verily*. In the end of a sentence it is often used, singly or repeated, especially at the end of hymns and prayers;

as *Amen* and *Amen*. Ps. 41:13. 72:19. 89:52. The proper signification of it here is, to confirm the words which have preceded, and invoke the fulfilment of them; *so be it, let it be done*. Hence, in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the *Amen*, bind themselves by the oath. Num. 5:22. Deut. 27:15, &c. Neh. 5:13. 8:6. 1 Chr. 16:36. Comp. Ps. 106:48.

AMETHYST, a precious stone of a violet blue color, verging towards a bluish or reddish white. It is seldom uniform in color, and is generally cloudy and spotted with zig-zag stripes. The most beautiful specimens come from Ceylon, the East Indies, Siberia and Saxony. It is very highly prized. Ex. 28:19. Rev. 21:20.

AMMON, or **No-AMMON**, or **No**, a city of Egypt. The name of the city is properly *No-Ammon*, i. e. the seat or dwelling of the god *Ammon*. Nah. 3:8, in the Hebrew. In Ez. 30:14,15,16, it is called simply *No*; and in Nah. 3:8, and Jer. 46:25, the English version has also only *No*. In the latter passage, instead of "the multitude of *No*," it should be "Ammon of *No*." The name designates, beyond all reasonable doubt, the city of Thebes, the ancient and renowned capital of Upper Egypt, called also *Diospolis* by the Greeks, and the chief seat of the worship of Jupiter Ammon. The vast ruins of the temples of Luxor and Carnac still proclaim the grandeur and magnificence with which this worship was conducted. The ruins of the ancient city of Thebes are the wonder and delight of all modern travellers, for their extent, their vastness, and their sad

and solitary grandeur. (See the *Miss. Herald*, 1823, p. 347.)

AMMONITES, the descendants of Ammon, or Ben-Ammi, a son of Lot. They destroyed an ancient race of giants called *Zamzumim*, and seized their country, which lay south-east of Judea. Deut. 2:19—21. Their territory extended from the Arnon to the Jabbok, and from the Jordan a considerable distance into Arabia. Their capital city was Rabbah, (also Rabbath Ammon, and afterwards Philadelphia,) which stood on the Jabbok. They were gross idolaters; their chief idol being Moloch, supposed to be the same with Saturn. They oppressed Israel in the time of Jephthah, and were defeated by him with great slaughter. Judg. c. 11. They afterwards, at various times, troubled the Israelites, and were, at last, totally subdued by Judas Maccabeus. 1 Macc. 5:6—44.

AMON, the fourteenth king of Judah, son of Manasseh, began to reign B. C. 639, at the age of twenty-two, and reigned only two years at Jerusalem. He did evil in the sight of the Lord, as his father Manasseh had done, by forsaking Jehovah and worshipping idols. His servants conspired against him, and slew him in his own house; but the people killed all the conspirators, and established his son Josiah on the throne. He was buried in the garden of Uzzah. 2 K. 21:19, &c. 2 Chr. 33:21, &c.

AMORITES, a people descended from the fourth son of Canaan. Gen. 10:16. They first peopled the mountains west of the Dead sea, near Hebron; but afterwards extended their limits, and took possession of the finest provinces of Moab and Ammon, on the east, between the brooks

Jabbok and **Arnon**. Josh. 5:1. Num. 13:29. 21:29. Moses took this country from their king, Sihon. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah, and those beyond the Jordan to the tribes of Reuben and Gad. The name *Amorite* is often taken in Scripture for Canaanite in general. Gen. 15:16. See **CANAANITES**.

AMOS, the fourth of the minor prophets, was a herdsman of Tekoah, a small town of Judah, about twelve miles south-east of Jerusalem. He prophesied, however, concerning Israel, at Bethel under Jeroboam II, about B. C. 770. In regard to style, Amos takes a high rank among the prophets. He is full of fancy and imagery, concise, and yet simple and perspicuous. His language is occasionally harsh. His prophecies are arranged in a certain order; so that we may suppose that, after having uttered them, he had carefully written them out.

AMPHIPOLIS, a city of Macedonia, situated not far from the mouth of the river Strymon, which flowed *around the city*, and thus occasioned its name. The village which now stands upon the site of the ancient city, is called *Empoli* or *Yamboli*, a corruption of *Amphipolis*. Acts 17:1.

ANAH, the father of Abihamah, one of Esau's wives. While feeding his father's asses in the desert, he is said to have found the "mules." Gen. 36:24. But the Hebrew word means rather "warm springs;" and such springs are found on the eastern coast of the Dead sea, which was not far from the dwelling of the Seirites, to whom Anah belonged, and who inhabited, at

that time, the country to the south of that sea. Five or six miles south-east of the Dead sea, and, consequently, in or near the same region in which the Seirites, and afterwards the Edomites, dwelt, is a place celebrated among the Greeks and Romans for its warm baths, and called by them *Calirhoe*.

ANAK, plural **ANAKIMS**, famous giants in Palestine. Num. 13:33. Josh. 11:22. 15:13,14.

ANAMMELECH, see **ADRAMMELECH II**.

ANANIAS. Three persons of this name are mentioned in the N. T.

1. A Jew of Jerusalem, the husband of Sapphira, who attempted to join the Christians, but died instantly on being convicted of falsehood by Peter. Acts 5:1,3,5.

2. A Christian of Damascus, who restored the sight of Paul, after his vision. Acts 9:10—17. 22:12.

3. A high-priest of the Jews, the son of Nebedæus. He was sent as a prisoner to Rome, by Quadratus, the governor of Syria, and Jonathan was appointed in his place; but, being discharged by the emperor Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix, Ananias appears to have performed the functions of the high-priest as a substitute, until Ismael was appointed by Agrippa. Acts 23:2. 24:1.

ANATHEMA, i. e. a curse, a ban, signifies properly *something set apart, separated, devoted*. It is understood principally to denote the absolute, irrevocable and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or the devoting of any

man, animal, city or thing, to be extirpated, destroyed, consumed and, as it were, annihilated. So Jericho, Josh. 6:17—21; and hence Achan became also accursed. c. 7.

Another kind of anathema, very peculiarly expressed, occurs 1 Cor. 16:22: "If any man love not the Lord Jesus Christ, let him be *Anathema! Maranatha.*" This last word is made up of two Syriac words, signifying, "The Lord cometh;" i. e. the Lord will surely come, and will execute this curse, by condemning those who love him not. At the same time, the opposite is also implied, i. e. the Lord cometh also to reward those who love him.

Excommunication was also a kind of anathema used among the Hebrews, as it is now among Christians. *Anathema* was the greatest degree of excommunication; and by it the criminal was deprived, not only of communicating in prayers and other holy offices, but of admittance to the church, and of conversation with believers. Excommunicated persons could not perform any public duty; they could not be present at funerals, nor circumcise their own sons, nor sit down in the company of others, nearer than four cubits. See EXCOMMUNICATION.

ANDREW, one of the twelve apostles, was of Bethsaida, and the brother of Peter. John 1:40, 44. Nothing further is known of his history.

ANGEL. The original word, both in Hebrew and Greek, means *messenger*, and is so translated Matt. 11:10. Luke 7:24, &c. In Gal. 4:14, the word *angel* stands in the same sense. In 1 Cor. 11:10, it seems to mean *spies*, on account of whom the women should have veils

(power) on their heads. (See under VEIL.) But most generally in the Bible, the word is applied to a race of intelligent beings, of a higher order than man, who surround the Deity, and whom he employs as his *messengers*, or agents, in administering the affairs of the world, and in promoting the welfare of individuals, as well as of the whole human race. Matt. 1:20. 22:30. Acts 7:30, &c. Some of these, "who kept not their first estate," but fell and rebelled against God, are called the angels of Satan or the devil. Matt. 25:41. Rev. 12:9. These are represented as being "cast down to hell, and reserved unto judgment." 2 Pet. 2:4. Under the general sense of *messenger*, the term *angel* is properly applied also to Christ, as the great *angel* or messenger of the covenant, Mal. 3:1, and to the ministers of his gospel, the overseers or *angels* of the churches. Rev. 2:1,8,12, &c. See SYNAGOGUE. See also in ARCH-ANGEL.

ANGER is in Scripture frequently attributed to God; not that he is capable of those violent emotions which this passion produces; but *figuratively* speaking, i. e. after the manner of men; and because he punishes the wicked with the severity of a superior provoked to anger.

ANISE, a well-known plant, resembling dill, caraway, &c. but more fragrant. The seeds are kept by apothecaries. Matt. 23:23.

ANNAS, a high-priest of the Jews. Luke 3:2. John 18:13,24. Acts 4:6. He is mentioned in Luke as being high-priest *along with* Caiaphas, his son-in-law. He was first appointed to that office by Cyrenius, or Quirinus, proconsul of Syria, about A. D.

7 or 8, but was afterwards deprived of it. After various changes, the office was given to Joseph, also called *Caiaphas*, the son-in-law of Annas, about A. D. 27 or 28, who continued in office until A. D. 35. In the passages of the N. T. above cited, therefore, it is apparent that *Caiaphas* was the only actual and proper high-priest; but *Annas*, being his father-in-law, and having been formerly himself high-priest, and being also, perhaps, his substitute, had great influence and authority, and could with propriety be still termed *high-priest* along with *Caiaphas*.

ANOINTING was a custom in frequent use among the Hebrews, and other oriental nations. They anointed the hair, head and beard. Psalm 133:2. At their feasts and rejoicings they anointed the whole body; but sometimes only the head or the feet. John 12:3. Luke 7:37. Matt. 6:17. The anointing of dead bodies was also practised, to preserve them from corruption. Mark 14:8. 16:1. Luke 23:56. They anointed kings and high-priests at their inauguration, Exod. 29:7, 29. Lev. 4:3. Judg. 9:8. 1 Sam. 9:16. 1 Kings 19:15, 16, as also the sacred vessels of the tabernacle and temple. Exod. 30:26, &c.

The custom of anointing with oil or perfume was also common among the Greeks and Romans; especially the anointing of guests at feasts and other entertainments.

ANTELOPE, see under ROE.

ANTICHRIST strictly means *one opposed to Christ*. In this sense, John says there were already in his time many Antichrists; meaning heretics and persecutors. 1 John 2:18. But the apostles and early Christians seem to have looked forward to

some one great Antichrist, who should precede the second coming of our Lord, and whom Paul calls "the man of sin, the son of perdition." 2 Thess. 2:3. To this passage John alludes, 1 John 2:18; and there has been a great deal of fruitless speculation on the subject.

ANTIOCH, the name of two cities mentioned in the N. T. The first was situated on the river Orontes, and was the metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. Acts 11:19, 26. 13:1. Gal. 2:11. It is now called *Antakia*.

The other city was called *Antioch of Pisidia*, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Acts 13:14. 14:19, 21. 2 Tim. 3:11.

ANTIPATRIS, the name of a city of Palestine, situated two or three miles distant from the coast, in a fertile and well watered plain between Cesarea and Jerusalem, on the site of a former city, Cafar-Saba. It was founded by Herod the Great, and called *Antipatris* in honor of his father, Antipater. Acts 23:31.

APOCALYPSE signifies *revelation*, but is particularly referred to the revelations which John had in the isle of Patmos, whither he was banished by Do-

mitian. Hence it is another name for the book of Revelation. This book belongs, in its character, to the *prophetical* writings, and stands in intimate relation with the prophecies of the O. T. and more especially with the writings of the later prophets, as Ezekiel, Zechariah, and particularly Daniel; inasmuch as it is almost entirely symbolical. This circumstance has surrounded the interpretation of this book with difficulties, which no interpreter has yet been able fully to overcome. Most of these are connected with the questions as to the author, and the time when the book was composed. As to the author, the weight of testimony throughout all the history of the church, is in favor of John, the beloved apostle. As to the time of its composition; some suppose it to have been written after the destruction of Jerusalem, about A. D. 96; while others, with more reason, regard it as having been composed before the destruction of that city, and as thus foretelling the downfall of Judaism and heathenism, i. e. Jerusalem and Rome, and the triumphs of Christianity, i. e. the New Jerusalem.

APOCRYPHA signifies, properly, *hidden, concealed*; and, as applied to books, it means those which have not been *publicly admitted into the canon*. These are of two classes, viz.

1. Those which were in existence in the time of Christ, but were not admitted by the Jews into the canon of the O. T. either because they had no Hebrew original, or because they were regarded as not divinely inspired. The most important of these are collected in the *Apocrypha* often appended to the English Bible; but in the Septu-

agint and Vulgate, they stand as canonical.

2. Those which were written after the time of Christ, but were not admitted by the churches into the canon of the N. T. as not being divinely inspired. These are mostly of a legendary character. They have all been collected by Fabricius in his *Codex Apoc. N. T.*

APOLLONIA, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts 17:1.

APOLLOS, a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the Christian religion. His history and character are given Acts 18:24, &c.

APOLLYON, see ABADDON.

APOSTLE, *a messenger, or envoy*. The term is applied to Jesus Christ, who was God's envoy to save the world, Heb. 3:1, though, more commonly, the title is given to persons who were envoys, commissioned by him.

The *apostles* of Jesus Christ were his chief disciples, whom he invested with his authority, filled with his Spirit, intrusted particularly with his doctrines and services, and chose to raise the edifice of his church. After his resurrection, he sent his apostles into all the world, commissioned to preach, to baptize, to work miracles, &c. The names of the twelve are,—

- | | |
|----------------------|--|
| 1. Peter | 9. Simon |
| 2. Andrew | 10. Jude (Leb-
beus, Thad-
deus) |
| 3. John | 11. James Mi-
nor |
| 4. Philip | 12. Judas Isca-
riot. |
| 5. James Major | |
| 6. Bartholomew | |
| 7. Thomas | |
| 8. Matthew
(Levi) | |

The last betrayed his Master; and, having hanged himself, Matthias was chosen in his place, Acts 1:15—26.

APPII FORUM, a city or market town, founded by Appius Claudius, on the great road (*Via Appii*) which he constructed from Rome to Capua. It is most probably to be found in the present *Casarillo di Santa Maria*, situated 56 miles from Rome, in the borders of the Pontine marshes, where are the remains of an ancient city. The *Three Taverns* were about eight or ten miles nearer Rome. Acts 28:15.

APPLE-TREES are mentioned Cant. 2:3. 8:5. Joel 1:12. Many suppose the *citron*, or *lemon-tree*, to be here meant.

AQUILA, a Jew born in Pontus, a tent-maker by occupation, who, with his wife Priscilla, joined the Christian church at Rome. When the Jews were banished from that city by the emperor Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul in his labors, by whom they are mentioned with much commendation. Acts 18:2, &c. Rom. 16:3. 1 Cor. 16:19. 2 Tim. 4:19.

ARABIA is a country of Western Asia, lying south and south-east of Judea. It extends 1500 miles from north to south, and 1200 from east to west. On the north it is bounded by part of Syria, on the east by the Persian gulf and the Euphrates, on the south by the Arabian sea and the straits of Babelmandel, and on the west by the Red sea, &c. Arabia is distinguished by geographers into three parts—*Arabia Deserta*, *Petræa*, and *Felix*.

Arabia Deserta has the mountains of Gilead west, and the river Euphrates east; it compr-

hends the country of the Itureans, the Edomites, the Nabathæans, the people of Kedar, and others, who led a wandering life, having no cities, houses or fixed habitations, but wholly dwelling in tents; in modern Arabic, such are called *Bedouins*. When Paul says he "went into Arabia and returned again to Damascus," he means, doubtless, the northern part of Arabia Deserta, which lay adjacent to the territories of Damascus. Gal. 1:17.

Arabia Petræa lies south of the Holy Land, and had Petra for its capital. (See SELA.) This region contained the southern Edomites, the Amalekites, the Hivites, &c. people at present known under the general name of *Arabians*. In this country was Kadesh-barnea, Gerar, Beersheba, Paran, Arad, Hasmona, Oboth, Dedan, &c. also the peninsula of mount Sinai.

Arabia Felix lies still farther south, being bounded east by the Persian gulf, south by the ocean between Africa and India, and west by the Red sea. As this region did not immediately adjoin the Holy Land, it is not so frequently mentioned as the former ones. The queen of Sheba, who visited Solomon, 1 K. 10:1, was probably queen of part of Arabia Felix. This country abounded with riches, and particularly with spices; and is now called Hedjaz. It is much celebrated in modern times, by reason of the cities of Mecca and Medina being situated in it.

There are two races of Arabs; those who derive their descent from the primitive inhabitants of the land, and those who claim Ishmael as their ancestor. They are all divided up into different tribes; the Arabs are also di-

vided into those who dwell in cities, and those who live in the fields and deserts. The latter are migratory, dwelling in tents, and removing according to the convenience of water and pasturage, and are often robbers. Each tribe is divided up into little communities, of which a *sheikh* or patriarch is the head. Such are the *Hedouins*.

ARARAT, the name of a province of Armenia, and sometimes used to denote the whole country. Jer. 51:27. On the mountains of Ararat, the ark rested. Gen. 8:4. In 1831, Messrs. Smith and Dwight, American missionaries, visited Armenia, and traversed the province of Ararat. Mr. Smith describes the mountains as follows:

"We passed very near the base of that noble mountain, which is called by the Armenians *Masis*, and by Europeans generally *Ararat*; and for more than twenty days had it constantly in sight, except when obscured by clouds. It consists of two peaks, one considerably higher than the other, and is connected with a chain of mountains running off to the north-west and west, which, though high, are not of sufficient elevation to detract at all from the lonely dignity of this stupendous mass. From Nakchewan, at the distance of at least 100 miles to the south-east, it appeared like an immense isolated cone, of extreme regularity, rising out of the valley of the Araxes. Its height is said to be 16,000 feet. The eternal snows upon its summit occasionally form vast avalanches, which precipitate themselves down its sides with a sound not unlike that of an earthquake. When we saw it, it was white to its very base with snow. And certainly

not among the mountains of Ararat or of Armenia generally, nor those of any part of the world where I have been, have I ever seen one whose majesty could plead half so powerfully its claims to the honor of having once been the stepping-stone between the old world and the new. I gave myself up to the feeling, that on its summit were once congregated all the inhabitants of the earth, and that, while in the valley of the Araxes, I was paying a visit to the second cradle of the human race."

ARAUNAH, a Jebusite. 2 Sam. 24:18. In 1 Chr. 21:18, he is called ORNAN.

ARBA, the ancient name of Hebron, which see.

ARCHANGEL, one of the seven principal angels who surround the throne of God. 1 Thess. 4:16. Compare Rev. 8:2.—In Matt. 26:53. 2 Thess. 1:7, &c. hosts of angels are spoken of, in the same manner as human armies. These the Deity is said to employ in executing his commands, or in displaying his dignity and majesty, in the manner of human princes. These armies of angels are also represented as divided into orders and classes, having each its leader; and all these are subject to one chief, or archangel. Dan. 10:13. The archangels are seven in number, Rev. 8:2, of whom the names of three are found in the Jewish writings, viz. *Michael*, the patron of the Jewish nation, Dan. 10:13, 21. 12:1. Jude v. 9. Rev. 12:7. *Gabriel*, Dan 8:16. 9:21. Luke 1:19, 26. *Raphael*, in the Apocrypha, Tob. 3:17. 5:4, &c.

ARCHELAUS, a son of Herod the Great, by his Samaritan wife Malthace. He was edu-

ated with his brother Antipas at Rome, and after his father's death was placed over Judea, Idumea and Samaria, (the cities Gaza, Gadara and Hippo excepted,) with the title of *ethnarch* or *tetrarch*; whence he is said to reign, Matt. 2:22. After enjoying his power for ten years, he was accused before the emperor on account of his cruelties, and banished to Vienne on the Rhone, in Gaul, where he died.

ARCTURUS signifies, properly, *the Bear's Tail*, and denotes a star in the tail of the Great Bear, or constellation Ursa Major. The *sons of Arcturus* are, probably, the smaller stars adjacent. Job 9:9. 33:32.

AREOPAGUS, *the place, or court of Mars*, in which the Areopagites, the celebrated and supreme judges of Athens, assembled. It was on an eminence, formerly almost in the middle of the city; but nothing remains by which we can determine its form or construction. The Areopagites took cognizance of murders, impieties and immoralities; they punished vices of all kinds, idleness included; they rewarded or assisted the virtuous; they were peculiarly attentive to blasphemies against the gods, and to the performance of the sacred mysteries. It was, therefore, with the greatest propriety, that Paul was questioned before this tribunal. Having preached at Athens against the plurality of gods, and declared that he came to reveal to the Athenians that God whom they adored without knowing him, the apostle was carried before the Areopagites, as the introducer of new deities, where he spoke with so much wisdom, that he converted Dionysius, one of the judges, and was dismissed

without any interference on their part. Acts 17:19,22, &c.

ARETAS, the name of several kings of Arabia Petræa. The only one mentioned in Scripture gave his daughter in marriage to Herod Antipas; but she being repudiated by Herod, Aretas made war upon him (A. D. 37) and destroyed his army. In consequence of this, the emperor Tiberius, indignant at the audacity of Aretas, and being entreated by Herod to give him assistance, directed Vitellius, then proconsul of Syria, to make war upon the Arabian king, and bring him alive or dead to Rome. But while Vitellius was in the midst of preparation for the war, and had already sent forward some of his troops, he received intelligence of the death of Tiberius; on which he immediately recalled his troops, dismissed them into winter quarters, and then left the province, A. D. 39. Aretas, taking advantage of this supineness, seems to have made an incursion and got possession of Damascus; over which he then appointed a governor or ethnarch, who, at the instigation of the Jews, attempted to put Paul in prison. 2 Cor. 11:32. Comp. Acts 9:24,25. Under Nero, however, (A. D. 54 to 67,) Damascus appears again on coins as a Roman city.

ARIMATHEA, or RAMAH, a city whence came Joseph the counsellor, mentioned Luke 23:51. But as there were at least two cities of this name in Palestine, it is somewhat uncertain which of these is meant. Most probably, however, it was the Ramah of mount Ephraim, the birth-place and residence of Samuel. This was called, also, *Ramathaim-Zophim*, 1 Sam. 1:1, comp. vs. 19, from which name

the form *Arimathea* is readily derived. See RAMAH.

I. ARK of Noah, the vessel in which the family of Noah was preserved during the deluge, when all the rest of our race perished for their sins. The form and dimensions of the ark have given rise to an infinite amount of useless speculation, and volumes have been written on the subject; but all such speculation is vain, and we can only draw the conclusion from the Scripture account, that the ark was not a ship, but a building in the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high. The ark is called in Hebrew, in the Septuagint, and by Josephus, a *chest*. So far as this name affords any evidence, it goes to show that the ark of Noah was not a regularly built vessel, but merely intended to float at large upon the waters. We may, therefore, probably with justice, regard it as a large, oblong, floating house, with a roof either flat, or only slightly inclined. It was constructed with three stories, and had a door in the side. There is no mention of windows in the side, but above, i. e. probably, in the flat roof, where Noah was commanded to make them of a cubit in size. Gen. 5:16. That this is the meaning of the passage, seems apparent from Gen. 8:13, where Noah removes the covering of the ark, in order to behold whether the ground was dry; a labor surely unnecessary had there been windows in the sides of the ark.

II. ARK of the Covenant, the sacred chest or coffer in which the tables of the law were deposited. It was of shittim-wood, covered with plates of gold; two cubits and a half in length, a cu-

bit and a half wide, and a cubit and a half high. On the top of it, all round, ran a kind of gold crown; and two cherubim were over the cover. It had four rings of gold, two on each side, through which staves were put, by which it was carried. Ex. 25:10-22. After the passage of the Jordan, the ark continued some time at Gii gal, Josh. 4:19, whence it was removed to Shiloh. 1 Sam. 1:3. Hence the Israelites took it to their camp; but when they gave battle to the Philistines, it was taken by the enemy. c. 4. The Philistines, oppressed by the hand of God, however, returned the ark, and it was lodged at Kirjath-jearim. c. 7:1. It was afterwards, in the reign of Saul, at Nob. David conveyed it from Kirjath-jearim to the house of Obed-Edom; and from thence to his palace on Zion, 2 Sam. c. 6; and, lastly, Solomon brought it into the temple at Jerusalem. 2 Chr. 5:2. It remained in the temple, with all suitable respect, till the times of the later idolatrous kings of Judah, who profaned the most holy place by their idols, when the priests appear to have removed the ark from the temple. At least, Josiah commanded them to bring it back to the sanctuary, and forbade them to carry it about, as they had hitherto done. 2 Chr. 35:3. The ark appears to have been lost or destroyed at the captivity; as we hear nothing of it afterwards.

Beside the tables of the covenant, placed by Moses in the sacred coffer, God appointed the blossoming rod of Aaron to be lodged there, Num. 17:10. Heb. 9:4; and the omer of manna which was gathered in the wilderness, Ex. 16:33,34.

ARMAGEDDON, (*mountain*)

of Megiddo,) a place mentioned Rev. 16:16. Megiddo is a city in the great plain at the foot of mount Carmel, which had been the scene of much slaughter. Under this character it is referred to in the above text, as the place in which God will collect together his enemies for destruction.

ARMENIA, a large country of Asia, having Media on the east, Cappadocia on the west, Colchis and Iberia on the north, Mesopotamia on the south, and the Euphrates and Syria on the southwest. 2 K. 19:37.

ARMS and ARMOR. The Hebrews used in war offensive arms of the same kinds as were employed by other people of their time, and of the East; swords, darts, lances, javelins, bows, arrows, and slings. For defensive arms, they used helmets, cuirasses, bucklers, armor for the thighs, &c.



The preceding figure is intended to illustrate the armor of the champion Goliath. 1 Sam. c. 17. It is, however, drawn merely from the description, and may or may not resemble the original.

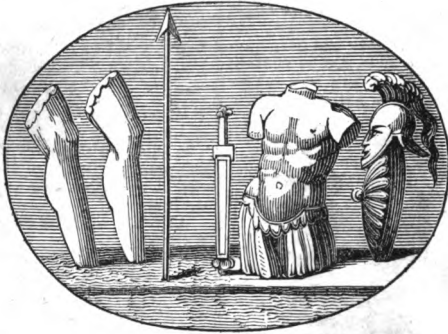
The next is a Roman soldier in armor, from Antonine's column at Rome.



On p. 25, the first engraving, from an ancient gem, shows the parts of a complete suit of armor, separately. (1.) The *Leg-pieces*, or *greaves*; (2.) the *Spear*, stuck in the ground; (3.) the *Sword*, in this instance in its sheath; (4.) the *Cuirass*, or defence of the body; this appears to be made of leather or some pliant material, capable of taking the form of the parts; (5.) the *Shield*; upon which is placed (6.) the *Helmet*, with its flowing crest.

The next is among the most curious statues of antiquity remaining, being a portrait of Alexander the Great fighting on horseback; and probably, also, a portrait of his famous horse Bucephalus.

1. *Pieces of Armor.*



2. *Portrait of Alexander.*



The annexed figures represent standards or ensigns of the Roman legions; and explain on what principles the Jews might regard them as idolatrous, not only because they had been consecrated to idols, and by heathen priests, but as they had images on them. See ABOMINATION



ARNON, a river rising in the mountains east of the Dead sea, into which it flows. It is now called *Wady Mod-jeb*, and anciently divided the territories of the Moabites and Amorites. Num. 21:13. It flows in a deep and wild ravine of the same name. Burckhardt, after reaching the ruins of *Aroer*, which stand on the edge of the precipice, at the foot of which the Arnon flows, says, "From hence a footpath leads down to the river. The view which the *Mod-jeb* presents is very striking. From the bottom, where the river runs through a narrow stripe of verdant level about forty yards

across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata; so that, when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems to be no possibility of descending to the bottom. The distance from the edge of one precipice to that of the opposite one, is about two miles in a straight line."

AROER, a city of Moab; see ARNON.

ARTAXERXES, the name of several kings of Persia. It is given in Ezra 4:7, &c. to Smerdis the Magian, who usurped the throne after the death of Cambyses, B. C. 522, pretending to be Smerdis, the son of Cyrus, whom Cambyses had put to death. The king of this name, mentioned in Ezra c. 7 and 8, is, most probably, Artaxerxes Longimanus, the son and successor of Xerxes, who ascended the throne B. C. 464, and died B. C. 425, after a mild reign of thirty-nine years.

ASA, son and successor of Abijam, king of Judah, 1 K. 15:8, began to reign B. C. 951, and reigned forty-one years at Jerusalem. Asa expelled those who, from sacrilegious superstition, prostituted themselves in honor of their false gods; purified Jerusalem from the infamous practices attending the worship of idols; and deprived his mother of her office and dignity of queen, because she erected an idol to Astarte. In the latter part of his life, he became diseased in his feet; and Scripture reproaches him with having had recourse to the physicians, rather than to the Lord. 2 Chr. 16:12.

ASAH, son of Zeruah, and brother of Joab; one of David's thirty heroes, and extremely swift of foot; killed by Abner, at the battle of Gibeon. 2 Sam. 2:18,19, &c.

ASAPH, a celebrated musician in David's time, and one of the leaders of the temple music. 1 Chr. 25:1,2, &c. His name is also prefixed to twelve psalms, viz. the fiftieth, and from the seventy-third to the eighty-third; but whether he wrote them, or whether they were written for him or his family to sing, is unknown. See **MUSIC**.

ASHDOD, one of the five cities of the Philistines, assigned to the tribe of Judah, but never conquered by them. Josh. 13:3. 1 Sam. 5:1. 6:17, &c. It was called by the Greeks *Azotus*. Acts 8:40. Here stood the temple of Dagon; and hither the ark was first brought, after the fatal battle at Ebenezer. 1 Sam. 5:1, &c. At the present day, it is a miserable village, still called *Esdud*.

ASHES. To repent in sackcloth and ashes, or to lie down among ashes, was an external sign of self-affliction for sin, or of grief under misfortune. We find it adopted by Job, c. 2:8; by many Jews when in great fear, Esth. 4:3; and by the king of Nineveh, Jonah 3:6.

ASHIMA, a deity adored by the men of Hamath, who were settled in Samaria. 2 K. 17:30. It is, probably, the same word as the Persian *asuman*, heaven; and signifies the host of heaven, i. e. the stars, or perhaps the sun alone.

ASHTORETH, or plural **ASHTAROTH**, called by the Greeks *Astarte*, was a goddess of the Phœnicians, 2 K. 23:13, whose worship was also introduced among the Israelites and Philistines. 1 K. 11:5,33. 1 Sam.

7:3. 31:10. She is more commonly named in connection with Baal. Judg. 2:13. 10:6. 1 Sam. 7:4. 12:10. Another Hebrew name for the same goddess is *Asherah*, i. e. *the happy, the fortunate*; or more simply *fortune*.

This last name is commonly rendered in the English version *grove*; this meaning, however, cannot be supported in any one passage, but is manifestly contrary both to the etymology and to the context. Both these Hebrew names of Astarte, when used in the plural, often signify *images* or *statues of Astarte*; which are then said to be broken down, destroyed, &c. In connection with the worship of Astarte there was much of dissolute licentiousness; and the public prostitutes of both sexes were regarded as consecrated to her. See 2 K. 23:7. Comp. Lev. 19:29. Deut. 23:18.

As now *Baal*, or *Bel*, denotes, in the astrological mythology of the East, the male star of fortune, the planet Jupiter; so *Ash-toreth* signifies the female star of fortune, the planet Venus. Some, however, suppose that Baal designates the sun, and Ashtoreth the moon. See more under **BAAL**. *Ashtaroth-Karnatm*, Genesis 14:5, or simply *Ashtaroth*,



Deut. 1:4, a city of Og, king of Bashan, beyond Jordan. The name is doubtless derived from the goddess Ashtoreth or Astarte, who was adored there under the figure of a female with a crescent, or horns. *Karnatn* signifies horns.

ASIA, one of the great divisions of the eastern continent, lying east of Europe. The Asia spoken of in the Bible, is *Asia Minor*, a peninsula, which lies between the Euxine or Black sea and the eastern part of the Mediterranean, and which formerly included the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were anciently the countries of Æolia, Ionia and Doris, the names of which were afterwards retained, although the countries were included in the provinces of Mysia, Lydia and Caria. Many Jews were scattered over these regions, as appears from the history in Acts, and from Josephus. The writers of the N. T. comprehend, under the name of *Asia*, either (1) the whole of *Asia Minor*, Acts 19:26,27. 20:4,16,18; or (2) only proconsular *Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls *Asia*. Acts 2:9. 6:9. 16:6. 19:10,22. Cicero speaks of proconsular *Asia* as containing the provinces of Phrygia, Mysia, Caria and Lydia.

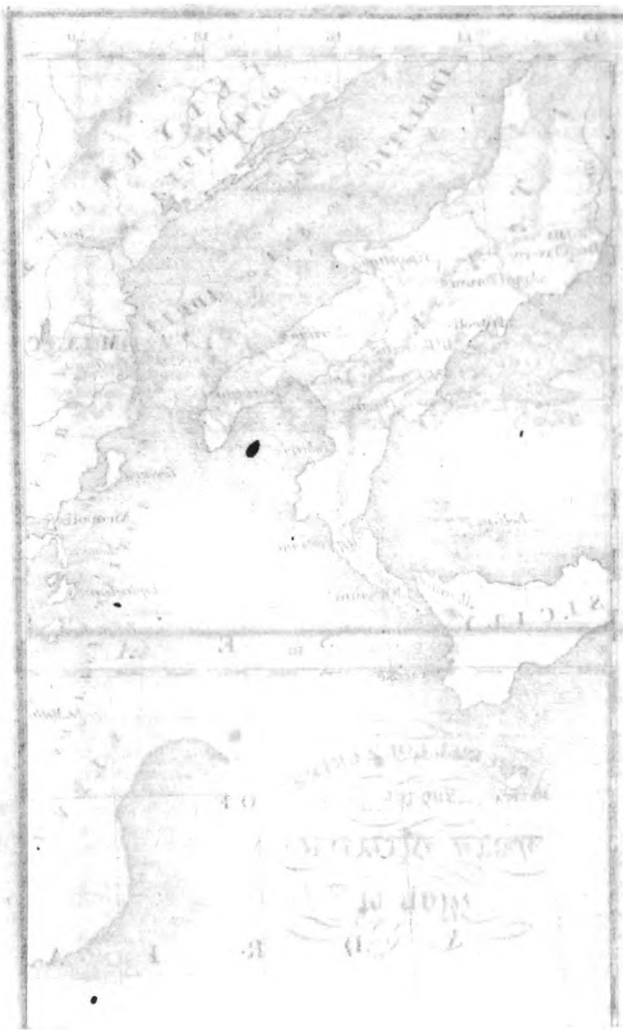
ASKELON, a city in the land of the Philistines, between Ashdod and Gaza, on the coast of the Mediterranean. After the death of Joshua, the tribe of Judah took Askelon; but it subsequently became one of the five governments belonging to the Philistines. Judges 1:18. 1 Sam.

6:17. Dr. Richardson thus describes its present state: "Askelon was one of the proudest satrapies of the Philistines; now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled—"The king shall perish from Gaza, and Askelon shall not be inhabited." Zech. 9:5.

ASP, a kind of serpent, whose poison is of such rapid operation, that it kills almost the instant it penetrates, without a possibility of remedy. It is said to be very small. Forskaal supposes it to be the *coluber bætaen* of Linnæus; but the true asp of the ancients seems to be entirely unknown. It is frequently mentioned by ancient writers; but in such a careless and indefinite manner, that it is impossible to ascertain the species with precision. Critics are still undecided with respect to the species by which Cleopatra procured her death; and, indeed, whether she was bitten or stung at all. Job 20:16. Rom. 3:13.

ASS, an animal well known for domestic uses; and frequently mentioned in Scripture. People of the first quality in Palestine rode on asses. Deborah, in her song, describes the nobles of the land as those *who ride on white asses*. Judg. 5:10; comp. Judg. 10:4. 12:14. The oriental asses are not to be compared with those of northern countries; but are far more stately, active and lively. Indeed they were anciently, as still, highly prized; and were also preferred for riding, especially the she-asses, on account of their sure-footedness. Hence we so often find mention of she-asses alone.

The Wild Ass is a well-known oriental animal, often mentioned in Scripture, and is a much



handsomer and more dignified animal than the common ass. These animals were anciently found in Palestine, Syria, Arabia Deserta, Mesopotamia, Phrygia and Lycaonia; but they rarely occur in those regions at the present time, and seem to be almost entirely confined to Tartary, some parts of Persia and India, and Africa. Their manners greatly resemble those of the wild horse. They assemble in troops under the conduct of a leader or sentinel, and are extremely shy and vigilant. They will, however, stop in the midst of their course, and even suffer the approach of man for an instant, and then dart off with the utmost rapidity. They have been at all times celebrated for their swiftness. Their voice resembles that of the common ass, but is shriller. Mr. Morier says, "We gave chase to two wild asses, which had so much the speed of our horses, that when they had got at some distance, they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavors to catch them."

ASSYRIA, a celebrated country and empire, had its name from *Ashur*, or *Assur*, the second son of Shem, who settled in that region. Gen. 10:22. The history of this empire is exceedingly obscure. In the Bible the name *Assyria* is employed in three different significations, viz.

1. *Assyria ancient and proper* lay east of the Tigris, between Armenia, Susiana and Media, and appears to have comprehended the six provinces attributed to it by Ptolemy, viz. Arrapachis, Adiabene, Arbelis, (now Erbil,) Calachene, (Heb. *Halah?* 2 Kings 17:6,) Apollonias, and Sittacene. It is the region which

mostly comprises the modern Kurdistan and the pashalik of Mosul. Of these provinces, Adiabene was the most fertile and important; in it was situated Nineveh, the capital; and the term *Assyria*, in its most narrow sense, seems sometimes to have meant only this province

2. Most generally, *Assyria* means the *kingdom of Assyria*, including Babylonia and Mesopotamia, and extending to the Euphrates, which is, therefore, used by Isaiah as an image of this empire. Isa. 7:20. 8:7. In one instance, the idea of the *empire* predominates so as to exclude that of *Assyria proper*, viz. Gen. 2:14, where the Hiddekel or Tigris is said to flow eastward of Assyria.

3. After the overthrow of the Assyrian state, the name continued to be applied to those countries which had been formerly under its dominion, viz. (a) To *Babylonia*. 2 Kings 23:29. Jer. 2:18. (b) To *Persia*, Ezra 6:22, where Darius is also called king of Assyria.

ATHALIAH, daughter of Ahab king of Israel, and wife of Joram king of Judah, a very wicked woman. Her history is given in 2 K. c. 11, and 2 Chr. 22:10.—c. 23.

ATHENS, a celebrated city and powerful commonwealth of Greece, distinguished by the military talents, learning, eloquence and politeness of its inhabitants. When Paul visited it, about A. D. 52, he found it plunged in idolatry, occupied in inquiring and reporting news, curious to know every thing, and divided in opinion concerning religion and happiness. Acts c. 17. The apostle, taking opportunities to preach Jesus Christ, was brought before the judges of the Areopa-

gus, where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. See AREOPAGUS. The schools, professors and philosophers of Athens were very famous. At present it is called *Settines*, and the population, in 1812, was about 12,000.

ATONEMENT, *day of*, see EXPIATION.

AUGUSTUS, first emperor of Rome, began to reign B. C. 19. Augustus was the emperor who appointed the enrolment, Luke 2:1, which obliged Joseph and the Virgin to go to Bethlehem

the place where the Messiah was to be born. He died A. D. 14.

AVEN, see HELIOPOLIS.

AVENGER of Blood, see REFUGE.

AZARIAH, a king of Judah. 2 K. c. 15. In 2 Chr. c. 26, and elsewhere, he is called *Uzziah*. He began to reign at 16 years of age, B. C. 806. The first part of his reign was prosperous and happy; but afterwards, presuming to offer incense in the temple, he was smitten with leprosy, and continued a leper till his death. 2 Chr. 26:16, &c.

AZOTUS, see ASHDOD.

B.

BAAL, or BEL, signifies *lord*, and was the name of an idol god of the Phœnicians and Canaanites, who is very commonly mentioned along with Ashtaroth, or Astarte.

The word *Baal*, in the O. T. when employed without further addition, denotes an idol of the Phœnicians, and particularly of the Tyrians, whose worship was also introduced, with great solemnities, among the Hebrews, and especially at Samaria, along with that of Astarte. Judg. 6:25, &c. 2 Kings 10:18, &c. (See ASHTORETH.) In the plural, *Baalim*, the word signifies *images* or *statues of Baal*. Judg. 2:11. 10:10, &c. Of the extent to which the worship of this idol was domesticated among the Phœnicians and Carthaginians, we have an evidence in the proper names of persons; as, among the former, Ethbaal, Jerubbaal; and, among the latter, Hannibal, Asdrubal, &c.—Among the Babylonians, the same idol was worshipped under

the name of *Bel*, which is only another form of the word *Baal*, e. g. Isa. 46:1. Jer. 50:2. 51:44. His worship was established in Babylon in the famous tower of Babel, the uppermost room of which served at the same time as an observatory, and was the repository of a collection of ancient astronomical observations.

That in the astronomical, or rather astrological mythology of the East, we are to look for the origin of this worship in the adoration of the heavenly bodies, is conceded by all critics. The more common opinion has been, that Baal, or Bel, is the *sun*, and that, under this name, this luminary received divine honors. This was probably the case, at least *originally*; and it would seem that the fundamental idea of all oriental idolatry,—which may also be traced from India to the north of Europe,—is the *primal power* of nature, which divides itself into the *generative*, and the *conceptive* or *productive*

power. Of these two, the male and female powers of nature, the sun and moon appear to have been worshipped as the representatives, under the names of *Baal* and *Astarte*, at least by the most ancient Babylonians and other Semitish tribes. But if we fix our view more particularly on a later period, we find that the Greek and Roman writers give to the Babylonian Bel the name of *Jupiter Belus*. By this name, however, they did not mean the "father of the gods," but the planet Jupiter, which was regarded, along with the planet Venus, as the principle of all good, the guardian and giver of all good fortune; and formed, with Venus, the most fortunate of all constellations, under which alone fortunate sovereigns could be born. This planet, therefore, many suppose to have been the object of worship under the name of *Baal*; as also the planet Venus under that of *Astarte*. Not that the sun was not an object of idolatrous worship among these nations; but in that case he is represented under his own name; as 2 K. 23:11.

The temples and altars of Baal were generally on eminences. Manasseh placed in the two courts of the temple at Jerusalem altars to all the host of heaven, and, in particular, to *Astarte*. 2 Kings 21:5,7. Jeremiah threatens those of Judah who had sacrificed to Baal on the house-top, c. 32:29; and Josiah destroyed the altars which Ahaz had erected on the terrace of his palace. 2 Kings 23:12.

Human victims were offered to Baal, as they were also to the sun. Jeremiah reproaches the inhabitants of Judah and Jerusalem with "building the high places of Baal, to burn their sons

with fire for burnt-offerings unto Baal," c. 19:5,—an expression which appears to be decisive, for the actual slaying by fire of the unhappy victims to Baal.

The children of Israel were prone to serve Baal. See Num. 25:3. Judg. 2:13. 3:7. Under Samuel they put away their idols. 1 Sam. 7:4. This continued under David and Solomon; but under Ahab, the worship of Baal was restored with great pomp. 1 Kings 16:31, &c.

Joined with other words, *Baal* signifies also other false gods. *Baal-Berith*, or the "lord of the covenant," was a god of the Shechemites. Judg. 8:33. 9:4. *Baal-Peor*, or "the lord of Peor," was a filthy idol of the Moabites. Num. 25:3,5. Hos. 9:10.—The word *Baal* also forms a part of the name of many cities, as *Baal-Gad*, *Baal-Meon*, &c. See also BEELZEBUB.

BAASHA, son of Ahijah, and commander of the armies of Nadab, king of Israel. He killed his master treacherously at the siege of Gibbethon, and usurped the kingdom, which he possessed twenty-four years, B. C. 949. He exterminated the whole race of Jeroboam, as God had commanded; but, by his bad conduct, and his idolatry, incurred God's indignation. 1 Kings 15:27. 16:6, &c. Baasha, instead of making good use of admonition, transported with rage against a prophet, the messenger of it, killed him.

BABEL, the name of a lofty tower, begun to be built by the descendants of Noah, about 120 years after the flood; so called because God there confounded the languages of those who were employed in the undertaking. Gen. 10:10. 11:9. Their object was to build a city and a tower,

to prevent their further dispersion over the earth. As this was contrary to the divine purpose of replenishing the earth with inhabitants, God, therefore, took measures to scatter them. The tower was apparently left incomplete, but the foundation of the city was probably laid; and a large portion, no doubt, of the builders remained and continued to dwell there. The place became afterwards the celebrated city of Babylon. It has been supposed that the tower of Babel was afterwards finished, and called the tower of Belus, within the city of Babylon; but later discoveries seem to find the remains of the former tower in the great mound of ruins, *Birs Nimrood*, about six miles S. W. of the present ruins of Babylon.

BABYLON, a celebrated city situated on the Euphrates, the original foundation of which is referred, in the Bible, to the attempt of the descendants of Noah to build "a city and a tower;" on account of which their language was confounded, and they were scattered, by the interposition of God himself. Gen. c. 11. Hence the name *Babel*, i. e. *confusion*. With this coincide the traditions related by other ancient writers, and professedly extracted from Assyrian historians. Another Assyrian account makes Semiramis, the queen of Ninus, to be the founder of Babylon; and a later Chaldean account describes Nebuchadnezzar as its builder. These accounts may all be reconciled, by supposing that Semiramis rebuilt or greatly extended the ancient city; and that Nebuchadnezzar afterwards enlarged it still farther, and rendered it more strong and splendid.

Under Nebuchadnezzar, at any

rate, Babylon reached the summit of her greatness and splendor. She was now the capital of the civilized world, and into her lap flowed, either through conquest or commerce, the wealth of almost all known lands. Justly, therefore, might the prophets call her *the great*, Dan. 4:30; *the praise of the whole earth*, Jer. 51:41; *the beauty of the Chaldees' excellency*, Is. 13:19; *the lady of kingdoms*, Is. 47:5; but also *the tender and delicate*, and *given to pleasures*, Is. 47:1,8. Indeed, these last epithets are gentle, in comparison with the real state of the case; for, in consequence of the opulence and luxury of the inhabitants, the corruptness and licentiousness of manners and morals were carried to a frightful extreme. Well, therefore, might the prophets proclaim woes against her! Well might we expect Jehovah to bring down vengeance on her crimes! Indeed, the woes denounced against Babylon by the prophets, constitute some of the most awfully splendid and sublime portions of the whole Bible. Is. c. 13. c. 47. Jer. c. 50. c. 51, and elsewhere. Hence, too, as the great capital, in which all the corruptions of idolatry were concentrated, Babylon, in the Revelation of St. John, is put symbolically for Rome, at that time the chief seat and capital of heathenism.

The city of Babylon, however, did not long thus remain the capital of the world; for already, under the reign of Nebuchadnezzar's grandson, Nabonid, the Belshazzar of the Scriptures, it was besieged and taken by Cyrus. The accounts of Greek historians harmonize here with that of the Bible, that Cyrus made his successful assault on a

night when the whole city, relying on the strength of the walls, had given themselves up to the riot and debauchery of a grand public festival, and the king and his nobles were revelling at a splendid entertainment. Cyrus had previously caused a canal, which ran west of the city, and carried off the superfluous water of the Euphrates into the lake of Nitocris, to be cleared out, in order to turn the river into it; which, by this means, was rendered so shallow, that his soldiers were able to penetrate along its bed into the city. From this time its importance declined; for Cyrus made Susa the capital of his kingdom; and Babylon thus ceased to be the chief city of an independent state. He is said also to have torn down the external walls, because the city was too strongly fortified, and might easily rebel against him. It did thus revolt against Darius Hystaspes, who again subdued it, broke down all its gates, and reduced its walls to the height of fifty cubits. According to Strabo, Xerxes destroyed the tower of Belus. The same writer mentions, that, under the Persians, and under Alexander's successors, Babylon continued to decline; especially after Seleucus Nicator had founded Seleucia, and made it his residence. A great portion of the inhabitants of Babylon removed thither; and in Strabo's time, i. e. under Augustus, Babylon had become so desolate, that it might be called a vast desert. From this time onward, Babylon ceases almost to be mentioned; even its ruins have not been discovered until within the last two centuries; and it is only within the present century that these ruins have been traced and described.

In no place under heaven is the contrast between ancient magnificence and present desolation greater than here. The awful prophecy of Isaiah has been most literally fulfilled. Is. c. 13. c. 14.

There was also a *Babylon* in Egypt, a city not far from Heliopolis. Some suppose this to be the Babylon mentioned 1 Pet. 5:13. But this is not probable.

BABYLONIA, the province of which Babylon was the capital; now the Babylonian or Arabian *Irak*, which constitutes the pashalik of Bagdad. This celebrated province included the tract of country contained between the Euphrates and the Tigris, bounded north by Mesopotamia and Assyria, and south by the Persian gulf. This gulf was indeed its only definite and natural boundary; for towards the north, towards the east or Persia, and towards the west or desert Arabia, its limits were quite indefinite. It is, however, certain, that, both in ancient and modern times, important tracts on the eastern bank of the Tigris, and on the western bank of the Euphrates, and still more on both banks of their united stream, were reckoned to Babylonia, or Irak el-Arab.

The most ancient name of the country is *Shinar*. Gen. 10:10. Dan. 1:2. Afterwards *Babel*, *Babylon*, and *Babylonia*, became its common appellation; with which, at a later period, *Chaldea*, or *the land of the Chaldeans*, was used as synonymous, after this people had got the whole into their possession.

Babylonia is an extensive plain, interrupted by no hill or mountain, consisting of a fatty, brownish soil, and subject to the annual inundations of the Tigris

and Euphrates, more especially of the latter, whose banks are lower and flatter than those of the Tigris. The Euphrates commonly rises about twelve feet above its ordinary level; and continues at this height from the end of April till June. These frequent inundations of course compelled the earliest tillers of the soil to provide means for drawing off the superabundant water, and so distributing it over the whole surface, that those tracts which were in themselves less well watered, might receive the requisite irrigation. From this cause, the whole of Babylonia came to be divided up by a multitude of larger and smaller canals; in part passing entirely through from one river to the other; in part, also, losing themselves in the interior, and serving only the purposes of irrigation. These canals seem to be the *rivers of Babylon* spoken of in Ps. 137:1. Besides this multitude of canals, which have long since vanished without trace, Babylonia contained several large lakes, partly the work of art, and partly formed by the inundations of the two rivers. Babylonia, therefore, was a land abounding in water; and Jeremiah might, therefore, well say of it, that it *dwelt upon many waters*. Jer. 51:13.

BACA, *Valley of*, i. e. vale of tears, or weeping. Ps. 84:6. It is not necessary to understand here, that there was really a valley so called. The psalmist, in exile, or at least at a distance from Jerusalem, is speaking of the happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the temple: "They love the ways which lead thither; yea, though they must

pass through rough and dreary paths, *even a vale of tears*, yet such are their hope and joy of heart, that all this is to them as a well-watered country, a land crowned with the blessings of the early rain."

BADGER, a small inoffensive animal, of the bear genus, which remains torpid all winter. It is an inhabitant of cold countries, and is not found in Arabia. Hence the *badgers' skins* mentioned in Exodus 25:5. 26:14. Ezekiel 16:10, and elsewhere, as being used for covering the tabernacle and for shoes, could not have been the skins of this animal. It is an instance of wrong translation. The original Hebrew means a species of *sea-cow*, called also *sea-man*, or *sea-camel*, which is still found in the Red sea, the skin of which is an inch thick, and is used by the Arabs of the present day for shoe-leather. Burckhardt remarks that he "saw parts of the skin of a large fish, killed on the coast, which was an inch in thickness, and is employed by the Arabs instead of leather for sandals."

BALAAM, a prophet, or diviner, of the city Pethor, on the Euphrates. Numb. c. 22. Balak, king of Moab, having seen the multitude of Israel, and fearing they would attack his country, sent for Balaam, to come and curse them. His messengers having declared their errand, Balaam, during the night, consulted God, who forbade his going. Balak afterwards sent others, whom Balaam finally accompanied, contrary to the will of God, who sent an angel to stop him in the way. Here occurred the miracle of Balaam's ass. See Num. 22:22, &c. But instead of cursing, he blessed the

children of Israel. This he did a second and a third time, to the extreme mortification of Balak, who dismissed him in great anger; Balaam declaring that he could not "go beyond the commandment of the Lord, to do either good or bad of his own mind." He subsequently foretold what Israel should, in future times, do to the nations round about; and after having advised Balak to engage Israel in idolatry and whoredom, that they might offend God and be forsaken by him, quitted his territories for his own land. This bad counsel was pursued; the young women of Moab inveigled the Hebrews to the impure and idolatrous worship of Baal Peor; for which 24,000 Israelites were slain. That, however, Balaam gave this counsel, is not expressly mentioned in Scripture, but is only matter of tradition, which seems to be approved in 2 Pet. 2:15. Jude ver. 11. Rev. 2:14.

BALM, or, more properly, **BALSAM**, the gum, or inspissated juice, which exudes from the balsam tree, the *opobalsamum*, which was anciently frequent in Judea, and particularly in Gilead; hence called the *balm* or *balsam of Gilead*. Jer. 8:22. 46:11. It was reckoned very valuable in the cure of external wounds. At the present day, it is collected chiefly in Arabia, between Mecca and Medina, and is, therefore, sometimes called the *balm of Mecca*. Its odor is exquisitely fragrant and pungent. It is very costly, and is still in the highest esteem among the Turks and other oriental nations, both as a medicine and as a cosmetic.

BAPTISM is the holy ordinance by which persons are admitted as members of the Christian community. "The washing

of water" is emblematical of that "washing," or baptism of the Holy Spirit, by which a person's sins are, as it were, taken away, and he becomes a new creature. The rite of baptism seems to have been practised in the Jewish church, when proselytes were admitted. John's baptism was preparatory to the Christian institution. Jesus himself baptized not, but his disciples, into his name. John 4:2. —*Baptism* is also taken in Scripture for sufferings, with which one is, as it were, overwhelmed. Matt. 20:22. Mark 10:38. Luke 12:50. *Baptism for the dead*, in 1 Cor. 15:29, is probably to be understood in this sense.

BARBARIAN, a word used by the Hebrews to denote a *stranger*; one who knows neither the holy language nor the law. According to the Greeks, all other nations, however learned or polite they might be in themselves and in their manners, were barbarians. Hence Paul comprehends all mankind under the names of *Greeks* and *barbarians*, Rom. 1:14. Luke calls the inhabitants of the island of Malta, *barbarians*. Acts 28:24. Indeed, *barbarian* is used in Scripture for every stranger, or foreigner, who does not speak the native language of the writer, and includes no implication whatever of savage nature or manners in those respecting whom it is used.

BARLEY was sown in Palestine in autumn, and reaped in the spring, i. e. at the passover. The Hebrews frequently used barley bread. 2 Sam. 17:28. 2 Kings 4:42. John 6:9.

BARNABAS, JOSEPH, or Joses, a disciple of Jesus, and a companion of the apostle Paul. He was a Levite, and a native of the isle of Cyprus, and is said to

have sold all his property, and laid the price of it at the apostles' feet. Acts 4:36,37. When Paul came to Jerusalem, three years after his conversion, about A. D. 37, Barnabas introduced him to the other apostles. Acts 9:26,27. Five years afterwards, the church at Jerusalem, being informed of the progress of the gospel at Antioch, sent Barnabas thither, who beheld with great joy the wonders of the grace of God. Acts 11:22. He afterwards went to Tarsus, to seek Paul, and bring him to Antioch, where they dwelt together two years, and converted great numbers. They left Antioch A. D. 44, to convey alms from this church to that at Jerusalem. While they were at Antioch, the Holy Ghost directed that they should be separated for those labors to which he had appointed them; i. e. the planting of new churches among the Gentiles. After three years they returned to Antioch. In A. D. 51, he and Paul were appointed delegates from the Syrian church to Jerusalem, and then to carry the apostolic decrees to the Gentile churches. At Antioch he was led into dissimulation by Peter, and was, in consequence, reproved by Paul. In their return to Asia Minor, Paul and Barnabas having a dispute relative to Mark, Barnabas's nephew, they separated, Paul going to Asia, and Barnabas, with Mark, to Cyprus. Acts c. 13—15. Gal. 2:13. Nothing is known of his subsequent history.

BARTHOLOMEW, one of the twelve apostles. Matt. 10:3. Mark 3:18. Luke 6:14. He seems to have been the same person whom John calls *Nathanael*. John 1:45. 21:2.

BASHAN signifies a *sandy, soft soil*; and this agrees with the character of the country, as

fit for pasturing cattle. The land of Bashan, otherwise the *Batanea*, is east of the river Jordan, north of the tribes of Gad and Reuben, and in the half-tribe of Manasseh. It is bounded east by the mountains of Gilead, the land of Ammon and East Edom, north by mount Hermon, south by the brook Jabbok, west by the Jordan. Bashan was esteemed one of the most fruitful countries in the world; its rich pastures, oaks and fine cattle are exceedingly commended. A part of it is now called the *Belka*, affording the finest pasturage, and every where shaded with groves of noble oaks and pistachio trees. Burckhardt says, "The superiority of the pasturage of the Belka over that of all southern Syria, is the cause of its possession being much contested. The Bedouins have this saying: 'Thou canst not find a country like the Belka.'" Hence we may understand the expression of "the fatlings of Bashan." Ezek. 39:18.

BATH, or **EPHAI**, a Hebrew measure, containing seven gallons, four pints, liquid measure, or three pecks, three pints, dry measure.

BATH-SHEBA, the wife of Uriah, and, probably, granddaughter of **AMITHOPHEL**, which see. David first committed adultery with her; then caused her husband to be slain; and afterwards took her to wife. These sins grieved Jehovah, who sent the prophet Nathan to David, with the parable of the ewe lamb. 2 Sam. 12:1, &c. David bitterly repented, but was yet punished. 2 Sam. c. 11, 12.

BDELLIUM is commonly supposed to be a gum from a tree common in Arabia and the East. But this substance, whatever it was, is mentioned along

with gold and gems; while a *gum* is certainly not so remarkable a gift of nature as to deserve this classification, or as that the production of it should confer on Havilah a peculiar celebrity. Hence the opinion of the Jewish writers is not to be contemned, viz. that *pearls* are to be here understood, of which great quantities are found on the shores of the Persian gulf and in India, and which might not inaptly be compared with manna, as in Num. 11:7.

BEARD. The Hebrews wore their beards long, but had, doubtless, in common with other Asiatic nations, several fashions in this, as in all other parts of dress. In times of grief and affliction, they plucked away the hair of their heads and beards—a mode of expressing grief common to other nations under great calamities.

The customs of nations, in respect to this part of the human countenance, have differed so widely, that it is not easy, among us, who treat the beard as an encumbrance, to conceive properly of the importance which is attached to it in the East.

BED, in the East, is, and was anciently, a divan, or broad low step around the sides of a room, like a low sofa, which answered the purpose of a sofa by day, for reclining, and of a bed by night, for sleeping. It was covered very differently, and with more or less ornament, according to the rank of the owner of the house. The poor had but a simple mattress, or a cloak or blanket, which also answered to wrap themselves in by day. Ex. 22:27. Deut. 24:13. Hence it was easy for the persons whom Jesus healed, "to take up their beds and walk."

BEEZEBUB, "the prince of the devils." Matt. 12:24, &c. This name is derived from *Baalzebub*, an idol deity among the Ekronites, signifying *lord of flies*, *fly-baal*, *fly-god*, whose office it was to protect his worshippers from the torment of the gnats and flies with which that region was infested. 2 K. 1:2,3,16. It is also sometimes written *Beelzebub*, which signifies either *lord of the dwelling*, region, i. e. of the demons, the air; or, with more probability, the *dung-god*. The Jews seem to have applied this appellation to Satan, as being the author of all the pollutions and abominations of idol worship.

BEERSHEBA, i. e. *the well of the oath*, Gen. 21:31, a city twenty miles south of Hebron, at the southern extremity of the Holy Land. In like manner, Dan lay at the northern extremity; so that the phrase "from Dan to Beersheba" means, the whole length of the land.

BEE-TLE, in Lev. 11:22, is improperly put for a species of locust.

BEHEMOTH, a huge amphibious animal, described in Job, c. 40:15, &c. Commentators are now generally agreed, that it is the hippopotamus, or river horse, which is found only in the Nile and other great rivers of Africa. This is a very large, powerful and unwieldy animal, which lives in the water, but comes out upon the banks to feed on grass, grain, green herbs, branches of trees, &c. The appearance of the hippopotamus, when on the land, is altogether uncouth, the body being extremely large, flat and round, the head enormously large in proportion, and the legs as disproportionately short. The length of a male has been known to be seventeen feet,

the height seven feet, and the circumference fifteen; the head three feet and a half, and the girth nine feet; the mouth in width about two feet. The general color of the animal is brownish; the ears small and pointed; the eyes small in proportion to the creature, and black; the lips very thick and broad; the nostrils small. The armament of teeth in its mouth is truly formidable; more particularly the tusks of the lower jaw, which are of a curved form, somewhat cylindrical: these are so strong and hard that they will strike fire with steel, are sometimes more than two feet in length, and weigh upwards of six pounds each. The other teeth are much smaller. The tail is short and thick; and the whole body is thinly covered with short hair.

The natives of Africa capture the hippopotamus by harpooning him as he lies asleep on the shore or sand banks. He always takes to the water; and then the hunters draw him up by the line of the harpoon to the side of their small ship or bark, and despatch him. Mr. Ruppell gives the following graphic account of such a combat on the upper Nile:—

“One of the hippopotami which we killed was a very old male, and seemed to have reached his utmost growth. He measured, from the snout to the end of the tail, about fifteen feet; and his tusks, from the root to the point, along the external curve, twenty-eight inches. In order to kill him, we had a battle with him of four hours long, and that too in the night. Indeed, he came very near destroying our large bark; and with it, perhaps, all our lives. The moment he saw the hunters in the small canoe, as they were about to fasten the long rope to

the buoy, in order to draw him in, he threw himself with one rush upon it, dragged it with him under water, and shattered it to pieces. The two hunters escaped this extreme danger with great difficulty. Out of twenty-five musket balls, which were fired into the monster's head, at the distance of five feet, only one penetrated the hide and the bones near the nose; so that, every time he breathed, he snorted streams of blood upon the bark. All the other balls remained sticking in the thickness of the hide. We had, at last, to employ a small cannon, the use of which, at so short a distance, had not before entered our minds; but it was only after five of its balls, fired at the distance of a few feet, had mangled, most shockingly, the head and body of the monster, that he gave up the ghost. The darkness of the night augmented the horrors and dangers of the contest. This gigantic hippopotamus dragged our large bark at his will, in every direction of the stream; and it was in a fortunate moment for us that he yielded, just as he had drawn the bark among a labyrinth of rocks, which might have been so much the more dangerous, because, from the great confusion on board, no one had observed them.

“Hippopotami of the size of the one above described, cannot be killed by the natives, for want of a cannon. These animals are a real plague to the land, in consequence of their voraciousness. The inhabitants have no permanent means of keeping them away from their fields and plantations; all that they do is, to make a noise during the night with a drum, and to keep up fires in different places. In some parts, the hippopotami are so bold, that

they will yield up their pastures or places of feeding, only when a large number of persons come rushing upon them with sticks and loud cries."

BEL, see BAAL.

BELIAL strictly means *worthlessness*, and is always so used in a moral sense. A man or son of Belial, therefore, is a wicked, worthless man; one resolved to endure no subjection; a rebel; a disobedient, uncontrollable fellow. Judg. 19:22. In later writings, *Belial* is put for the power or lord of evil, i. e. Satan. 2 Cor. 6:15.

BELSHAZZAR, the wicked king of Babylon, who made an impious feast, at which he and his courtiers drank out of the sacred vessels which had been carried away from the temple at Jerusalem. He was terrified by the apparition of the hand which wrote upon the wall, and in the same night was slain, and the city taken by the Medes, under Darius and Cyrus. Dan. c. 5. See BABYLON.

BENJAMIN, the youngest son of Jacob and Rachel. Gen. 35:16,17, &c. Rachel died immediately after he was born, and with her last breath named him *Ben-oni*, the son of my sorrow; but Jacob called him *Benjamin*, the son of my right hand.

BEREA, a city of Macedonia, not far from Pella towards the south-west, and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks, *Boor*; by others, *Cara Veria*. Acts 17:10,13.

BERNICE, or BERENICE, eldest daughter of king Herod Agrippa first, and sister to the younger Agrippa. Acts 25:13,23. 26:30. She was first married to her uncle Herod, king of Chalcis; and after his death, in order to

avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus.

BERYL, the name of a precious stone of a sea-green color, found principally in India. Rev. 21:20.

BETHANY, John 11:18, a village, distant about two miles east from Jerusalem, beyond the mount of Olives, and on the way to Jericho. Here Martha and Mary dwelt, with their brother Lazarus, whom Jesus raised from the dead; and here Mary poured perfume on our Saviour's head.

BETHEL, *house of God*, the name of a city west of Hai, on the confines of the tribes of Ephraim and Benjamin, Gen. 12:8. 28:10 and occupying the spot where Jacob slept and had his memorable dream. Eusebius places Bethel twelve miles from Jerusalem, in the way to Sichem, or Napolose. Bethel was also called *Beth-aven* by the prophets, i. e. *house of nought*, in derision of the worship of the golden calves established there.

BETHESDA, i. e. *house or place of mercy*, a building destined for the reception of the sick; the name of a pool or fountain near the temple in Jerusalem, with an open building over or near it, for the accommodation of the sick, who came to try the healing efficacy of the water. John 5:2.

BETH-HORON, the name of two cities or towns lying apparently near each other, and distinguished by the names of *Upper* and *Lower Beth-horon*. Josh. 16:3,5. 1 Chr. 7:24. They would seem to be sometimes

spoken of as only one place, and were situated on the confines of Benjamin and Ephraim, about 12 miles north-west from Jerusalem.

BETHLEHEM, i. e. *house of bread*, a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. 2:1,5,6,8,16. Luke 2:4, 15. John 7:42. (See *Missionary Herald*, 1824, p. 67.) It was also called *Ephrath*, or *Ephratah*. Gen. 48:7. Mic. 5:2.

BETHPHAGE, i. e. *house or place of figs*, a little village at the eastern foot of the mount of Olives, between Bethany and Jerusalem, and near to Bethany. Luke 19:29.

BETHSAIDA, i. e. *house or place of fishing*, the name of two cities in the N. T.

1. *Bethsaida of Galilee* was situated in Galilee, on the western shore of the lake of Gennesareth, a little south of Capernaum, and was the birthplace of the apostles Philip, Andrew and Peter. Matt. 11:21. Mark 6:45, &c.

2. The other *Bethsaida* lay in Gaulonitis, on the eastern side of the same lake, and near the place where the Jordan enters it. Luke 9:10. Comp. Matt. 14:13, &c. and Mark 6:31, &c. This town was enlarged by Philip, tetrarch of that region, Luke 3:1, and called *Julias* in honor of Julia, the daughter of Augustus.

BETH-SHEAN, more generally known by the name of *Scythopolis*, was situated on the west of the Jordan, at the south-eastern extremity of the great plain of Esdraelon, on the high

ground between that plain and the valley of the Jordan. The place is now called *Bysan*, and is described by Burekhardt as situated on rising ground, on the west of the river Jordan, about twenty-four miles south of Tiberias. The present village contains seventy or eighty houses, the inhabitants of which are in a miserable condition, owing to the depredations of the Bedouins. The ruins of the ancient city are of considerable extent, along the banks of the rivulet which ran by it, and the valley formed by its branches; and bespeak it to have been nearly three miles in circuit. 1 Sam. 31:10.

BETH-SHEMESH, see **HELIOPOLIS**.

BETROTHING, the engagement of a man and woman to marry each other at a future time. Parents anciently often betrothed their daughters without their consent, and even while yet young, as is still the case in oriental countries. Sometimes a regular contract was made, in which the bridegroom always bound himself to give a certain sum as a portion to his bride. See **ESPOUSALS**.

BIBLE. This word signifies *the book*, by way of distinction, i. e. *the book of all books*. It is also called *Scripture*, or *the Scriptures*, i. e. the writings. It comprises the Old and New Testaments, or more properly covenants. The former was written mostly in Hebrew, and was the Bible of the ancient Jewish church; a few chapters of Daniel and Ezra only were written in Chaldee. The N. T. was wholly written in Greek, and is more peculiarly the rule of faith to Christians, as unfolding the history and doctrines of their di-

vine Redeemer and of his holy institutions.

The first English translation of the N. T. was that of Wycliffe, made about 1370, before the invention of printing. The next was that of Tyndal, printed in 1526, which was afterwards followed by his translation of the Pentateuch. The first complete English Bible is that of bishop Coverdale, in 1535. Matthew's Bible appeared in 1537. Coverdale and some other prelates, who resided at Geneva during the bloody reign of Mary, published there another edition in 1560, hence called the *Geneva Bible*. At the accession of queen Elizabeth, a new revision was made, which appeared in 1568, and is called the *Bishop's Bible*. This continued in use till our present English version, made by order of James I. was published in 1611. The first copy of this was made by forty-seven of the most learned men in England, divided into three companies, at Cambridge, Oxford and Westminster. This first copy was then revised by a committee of six, or two from each of the three companies; and then again by two others. The work of translation and revision occupied between four and five years.

One of the most remarkable movements of modern times, and that which holds out the greatest promise of good for the coming triumphs of the Redeemer's kingdom, and the temporal as well as spiritual welfare of future generations, is the mighty effort which is making to circulate the Holy Scriptures, not only in Christian but also in heathen lands. In the year 1804, the British and Foreign Bible Society was formed; and the success which has attended this

glorious object has by far exceeded the most sanguine expectations of its founders and supporters. "Their voice has gone out through all the earth, and their words to the end of the world." During the first twenty-one years of this society, it printed or assisted in printing, the Scriptures in 140 languages, in fifty-five of which they had never before been printed; and issued upwards of 4,500,000 copies of the Sacred Writings! Other similar associations have followed nobly this glorious example; and of these none has labored with more effect than the American Bible Society.

BIRDS, like other animals, were divided by Moses into *clean* and *unclean*: the former might be eaten, the latter not. The general ground of distinction is, that those which feed on grain or seeds are clean; while those which devour flesh, fish or carrion are unclean.

There is great difficulty in accurately determining the different species of birds prohibited in Lev. 11:13, &c. Deut. 14:11, &c. The English translators have not always given the proper version of the Hebrew names. The second column in the following list gives the most probable names; those which may be reckoned certain being printed in small capitals.

Birds of the Air.

<i>Eng. Trans.</i>	<i>Probable Species.</i>
Eagle.....	EAGLE.
Ossifrage.....	VULTURE.
Osprey.....	Black Eagle.
Vulture.....	HAWK.
Kite.....	KITE.
Raven.....	RAVEN.

Birds of the Land.

Owl.....	OSTRICH.
Night Hawk.....	NIGHT OWL.

Cuckoo.....Saf-Saf.
Hawk.....Ancient Ibis.

Birds of the Water.

Little Owl.....Sea-Gull.
Cormorant.....CORMORANT.
Great Owl.....Ibis Ardea.
Swan.....Wild Goose.
Pelican.....PELICAN.
Gier-Eagle.....Alcyone.
Stork.....STORK.
Heron.....Long Neck.
Lapwing.....HOOPOE.

Unique.

Bat.....BAT.

Moses, to inculcate humanity on the Israelites, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only. Deut. 22:6,7.

BIRTHRIGHT, the privilege of the first-born son. Among the Hebrews, as, indeed, among most other nations, the first-born enjoyed particular privileges; and wherever polygamy was tolerated, it was highly necessary to fix them. See Deut. 21:15—17. See **FIRST-BORN**.

BISHOP, an overseer, one who has the charge and direction of any thing. But the most common acceptation of the word *bishop*, is that which occurs Acts 20:28, and in Paul's Epistles, Phil. 1:1, where it signifies *the pastor of a church*. Peter calls Jesus Christ "the Shepherd and Bishop of our souls," 1 Pet. 2:25. Paul describes the qualities requisite in a bishop, 1 Tim. 3:2. Tit. 1:7, &c.

BITHYNIA, 1 Pet. 1:1, a province of Asia Minor, in the northern part of that peninsula, on the shore of the Euxine, having Phrygia and Galatia to the south. It is famous as being one of the provinces to which the

apostle Peter addressed his First Epistle; also, as having been under the government of Pliny, who describes the manners and characters of the Christians there, about A. D. 106; also for the holding of the most celebrated council of the Christian church in the city of Nice, its metropolis, about A. D. 325. It should seem to be, with some justice, considered as a province taught by Peter; and we read that when Paul attempted to go into Bithynia, the Spirit suffered him not. It is directly opposite to Constantinople. Acts 16:7.

BITTERN, a fowl about the size of a heron, and of the same genus. Nineveh and Babylon became a possession for the bittern and other wild birds, Isa. 14:23. 34:11. Zeph. 2:14, according to the English Bible; but it is very doubtful whether this be correct. The more probable meaning of the Hebrew word is *hedge-hog*, or *porcupine*. The best critics now understand it in this sense; and Mr. Rich says expressly, that he found "great quantities" of porcupine quills among the ruins of Babylon.

BLASPHEMY. A man is guilty of blasphemy, when he speaks of God, or his attributes, injuriously; when he ascribes such qualities to him as do not belong to him, or robs him of those which do. The law sentences blasphemers to death, Lev. 24:12—16.

BLESS, BLESSING, is referred, (1.) to God, and, (2.) to man. Without doubt the inferior is blessed by the superior. When God blesses, he bestows that virtue, that efficacy, which renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental;

but in every thing they are productive of that which they import. The blessings of men are only good wishes, personal or official, and, as it were, a peculiar kind of prayer to the Author of all good, for the welfare of the subject of them. God's blessings extend into the future life; but no gift of one man to another can exceed the limits of the present state. Blessing, on the part of man, is an act of thanksgiving to God for his mercies; or, rather, for that special mercy, which, at the time, occasions the act of blessing; as for food, for which thanks are rendered to God, or for any other good.

BLOOD, *Avenger of*, see REFUGE.

BOANERGES, that is, *Sons of Thunder*; a name given by our Saviour to James and John, the sons of Zebedee, Mark 3:17, on the occasion, probably, of their request that he would call for fire from heaven, and destroy a certain village of the Samaritans, which had refused to entertain them. Luke 9:53,54. It is applied to them no where else.

BOOK. Several sorts of materials were anciently used in making books. Plates of lead or copper, the bark of trees, brick, stone and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. God's laws were written on stone; and Solon's laws on wooden planks. Tablets of wood, box and ivory were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; and what was written might be

effaced by the broad end of a style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; and also the finest and thinnest bark of trees, such as the lime, the ash, the maple, the elm: hence the word *liber*, which denotes the inner bark of trees, signifies also a *book*. As these barks were rolled up, to be more readily carried about, the rolls were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment. The ancients wrote likewise on linen. But the oldest material commonly employed for writing upon, appears to have been the *papyrus*, a reed very common in Egypt, and other places. At a later period, *parchment* from skins was invented in Pergamos, and was there used for *rolls* or *volumes*. The making of paper from *linen*, in its present modern form, was first known in Europe about A. D. 1300. The art of printing was introduced about 150 years later.

The papyrus reed is still known in Sicily; and there is a small manufactory of it near Syracuse. It has been also found in great plenty in Chaldea, in the fens at the confluence of the Tigris and Euphrates. Another country affording ancient *papyri*, was, as already stated, Egypt. (See EGYPT.) Scrolls of it containing inscriptions were found by the French, during their invasion of that country; and Denon has given plates of more than one. He says, "I was assured of the proof of my discovery, by the possession of a manuscript, which I found in the hand of a fine mummy, that was brought me. I perceived in its right hand, and resting on the left arm, a roll of papyrus, on which was a manu-

script, the oldest of all the books in the known world. The papyrus on which it is written is prepared in the same way as that of the Greeks and Romans; that is to say, of two layers of the medulla of this plant glued to each other, with the fibres made to cross, to give more consistence to the leaf. The writing goes from right to left, beginning at the top of the page."

Book of Life, or of the Living. Ps. 69:23. It is probable, that these descriptive phrases, which are frequent in Scripture, are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, and the number of their troops, and sometimes even of the names of their soldiers. It is probable, also, that the primitive Christian churches kept lists of their members, in which those recently admitted were enrolled: these would take a title analogous to that of the book of life, or the Lamb's book of life; and as this term occurs principally in the Revelation, it seems likely to be derived from such a custom. If a higher and spiritual sense, and in the figurative style of oriental poetry, God is represented as inscribing the names and destinies of men in a volume; and the volume in which are thus entered the names of those who are chosen to salvation, is the *book of life*. Phil. 4:3.

BOOTH, a shelter, made usually of poles fixed upright in the ground, and covered over with green boughs. Lev. 23:40. The great feast of the tabernacles, or *booths*, had its name from the circumstance, that the Jews were directed by their law to dwell in

booths during the seven days of this feast. Lev. 23:42. Neh. 8:14. See under **TABERNACLE**.

BOSOM, the front of the upper part of the body, the breast. The orientals generally wore long, wide and loose garments; and when about to carry any thing away that their hands would not contain, they used for the purpose a fold in the bosom of their robe. Our Saviour is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them. Isa. 40:11. See also under **LAZARUS II**.

BOSESSES, the thickest and strongest parts of a buckler. Job 15:26.

BOTTLE. The difference is so great between the properties of glass bottles, such as are in common use among us, and bottles made of skin, which were used anciently by most nations, and still are used in the East, that when we read of bottles, without carefully distinguishing in our minds one kind of bottle from the other, mistake is sure to ensue.



The accompanying engraving

shows, very clearly, the form and nature of an ancient bottle, out of which a woman is pouring wine into a cup. It appears from this figure, that after the skin has been stripped off from the animal, and properly dressed, the places where the legs had been are closed up; and where the neck was, is the opening left for receiving and discharging the contents of the bottle. This idea is very simple and conspicuous in the figure. Such bottles, when full, in which state this is represented, differ, of course, from the same when empty; being, when full, swollen, round and firm; when empty, flaccid, weak and bending. By receiving the liquor poured into it, a skin bottle must be greatly swelled and distended, and, no doubt, it must be further swelled by the fermentation of the liquor within it, while advancing to ripeness; so that, in this state, if no vent be given to it, the liquor may overpower the strength of the bottle; or, by searching every crevice and weaker part, if it find any defect, it may ooze out by that. Hence arises the propriety of putting *new* wine into *new* bottles, which, being in the prime of their strength, may resist the expansion, the internal pressure of their contents, and preserve the wine to maturity; while old bottles may, without danger, contain old wine, whose fermentation is already past. Matt. 9:17. Luke 5:38. Job 32:19.

Such bottles, or skins, are still universally employed at the present day in travelling in the East. Mr. King mentions, when departing from Cairo for Jerusalem, that they "purchased four goat-skins and four leather bottles to carry water." Three days after, they found that, as

"the goat-skins were new, they had given the water a reddish color, and an exceedingly loathsome taste." (Miss. Herald, 1824, pp. 34, 35.) See also under **WINE**.

BOW, a kind of weapon well known. When there is mention in Scripture of bending the bow, the verb *tread under foot* is generally used; because it was the custom to put the feet upon the bow to bend it. The phrase *a deceitful bow*, to which the people of Israel are compared, Ps. 78:57. Hos. 7:16, means a bow which shoots the arrow in a wrong direction, not as it is aimed. In 2 Sam. 1:18, we read in the English version, "Also he (David) bade them teach the children of Judah *the use of the bow*." Here the words "*the use of*" are not in the Hebrew, and convey a sense entirely false to the English reader. It should be, "teach them the bow," i. e. *the song of THE BOW*, the lamentation over Saul and Jonathan, which follows; and which is called, by way of distinction, **THE BOW**, from the mention of this weapon in verse 22.

BOWELS are often put by the Hebrew writers for the internal parts generally, *the inner man*, just as we often use the word *heart*. Hence the bowels are often represented as the seat of mercy, tenderness, compassion, &c. 1 K. 3:26. Is. 63:15. Jer. 31:20.

BOZRAH, a famous city, afterwards called *Bostra*. It belonged to Edom, but was situated in the Haouran, eastward of Bashan.

BRACELET, properly an ornament for the arm; but sometimes used also in the Bible to signify an ornament, i. e. a ring or clasp, worn on the leg. Is.

3:19. Num. 31:50. The women of Syria and Arabia at this day wear great rings round their legs, to which are fastened many other lesser rings, which make a tinkling noise, like little bells, when they walk or stir. These rings are fixed above the ankle, and are of gold, silver, copper, glass, or even of varnished earth, according to the substance and condition of the wearer. The princesses wear large hollow rings of gold, within which are enclosed little pebbles, that tinkle.

BRASS is frequently mentioned in the English Bible; but there is little doubt that copper is intended, brass being a mixed metal, for the manufacture of which we are indebted to the Germans. The ancients knew nothing of the art. See COPPER.

BREAD, a word which in Scripture is taken for *food* in general. Gen. 3:19. 18:5. 28:20. Ex. 2:20. Manna is called *bread* from heaven. Ex. 16:4.

The ancient Hebrews had several ways of baking bread: they often baked it under the ashes, upon the hearth, upon round copper plates, or in pans or stoves made on purpose. The Arabians and other oriental nations, among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very leisurely. The crumb of it is very good, if it be eaten the same day; but the crust is black and burnt, and retains a smell of the fuel used in baking it. This explains Ezek. 4:9,10,12,15.

The Hebrews, and other eastern people, have a kind of oven, called *tanour*, which is like a large pitcher, of gray stone, open at top, in which they make a fire. When it is well heated, they mingle flour in water, and this

paste they apply to the outside of the pitcher. It is baked in an instant, and being dried, is taken off in thin, fine pieces, like our wafers. Niebuhr says, "The Arabs of the desert use a plate of iron for baking their cakes of bread; or they lay a round lump of dough among hot coals of wood or of camel's dung, and cover it over with them entirely, till, as they suppose, the bread is enough baked; they then knock off the ashes from it, and eat it hot. The Arabs of the cities have ovens not unlike our own. These also are not without wheat bread. It has likewise the form and size of a dough-nut, or a middling sized apple, and is seldom sufficiently baked." In another place he remarks, that "the principal sustenance of the orientals in general is new bread, just baked in this manner; and on this account they furnish themselves on their journeys in the desert especially with meal."

As the Hebrews generally made their bread very thin, and in the form of little flat cakes, or wafers, they did not cut it with a knife, but broke it; which gave rise to that expression so usual in Scripture, of *breaking bread*, to signify eating, sitting down to table, taking a repast. In the institution of the Lord's Supper, our Saviour broke the bread which he had consecrated; whence, to *break bread*, and *breaking of bread*, in the N. T. are used for celebrating the Lord's Supper. See under EATING.

Shew-bread (Heb. *bread of presence*) was bread offered every sabbath day to God on the golden table which stood in the holy place. Ex. 25:30. The shew-bread could be lawfully eaten by none but the priests; nev-

ertheless, David, having received some of these loaves from the high-priest Abimelech, ate of them, without scruple, in his necessity, 1 Sam. 21:6—9; and our Saviour uses his example to justify the apostles, who had bruised ears of corn, and were eating

them on the sabbath day. **Mat.** 12:3, &c.

BREASTPLATE, a piece of embroidery, about ten inches square, Ex. 28:15, &c. of very rich work, which the high-priest wore on his breast. It was made of two pieces of the same rich



embroidered stuff of which the ephod was made, having a front and a lining, and forming a kind of purse or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was set with twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set.

BRIDE and BRIDEGROOM, see **MARRIAGE** and **CANTICLES.**

BRIGANDINE, a coat of mail. Jer. 46:4. 51:3.

BROTHER is used in Scripture in a very wide sense, for a *kinsman* or any near relative. So Lot is called Abraham's *brother*, although he was strictly his nephew. Gen. 14:14,16. Comp. verse 12. So in very many instances.

BURIAL. The Hebrews were at all times very careful in the burial of their dead: to be deprived of burial was thought one of the greatest marks of dishonor, or causes of unhappiness, that could befall any man, Ecc. 6:3, being denied to none, not even to enemies; but it was withheld from self-murderers till after sunset, and the souls of such persons were believed to be plunged into hell. Good men made it a part of their devotion to inter the dead. Indeed, how shocking must the sight of unburied corpses have been to the Jews?—when to have no burial was reckoned among the greatest calamities; when their land was thought to be polluted, in which the dead (even criminals) were in any manner exposed to view; and to whom the very touch of a dead body, or part of it, or of any thing that had touched a dead

body, was esteemed a defilement, and required a ceremonial ablution?

There was nothing determined particularly in the law as to the place of burying the dead. There were sepulchres in town and country, by the highways, in gardens and on mountains; those belonging to the kings of Judah were in Jerusalem and the king's gardens. Ezekiel intimates that they were dug under the mountain upon which the temple stood; since God says, that in future this holy mountain should not be polluted with the dead bodies of their kings. The sepulchre which Joseph of Arimathea had provided for himself, and in which he placed our Saviour's body, was in his garden; that of Rachel was adjacent to the highway from Jerusalem to Bethlehem. See **SEPULCHRE** and **EMBALMING.**

Another mode of burial was in a separate house, or small building, erected for the dead of a single family or household. Dr. Jowett says, "While walking out one evening, near Deir el Kamr, with the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid stone building, apparently a house; very solemnly adding, '*Kabbar beity,—the sepulchre of my family.*' It had neither door nor window. He then directed my attention to a considerable number of similar buildings at a distance; which to the eye are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several inter-

ment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng; but, one by one, they will be forced to enter; and none who enter ever come out again.'" Comp. 1 Sam. 25:1. 1 K. 2:34. Job 30:23.

BURNT-OFFERINGS, see SACRIFICE.

BUTTER. The Hebrew word usually rendered *butter* denotes rather *cream*, or, more properly,

sour or curdled milk. This last is a favorite beverage in the East to the present day. Burckhardt, when crossing the desert from the country south of the Dead sea to Egypt, says, "Besides flour, I carried some butter and dried *leben*, (*sour milk*,) which, when dissolved in water, forms not only a refreshing beverage, but is much to be recommended as a preservative of health when travelling in summer."

C.

CAB, a Hebrew measure, according to the rabbins, the sixth part of a seah, or satum, and the eighteenth part of an ephah. A cab contained three pints and one third of our wine measure, or two pints and five sixths of our corn measure. 2 K. 6:25.

CÆSAR, originally the surname of the Julian family at Rome. After being dignified in the person of Julius Cæsar, it became the usual appellation of those of his family who ascended the throne. The last of these was Nero; but the name was still retained by his successors, as a sort of title belonging to the imperial dignity. The emperors mentioned or alluded to by this title in the N. T. are *Augustus*, Luke 2:1; *Tiberius*, Luke 3:1. 20:22; *Claudius*, Acts 11:28; and *Nero*, Acts 25:8. Phil. 4:22. Caligula, who succeeded Tiberius, is not mentioned.

CÆSAREA, the name of two cities in Palestine, viz.

1. *Cæsarea of Palestine*, or simply *Cæsarea*, situated on the coast of the Mediterranean sea, between Joppa and Tyre. It was anciently a small place, call-

ed the *Tower of Strato*, but was rebuilt with great splendor, and strongly fortified by Herod the Great, and named *Cæsarea* in honor of Augustus. It was inhabited chiefly by Greeks, and Herod established in it quinquennial games in honor of the emperor. This city was the capital of Judea during the reign of Herod the Great and of Herod Agrippa I. and was also the seat of the Roman power, while Judea was governed as a province of the empire. It was subject to frequent commotions between the Greeks, Romans and Jews, so that, on one occasion, 20,000 persons are said to have fallen in one day. Acts 8:40. 9:30, &c. It is now a heap of ruins.

2. *Cæsarea Philippi*, a city of Upper Gaulonitis, situated near the sources of the Jordan, at the foot of mount Hermon or Paneas, at its junction with mount Lebanon; and hence formerly called *Paneas*. It was rebuilt and enlarged by Philip the tetrarch, and named *Cæsarea* in honor of Tiberius. The younger Agrippa afterwards called it *Neronias* in honor of Nero. It is

generally supposed to occupy the site of the ancient city called *Laiish*, Judg. 18:28, and *Dan*. Judg. 18:2. Others suppose the ancient city to have stood a little farther west. The place is now a poor village of 150 houses, called *Banius*. Matt. 16:13. Mark 8:27.

CAIAPHAS, high-priest of the Jews; see **ANNAS**.

CALAMUS, see **CANE**.

CALF. The expression "calves of our lips," in Hos. 14:2, means *sacrifices of prayer, praise, &c.*

CALVARY, or **GOLGOTHA**, that is, *the place of a skull*, a little hill north-west of Jerusalem, and so called, it is supposed, from its skull-like form, or else because it was a place of execution. It formerly stood outside of the walls of Jerusalem, and was the spot upon which our Saviour was crucified. Adrian, having taken Jerusalem, entirely destroyed the city, and settled a Roman colony there, calling it *Ælia Capitolina*. The new city was not built exactly on the ruins of the old, but farther north; so that Calvary became almost the centre of the city of *Ælia*. Adrian profaned the mount, and particularly the place where Jesus had been crucified, and his body buried; but the empress Helena, the mother of Constantine the Great, erected over the spot a stately church, which is still in being.

CAMEL, an animal common in the East, and placed by Moses among unclean creatures, Deut. 14:7. We may distinguish three sorts of camels. Some are large and full of flesh, fit only to carry burdens; (it is said, 1000 pounds weight;) others, which have two hunches on the back, like a natural

burdens or to be ridden; and a third kind, leaner and smaller, are called *dromedaries*, because of their swiftness; and are generally used by men of quality to ride on. The only difference, however, between the heavy camel and dromedary, is, that the latter is lighter built and more active than the former; they differ like our heavy dray horses, and our lighter and more sprightly saddle horses. Those with two hunches are rare.

Niebuhr speaks thus of riding upon a dromedary, from Cairo to Suez:—"I chose from curiosity a dromedary, and found myself very well off, although I feared at first I should not be able to ride comfortably upon so high a beast. The dromedary lies down, like the camel, in order to let his rider mount. In getting up, he rises upon his hind legs first, so that the rider must take care not to fall down over his head; he has also the same pace as the camels, while horses have to go sometimes faster, sometimes slower, in order to keep along with the caravan. When on the march, he must not be stopped even to mount; and to avoid the need of this, he is taught on a certain signal to lower his head to the ground, so that his rider can set his foot upon his neck; and when he again raises his head, it requires but little practice to be able easily to place one's self upon the saddle. The saddle of the camels that carry heavy loads, is open on the top, and the load hangs down on each side, in order that the hump of fat upon the back of the animal may not be subjected to pressure. A riding saddle for a camel or dromedary is not very different from the common saddle, and

consequently covers the hump on his back."

The hardness of the camel, and the slender and coarse fare with which he is contented, during long and severe journeys, are truly surprising. Burckhardt, in his route from the country south of the Dead sea directly across the desert to Egypt, was with a party of Bedouins, who made forced marches for nearly ten days. "During the whole of this journey," he says, "the camels had no other provender than the withered shrubs of the desert." Similar to this is the account given by Messrs. Fisk and King, during their journey from Cairo to Palestine, under date of April 10, 1823: "When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass which the desert produces. At sunset they are assembled, and made to lie down around the encampment." (Miss. Her. 1824, p. 35.)

CAMELS' HAIR, an article of clothing. John the Baptist was habited in raiment of camels' hair, and such garments are worn by the modern dervishes. There is a coarse cloth manufactured of camels' hair in the East, which is used for making the coats of shepherds and camel-drivers, and also for the covering of tents. It was, doubtless, this coarse kind which was adopted by John. By this he was distinguished from those residents in royal palaces who wore *soft* raiment. Elijah is said in the Eng. Bible to have been "a hairy man," 2 K. 1:8; but it should be "a man dressed in hair;" that is, camels' hair.

CAMPHERE, in Cant. 1:14. 4:13, is not the *gum camphor* of our apothecaries, but the *Cy-*

prus-flower, as it is sometimes called, the *Alhenna* of the Arabs, a whitish fragrant flower, hanging in clusters, like grapes. Oriental ladies make use of the dried leaves to give their nails and hands a reddish tinge; they also color their eyelids black; but this is done with another substance. (See **EYELIDS**.) The flowers of the *Alhenna* are exquisitely fragrant; and being disposed in clusters, the females of Egypt are fond of carrying it in their bosoms.

CANA, the city in which our Lord performed his first miracle, was in Galilee, and pertained to the tribe of Zebulun. The village now bearing the name, and supposed to occupy the site of the ancient town, is pleasantly situated on the descent of a hill, about sixteen miles north-west of Tiberias, and six north-east of Nazareth.

CANAAN, the name of the land peopled by Canaan and his posterity, and afterwards given to the Hebrews. This country has, at different periods, been called by various names, either from its inhabitants or some circumstances connected with its history.—(1.) *The Land of Canaan*, from Canaan, the son of Ham, who divided it among his eleven sons, each of whom became the head of a numerous tribe, and ultimately of a distinct people. Gen. 10:15.—(2.) *The Land of Promise*, Heb. 11:9, from the promise given to Abraham, that his posterity should possess it. Gen. 12:7. 13:15. These being termed *Hebrews*, the region in which they dwelt was called—(3.) *The Land of the Hebrews*. Gen. 40:15.—(4.) *The Land of Israel*, from the Israelites, or posterity of Jacob, having settled themselves there. This name is

of frequent occurrence in the O. T. In its larger acceptation, it comprehends all that tract of ground on each side of Jordan, which God gave for an inheritance to the children of Israel.—(5.) *The Land of Judah*. Under this appellation was at first comprised only that part of the region which was allotted to the tribe of Judah; but in subsequent times, when their tribe excelled the others in dignity, it was applied to the whole land. After the separation of the ten tribes, that portion of the land which belonged to Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of "the land of Judah," or *Judea*; which latter name the whole country retained during the existence of the second temple, and under the dominion of the Romans.—(6.) *The Holy Land*. This name does not appear to have been used by the Hebrews themselves till after the Babylonish captivity, when it is applied to the land by the prophet Zechariah, 2: 12.—(7.) *Palestine*, by which name the whole land appears to have been called in the time of Moses, Exod. 15: 14, is derived from the Philistines, a people who migrated from Egypt, and, having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean, where they became so considerable, as to give their name to the whole country, though they in fact possessed only a small part of it. By heathen writers, the Holy Land has been variously termed, *Syrian Palestine*, *Syria*, and *Phœnicia*.

Canaan was bounded on the west by the Mediterranean sea, north by the mountains of Lebanon and Syria, east by Arabia

Deserta, the lands of the Ammonites, and the Dead sea, and south by the Dead sea, the desert of Zin, and perhaps of Paran, which stretches away towards Egypt. Near mount Lebanon stood the city of Dan, and near the southern extremity of the land, Beersheba; and hence the expression "from Dan to Beersheba," to denote the whole length of the land of Canaan. Its extreme length was about 170 miles, and its width about 80.

The land of Canaan has been variously divided. Under Joshua it was apportioned out to the twelve tribes; under Solomon it was distributed into twelve provinces, 1 K. 4: 7—19; and upon the accession of Rehoboam to the throne, it was divided into the two kingdoms of Israel and Judah. After this period, it fell into the hands of the Babylonians, the Greeks, the Syrians and the Romans. During the time of our Saviour, it was under the dominion of the last-mentioned people, and was divided into five provinces, viz. Galilee, Samaria, Judea, Peræa and Idumea. Peræa was again divided into seven cantons, viz. Abilene, Trachonitis, Iturea, Gaulonitis, Batanæa, Peræa, and Decapolis.

The surface of the land of Canaan is beautifully diversified with mountains and plains, rivers and valleys. The principal mountains are Lebanon, Carmel, Tabor, the mountains of Israel, Gilead, and Hermon, the mount of Olives, &c. The plain of the Mediterranean, of Esdraelon, and the region round about Jordan, are celebrated as the scenes of many important events. The chief streams are the Jordan, the Arnon, the Sihor, the Jabbok, the Kishon, the Kedron; the lakes are the Asphaltites, or

Dead sea, the lake of Tiberias, or sea of Galilee, and the lake Merom.

The soil of Canaan was of the richest description; a fine mould, without stones, and almost without a pebble. Dr. Shaw informs us, that it rarely requires more than one pair of beeves to plough it. Moses speaks of Canaan as of the finest country in the world—a land flowing with milk and honey. Profane authors also speak of it much in the same manner. But at the present day it lies almost desolate; and large tracts, which require only tillage to become exceedingly fertile, now exhibit only the appearance of sterility. See JUDEA and HEBREWS.

CANAANITES, the descendants of Canaan. Their first habitation was in the land of Canaan, where they multiplied extremely, and by trade and war acquired great riches, and settled colonies over almost all the islands and coasts of the Mediterranean. When the measure of their idolatries and abominations was completed, God delivered their country into the hands of the Israelites, who conquered it under Joshua. The following are the principal tribes mentioned.

1. The *Hivites* dwelt in the northern part of the country, at the foot of mount Hermon, or Anti-lebanon, according to Josh. 11:3, where it is related that they, along with the united forces of northern Canaan, were defeated by Joshua. They were not, however, entirely driven out of their possessions; for, according to Judg. 3:3, they still dwelt upon the mountains of Lebanon, from Baal-Hermon to Hamath.

2. The *Canaanites*, in a stricter sense, in so far as they constituted

one of the various tribes which were included under this general name, inhabited partly the plains on the west side of the Jordan, and partly the plains on the coast of the Mediterranean sea. Hence they are divided into the Canaanites by the sea and by the coast of Jordan, Num. 13:29, and into those of the east and of the west. Josh. 11:3.

3. The *Girgashites* dwelt between the Canaanites and the Jebusites; as may be inferred from the order in which they are mentioned in Josh. 24:11.

4. The *Jebusites* had possession of the hill country around Jerusalem, and of that city itself, of which the ancient name was *Jebus*. Josh. 15:8,63. 18:28. The Benjamites, to whom this region was allotted, did not drive out the Jebusites. Judg. 1:21. David first captured the citadel of Jebus. 2 Sam. 5:6, &c.

5. The *Amorites* inhabited, in Abraham's time, the region south of Jerusalem, on the western side of the Dead sea. Gen. 14:7. At a later period, they spread themselves out over the mountainous country which forms the southern part of Canaan, between the Dead sea and the Mediterranean, and which was called from them the "mountain of the Amorites," and afterwards the "mountain of Judah." Deut. 1:19,20. Num. 13:29. Josh. 11:3. On the east side of the Jordan, also, they had, before the time of Moses, founded two kingdoms, that of Bashan on the north, and the other, bounded at first by the Jabbok, on the south. But under Sihon they crossed the Jabbok, and took from the Amorites and Moabites all the country between the Jabbok and the Arnon; so that this latter stream now became the southern bound-

dary of the Amorites. Num. 21:13,14,26. 32:33,39. Deut. 4:46,47. 31:4. This last tract the Israelites took possession of after their victory over Sihon. See AMORITES.

6. The *Hittites*, or children of *Heth*, according to the report of the spies, Num. 13:29, dwelt among the Amorites, in the mountainous district of the south, afterwards called the "mountain of Judah." In the time of Abraham they possessed Hebron; and the patriarch purchased from them the cave of Machpelah as a sepulchre. Gen. c. 23. 25:9,10. After the Israelites entered Canaan, the Hittites seem to have moved farther northward. The country around Bethel (Luz) is called *the land of the Hittites*. Judg. 1:26.

7. The *Perizzites* were found in various parts of Canaan. The name signifies *inhabitants of the plains*. According to Gen. 13:7, they dwelt with the Canaanites, between Bethel and Ai; and according to Gen. 34:30, in the vicinity of Shechem. See PERIZZITES.

For *Simon the Canaanite*, see ZELOTES.

CANE, or CALAMUS, SWEET, an aromatic reed, mentioned among the drugs of which the sacred perfumes were compounded, Exod. 30:23. It is a knotty root, of a reddish color, and containing a soft, white pith. The true odoriferous cane comes from India; and the prophets speak of it as a foreign commodity, of great value. Isa. 43:24. Jer. 6:20.

CANKER-WORM, in our English Bibles, is put where the Hebrew means a species of locust. Joel 1:4. Nahum 3:15,16.

CANTICLES, *the Book of, or the Song of Songs*, is most

probably an allegorical poem, founded on the spiritual relations which existed between Jehovah and the Jewish church, and which still exist between Christ and his church.

The following engravings, of oriental dresses, serve to illustrate the dresses of the Bride and Bridegroom, as described in the book of Canticles. The two first represent oriental ladies in full dress.



Of the two following figures, one represents the celebrated Nadir Shah of Persia, seated on a sort of couch or movable throne; and the other is a likeness of the grand seignior, sultan Achmet.



CAPERNAUM, a city on the western shore of the sea of Galilee, on the borders of Zebulun

and Naphtali, and in which our Saviour principally dwelt during the three years of his public ministry. Matt. 4:13. Mark 2:1. John 6:17. Burckhardt, and other writers, believe it to have been the place now called *Talhewon* or *Tel Hoom*, which is upon the edge of the sea, from nine to twelve miles N. N. E. of Tiberias, and where there are ruins indicative of a considerable place at some former period.

CAPHTOR is supposed by most commentators to be the island of Crete. Others think it to be Cappadocia. Deut. 2:23.

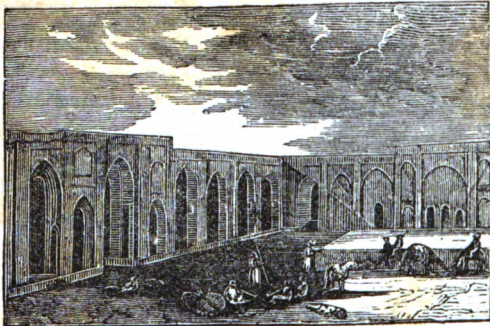
CAPPADOCIA, a region of Asia, adjoining Pontus, Armenia, Phrygia and Galatia, Acts 2:9. 1 Pet. 1:1, between the Halys, the Euphrates, and the Euxine. Ptolemy mentions the Cappadocians, and derives their name from a river, *Cappadox*. They were formerly called *Leuco-Syri*, or "White Syrians," in opposition to those who lived south of the mountains, and more exposed to the sun. Such was their character for dulness and vice, that various epigrams were written upon them. Cappadocia was also placed first in the proverb which cautioned against the three *K's*—*Kappadocia*, *Kilicia* and *Krete*.

CAPTIVITY. God generally punished the sins of the Jews by captivities or servitudes. The first captivity, however, from which Moses delivered them, should be considered rather as a permission of Providence, than as a punishment for sin. There were six captivities, or rather subjugations, during the government by judges. But the most remarkable captivities of the Hebrews were those of Israel and Judah, under the regal government. Israel was first carried away in part

by Tiglath-pileser, 2 K. 15:29; and then more fully by Shalmaneser, 2 K. 17:6. From this last captivity the ten tribes appear never to have returned; but to have become mostly incorporated and identified with the inhabitants of the countries whither they were transferred, and thus to have become lost as an independent people. To Judah are generally reckoned three captivities: (1.) under Jehoiakim, in his third year, when Daniel and others were carried to Babylon. 2 K. 24:1,2. Dan. 1:1.—(2.) In the last year of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon; or rather under Jehoiachin, when this prince also, 2 K. c. 25. 2 Chr. c. 36, was sent to Babylon, i. e. in the seventh and eighth years of Nebuchadnezzar. 2 K. 24:5, &c. 12, &c. 2 Chr. 36:8,9,10. Jer. 52:28.—(3.) Under Zedekiah. From this period begins the seventy years of captivity foretold by the prophet Jeremiah. At Babylon they had judges and elders who governed them, and decided matters in dispute juridically according to their

laws. Cyrus, in the first year of his reign at Babylon, permitted the Jews to return to their own country, Ezra 1:1; but they did not obtain leave to rebuild the temple; and the completion of those prophecies, which foretold the termination of their captivity after seventy years, was not till Darius Hystaspes, by an edict, allowed them to rebuild the temple.

CARAVANSERAI, a building in the East, which is expressed in our version of the Scriptures by the term *Inn*. There appear to be three descriptions of these buildings. Some are simply places of rest, (by the side of a fountain, if possible,) which, being at proper distances on the road, are thus named, though they are mere naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; and others are more considerable establishments, where families reside and take care of them, and furnish many necessary provisions. Colonel Campbell says, "Caravanserais



were originally intended for, and are now pretty generally applied to, the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent and weary traveller an asylum from the inclemency of the weather. They have commonly one story above the ground-floor; the lower story is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks' shops and other conveniences to supply the wants of lodgers."

Khan appears to be the Turkish word for caravanserai. The preceding engraving gives a view of the interior court of one of these oriental inns.

CARBUNCLE, a precious stone, like a large ruby, or garnet, of a dark, deep red color, something like bullock's blood; said to glitter even in the dark, and to sparkle more than the ruby: but the *carbuncle* of the ancients is probably the ruby.

CARCHEMISH, probably the same with *Circesium* or *Cercusium*, a fortified city on the east side of the Euphrates, where the river Chaboras enters it, in quite the northern part of Mesopotamia. Is. 10:9. Jer. 46:2. 2 Chr. 35:20.

I. CARMEL, a city of Judah, on a mountain of the same name, in the south of Palestine, 10 miles east of Hebron. Here Nabal the Carmelite, Abigail's husband, dwelt. On this mountain Saul, returning from his expedition

against Amalek, erected a trophy. 1 Sam. 15:12.

II. CARMEL, a celebrated range of hills running north-west from the plain of Esdraelon, and ending in the promontory, or cape, which forms the bay of Aicho. Its height is about 1500 feet, and at its north-eastern foot, runs the brook Kishon, and a little farther north, the river Belus. Josephus makes Carmel a part of Galilee; but it rather belonged to Manasseh, and to the south of Asher. *Carmel* signifies the *vineyard*; and Jerome informs us, that this mountain had good pastures. Mount Carmel is the only great promontory upon the coast of Palestine. The foot of the northern part approaches the water, so that, seen from the hills north-east of Acre, mount Carmel appears as if "dipping his feet in the western sea;" farther south it retires more inland, so that between the mountain and the sea there is an extensive plain covered with fields and olive-trees. Carmel consists rather of several connected hills, than of one ridge; the northern and eastern part being somewhat higher than the southern and western. Mariti describes it as a delightful region, and says the good quality of its soil is apparent from the fact, that so many odoriferous plants and flowers, as hyacinths, jonquilles, tazettos, anemones, &c. grow wild upon the mountain. Von Richter says, "Mount Carmel is entirely covered with green; on its summit are pines and oaks, and farther down olive and laurel-trees; every where plentifully watered. It gives rise to a multitude of crystal brooks, the largest of which issues from the so called *fountain of Elijah*; and they all hurry along, between banks thickly overgrown with

CEPHAS, a Syriac name given to Peter, which by the Greeks was rendered *Petros*, and by the Latins *Petrus*, both signifying *stone*, or *rock*. See **PETER**.

CESAR, CESAREA, see **CÆSAR, CÆSAREA**.

CHALCEDONY, a precious stone, in color like a carbuncle. Rev. 21:19. It is said to have derived its name from *Chalcedon*, a city of Bithynia, opposite to Byzantium. It comprises several varieties, one of which is the modern *carnelian*.

CHALDEA, a country in Asia, the capital of which, in its widest extent, was Babylon. It was originally of small extent; but the empire being afterwards very much enlarged, the name is generally taken in a more extensive sense, and includes *Babylonia*, which see.

CHALDEANS. This name is taken, (1.) for the people of Chaldea, and the subjects of that empire generally. (2.) For philosophers, naturalists or soothsayers, whose principal employment was the study of mathematics and astrology, by which they pretended to foreknow the destiny of men born under certain constellations.

The Chaldeans were originally a warlike people, who at first inhabited the Carduchian mountains, north of Assyria, and the northern part of Mesopotamia. As the Assyrian monarchs extended their conquests towards the north and west, the Chaldeans came also under their dominion; and this rough and energetic people appear to have assumed, under the sway of their conquerors, a new character, by means of the removal of a part of them to Babylon, where they were probably placed to ward off

the irruptions of the neighboring Arabians. We may suppose, too, that some special form of government was assigned to them, in order to convert them from a rude horde into a civilized people. That this establishment of the Chaldeans in Babylon did not take place long before the time of Shalmaneser, (about 730 B. C.) may be inferred from the fact, that Isaiah, c. 23:13, calls the Chaldeans a people newly *found*ed by the *Assurians*. A very vivid and graphic description of the Chaldean warriors is given by the prophet Habakkuk, who probably lived about the time when they first made incursions into Palestine or the adjacent regions. c. 1:6—11. They must soon have obtained the upper hand in the Babylonian kingdom; for both Nebuchadnezzar and his father, Nabopolassar, were Chaldeans by birth.

CHALDEE LANGUAGE, see **LANGUAGE**.

CHAMOIS, a species of mountain goat, found only in the Alps and other lofty and inaccessible mountains. In Deut. 14:5, the animal, wrongly called *chamois* in the English Bible, was probably a species of antelope.

CHAMBER, UPPER, see **HOUSE**.

CHARIOTS OF WAR. Scripture speaks of two sorts of these, one for princes and generals to ride in, the other to break the enemy's battalions, by rushing in among them, being armed with iron, i. e. iron hooks or scythes, which made terrible havoc. The Canaanites, whom Joshua engaged at the waters of Merom, had horsemen, and a multitude of chariots. Josh. 11:4. Sisera, general of Jabin, king of Hazor, had 900 chariots of iron.

CHARRAN, see **HARAN II**.

CHEBAR, a river of Assyria, which falls into the Euphrates, in the upper part of Mesopotamia. Ezek. 1:1. The same as the *Chaboras*.

CHEMOSH, the national god of the Moabites, and of the Ammonites, worshipped also under Solomon at Jerusalem. Judg. 11:24. 1 K. 11:7. 2 K. 23:13. Jer. 48:7. Some confound Chemosh with Ammon.

CHERETHITES, the Philistines. David, and some of his successors, had guards which were called *Cherethites* and *Pelethites*, 2 Sam. 8:18, whose office was of the same nature as that of capigis among the Turks and other orientals, who are bearers of the sultan's orders for punishing any one, by decapitation, or otherwise; an office which is very honorable in the East, though considered as degrading among us. It appears that Herod made use of an officer of this description in beheading John the Baptist. See **PELETHITES**.

CHERUB, plural **CHERUBIM**, a particular order of angels, Ps. 18:10, &c. but more particularly those symbolical representations which are so often referred to in the Old Testament, and in the book of Revelation. On no subject, perhaps, have there been so many unavailing conjectures as the form and design of these figures. Grotius says, the cherubim were figures like a calf. Bochart and Spencer think they were nearly the figure of an ox. Josephus says they were extraordinary creatures, of a figure unknown to mankind. Clemens of Alexandria believes that the Egyptians imitated the cherubim of the Hebrews in their sphinxes and hieroglyphical animals. The descriptions which

Scripture gives of cherubim differ; but all agree in representing a figure composed of various creatures—a man, an ox, an eagle and a lion.

CHIOS, an island in the Archipelago, between Lesbos and Samos, on the coast of Asia Minor, now called *Scio*. Paul passed this way as he sailed southward from Mitylene to Samos. Acts 20:15.

CHISLEU, the ninth month of the Hebrews, beginning with the new moon of December. Neh. 1:1. Zech. 7:1. Others make it equivalent to our November.

CHITTIM. Writers on Scripture antiquities are not agreed as to the country or countries implied under this name. Among the three different opinions of ancient and modern interpreters, according to which they sought for the land of the Chittim in *Italy*, *Macedonia* and *Cyprus*, the latter is the most probable, which is also that of Josephus. According to this, Chittim is the island Cyprus, so called from a Phœnician colony *Citium*, in the southern part of this island; but still in such a sense, that this name *Chittim* was at a later period employed also, in a wider sense, to designate other islands and countries adjacent to the coasts of the Mediterranean; e. g. Macedonia. Dan. 11:30. 1 Mac. 1:1. 8:5. This is also mentioned by Josephus.

CHIUN, the name of an idol worshipped by the Israelites in the desert. Amos 5:26. Comp. Acts 7:43. It was most probably the planet Saturn.

CHORAZIN, a town in Galilee, near to Capernaum, not far distant from Bethsaida, and, consequently, on the western shore of the sea of Galilee. Pococke speaks of a village called *Gerasi*,

among the hills west of the place called *Telhoue*, ten or twelve miles north-north-east of Tiberias, and close to Capernaum. The natives call it *Chorasi*. It is upbraided by Christ for its impotence. Matt. 11:21. Luke 10:13.

CHRIST, a Greek word, answering to the Hebrew *Messiah*, the consecrated, or anointed one, and given preëminently to our blessed Lord and Saviour. See **MESSIAH**.

The ancient Hebrews, being instructed by the prophets, had clear notions of the Messiah; but these became gradually depraved, so that when Jesus appeared in Judea, the Jews entertained a false conception of the Messiah, expecting a temporal monarch and conqueror, who should remove the Roman yoke, and subject the whole world. Hence they were scandalized at the outward appearance, the humility and seeming weakness of our Saviour. The modern Jews, indulging still greater mistakes, form to themselves chimerical ideas of the Messiah, utterly unknown to their forefathers.

The ancient prophets had foretold, that the Messiah should be God and man, exalted and abased, master and servant, priest and victim, prince and subject; involved in death, yet victor over death; rich and poor; a king, a conqueror, glorious; a man of griefs, exposed to infirmities, unknown, in a state of abjection and humiliation. All these contrarieties were to be reconciled in the person of the Messiah; as they really were in the person of Jesus.

It is not recorded that Jesus ever received any external official unction. The unction that the prophets and the apostles speak of is the spiritual and in-

ternal unction of grace and of the Holy Ghost, of which the outward unction, with which kings, priests and prophets were anointed, was but the figure and symbol. Nevertheless, many have supposed,—and we see no objection to it,—that when the Spirit visibly descended on Jesus at his baptism, he received a peculiar, solemn and appropriate unction.

CHRISTIAN, a name given at Antioch to those who believed Jesus to be the Messiah. Acts 11:26. They generally called themselves *brethren*, the *faithful*, *saints*, *believers*; and were named by the Gentiles *Nazarenes* and *Galileans*.

CHRONICLES, the name of two historical books of the O. T. the author of which is not known. The first book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the death of David. The second book contains the history of the kings of Judah, without those of Israel, from the beginning of the reign of Solomon only, to the return from the captivity of Babylon. In this respect it differs from the books of Kings, which give the history of the kings of both Judah and Israel. In many places, where the history of the same kings is related, the narrative in Chronicles is almost a copy of that in Kings; in other places, the one serves as a supplement to the other. In the Septuagint, these books are called *Paralipomena*, i. e. *things omitted*.

CHRYSOLITE, a transparent precious stone, having the color of gold with a mixture of green, and a fine lustre. Rev. 21:20. Many suppose it to be the *topaz* of the moderns.

CHRYSOPRASUS, the tenth

of those precious stones which adorned the foundation of the heavenly Jerusalem; its color was green, inclining to gold, as its name imports. Rev. 21:20.

CHURCH. The Greek word translated *church* signifies generally an *assembly*, either common or religious; and it is sometimes so translated, as in Acts 19:32, 39. In the N. T. it usually means a congregation of religious worshippers, either Jewish, as Acts 7:38; or Christian, as Matt. 16:18. 1 Cor. 6:4. The latter sense is the more common one; and it is thus used in a twofold manner, viz.

1. The universal Christian church; either the *invisible* church, consisting of those whose names are written in heaven, whom God knows, but whom we cannot know, Heb. 12:23; or the *visible* church, made up of the professed followers of Christ on earth. Col. 1:24. 1 Tim. 3:5,15.

2. A particular church, or body of professing believers, who meet and worship together in one place; as the churches of Rome, Corinth, Ephesus, Philippi, &c. to which Paul addressed epistles.

CILICIA, a province of Asia Minor, bounded north by Cappadocia, Lycaonia and Isauria, south by the Mediterranean, east by Syria, and west by Pamphylia. The western part had the appellation of *aspera*, or *rough*; while the eastern was called *campestris*, or *level*. This country was the province of Cicero when proconsul; and its chief town, Tarsus, was the birthplace of the apostle Paul. Acts 6:9. 15:23,41.

CINNAMON, one of the ingredients in the perfumed oil with which the tabernacle and its vessels were anointed. Ex. 30:23. The *cinnamomum* is a

shrub, the bark of which has a fine scent. It is now generally agreed that the *cinnamomum* spoken of by the ancients is our *cinnamon*; it is a long, thin bark of a tree, rolled up, of a dark red color, of a poignant taste, aromatic, and very agreeable. The finest description comes from Ceylon.

CIRCUMCISION, properly "a cutting around;" because in this rite the foreskin was thus cut away. God enjoined Abraham to use circumcision, as a sign of his covenant, and, in obedience to this order, the patriarch, at ninety-nine years of age, was circumcised, as also his son Ishmael, and all the males of his property. Gen. 17:10. God repeated the precept to Moses, and ordered that all who intended to partake of the paschal sacrifice should receive circumcision; and that this rite should be performed on children on the eighth day after their birth. The Jews have always been very exact in observing this ceremony, and it appears that they did not neglect it when in Egypt.

All the other nations sprung from Abraham, besides the Hebrews, as the Ishmaelites, the Arabians, &c. also retained the practice of circumcision. At the present day it is an essential rite of the Mahommedan religion, and prevails wherever this religion is found.

The Jews esteemed the foreskin or uncircumcision as a very great impurity; and the greatest offence they could receive was to be called "uncircumcised." Paul frequently mentions the Gentiles under this term, Rom. 2:26, in opposition to the Jews, whom he names "the circumcision."

CISTERN. There were cisterns throughout Palestine, in

cities and in private houses. As the cities were mostly built on mountains, and the rains fall in Judea at two seasons only, (spring and autumn,) people were obliged to keep water in vessels. There are cisterns of very large dimensions, at this day, in Palestine. Two hours distant from Bethlehem are the cisterns or pools of Solomon. They are three in number, situated in the sloping hollow of a mountain, one above another; so that the waters of the uppermost descend into the second, and those of the second descend into the third. The breadth is nearly the same in all, between eighty and ninety paces, but the length varies. The first is about 160 paces long; the second, 200; the third, 220. These pools formerly supplied the town of Bethlehem and the city of Jerusalem with water. Dr. Jowett says, "The cities and villages have supplies of water, and in every stage of seven or eight hours, there are usually found, once or twice, at least, cisterns or muddy wells. In some places, a person at the well claimed payment for the water, which he drew for us and our animals; but this was probably an imposition, although by us willingly paid."

CLAUDIUS, emperor of Rome. Acts 18:2. He succeeded Caligula, and was followed by Nero, after a reign of thirteen years. See **CÆSAR**.

CLAUDIUS FELIX, governor or procurator of Judea. He married Drusilla, the sister of the younger Agrippa. Paul being brought to Cæsarea, Felix treated him well, permitted his friends to see him, and to render him services, hoping he would procure his redemption by a sum of money. Acts 24:22, &c. Felix,

with his wife Drusilla, who was a Jewess, having desired Paul to explain the religion of Jesus Christ, the apostle spoke with his usual boldness, and discoursed to them concerning justice, chastity, and the last judgment. Felix, being terrified, remanded the apostle to his confinement, and detained him two years at Cæsarea, to oblige the Jews. He was recalled to Rome, A. D. 60, and was succeeded by Portius Festus.

CLEAN is often used in the Bible in a ceremonial sense, i. e. ceremonially pure, not under any defilement according to the law of Moses.

CLEMENT, mentioned in Philemon 4:3. Most interpreters conclude that this is the same Clement who succeeded in the government of the church at Rome, commonly called *Clemens Romanus*. The church at Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have inclined to rank it among the canonical writings.

CLEOPHAS, the husband of Mary, sister to the Virgin Mary. John 19:25. By comparing this passage with Luke 24:10, it appears that the wife of Cleophas is the same with the mother of James the less, Mark 15:40; but in Matt. 10:3, James is said to be the son of Alpheus. Cleophas and Alpheus are, therefore, the same person. The *Cleopas* mentioned in Acts 24:18, may or may not be the same.

CLOTHES, see **DRESSES**.

COCK-CROWING, a division of time. See **HOURLY**.

COCKATRICE, a fabulous species of serpent, supposed to be hatched from the fabulous

egg of a cock. The Hebrew word means a venomous serpent.

COCKLE, a weed growing among wheat. Job 31:40. The word signifies *weeds* in general, "noisome weeds."

COLOSSE, a city of Phrygia Major, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, and, therefore, while Paul was yet living. The church of Christians in this city, to whom Paul wrote, seems to have been gathered by Epaphras. Col. 1:2. Comp. 5:7,8,9, and 4:12,13. In modern times the place is called *Konos*.

COMFORTER, (*Paraclete*), an *exhorter, defender, interceder*. This title is given to the Holy Spirit by our Saviour, John 14:16, and John gives it to our Saviour himself; "We have an advocate (*paraclete*) with the Father, Jesus Christ the righteous." 1 John 2:1. But the title is chiefly given to the Holy Spirit.

COMMON, profane, ceremonially unclean. Mark 7:2,5. Acts 10:14,15. Rom. 14:14.

CONCUBINE, a term which, in modern authors, commonly signifies a woman who, without being married to a man, lives with him as his wife: but, in the sacred writers, the word *concubine* is understood in another sense; meaning a lawful wife, but one of the second rank; inferior to the first wife, or mistress of the house. She differed from a proper wife in that she was not married by solemn stipulation, but only betrothed; she brought no dowry with her, and had no share in the government of the family.

CONEY is an old name for

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the rabbit; but the animal meant in the Bible seems not to be the rabbit. It is described as chewing the cud, Lev. 11:5, as inhabiting mountains and rocks, Ps. 104:18, and as gregarious and sagacious, Prov. 30:26. All these seem best to designate the Arabian *jerboa*, or mountain rat. It is about the size of a large rat; the hind feet are very long, and enable them to make prodigious bounds; and with their fore feet they carry food to their mouths like the squirrel. They burrow in hard, clayey ground, not only in high and dry spots, but also even in low and salt places. They dig holes with their fore feet, forming oblique and winding burrows of some yards in length, ending in a large hole or nest, in which a store of provision, consisting of herbs, is preserved. These burrows are concealed and defended with great sagacity; indeed, the Hebrew name implies *cunning*. At the approach of danger, they spring forward so swiftly, that a man well mounted can hardly overtake them.



CONIAH, see **JEHOIACHIN**.

COOS, a small island of the Grecian Archipelago, at a short

distance from the south-west point of Lesser Asia. 1 Mac. 15:23. Paul passed it in his voyage to Jerusalem. Acts 21:1. It is now called *Stam-co*. It was celebrated for its fertility, for the wine and silk-worms which it produced, and for the manufacture of silk and cotton of a beautiful texture.

COPPER, one of the primitive metals, and the most ductile and malleable after gold and silver. Of this metal and *lapis calaminaris* is made brass, which is a modern invention. There is little doubt but that copper is intended in those passages of our translation of the Bible which speak of brass. Copper was known prior to the flood, and was wrought by Tubal Cain. Gen. 4:22.

CORAL, a hard, cretaceous, marine production, produced by the labors of millions of insects, and resembling in figure the stem of a plant, divided into branches. It is of various colors, black, white and red. The latter is the most valuable. It is ranked by the author of the book of Job, 28:18, and by the prophet Ezekiel, 27:16, among precious stones.

CORBAN, a gift, a present made to God, or to his temple. The Jews sometimes swore by *corban*, or by gifts offered to God. Matt. 23:18. Our Saviour reproaches the Jews with cruelty towards their parents, in making a *corban* of what should have been appropriated to their use. Matthew gives this reply from children to their parents: "It is a gift—whatsoever thou mightest be profited by me," i. e. I have already devoted to God that which you request of me. Mark 7:11. This might take place in particular articles, without the child's whole property being so

devoted; or it might be a pretence to put off the soliciting parent for the time. This the Jewish doctors esteemed binding, yet easily remitted; and though such a vow is against both nature and reason, yet the Pharisees, and the Talmudists, their successors, approve it. They permitted even debtors to defraud their creditors, by consecrating their debt to God; as if the property were their own, and not rather the right of their creditor.

CORIANDER, a small, round seed of an aromatic plant. Moses says, that the manna which fell in the wilderness was like coriander-seed; its color was white. Exod. 16:31. Numb. 11:7. See MANNA.

CORINTH, the capital of Achaia, called anciently *Ephyra*, and seated on the isthmus which separates the Peloponnesus from Attica, and hence called *bimaris*, on two seas. The city itself stood a little inland, but it had two ports, Lechæum on the west, and Cenchrea on the east. It was one of the most populous and wealthy cities of Greece; but its riches produced pride, ostentation, effeminacy, and all the vices generally consequent on plenty. Lasciviousness, particularly, was not only tolerated, but consecrated here, by the worship of Venus, and the notorious prostitution of numerous attendants devoted to her. Such was here the expense at which these pleasures were procured, as to become proverbial. Corinth was destroyed by the Romans, B. C. 146; and during the conflagration, several metals in a fused state accidentally running together, produced the composition named *Æs Corinthium*, or Corinthian brass. It was afterwards restored by Julius Cæsar,

who planted in it a Roman colony; but while it soon regained its ancient splendor, it also relapsed into all its former dissipation and licentiousness. Paul arrived at Corinth, A. D. 52, Acts 18:1, and lodged with Aquila and his wife Priscilla, who, as well as himself, were tent-makers.

CORINTHIANS. There are two epistles extant which Paul wrote to the Corinthians, in order to convince them of the errors into which false teachers were leading them, and to defend and establish the doctrines which he had preached to them.

CORMORANT, a water-bird, about the size of a goose. It lives on fish, which it catches with great dexterity; and is so voracious and greedy, that its name has passed into a kind of proverbial use. Lev. 11:17.

CORN, in the Bible, is the general word for *grain* of all kinds. It never means, as with us, simply *maize*, or Indian corn. Palestine was anciently very fertile in grain, which furnished in a great measure the support of the inhabitants. Their methods of preparing it for the manufacture of bread were the following:

The threshing was done either by the staff or the flail, Isa. 28:27, 28; by the feet of cattle, Deut. 25:4; or by "a sharp threshing instrument having teeth," Isa. 41:15, which was something resembling a cart, and drawn over the corn by means of horses or oxen. See **THRASHING.** When the corn is threshed, it is separated from the chaff and dust, by throwing it forward across the wind, by means of a winnowing fan, or shovel, Matt. 3:12; after which the grain is sifted, to separate all impurities from it. Amos 9:9. Luke 22:31. Hence we see that the threshing-floors were in the open air. Judg. 6:11. 2 Sam. 24:18. The grain thus obtained was commonly reduced to meal by the hand-mill, which consisted of a lower mill-stone, the upper side of which was concave, and an upper mill-stone, the lower surface of which was convex. The hole for receiving the corn was in the centre of the upper mill-stone; and in the operation of grinding, the lower was fixed, and the upper made to move round upon it, with considerable velocity, by means of a handle. These mills are still in use in the East, and in some parts of Scot-



land. Dr. E. D. Clarke says, "In the island of Cyprus I observed upon the ground the sort of stones used for grinding corn, called *querns* in Scotland, common also in Lapland, and in all parts of Palestine. These are the primeval mills of the world; and they are still found in all corn countries, where rude and ancient customs have not been liable to those changes introduced by refinement. The employment of grinding with these mills is confined solely to females; and the practice illustrates the prophetic observation of our Saviour, concerning the day of Jerusalem's destruction: Two women shall be grinding at the mill; one shall be taken and the other left." Matt. 24:41. The women always accompany the grating noise of the stones with their voices; and when ten or a dozen are thus employed, the fury of the song rises to a high pitch. As the operation of grinding was usually performed in the morning at day-break, the noise of the females at the hand-mill was heard all over the city, which often awoke their more indolent masters. The Scriptures mention the want of this noise as a mark of desolation, in Jer. 25:10, and Rev. 18:22.

CORNER-STONE. Our Lord is compared in the N. T. to a *corner-stone*, in three different points of view. First, as this stone lies at the foundation and serves to give support and strength to the building, so Christ, or the doctrine of a Saviour, is called the chief *corner-stone*, Eph. 2:20, because this doctrine is the most important feature of the Christian religion, and is the fundamental object of all the precepts given by the apostles and other Christian teachers. Further, as the

corner-stone occupies an important and conspicuous place, Jesus is compared to it, 1 Pet. 2:6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others. Lastly, since men often stumble against a projecting corner-stone, Christ is therefore so called, Matt. 21:42, because his gospel will be the cause of aggravated condemnation to those who reject it.

COTTON is spoken of in the O. T. as in Ex. 25:4, where the English version has *fine linen*. The *fine byssus*, a cotton cloth of the Egyptians, to judge of the specimens found on mummies, was much like the *sheetings* of the present day; certainly not finer. See **FLAX**.

COUCH, see **BED**.

COUNCIL is occasionally taken for any kind of assembly; sometimes for that of the Sanhedrim; at others, for a convention of pastors met to regulate ecclesiastical affairs. Thus the assembly of the apostles, &c. at Jerusalem, Acts c. 15, met to determine whether the yoke of the law should be imposed on Gentile converts, is commonly reputed to be the first council of the Christian church. See **SANHEDRIM**.

COURT, an enclosed space or yard within the limits of an oriental house. For the *courts of the temple*, see **TEMPLE**. The tabernacle, also, had a court. All oriental houses are built in the form of a hollow square around a court. See **HOUSE**.

COVENANT. The word *testamentum* is often used in Latin to express the Hebrew word which signifies *covenant*; whence the titles *Old and New Testaments* are used improperly to denote the *Old and New Covenants*.

A *covenant* is properly an agreement between two parties. Where one of the parties is infinitely superior to the other, as in a covenant between God and man, there God's covenant assumes the nature of a promise. The first covenant with the Hebrews was made when the Lord chose Abraham and his posterity for his people; a second covenant, or a solemn renewal of the former, was made at Sinai, comprehending all who observe the law of Moses. The *new covenant*, of which Christ is the Mediator and Author, and which was confirmed by his blood, comprehends all who believe in him, and are in his church.

In common discourse, we usually say the Old and New Testaments, or Covenants; the covenant between God and the posterity of Abraham; and that which he has made with believers by Jesus Christ; because these two covenants contain eminently all the rest, which are consequences, branches or explanations of them. The most solemn and perfect of the covenants of God with men, is that made through the mediation of our Redeemer; which must subsist to the end of time. The Son of God is the guarantee of it; it is confirmed with his blood; the end and object of it is eternal life, and its constitution and laws are infinitely more exalted than those of the former covenant.

CRACKNELS, a sort of hard brittle cakes. 1 K. 14:3.

CRETE, a large island, now called *Candia*, in the Mediterranean, 1 Mac. 10:67, almost opposite to Egypt; and it may be considered as having been originally peopled from thence, probably by a branch of the Caphtorim. It is celebrated by

Homer for its hundred cities. Being surrounded by the sea, its inhabitants were excellent sailors, and its vessels visited all coasts. They were also famous for archery, which they practised from their infancy. The Cretans were one of the three K's against whose unfaithfulness the Grecian proverb cautioned—*Kappadocia, Kilicia and Krete*. It appears, also, that the character of this people for lying was thoroughly established in ancient times; for in common speech, the expression "to Cretanize" signified to tell lies; which helps to account for that detestable character which the apostle, Tit. 1:12, has given of the Cretans, that they were "*always liars.*"

CRISPING-PINS were curling irons for curling the hair. Isa. 3:22.

CROSS, a kind of gibbet made of pieces of wood placed transversely; whether crossing at right angles, one at the top of the other, or in the middle, or diagonally, or fork-wise. Death by the cross was a punishment of the meanest slaves, and was a mark of infamy. This punishment was so common among the Romans, that pains, afflictions, troubles, &c. were called *crosses*. Our Saviour says, that his disciple must take up his cross and follow him. The cross is the sign of ignominy and sufferings; yet it is the badge and glory of the Christian.

The common way of crucifying was by fastening the criminal with nails, one through each hand, and one through both his feet, or one at each foot. Sometimes they were bound with cords, which, though it seems gentler, because it occasions less pain, was really more cruel, because the sufferer was hereby made to

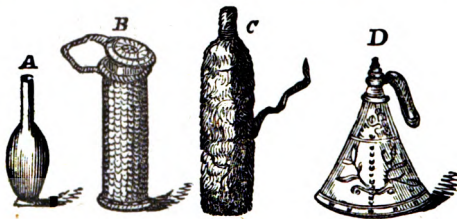
languish longer. Sometimes they used both nails and cords for fastenings; and when this was the case, there was no difficulty in lifting up the person, together with his cross, he being sufficiently supported by the cords. Before they nailed him to the cross, they generally scourged him with whips, or leathern thongs, which was thought more severe, and more infamous, than scourging with cords. Slaves, who had been guilty of great crimes, were fastened to a gibbet or cross; and were thus led about the city, and beaten. Our Saviour was loaded with his cross; and, as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him, and with him. Mark 15:21.

Sometimes those who were fastened upon the cross lived long in that condition; from three

to nine days. Hence, Pilate was amazed at our Saviour's dying so soon, because naturally he must have lived longer. Mark 15:44. The legs of the two thieves were broken, to hasten their death, that their bodies might not remain on the cross on the sabbath day; but among other nations, they were suffered to continue long; sometimes, till they were devoured alive by birds and beasts of prey.

CRUCIFY, see CROSS.

CRUSE, a small vessel for holding water and other liquids. 1 Sam. 26:11. In the following figures, *A* represents a kind of flask common, at the present day, in the East; and which, on journeys, is covered with a wicker case, as in *B*. Figure *C* is also a travelling cruse or flask; and others are also found in the East of the form *D*.



CRYSTAL. The same Hebrew word is rendered by our translators, *crystal*, Ezek. 1:22; *frost*, Gen. 31:40; and *ice*, Job 6:16, &c. The word primarily denotes *ice*, and the name is given to a perfectly transparent and glass-like gem, from its resemblance to this substance.

CUBIT, a measure used among the ancients. A cubit was originally the distance from the elbow to the extremity of the middle

finger, which is the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to some, is twenty-one inches; but others fix it at eighteen. The Talmudists observe, that the Hebrew cubit was larger, by one quarter, than the Roman.

CUCUMBER, a vegetable very plentiful in the East, especially in Egypt, Num. 11:5, where they are esteemed delicacies, and form a great part of the

food of the lower class of people, especially during the hot months. The Egyptian cucumber is similar in form to our cucumber, but larger, being usually a foot in length. It is described by Hasselquist as greener, smoother, solter, sweeter, and more digestible than our cucumber. He also says, that it grows in perfection around Cairo, especially after the inundations of the Nile. In other parts of Egypt it is less cultivated, because it does not succeed so well. They are not watery, but rather of a firm substance, like melons, with a sweetish and refreshing taste. In summer they are brought upon the tables of the great, and of the Europeans in Egypt, as the best and most pleasant refreshment, and from which no ill consequences are to be apprehended.

CUMMIN, a plant much like fennel, and which produces blossoms and branches in an umbelated form. Our Lord reproved the scribes and Pharisees for so very carefully paying tithe of mint, anise and cummin, and yet neglecting good works and the more essential obedience to God's law. Matt. 23:23.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In a proper sense, it signifies a common cup, such as is used for drinking out of at meals; or a cup of ceremony, as used at solemn and religious meals; as at the passover, when the father of the family pronounced certain blessings over the cup, and, having tasted it, passed it round to the company and his whole family, who partook of it. In a figurative sense, *cup* generally imports afflictions or punishments.

CUSH, the countries peopled by the descendants of *Cush*, and

generally translated in the English Bible *Ethiopia*, though not always. But under this name there seem to be included not less than three different countries, viz.

1. The oriental *Cush*, comprehending the regions of Persis, Chusistan and Susiana, in Persia. Cholcis also belonged to it. It lay chiefly to the eastward of the *Tigris*. Hither we must refer the river *Gihon*, Gen. 2:13. See **EDEN**.

2. The Hebrews also used *Cush* to designate the southern parts of Arabia, principally along the coast of the Red sea. From this country originated *Nimrod*, who conquered *Babel*. Gen. 10:8. The Ethiopian woman, too, whom *Moses* married during the march of the Israelites through the desert, came, probably, from this *Cush*. Num. 12:1.

3. But, more commonly, *Cush* signifies *Ethiopia* proper, lying south and south-east of Egypt, and now called *Abysinia*. Jer. 13:23. Ezek. 29:10.

CUTHITES, a people who dwelt beyond the *Euphrates*, and were from thence transplanted into *Samaria*, in place of the Israelites, who had before inhabited it. They came from the land of *Cush*, or *Cutha*, in the East; their first settlement being in the cities of the *Medes*, subdued by *Shalmaneser* and his predecessors. (See **CUSH**.) The Israelites were substituted for them in those places. 2 K. 17:24,30.

CYMBAL, a musical instrument consisting of two broad plates of brass, of a convex form, which, being struck together, produce a shrill, piercing sound. They were used in the temple, and upon occasions of public rejoicings, 1 Chr. 16:5, as they are by the Armenians at the

present day. In 1 Cor. 13:1, the apostle deduces a comparison from sounding brass and *tinkling* cymbals; perhaps the latter words had been better rendered *clattering* cymbals; since such is the nature of the instrument.

CYPRUS, the largest island in the Mediterranean, situated between Cilicia and Syria; the inhabitants of which were plunged in all manner of luxury and debauchery. Their principal deity was Venus, who had a celebrated temple at Paphos. The island is extremely fertile, and abounded in wine, oil, honey, wool, copper, agate, and a beautiful species of rock crystal. There were also large forests of cypress-trees. Of the cities in the island, Paphos and Salamis are mentioned in the N. T. The apostles Paul and Barnabas landed here, A. D. 44. Acts 13:4.

CYRENE, a city and province of Libya, west of Egypt, between the great Syrtes and the Mareotis, at present called *Cairoan*, in the province of Barca. It was sometimes called *Pentapolis*, from the five principal cities which it contained—Cyrene, Apollonia, Arsinoë, Berenicé and

Ptolemais. From hence came Simon the Cyrenian, father of Alexander and Rufus, on whom the Roman soldiers laid a part of our Saviour's cross. Matt. 27:32. Luke 23:26. There were many Jews in the province of Cyrene, a great part of whom embraced the Christian religion, though others opposed it with much obstinacy.

CYRENIUS, or P. Sulpitius QUIRINUS, according to his Latin appellation, governor of Syria. Luke 2:2.

CYRUS, son of Cambyses king of Persia, and Mandane, daughter of Astyages king of the Medes. He aided his uncle Cyaxares (called *Darius the Mede* in the Bible) in conquering Asia Minor; and afterwards their joint forces captured Babylon and overran the Assyrian empire. He married his cousin, the daughter of Cyaxares; and thus, at length, inherited and united the crowns of Persia and Media. Cyrus was foretold by the prophet Isaiah, 44:28. 45:1, &c. as the deliverer and restorer of Judah, as he proved to be. 2 Chr. 36:22,23. Ezra 1:1,2, &c. The prophet Daniel was his favorite minister. Dan. 6:28.

D.

DAGON, a god of the Philistines. Some suppose that Dagon was Saturn; others say, he was Jupiter; others say, Venus, whom the Egyptians worshipped under the form of a fish. Diodorus Siculus says, that at Askelon the goddess Derceto, or Atergatis, was worshipped under the figure of a woman, with the lower parts like a fish; and Lucian describes that goddess, or Venus, as being adored under this form. The

truth is, that the name *Dagon* signifies, in Hebrew, *a large fish*; and, most probably, this god was originally the same with *Astarte* or *Ashtaroth*, which see.

DALMANUTHA, a town or village near the city of Magdala. Mark 8:10. Comp. Matt. 15:39. The situation of these places is uncertain. Some suppose them to have been on the south-eastern coast of the lake of Gennesareth, beyond the Jordan; others,

on the western shore of the lake, a little north of Tiberias.

DALMATIA, a province of Europe on the east of the Adriatic sea, and forming part of Illyricum. It was contiguous to Macedonia, Upper Mœsia and Liburnia, from which latter it was divided by the river Titius. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. 4:10.

DAMASCUS, a celebrated city of Syria, first mentioned Gen. 14:15, and now probably the oldest city on the globe. It stands on the river Barrada, the ancient *Chrysorroas*, in a beautiful and most fertile plain on the east and south-east of Antilibanus, open to the south and east, and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Antilibanus, is called in the Scriptures *Syria of Damascus*, 2 Sam. 8:5, and by Strabo, *Cœlesyria*. This city, which at first had its own kings, was taken by David, 1 Sam. 8:5, 6, and by Jeroboam II, 2 Kings 14:28, and was afterwards subject to the Assyrians, 2 K. 16:9, Babylonians, Persians, the Seleucidæ, and the Romans. In the days of Paul it appears to have been held, for a time at least, by Aretas, king of Arabia Petraea, the father-in-law of Herod Antipas. At this period the city was so much thronged by the Jews, that, according to Josephus, 10,000 of them, by command of Nero, were put to death at once. Acts 9:2. 22:5. The city is now called by the Arabs *Demeshk* and *El Shams*. It is still celebrated, with the surrounding country, by all travellers, as one of the most beautiful and luxuriant regions in the world. The

orientals themselves call it the *Paradise on earth*. The *Via Recta*, or street called *Straight*, Acts 9:11, extends from the eastern to the western gate, about a league, crossing the whole city and suburbs in a direct line.

DAMNATION, the state of being excluded from God's mercy, and condemned to the everlasting punishment of the wicked. This is now the sense of the word *damnation*, in our language; but at the time when the Bible was translated, it had not so strong a meaning, and signified just the same as *condemnation*, and no more. The words *damn* and *damnation* ought, therefore, to be still so understood, in such passages as Rom. 13:2. 14:23. 1 Cor. 11:29, &c.

DAN, the fifth son of Jacob, Gen. 30:4; also the name of a city originally called *Laish*, Judg. 18:29, at the northern extremity of Israel, in the tribe of Naphtali. "From Dan to Beersheba" denotes the two extremities of the land of promise, Dan being the northern city, and Beersheba the southern one. Dan was seated at the foot of mount Libanus, on the spring of Dan, or Jordan. Several authors have thought that the river Jordan took its name from the Hebrew *Jor*, a spring, and *Dan*, a town near its source. (See **JORDAN**.) Dan lay four miles from Paneas, towards Tyre, though some have confounded it with Paneas. See **CÆSAREA PHILIPPI**.

DANIEL, called *Belteshazzar* by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon, when very young, in the fourth year of Jehoiakim, king of Judah. He was chosen,

with his three companions, Hananiah, Mishael and Azariah, to reside at Nebuchadnezzar's court, where he received a suitable education, and made great progress in all the sciences of the Chaldeans, but declined to pollute himself, by eating provisions from the king's table. He afterwards became greatly distinguished by interpreting the dreams of Nebuchadnezzar and Belshazzar, for which he was raised to the highest offices. After the capture of Babylon by the Medes and Persians under Cyaxares and Cyrus, Daniel was continued in all his high employments, and enjoyed the favor of these princes until his death, except at one short interval, when the envy of the other officers prevailed on the king to cast him into the lions' den, which, however, recoiled upon them to their own destruction.

The book of *Daniel* narrates the history of his life, and contains many predictions respecting the Messiah and his kingdom. He saw all these things in vision; and describes his visions very fully. (See under **DARIUS II.**) Part of the book of Daniel is written in Chaldee; the rest in Hebrew, like the other books of the O. T.

I. DARIUS THE MEDE, spoken of in Daniel, c. 5:31. 9:1. 11:1, was son of Astyages king of the Medes, and brother of Mandane, mother of Cyrus, and of Amyit, the mother of Evilmerodach and grandmother of Belshazzar: thus he was uncle, by the mother's side, to Evilmerodach and to Cyrus. The Hebrew generally calls him *Darius*; the LXX, *Artaxerxes*; and Xenophon, *Cyaxares*.

II. DARIUS CODOMANUS was one of the most handsome men in the Persian empire; and

at the same time the most brave and generous of the Persian kings. Alexander the Great defeated Darius several times, and at length subverted the Persian monarchy, after it had been established 206 years. Darius was killed by his own generals, after a short reign of six years. Thus were verified the prophecies of Daniel, c. 8, who had foretold the enlargement of the Persian monarchy, under the symbol of a ram, butting with its horns westward, northward and southward, which nothing could resist: and its destruction by a goat having a very large horn between his eyes, (Alexander the Great,) coming from the West, and overrunning the world without touching the earth. Springing forward with impetuosity, he ran against the ram with all his force, attacked him with fury, broke his two horns, and trampled him under foot, without any one being able to rescue him. Nothing can be added to the clearness of these prophecies.

DATE, the fruit of the palm-tree. See **PALM**.

DAVID, one of the most remarkable men in either sacred or profane history. His first appearance is as a shepherd youth, who alone of all Israel ventures to accept the challenge of the proud Goliath, and vanquishes him in mortal combat. Afterwards God led him on to become a mighty warrior, the ruler and king over all Israel, and the founder of a royal family, which continued till the downfall of the Jewish state. But notwithstanding his external pomp and power, David is best known and honored for his piety, and as being "the man after God's own heart." He indeed was guilty of great sins; but he humbled himself in

the dust on account of them, and God forgave him. His royal race was spiritually revived in the person of our Saviour, who was descended from him after the flesh, and who is therefore called "the Son of David," and is said to sit upon his throne. His history is chiefly found in the two books of Samuel and the first book of Chronicles. A very large portion of the book of Psalms is by him. He was distinguished as the "sweet singer of Israel;" and his Psalms are full of the expression of deep devotional feeling.

DAY. The day is distinguished into *natural, civil* and *artificial*. The *natural* day is one revolution of the earth. The *civil* day is that, the beginning and end of which are determined by the custom of any nation. The Hebrews began their day in the evening, Lev. 23:32; the Babylonians from sun-rising; and we begin our civil day at midnight. The *artificial* day is the time of the sun's continuance above the horizon, which is unequal according to different seasons, on account of the obliquity of the equator. The sacred writers generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the day. But in summer, the twelfth hour, as all the others were, was longer than in winter. See **HOURS**.

DEACON. The original meaning of this word is an *attendant, assistant, helper*. It is sometimes translated *minister*, i. e. *servant*, as in Matt. 20:26. But the word *deacon*, as spoken in reference to the primitive institutions of the Christian churches, means *one who collects*

and distributes alms to the poor, an overseer of the poor, an almoner. Persons of both sexes were appointed to perform the duties of this office, which consisted in a general inquiry into the situation and wants of the poor, in taking care of the sick, and in administering all necessary and proper relief. Phil. 1:1. 1 Tim. 3:8,12. From this word, as applied to this office, is derived the English word *deacon*; which, however, retains little of its original signification.

DEACONESS. Such women were called *deaconesses*, as served the church in those offices in which the deacons could not with propriety engage; such as keeping the doors of that part of the church where the women sat; assisting the women to undress and dress at baptism; privately instructing those of their own sex; and visiting others imprisoned for the faith. In Rom. 16:1, Phebe is said to be a *servant* of the church at Cenchrea; but in the original Greek she is called *deaconess*. See under **DEACON**.

DEAD SEA, see **SEA**.

DEATH is taken in Scripture, (1.) for the separation of body and soul, the *first death*, Gen. 25:11; (2.) for alienation from God, and exposure to his wrath, 1 John 3:14, &c. (3.) for the *second death*, that of eternal damnation; (4.) for any great calamity, danger, or imminent risk of death, as persecution. 2 Cor. 1:10. "The gates of death" signify the grave.

DEBORAH, a prophetess, and wife of Lapidoth, judged the Israelites, and dwelt under a palm-tree between Ramah and Bethel. Judg. 4:4,5. She sent for Barak, directed him to attack Sisera, and promised him victory. Barak, however, refused to go,

unless she accompanied him, which she did, but told him, that the success of the expedition would be imputed to a woman, and not to him. After the victory, Deborah composed a splendid triumphal song, which is preserved in Judges, c. 5.

DECALOGUE, the ten principal commandments, Exod. 20:1, &c. from the Greek words *deka*, ten, and *logos*, word. The Jews call these precepts, *The ten words*.

DECAPOLIS, (from the Greek words *deka*, ten, and *polis*, a city,) a country in Palestine, which contained ten principal cities, on both sides of Jordan. Matt. 4:25. Mark 5:20. 7:31. According to Pliny, they were, 1. Scythopolis; 2. Philadelphia; 3. Raphanæ; 4. Gadara; 5. Hippos; 6. Dios; 7. Pella; 8. Gerasa; 9. Canatha; 10. Damascus. Josephus inserts Otopos instead of Canatha. Though within the limits of Israel, the Decapolis was probably inhabited by foreigners; and hence it retained a foreign appellation. This may also contribute to account for the numerous herds of swine kept in the district, Matt. 8:30; a practice which was forbidden by the Mosaic law.

DEEP and DEPTHS. The *deep*, or the *great deep*, signifies in Scripture, (1.) Hell, the place of punishment, the bottomless pit. Luke 8:31. Comp. Rev. 9:1. 11:7, &c. (2.) The common receptacle of the dead; the grave, the deep (or depths of the) earth, under which the body being deposited, the state of the soul corresponding thereto, still more unseen, still deeper, still further distant from human inspection, is that remote country, that "bourn from whence no traveller returns." Rom. 10:7.

(3.) The deepest parts of the sea. Ps. 69:15. 107:26. (4.) The chaos, which, in the beginning of the world, was unformed and vacant. Gen. 1:2.

The Hebrews were of opinion (as are many of the orientals) that the abyss, the sea and waters, encompassed the whole earth; that the earth floated upon the abyss like a melon swimming on and in the water. They believed that the earth was founded upon the waters, Psalm 24:2. 33:7. 136:6; or, at least, that it had its foundation on the abyss. Their *Sheol*, however, or place of the dead, is in the interior of the earth, in those dark dungeons where the prophets describe the kings of Tyre, Babylon and Egypt, as lying down, that is, buried, yet suffering the punishment of their pride and cruelty. See HELL.

DEER, *Fallow*, a wild quadruped, of a middle size between the stag and the roe-buck; its horns turn inward, and are large and flat. The deer is naturally very timorous: it was reputed clean, and good for food. Deut. 14:5. Young deer were particularly esteemed for their delicacy, and are noticed in the Canticles, Proverbs and Isaiah, as beautiful, lovely creatures, and very swift. Prov. 5:19. See HIND.

DEFILE, DEFILEMENT. Many were the blemishes of person and conduct, which, under the law, were esteemed defilements; some were voluntary, some involuntary; some originated with the party, others were received by him; some were inevitable, being defects of nature, others the consequences of personal transgression. Under the gospel, defilements are those of the heart, of the mind, the temper, the conduct. Moral

defilements are as numerous, and as strongly prohibited under the gospel as ever; but ceremonial defilements are superseded as requiring any religious rites, though many of them claim attention as usages of health, decency and civility. See Matt. 15:18. Rom. 1:24.

DEGREES, PSALMS OF, is the title prefixed to fifteen Psalms from Ps. 120, to Ps. 134, inclusive. This title has given great difficulty to commentators, and a variety of explanations have been proposed. The most probable are the following: (1.) *Pilgrim songs*, sung by the Israelites while going up to Jerusalem to worship, comp. Ps. 122:4; but to this explanation the contents of only a few of these Psalms are appropriate, e. g. of Ps. 122.—(2.) Others suppose the title to refer to a species of rhythm in these Psalms; by which the sense *ascends*, as it were, by degrees,—one member or clause frequently repeating the words with which the preceding member closes. Thus, in Ps. 121:—

1. I will lift up mine eyes unto the hills,
From whence cometh *my help*.
2. *My help* cometh from the Lord,
Who made heaven and earth.
3. He will not suffer thy foot to be moved;
Thy *keeper* will not slumber.
4. Lo, *not slumber* nor sleep will the *keeper* of Israel.

But this solution also does not well apply to all these Psalms.

DELUGE. We understand principally by this word, that universal flood which happened in the time of Noah, and from which, as Peter says, there were but eight persons saved. Moses' account of this event is re-

corded Gen. c. 6. c. 7. (See **ARK OF NOAH**.) The sins of mankind were the causes of this deluge; and commentators agree to place it A. M. 1656.

DEMETRIUS, a goldsmith of Ephesus, who made niches, or little chapels, or portable models of the famous temple for Diana of Ephesus, which he sold to foreigners. Acts 19:24. Observing the progress of the gospel, not in Ephesus only, but in all Asia, he assembled his fellow craftsmen, and represented that, by this new doctrine, not only their trade would suffer, but that the worship of the great Diana of Ephesus was in danger of being entirely forsaken. This produced an uproar and confusion in the city; till at length the town-clerk appeased the tumult by firmness and persuasion.

DEPTHS, see **DEEP**.

DERBE, a city of Lycaonia, to which Paul and Barnabas fled when expelled from Iconium. Acts 14:6. A. D. 41.

DESERT. The Hebrews, by "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. 65:12,13. Scripture names several deserts in the Holy Land; and there was scarcely a town without one belonging to it, i. e. uncultivated places, for woods and pastures; like the English *commons*, common lands.

DEUTERONOMY, *the repetition of the law*, the fifth book of the Pentateuch, so called by the Greeks, because in it Moses recapitulates what he had ordained in the preceding books. This book contains the history of what passed in the wilderness from the

beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after the Israelites' departure from Egypt; that is, about six weeks. That part which mentions the death of Moses was added afterwards; very probably by Joshua.

DEVIL, a fallen angel; and applied more particularly to the chief of them, *the devil*, or Satan. He is the great principle of evil in the world; and it is his grand object to counteract the good which God desires to do. He exerts himself, especially with his angels, the devils or demons, to draw away the souls of men from embracing salvation through Jesus Christ.

There are many examples in the N. T. of persons *possessed* by devils. These are often called *demoniacs*. Some have supposed that these were only natural diseases, and that it is a mere chimera to suppose them possessed by devils. But our Saviour speaks to, and commands the devils, who actuated the possessed; which devils answered, and obeyed, and gave proofs of their presence by tormenting those miserable creatures, whom

they were obliged to quit. Can this be merely delusion? Christ alleges, as proof of his mission, that the devils are cast out; he promises his apostles the same power that he himself exercised against those wicked spirits. Can all this be nothing but chimera?

DEW. The dews in Palestine and some other oriental countries are very copious, and serve very greatly to sustain and promote vegetation in places where little or no rain falls. Judg. 6:38. The dew furnishes many beautiful allusions to the sacred penmen. Comp. Gen. 27:28. Deut. 32:2. Hos. 14:5.

DIANA, a celebrated goddess of the heathen, and one of the twelve superior deities. In the heavens she was *Luna*, (the moon,) on earth *Diana*, in hell *Hecate*. She was invoked by women in child-birth under the name of *Lucina*. She was usually represented with a crescent on her head, a bow in her hand, and dressed in a hunting habit; because she was said to preside over forests and hunting. Diana was said to be the daughter of Jupiter by Latona, and twin sister of Apollo. She was



worshipped particularly at Ephesus, and had there a most splendid temple, of which the preceding figure represents the front.

This temple was 220 years in building, and was reckoned one of the seven wonders of the world. It was burnt in the year 356 B. C. by Herostratus, in order to immortalize his name; but was afterwards rebuilt with still greater splendor at the expense of all the Grecian states. The "silver shrines for Diana," made by Demetrius, were probably miniature models of the temple at Ephesus, containing a small statue of the goddess, which were often carried about on journeys, &c. Acts 19:24, &c.

DIONYSIUS, the Areopagite, or judge in the court of Areopagus, a convert of Paul, Acts 17:34, and supposed to have been a citizen of Athens. Dionysius is fabled to have been made the first bishop of Athens, and after having labored and suffered much in the gospel, to have been burnt at Athens, A. D. 95. The works attributed to him are spurious.

DISCIPLE signifies in the N. T. a believer, a Christian, a follower of Jesus Christ.

DIVINATION. The eastern people were always fond of divination, magic, the art of interpreting dreams, and of acquiring a foreknowledge of futurity. When Moses published the law, this disposition had long been common in Egypt and the neighboring countries, and to correct the Israelites' inclination to consult diviners, wizards, fortune-tellers, and interpreters of dreams, it was forbidden them, under very severe penalties; and the true spirit of prophecy was promised to them as infinitely superior. They were to be

stoned who pretended to have a familiar spirit, or the spirit of divination, Deut. 18:9—12; and the prophets are full of invectives against the Israelites who consulted such, as well as against false prophets, who seduced the people. See SORCERERS.

Divination was of several kinds; by water, fire, earth, air; by the flight of birds, and their singing; by lots, dreams, arrows, &c.

DIVORCE was tolerated by Moses, for sufficient reasons, Deut. 24:1—4; but our Lord has limited it to the single case of adultery. Matt. 5:31, 32.

DOCTOR OF THE LAW may, perhaps, be distinguished from *scribe*, as rather teaching *orally*, than giving written opinions. Luke 2:46. It is difficult, when the expression "counsel learned in the law" is used among us, to divest ourselves of the idea of the *political* law and its administration; but if we could waive that idea, and restrict the phrase to learned in the *divine* law, we should, probably, not be far from a just conception of what the doctors of the law were in Judea.

Doctors of the law were mostly of the sect of the Pharisees; but are distinguished from that sect in Luke 5:17, where it appears that the novelty of our Saviour's teaching drew together a great company both of Pharisees and doctors of the law.

DOGS were held in great contempt by the Jews; but were worshipped, as well as cats, by the Egyptians. Among the Jews, to compare a person to a dog was the most degrading expression possible. 1 Sam. 24:14. 2 Sam. 9:8. The state of dogs among the Jews was the same as it now is in the East, where, having no owners, they run about the

streets in troops, and are fed by charity or caprice, or they live on such offal as they can pick up. The orientals, Mr. Harmer says, "do not suffer them in their houses, and even with care avoid touching them in the streets, which would be considered as a defilement. One would imagine, then, that, as dogs do not appear by any means to be necessary in their cities, however important they may be to those that feed flocks, there should be very few of these creatures found in those places. They are, notwithstanding, there in great numbers, and crowd the streets. They do not appear to belong to particular persons, as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their food as they can. At the same time, people consider it as right to take some care of them, and charitable persons frequently give money every week or month, to butchers and bakers, to feed the dogs at stated times; and some leave legacies at their deaths, for the same purpose."

Dogs in the East being thus left to prowl about without masters, and get their living generally as they can, from the offals which are cast into the gutters, are often on the point of starvation; and then they devour corpses, and in the night even attack living men. Ps. 59:6,14, 15. 1 K. 14:11.

DORCAS in Greek, the same as **TABITHA** in Syriac, i. e. *gazelle*, the name of a pious female at Joppa whom Peter raised from the dead. Acts 9:36.

DOVES' DUNG. It is said, 2 K. 6:25, that during the siege of Samaria, "the fourth part of a cab (little more than half a pint) of doves' dung was sold for five pieces of silver;" about

two and a half dollars. It is well known that doves' dung is not a nourishment for man, even in the most extreme famine; and hence the general opinion is, that it was a kind of chick-pea, lentil, or *tare*, which has very much the appearance of doves' dung, whence it might be named. Great quantities of these are sold in Cairo, to the pilgrims going to Mecca; and at Damascus there are many shops where nothing else is done but preparing chick-peas. These, parched in a copper pan, and dried, are of great service to those who take long journeys. It may be, however, that the sacred writer means only to say, that the famine was so severe, and every thing so exorbitantly dear, that an instance occurred when an ass's head was sold for eighty pieces of silver, or \$40; and a cab of doves' dung for \$24. Such instances of famine have not been unknown also in Egypt.

DOWRY. Nothing distinguishes more the nature of marriage among us in Europe, from the same connection when forming in the East, than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband; and which often makes a considerable part of his wealth; but in the East, the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. Of this procedure we have instances from the earliest times. When Jacob had nothing which he could immediately give for a wife, he purchased her by his services to her father Laban.

Gen. 29:18. So in many other instances. Gen. 34:12, &c.

DRAGON answers, in the English Bible, to the Hebrew word signifying a *sea monster*, *huge serpent*, &c. Thus in Deut. 32:33. Jer. 51:34, and Rev. c. 12, it evidently implies a huge serpent; in Ezek. 29:3, it may mean the *crocodile*, or any large *sea-monster*; while in Job 30:29, it seems to refer to some wild animal of the desert, most probably the jackal. The animal known to modern naturalists under the name of *dragon*, is a harmless species of lizard, found in Asia and Africa.

DREAM. The orientals, and in particular the Jews, greatly regarded dreams, and applied for their interpretation to those who undertook to explain them. We see the antiquity of this custom in the history of Pharaoh's butler and baker, Gen. c. 40, and Pharaoh himself, and Nebuchadnezzar, are also instances. God expressly forbade his people from observing dreams, and from consulting explainers of them. He condemned to death all who pretended to have prophetic dreams, and to foretell events, even though what they foretold came to pass, if they had any tendency to promote idolatry. Deut. 13:1—3. But they were not forbidden, when they thought they had a significant dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained. The Lord frequently discovered his will in dreams, and enabled persons to explain them.

Dreams should be carefully distinguished from visions: the former occurred during sleep, and, therefore, were liable to much ambiguity and uncertainty; the latter, when the person, being

awake, retained possession of his natural powers and faculties. God spake to Abimelech in a dream, but to Abraham by vision.

DRESSES, see **GARMENTS**.

DROMEDARY, see under **CAMEL**.

DRUSILLA, the youngest daughter of Herod Agrippa I. and sister of the younger Agrippa and of Bernice, celebrated for her beauty and infamous for her licentiousness. She was first espoused to Epiphanes, son of Antiochus, king of Comagena, on condition of his embracing the Jewish religion; but as he afterwards refused to be circumcised, Drusilla was given in marriage by her brother to Azizus, king of Emessa. When Felix came as governor of Judea, he persuaded her to abandon her husband and her religion, and become his wife. Paul bore testimony before them to the truth of the Christian religion. Acts 24:24.

DUKE. This word, being a title of honor in use in Great Britain, and signifying a higher order of nobility, is apt to mislead the reader, who, in Gen. 36:15—43, finds a long list of dukes of Edom: but the word *duke*, from the Latin *dux*, merely signifies a *leader* or *chief*, and the word *chief* ought rather to have been preferred in our translation. 1 Chr. 1:51.

DULCIMER, Dan. 3:5,10, an instrument of music, as is usually thought; but the original word, which is Greek, *sumponya*, i. e. *symphony*, renders it doubtful whether it really means a musical instrument, or a musical strain, chorus, or accompaniment of many voices, or instruments, in concert and harmony. The rabbins describe the *sumponya* of Daniel as a sort of bagpipe,

composed of two pipes connected with a leathern sack, and of a harsh, screaming sound. Even at the present day, the common pipe, or shalm of the common people, (nearly resembling the hautboy,) is in Italy called *zampogna*, and in Asia Minor *sambonya*. The *dulcimer*, by which the Hebrew is improperly rendered in the English version, is an instrument of a triangular form, strung with about fifty wires, and struck with an iron

key, while lying on the table before the performer. It is confined mostly to puppet shows and itinerant musicians.

DUMAH, a tribe and country of the Ishmaelites in Arabia. Gen. 25:14. Isa. 21:11. This is doubtless the same which is still called by the Arabs *Duma the stony*, the *Syrian Duma*, situated on the confines of the Arabian and Syrian desert, with a fortress.

E.

EAGLE, a large and very powerful bird of prey, hence called the *king of birds*. There are several species of eagle described by naturalists, and it is probable that this word in the Bible comprehends more than one of these. The largest and noblest species with which we are acquainted, is that called by Mr. Bruce, "the golden eagle," and by the Ethiopians, "Abou Auch'n," or *father long-beard*, from a tuft of hair which grows below his beak. From wing to wing, this bird measures eight feet four inches; and from the tip of his tail to the point of his beak, when dead, four feet seven inches. Of all known birds, the eagle flies not only the highest, but also with the greatest rapidity. To this circumstance there are several striking allusions in the sacred volume. Among the evils threatened to the Israelites in case of their disobedience, the prophet names one in the following terms: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth." Deut. 28:49. The march of Nebuchadnezzar against

Jerusalem, is predicted in the same terms: "Behold he shall come up as clouds, and his chariots as a whirlwind: his horses are swifter than eagles." Jer. 4:13.

The eagle, it is said, lives to a great age; and like other birds of prey, sheds his feathers in the beginning of spring. After this season, he appears with fresh strength and vigor, and his old age assumes the appearance of youth. To this David alludes, when gratefully reviewing the mercies of Jehovah: "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Psalm 103:5.

The eagle is remarkable for his keen sight and scent. Like all birds of prey, the eagle was unclean to the Jews; and is never eaten by any body, unless in cases of necessity.

EAR, EARING, an old agricultural term for *ploughing*. Thus, in Is. 30:24, it is said, "The oxen also, and the young asses which *ear* (i. e. *plough*) the ground." So also in Gen. 45:6. Ex. 34:21, &c.

EAR-RINGS, see **RINGS**.

EARTHQUAKE, a convulsion of the earth. Scripture speaks of several earthquakes. One happened in the twenty-seventh year of Uzziah king of Judah, and is mentioned Amos 1:1. Zech. 14:5. A very memorable earthquake is that which happened at our Saviour's death, Matt. 27:51; and many have thought, that it was perceived throughout the world. Others think it was felt only in Judea, or in the temple at Jerusalem. The word *earthquake* is also used in a more limited sense, to denote prodigious agitations of mountains, shocks of the foundation of the universe, effects of God's power, wrath, and vengeance,—figurative exaggerations, which represent the greatness, strength and power of God. Ps. 104:32. 18:7. 46:2. 114:4.

EAST. The Hebrews, in speaking of the different quarters of the heaven, always suppose the face to be turned towards the east. Hence *before*, or *forwards*, means the *east*; *behind* is the *west*, the *right hand* is *south*, and the *left-hand*, *north*.

EAST WIND, see **WIND**.

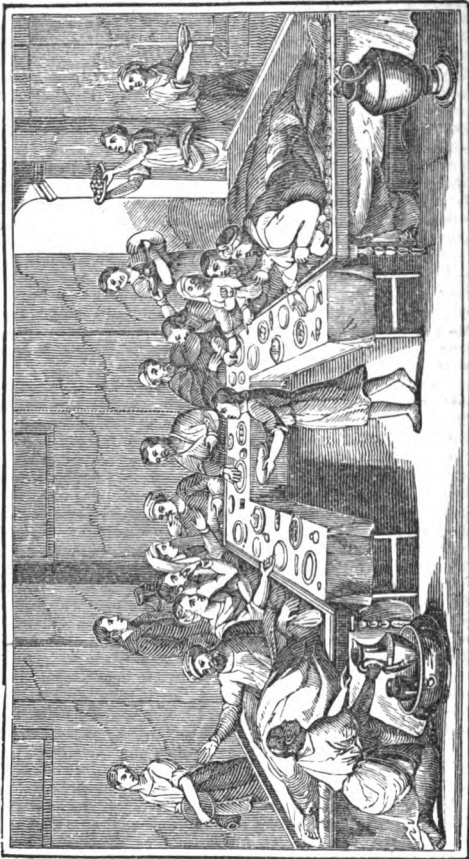
EASTER is improperly put for *passover*. Acts 12:4.

EATING, *Mode of*. The Hebrews anciently sat at table, but afterwards imitated the Persians and Chaldeans, who reclined on table-beds, or divans, while eating. A knowledge of this fact is of importance to a right understanding of several passages in the N. T. The engraving on page 84 represents one of the common eating tables.

The reader is requested to notice the construction of the tables, i. e. three tables, so set together as to form but one.

Around these tables are placed, not *seats*, but *couches*, or *beds*, one to each table; each of these beds being called *clinium*, three of these united, to surround the three tables, formed the *triclinium* (three beds). These beds were formed of mattresses stuffed; and were often highly ornamented. Observe the attitude of the guests; each reclining on his left elbow; and therefore using principally his right hand, that only (or at least chiefly) being free for use. Observe also, that the feet of the person reclining being towards the external edge of the bed, they were much more readily reached by any body passing, than any other part of the person so reclining.

For want of a proper knowledge in respect to this mode of *reclining* at table, several passages in the Gospels are quite unintelligible in our English translation. So Luke 7:37, "A woman in the city who was a sinner, when she knew that Jesus SAT at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet *behind him*, weeping; and began to wash his feet with tears, and did wipe them with the hairs of her head; and kissed his feet, and anointed them with the ointment." Now, according to our mode of sitting at table, this would be impossible; but on inspecting the engraving, the narration becomes intelligible; the feet of a person recumbent, being *outermost*, are most exposed to salutation, or to any other treatment, from one standing behind them. The same observations apply to John 12:3—"Lazarus was one who reclined at table with Jesus; and Mary anointed the feet of Jesus," &c.



Assisted by these ideas, we may better understand the history of our Lord's washing his disciples' feet. John 13:5. *He poureth water into a basin, and going round the beds whereon the disciples reclined, he began to wash their feet, which lay on the external edge of the couch, and to wipe them with the towel wherewith he was girded, &c. v. 12.* "After he had taken his garments and was reclined again, he said," &c. See also under LAZARUS II.

This mode of reclining at meals was common in the East, and also among the Greeks and Romans. Under the Roman emperors, the couches were sometimes made semicircular. At the present day, in the East, the custom is to sit or recline upon the floor at meat, and at other times on cushions, &c.

The present mode of eating in Syria and Palestine is thus described by Dr. Jowett: "To witness the daily family habits, in the house in which I lived at Deir el Kamr, forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European; to which, however, I would have willingly endeavored to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me the privilege of a knife and spoon and plate was granted; but the rest all helped themselves immediately from the dish; in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing

and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the evangelists record of the Last Supper. St. Matthew relates that the traitor was described by our Lord in these terms: *He that dippeth his hand with me in the dish, the same shall betray me, 26:23.* From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus's bosom, describes the fact with an additional circumstance. Upon his asking, *Lord, who is it?* Jesus answered, *He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him, John 13:25-27."*

EBAL, a mountain in Ephraim, near Shechem, over against mount Gerizim, from which it is separated by a valley of about 200 paces wide, in which stands the town of Shechem. Both mountains are much alike in length, height, and form, and their altitude is stated not to exceed 700 or 800 feet, from the level of the valley. But if they

are alike in these particulars, in others they are very unlike; for Ebal is barren, while Gerizim is beautiful and fruitful. The Jews and Samaritans have great disputes about them. See GERIZIM.

ECCLESIASTES, literally *the preacher*, or one who addresses an assembly. This is the name of one of the books of the O. T. usually ascribed to Solomon as its author. Solomon, at least, is introduced as speaking; and the object of the book is to teach the vanity of all things, and show that the only true wisdom is "to fear God and keep his commandments." This, he says, is the conclusion of the whole matter, c. 12:13. In reading this book, care should be taken not to deduce opinions from detached sentiments, but from the general scope and combined force of the whole.

EDEN, a province in Asia, in which was paradise. "The Lord planted eastward a garden in Eden, and there he put the man whom he had formed." Gen. 2:8. The topography of Eden is thus described: "And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison," &c.

It may be inferred from a number of circumstances, that paradise was placed on a mountain, or at least in a country diversified with hills, because only such a country could supply the springs necessary to form four heads of rivers; and because all heads of rivers rise in hills, from whence their waters descend to the sea. Such a country has been found in Armenia, with such an elevation, or assemblage of elevations,

also, as appeared to be requisite for the purpose. On this supposition, the *Phasis* is the *Pison* of Moses, and the similarity of sound in the name would seem to confirm the opinion; it is a natural consequence, that the *Araxes* should be the *Gihon*, since its waters are extremely rapid, and the Greek name *Araxes*, like the Hebrew *Gihon*, denotes *the dart, or swift*. About the two other rivers, the *Tigris* and the *Euphrates*, there is then no question.

EDOM and EDOMITES, see **ESAU** and **IDUMÆA**.

EGYPT, a celebrated country in the north of Africa, at the eastern part of the Mediterranean sea. The Hebrews called it *Mizraim*; and hence it is now called by the Arabs *Mizr*. The Greeks and Romans called it *Ægyptus*, whence *Egypt*; but the origin of this name is unknown.

The proper land of Egypt is, for the most part, a great valley, through which the river Nile pours its waters, extending in a straight line from north to south, and skirted on the east and west by ranges of mountains, which approach and recede from the river more or less in different parts. Where this valley terminates, towards the north, the Nile divides itself, about forty or fifty miles from the sea-coast, into several arms, which enclose the so called *Delta*. The ancients numbered seven arms and mouths; the eastern was that of Pelusium, now that of Tineh; and the western that of Canopus, now that of Aboukir. As these branches all separate from one point or channel, i. e. from the main stream, and spread themselves more and more as they approach the coast, they form

with the latter a triangle, the base of which is the sea-coast; and having thus the form of the Greek letter Δ , *delta*, this part of Egypt received the name of the *Delta*, which it has ever since retained. The northern and southern points of Egypt are assigned by the prophet Ezekiel, 29:10. 30:6, from *Migdol*, i. e. *Magdolum*, not far from the mouth of the Pelusian arm, to *Syene*, now *Essuan*, namely, to the border of *Ethiopia*. *Essuan* is also assigned by Greek and Arabian writers as the southern limit of Egypt. Here the Nile issues from the granite rocks of the cataracts, and enters Egypt proper. The length of the country therefore, in a direct line, is 112 geographical miles. The breadth of the valley, between *Essuan* and the *Delta*, is very unequal; in some places the inundations of the river extend to the foot of the mountains; in other parts there remains a strip of a mile or two in breadth, which the water never covers, and which is therefore always dry and barren. Originally the name *Egypt* designated only this valley and the *Delta*; but at a later period it came to include also the region between this and the *Red sea*.

The country around *Syene* and the cataracts is highly picturesque; the other parts of Egypt, and especially the *Delta*, are exceedingly uniform and monotonous. The prospect, however, is extremely different, according to the season of the year. From the middle of the spring season, when the harvest is over, one sees nothing but a grey and dusty soil, so full of cracks and chasms, that he can hardly pass along. At the time of the autumnal equinox, the whole coun-

try presents nothing but an immeasurable surface of reddish or yellowish water, out of which rise date-trees, villages, and narrow dams, which serve as a means of communication. After the waters have retreated, which usually remain only a short time at this height, you see, till the end of autumn, only a black and slimy mud. But in winter, nature puts on all her splendor. In this season, the freshness and power of the new vegetation, the variety and abundance of vegetable productions, exceed every thing that is known in the most celebrated parts of the European continent; and Egypt is then, from one end of the country to the other, nothing but a beautiful garden, a verdant meadow, a field sown with flowers, or a waving ocean of grain in the ear. This fertility, as is well known, depends upon the annual and regular inundations of the Nile. See *NILE*.

The sky is not less uniform and monotonous than the earth; it is constantly a pure, unclouded arch, of a color and light more white than azure. The atmosphere has a splendor which the eye can scarcely bear; and a burning sun, whose glow is tempered by no shade, scorches through the whole day these vast and unprotected plains. It is almost a peculiar trait in the Egyptian landscape, that although not without trees, it is yet almost without shade. The only tree is the date-tree, which is frequent; but with its tall, slender stem, and bunch of foliage on the top, this tree does very little to keep off the light, and casts upon the earth only a pale and uncertain shade. Egypt, accordingly, has a very hot climate; the thermometer in

summer standing usually at eighty or ninety degrees of Fahrenheit; and in Upper Egypt still higher. The burning wind of the desert, *Simoom*, or *Camsin*, is also experienced, usually about the time of the early equinox. The country is also not unfrequently visited by swarms of locusts. See **LOCUSTS**.

The chief agricultural productions of Egypt are wheat, *durrah* or small maize, Turkish or Indian corn or maize, rice, barley, beans, cucumbers, water-melons, leeks and onions; also flax and cotton. The date-tree and vine are frequent. The *papyrus* is still found in small quantity, chiefly near Damietta; it is a reed about nine feet high, as thick as a man's thumb, with a tuft of down on the top. (See under **BOOK**.) The animals of Egypt, besides the usual kinds of tame cattle, are the wild ox or buffalo in great numbers, the ass and camel, dogs in multitudes without masters, the ichneumon, (a kind of weasel,) the crocodile, and the hippopotamus.

The inhabitants of Egypt may be considered as including three divisions; (1.) The Copts, or descendants of the ancient Egyptians. (2.) The Fellahs, or husbandmen; who are supposed to represent the people in Scripture called *Phul*. (3.) The Arabs, or conquerors of the country, including the Turks, Mamelukes, &c. The Copts have seen so many revolutions in the governing powers, that they concern themselves very little about the successes or misfortunes of those who aspire to dominion. The Fellahs suffer so much oppression, and are so despised by the Bedouins, or wandering Arabs, and by their despotic rulers, that they seldom

acquire property, and very rarely enjoy it in security. The Arabs hate the Turks; yet the Turks enjoy most offices of government; though they hold their superiority by no very certain tenure.

In the very earliest times, Egypt appears to have already been regarded under three principal divisions; and writers spoke either of *Upper* and *Lower* Egypt; or of *Upper* Egypt or *Thebais*, *Middle* Egypt, *Heptanomis* or *Heptapolis*, and *Lower* Egypt or the *Delta*, including the districts lying east and west. The provinces and cities of Egypt mentioned in the Bible may, in like manner, be arranged under these three great divisions:

1. LOWER EGYPT. The north-eastern point of this was the *River of Egypt*. (see below,) on the border of Palestine. The desert between this point, the Red sea, and the ancient Pelusium, seems to have been the desert of *Shur*, Gen. 20:1, now *El-Djefar*. *Sin*, "the strength [key] of Egypt," Ezek. 30:15, was probably Pelusium. The land of **GOSHEN** appears to have lain between Pelusium, its branch of the Nile, and the Red sea, having been skirted on the north-east by the desert of *Shur*; constituting, perhaps, a part of the province *Rameses*. Gen. 47:11. In this district, or adjacent to it, are mentioned also the cities *Pithom*, *Raamses*, *Pi-Beseth*, and *On* or *Heliopolis*. In the proper Delta itself, lay *Tahapanes*, i. e. *Taphne* or *Daphne*; *Zaan*, the *Tanis* of the Greeks; *Leontopolis*, alluded to perhaps in Is. 19:18. To the west of the Delta was *Alexandria*.

2. MIDDLE EGYPT. Here are mentioned *Moph* or *Memphis*;

and *Hanes*, the *Heracleopolis* of the Greeks.

3. UPPER EGYPT. The southern part of Egypt, the Hebrews appear to have called *Pathros*. Jer. 44:1,15. The Bible mentions here only two cities, viz. *No*, or more fully *No-Ammon*, for which the Seventy put *Diospolis*, the Greek name for *Thebes*, the most ancient capital of Egypt; (see AMMON;) and *Syene*, the southern city and limit of Egypt.

The early history of ancient Egypt is involved in great obscurity. All accounts, however, and the results of all modern researches, seem to concur in representing culture and civilization as having been introduced and spread in Egypt from the south, and especially from Meroë; and that the country in the earliest times was possessed by several contemporary kings or states, which at length were all united into one great kingdom. The common name of the Egyptian kings was *Pharaoh*, which signified sovereign power. History has preserved the names of several of these kings, and a succession of their dynasties. But the inclination of the Egyptian historians to magnify the great antiquity of their nation, has destroyed their credibility. See PHARAOH.

Egypt was conquered by Cambyses, and became a province of the Persian empire about 525 B. C. Thus it continued until conquered by Alexander, 350 B. C. after whose death it formed, along with Syria, Palestine, Lybia, &c. the kingdom of the Ptolemies. After the battle of Actium, 30 B. C. it became a Roman province. Since that time it has ceased to be an independent state, and its history is

3 *

incorporated with that of its different conquerors and possessors. In A. D. 640, it was conquered by the Arabs; and in later periods has passed from the hands of the caliphs under the power of Turks, Arabs, Kurds, Mamelukes; and since 1517, has been governed as a province of the Turkish empire.

The religion of Egypt consisted in the worship of the heavenly bodies and the powers of nature; the priests cultivated at the same time astronomy and astrology, and to these belong probably the wise men, sorcerers, and magicians, mentioned Ex. 7:11,22. It was probably this wisdom, in which Moses also was learned. Acts 7:22. But the Egyptian religion had this peculiarity, that it adopted *living animals* as symbols of the real objects of worship. The Egyptians not only esteemed many species of animals as sacred, which might not be killed without the punishment of death, but individual animals were kept in temples and worshipped with sacrifices, as gods.

The most extraordinary monuments of Egyptian power and industry were the pyramids, which still subsist, to excite the wonder and admiration of the world. A description of these extraordinary structures has generally been considered as matter of curiosity, rather than as being applicable in illustrating the Scriptures, since there appears to be no allusion to them in the Bible. They have, however, by some, been supposed to have been erected by the Israelites during their bondage in Egypt. But the tenor of ancient history in general, as well as the results of modern researches, is against the supposition of the pyramids

having been built by the Israelites; and they are usually assigned to a later period.

The *River or Stream of Egypt*, mentioned in the Bible, is understood not to be the Nile, but the small torrent *Besor*, emptying into the south-east corner of the Mediterranean, southwards from Gaza.

EKRON, the most northern city of the Philistines, allotted to Judah by Joshua, 15:45, but afterwards given to Dan, 19:43, though it does not appear that the Jews ever peaceably possessed it. It was near the Mediterranean, between Ashdod and Jamnia, and is probably the ruined village now called *Tookrain*.

ELAM, the region afterwards called *Persia*. Gen. 14:1. It was called *Elam* after a son of Shem. It corresponded to the *Elymais* of Greek and Roman writers, which comprehended a part of Susiana, now Khusistan,—or, more probably, included the whole of Susiana. The city Susa, or Shushan, was in it. Dan. 8:2.

ELAH, son and successor of Baasha, king of Israel, B. C. 926. After a reign of two years, he was assassinated by Zimri, who succeeded him as king. 1 K. 16:6—9.

ELATH, or ELOTH, a city of Idumea, situated at the northern extremity of the eastern gulf of the Red sea, which was anciently called the *Elanitic* gulf, and now the gulf of *Akaba*. Ezion-Gaber was also situated here, and very near Elath.—This gulf, although known to the ancients, has been almost unknown to modern geographers, until the time of Burckhardt. This enterprising traveller explored it and gave the first full account of it. On most maps it is laid down as being forked at

its northern end; but this is now found to be an error. The great sand valley called *El-Araba* and *El-Ghor* runs from this gulf to the Dead sea.

ELDERS OF ISRAEL, the heads of tribes, who, before the settlement of the Hebrew commonwealth, had a government and authority over their own families and the people. Moses and Aaron treated the elders as representatives of the nation. When the law was given, God directed Moses to take the seventy elders, as well as Aaron, and Nadab and Abihu, his sons, that they might be witnesses. Ex. 24:1,9. Everafterwards, we find this number of seventy, or rather seventy-two, elders; six from each tribe.

In allusion to the Jewish elders, the ordinary governors of the Christian church are called *elders*, or *presbyters*, and are the same as bishops or overseers. Acts 20:17,28. Tit. 1:5,7.

ELI, high-priest of the Jews, with whom Samuel was brought up. He died a very old man, after hearing that the ark of God was taken by the Philistines. 1 Sam. 4:18.

ELIJAH, a Hebrew prophet, of great celebrity and holiness, who was carried to heaven in a fiery chariot, without having tasted death. His history, which is full of affecting incidents and very interesting, is contained in 1 K. c. 17—19, and 2 K. c. 1,2.

ELISHA, a celebrated Hebrew prophet, the successor, and, in some sort, the pupil of Elijah. His history, which is full of interest, is contained in 1 K. 19:16—21, and 2 K. c. 2—9. c. 13:14—21.

ELM occurs but once in the English Bible, Hos. 4:13; and the original Hebrew word there used, is the same which is else-

where translated *Oak*, which see. It should properly be always rendered *TEREBINTH*. See under *OAK*.

ELUL, a Hebrew month, the twelfth of a civil year, and sixth of the ecclesiastical. *Neh.* 6:15. It corresponded to August, O. S. or, as others think, included the time from the new moon of September, to that of October.

EMBALMING. The ancient Egyptians and Hebrews embalmed the bodies of the dead. Joseph ordered the embalming of his father Jacob; and his physicians, employed in this work, were forty days, the usual time, about it. A dead body so embalmed is called a *mummy*.

When a man died, a coffin was made proportioned to the stature and quality of the deceased person, and to the price, in which there was a great diversity. The upper exterior of the coffin represented the person who was to be enclosed in it. A man of condition was distinguished by the figure on the cover of the coffin; suitable paintings and embellishments were generally added. The embalmers' prices varied; the highest was an Attic talent, or \$1,000; twenty *minæ*, or \$333, was moderate; the lowest price was small. The process of embalming dead bodies among the Egyptians was as follows:—A dissector, with a very sharp Ethiopian stone, made an incision on the left side, and hurried away instantly, because the relations of the deceased, who were present, took up stones, and pursued him as a wicked wretch, who had disfigured the dead. The embalmers, who were looked upon as sacred officers, drew the brains through the nostrils with a hooked piece of iron, and filled the skull with astringent

drugs; they drew all the entrails, except the heart and kidneys, through the hole in the left side, and washed them in palm wine, and other strong and astringent drugs. The body was anointed with oil of cedar, myrrh, cinnamon, &c. about thirty days, so that it was preserved entire, without putrefaction, without losing its hair, and without contracting any disagreeable smell; and was then put into salt for about forty days. Hence, when Moses says that forty days were employed in embalming Jacob, he probably speaks of the forty days of his continuing in the salt of nitre; not including the thirty days engaged in the previous ceremonies; so that, in the whole, they mourned seventy days for him in Egypt; as Moses observes. *Gen.* 50:2,3.

The body was afterwards taken out of the salt, washed, wrapped up in long linen swaddling-bands dipped in myrrh, and closed with a gum, which the Egyptians used instead of glue. It was then restored to the relations, who enclosed it in a coffin, and kept it in their houses, or deposited it in a tomb. Great numbers of mummies have recently been found in Egypt, in chambers or subterraneous vaults.

A recent discovery in Egypt shows us, that the common people of that country were embalmed by means of bitumen, a cheap material, and easily managed. With this the corpse and its envelopes were smeared, with more or less care and diligence. Sepulchres have been opened, in which thousands of bodies had been deposited in rows, one on another, without coffins, preserved in this manner.

As to the embalming of our Saviour, the evangelists inform us,

that Joseph of Arimathea, having obtained his body, brought a white sheet to wrap it in; and that Nicodemus purchased a hundred pounds of myrrh and aloes, with which they embalmed him, and put him into Joseph's own unfinished sepulchre, cut in a rock. They could not use more ceremony, because the night came on, and the sabbath was just beginning. Nevertheless, the women who had followed him from Galilee, designed to embalm him more perfectly at better opportunity and leisure; they remarked the place and manner of his sepulchre, and bought spices for their purpose. They rested all the sabbath-day, and on the first day of the week, early in the morning, they went to the sepulchre, but could not execute their design, our Lord having risen from the dead. He had only been rubbed with myrrh and aloes, wrapped up in swaddling-bands, and buried in a great sheet, his face covered with a napkin. This is what we observe on comparing the passages of John. We see bandages of the same kind in the account of Lazarus's resurrection, with this difference, that there is no mention of spices. John 19:40. 20:5. See BURIAL.

EMERALD, a precious stone of a fine green color, found anciently in Ethiopia, but in modern times, only in South America. Ex. 28:18.

EMERODS, for *emeroids*, i. e. *hemorrhoids*, the name of a painful disease occasioned by tumors, the piles. Deut. 28:27. 1 Sam. 5:12.

EMMANUEL, a compound Hebrew word or name, signifying *God with us*. It is applied to the Messiah, our Saviour, who, as having united the divine with

the human nature, is *God with us*. Isa. 7:14. 8:8. Matt. 1:23.

EMMAUS. There seem to have been three places of this name in Palestine:—

1. A city about twenty or twenty-two miles N. W. of Jerusalem, situated in a level region, and afterwards called *Nicopolis*. It was celebrated for its baths, and for the defeat of Antiochus by Judas Maccabeus. 1 Mac. 3:40,57.

2. A place near Tiberias, on the lake, and celebrated for its baths. It is called by Josephus *Ammaus*.

3. The village mentioned in Luke 24:13, about sixty stadia, or seven miles and a half, from Jerusalem; in what direction is not known.

EN signifies a fountain; for which reason we find it compounded with many names of towns and places; as, *En-dor*, *En-gedi*, *En-eglaim*, *En-she-mesh*; i. e. the fountain of *Dor*, of *Gedi*, &c.

ENCHANTMENTS, see INCANTMENTS.

EN-DOR, a city of Manasseh, Josh. 17:11, placed by Eusebius four miles south of mount Tabor, near Nain, in the way to Scythopolis. Here the witch lived whom Saul consulted. 1 Sam. 28:7, &c.

EN-GEDI. This name is probably suggested by the situation among lofty rocks, which, overhanging the valleys, are very precipitous. We may suppose a fountain of pure water rising near the summit, which the inhabitants call *En-gedi*—the fountain of the goat—because it is hardly accessible to any other creature. It was called also *Hazazon-Tamar*, that is, the city of palm-trees, there being great numbers of palm-trees around it. It stood near the lake

of Sodom, S. E. of Jerusalem, not far from Jericho and the mouth of the river Jordan; though some late travellers place it about the middle of the western shore of the lake.

ENON, where John baptized, was on the Jordan, and is said to have been eight miles south of Beth-shan or Scythopolis. John 3:23.

EN-ROGEL, see ROGEL.

EPAPHRAS and EPAPHRODITUS were probably the same person; the former name being a contraction of the latter. This person was a friend and fellow laborer of Paul, and had preached the gospel at Colosse. Col. 1:7. 4:12. Phil. 4:18.

EPHAH, a measure of capacity used among the Hebrews, containing three pecks and three pints. The ephah was a dry measure; as of barley, Ruth 2:17; and meal, Numb. 5:15. Judg. 6:19; and was of the same capacity with the bath in liquids. See BATH.

EPHESUS, a celebrated city of Asia Minor, situated near the mouth of the Cayster, about forty miles south of Smyrna. It was chiefly celebrated for the worship and temple of Diana; which last was accounted one of the seven wonders of the world. (See under DIANA.) Paul first visited Ephesus about A. D. 54. Acts 18:19,21. A church was afterwards gathered here; to which Paul addressed an epistle during his imprisonment at Rome, full of the most pathetic and sublime feelings. The apostle John is said to have passed the latter part of his life at Ephesus, and to have died there. At present, the site of Ephesus is desolate. A few ruins only present themselves to the traveller. Mr. Fisk, who visited the place in 1821, writes,

“Tournefort says, that when he was at Ephesus, there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. ‘The candlestick is removed out of his place.’” Rev. 2:5. (See Miss. Herald, 1821, p. 319.)

EPHOD, an ornamental part of the dress worn by the Hebrew priests. It was worn above the tunic and robe (*meil*); was without sleeves, and open below the arms on each side, consisting of two pieces, one of which covered the front of the body, and the other the back, joined together on the shoulders by golden buckles set with gems, and reaching down to the middle of the thigh. A girdle belonged to it, by which it was fastened around the body. Ex. 28:6—12. There were two kinds of ephod; one plain, of linen, for the priests; another embroidered for the high-priest.

EPHPHATHA, *be opened*, a Syriac word, which our Saviour pronounced, when he cured one deaf and dumb. Mark 7:34.

EPHRAIM, the second son of Joseph, born in Egypt. Gen. 41:52. Although the youngest, he yet had the chief blessing of his grandfather Jacob, and the tribe was always more distinguished than that of Manasseh. Gen. 48:19. The portion of Ephraim extended from the Mediterranean across to the Jordan, north of the portions of Dan and Benjamin, and included Shiloh, Shechem, &c. A range of mountainous country, which runs through it, is

called *the mountains of Ephraim*, or *mount Ephraim*. This extends also, farther south, through the portion of Judah; and is there called *the mountains of Judah*. Samaria, the capital of the ten tribes, being in Ephraim, this latter name is often used for the kingdom of Israel. Isa. 11:13.

There was also a *forest of Ephraim*, where Absalom's army was defeated, 2 Sam. 18:6—17; and a *city called Ephraim*, to which Christ retired, John 11:54. This last was probably in the confines of Ephraim, towards the Jordan.

EPHRATAH, see **BETHLEHEM**.

EPICUREANS, Acts 17:18, the name of a celebrated sect of ancient philosophers, who placed happiness in pleasure; not in voluptuousness, but in sensible, rational pleasure, properly regulated and governed. They denied a Divine Providence, however, and the immortality of the soul. They were so named after Epicurus, a philosopher, whom they claimed as founder of their sect; and who lived about 300 years B. C.; so that, whatever his doctrines originally were, the time that had elapsed since his death, was sufficient to allow of their debasement; and his later disciples adopted the sensual import of their master's expressions, rather than the spiritual power of his principles.

EPISTLE, a letter written from one party to another; but the term is eminently applied to those letters in the N. T. which were written by the apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches. It is not to be supposed that every note or memorandum written by the

hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages; those only have been preserved, by the overruling hand of Providence, from which useful directions had been drawn, and might in after ages be drawn, by believers, as from a perpetual directory for faith and practice; always supposing that similar circumstances require similar directions. In reading an epistle, we ought to consider the occasion of it, the circumstances of the parties to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought also to observe the style and manner of the writer, his mode of expression, the peculiar effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles and actual situation, he might address his arguments, &c.

Of the books of the N. T. twenty-one are epistles; fourteen of them by Paul, one by James, two by Peter, three by John, and one by Jude. Being placed in our canon without reference to their chronological order, they are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts of the Apostles relates respecting the several churches to which they are addressed. This would also give us, nearly, their order of time, which should also be considered, together with the situation of the writer; as it may naturally be inferred, that such compositions would partake of the writer's recent and present feelings. The epistles addressed to the dispersed Jews by John and James, by Peter and Jude,

are very different in their style and application from those of Paul written to the Gentiles; and those of Paul, no doubt, contain expressions, and allude to facts, much more familiar to their original readers than to later ages.

ERASTUS, a Christian friend of Paul, a Corinthian, and chamberlain, i. e. steward, or *treasurer*, of the city. Rom. 16:23. He followed Paul to Ephesus, and became his travelling companion.

ESAR-HADDON, son of Sennacherib, and his successor as king of Assyria. 2 K. 19:37. It is only said of him in Scripture, that he sent colonists to Samaria. Ezra 4:2. He is supposed to be the Sardanapalus of profane historians.

ESAU, the son of Isaac, and twin brother of Jacob. He was the eldest, but sold his birth-right to Jacob. He is also called *Edom*; and settled in the mountains south of the Dead sea, extending to the gulf of Akaba, where he became very powerful. This country was called from him, *the land of Edom*, and afterwards *Idumæa*, which see.

ESDRAELON, a plain in the tribe of Issachar, extending east and west from Scythopolis to mount Carmel: it is called also the *great plain*, and the *valley of Jezreel*.

The following notices of this plain are by Dr. Jowett. After leaving Nazareth for Jerusalem, he says, "Our road, for the first three quarters of an hour, lay among the hills which lead to the plain of Esdraelon; upon which, when we were once descended, we had no more inconvenience, but rode, for the most part, on level ground, interrupted by only gentle ascents and descents. This is that 'mighty plain' which, in every age, has been celebrated

for so many battles. It was across this plain that the hosts of Barak chased Sisera and his nine hundred chariots of iron: from mount Tabor to *that ancient river, the river Kishon*, would be directly through the middle of it. At present, there is peace; but not that most visible evidence of enduring peace and civil protection, a thriving population. We counted in our road across the plain, only five very small villages, consisting of wretched mud-hovels, chiefly in ruins; and very few persons moving on the road. We might again truly apply to this scene, the words of Deborah, Judg. 5:6,7, *The highways were unoccupied; the inhabitants of the villages ceased—they ceased in Israel*. The soil is extremely rich; and, in every direction, are the most picturesque views—the hills of Nazareth to the north; those of Samaria to the south; to the east, the mountains of Tabor and Hermon; and Carmel to the south-west. About four o'clock in the afternoon, we arrived at the village of Gennyn, which is situated at the entrance of one of the numerous vales which lead out of the plain of Esdraelon to the mountainous regions of Ephraim.

"From the window of the khan where we are lodging, we have a clear view of the tract over which the prophet Elijah must have passed, when he girded up his loins and ran before Ahab to the entrance of Jezreel. But, in the present day, no chariots of Ahab or of Sisera are to be seen; not even a single wheel-carriage of any description whatever. We computed this plain to be at least fifteen miles square; making allowance for some apparent irregularities, such as its running out on the west, toward mount Car-

mel, and on the opposite side toward Jordan."

ESPOUSE, ESPOUSALS. This was a ceremony of betrothing, or coming under obligation for the purpose of marriage; and was a mutual agreement between the two parties, which usually preceded the marriage some considerable time. The reader will do well carefully to attend to the distinction between espousals and marriage; as espousals in the East are frequently contracted years before the parties are married, and sometimes in very early youth. See **BETROTHING** and **MARRIAGE**.

ESTHER, or HADASSAH, of the tribe of Benjamin, daughter of Abihail. Her parents being dead, Mordecai, her uncle by her father's side, took care of her education. After Ahasuerus had divorced Vashti, search was made throughout Persia for the most beautiful women, and Esther was one selected. She found favor in the eyes of the king, and he married her with royal magnificence, bestowing largesses and pardons on his people. The king Ahasuerus, her husband, was most probably Xerxes. Her history is contained in the *Book of Esther*, to which there are several chapters added in the Apocrypha.

ETHIOPIA, one of the great kingdoms in Africa, part of which is now called *Abyssinia*. It is frequently mentioned in Scripture under the name of *Cush*; and the various significations in which the name *Cush* or *Ethiopia* is taken in the O. T. have been mentioned under the article **CUSH**; which see. Ethiopia proper lay south of Egypt, on the Nile; and was bounded north by Egypt, i. e. by the cataracts near Syene; east by the Red sea,

and perhaps a part of the Indian ocean; south by unknown regions of the interior of Africa; and west by Libya and deserts. It comprehended, of course, the modern countries of Nubia, or Sennaar, and Atyssinia. The chief city in it was the ancient Meroë, situated on the island or tract of the same name, between the Nile and Astaboras, not far from the modern Shendi.

The Ethiopian queen Candace, whose treasurer is mentioned Acts 8:27, was probably queen of Meroë, where a succession of females reigned, who all bore this name. As this courtier is said to have gone up to Jerusalem to worship, he was probably a Jew by religion, if not by birth.

EUNUCH. In the courts of oriental monarchs, the charge of the female and interior apartments is committed to eunuchs. Hence the word came to signify generally a *court-officer*. Such were Potiphar, Joseph's master, and the treasurer of queen Candace. Acts 8:27.

EUPHRATES, a famous river of Asia, which has its source in the mountains of Armenia, and runs along the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea and Mesopotamia, and falls into the Persian gulf. At present, it discharges itself into the gulf in union with the Tigris, but formerly it had a separate channel. Scripture often calls it the *Great River*, and assigns it for the eastern boundary of that land which God promised to the Hebrews. Deut. 1:7. Josh. 1:4. The Euphrates overflows in summer, like the Nile, when the snow on the mountains of Armenia begins to melt. The source of the Euphrates, as well as that of the Tigris, being in the moun-

tains of Armenia, some of the ancients were of opinion that these two rivers rose from one common spring; but at present their sources are distant one from the other.

The Euphrates is a river of consequence in Scripture geography, being the utmost limit, east, of the territory of the Israelites. It was, indeed, only occasionally, that the dominion of the Hebrews extended so far; but it would appear that even Egypt, under Pharaoh Necho, made conquests to the western bank of the Euphrates. Its general course is south-east; but in some places it runs westerly, and approaches the Mediterranean, near Cilicia. It is accompanied in most parts of its course (about 1400 miles) by the Tigris. There are many towns on its banks, which are in general rather level than mountainous. The river does not appear to be of any very great breadth. At Hellah, the site of ancient Babylon, it is about 400 feet across. Near its mouth stands the modern city *Bassorah* or *Bussorah*, a place of some importance.

EUROCLYDON, a dangerous wind in the Levant, or eastern part of the Mediterranean sea. Acts 27:14. It is usually said that this wind blows from the north-east; but perhaps it is what seamen call a *Levanter*, which is confined to no point of the compass, but, by veering to all points, is attended with great danger.

EVANGELIST, one who preclaims good news, either by preaching or writing. There were originally evangelists or preachers, who, without being fixed to any church, preached wherever they were led by the Holy Spirit. Such was Philip.

Acts 21:8. We commonly call Matthew, Mark, Luke and John "the Evangelists," because they were the writers of the four Gospels, which bring the glad tidings of eternal salvation to all men.

EVE, the first mother of our race, and the cause of our fall. Her history is so closely connected with that of Adam, that the remarks made in the article ADAM apply also to her.

EVENING. The Hebrews reckoned two evenings in each day; as in the phrase *between the evenings*. Marg. Ex. 12:6. Num. 9:3. 28:4. In this interval the passover was to be killed, and the daily evening sacrifice offered. Ex. 29:39—41, *Heb.* According to the Carattes, this time *between the evenings* is the interval from sunset to complete darkness, i. e. the evening twilight. Comp. Deut. 16:6. According to the Pharisees and the rabbins, the first evening began when the sun inclined to descend more rapidly, i. e. at the ninth hour; while the second or real evening commenced at sunset.

EXCOMMUNICATION, an ecclesiastical penalty, by which they who incur the guilt of any heinous sin, are separated from the church, and deprived of spiritual advantages. There are two sorts of excommunication. (1.) The greater, by which the person offending is separated from the body of the faithful; thus Paul excommunicated the incestuous Corinthian. 1 Cor. 5:1—5. (2.) The lesser, by which the sinner is forbidden the sacraments.

The principal effect of excommunication is, to separate the excommunicated from the society of Christians, from the privilege of being present in religious assemblies, from attendance at the prayers, the sacraments, and all

those duties by which Christians are connected in one society and communion. An excommunicated person, is, with regard to the church, as a heathen man and a publican. Matt. 18:17. But this excision from Christian communion does not exempt him from any duties to which he is liable as a man, a citizen, a father, a husband, either by the law of nature and nations, or by the civil law. And when the apostles enjoin men to have no conversation with the excommunicated, not to eat with them, not even to salute them, this is to be understood of offices of mere civility, (which a man is at liberty to pay, or to withhold,) and not of any natural obligations; such as are founded on nature, humanity, and the law of nations. 1 Cor. 5:1—5. 2 Thess. 3:6—14. 2 John ver. 10,11. See ANATHEMA.

EXODUS, the name of the second book of the Pentateuch in the O. T. so called because it contains an account of the *exodus* or departure of the Israelites out of Egypt.

This departure from Egypt, and the subsequent wanderings of the children of Israel in the desert, form one of the great epochs in their history. They were constantly led by Jehovah; and the whole series of events is a constant succession of miracles. From their breaking up at Rameses, to their arrival on the confines of the promised land, there was an interval of forty years, during which one whole generation passed away, and the whole Mosaic law was given, and sanctioned by the thunders and lightnings of Sinai. There is no portion of history extant, which so displays the constant and also miraculous interposition

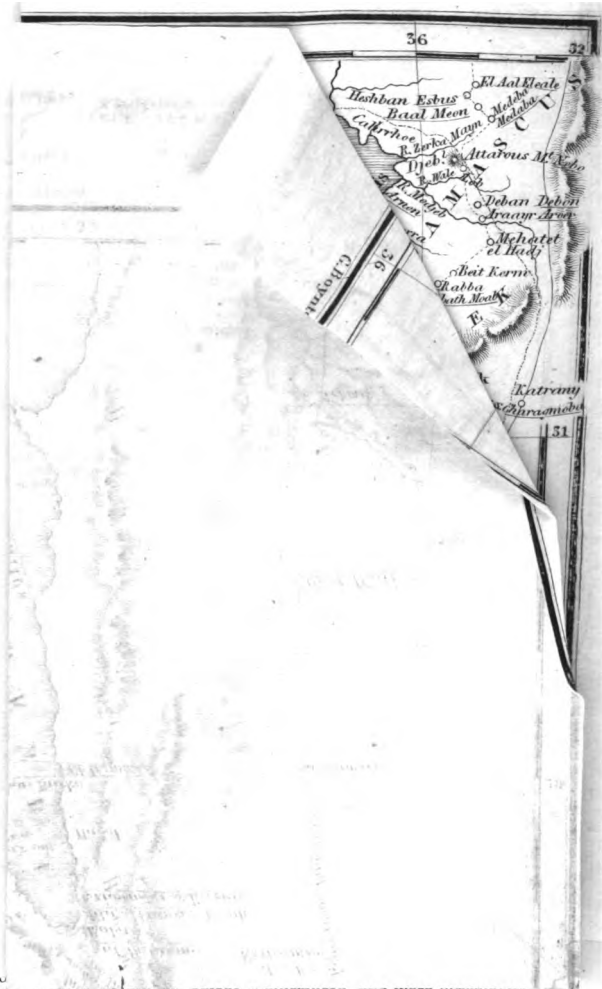
of an overruling Providence in the affairs both of nations and of individuals, as that which recounts these wanderings of Israel.

The Israelites broke up from Rameses, in the land of Goshen, i. e. Heroöpolis, about forty miles N. W. of Suez, on the ancient canal which united the Nile with the Red sea. They set off on the fifteenth day of the first month, the day after the passover, i. e. about the middle of April. They came, in three days' march, to the Red sea near Suez; where, by means of a strong north-east wind, God miraculously drove out the waters of the sea, in such a way, that the Israelites passed over the bed of it on dry ground; while the Egyptians who attempted to follow them, were drowned by the returning waters. The Israelites then advanced along the eastern shore of the Red sea, and through the valleys and desert, to mount Sinai, where they arrived in the third month, or June, probably about the middle of it, having been two months on their journey. Here the law was chiefly given; and here they abode during all the transactions recorded in the remainder of Exodus, in Leviticus, and in the first nine chapters of Numbers; i. e. until the twentieth day of the second month (May) in the following year, a period of about eleven months.

Breaking up at this time from Sinai, they marched northwards through the desert of Paran to Kadesh-barnea, whence the spies were sent out to view the promised land, and brought back an evil report, probably in August of the same year. The people murmured, and were directed by Jehovah to turn back and wander in the desert, until their car-



For a full account of all these wanderings, and a discussion of the geographical and other diffi-
culty, though they render thy face with painting;" or, though thou cause thine eye-lids to seem



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cesses should all fall in the wilderness. This they did, wandering from one station to another in the great desert of Paran, lying south of Palestine, and also in the great sandy valley called *El-Ghor* and *El-Araba*, which extends from the Dead sea to the gulf of Akaba, the eastern arm of the Red sea. (See JORDAN.) The thirty-third chapter of Numbers gives a list of these stations, as they advanced southwards to Ezion-gaber; and then mentions their return to Kadesh, in the first month, Num. 20:1, after an interval of almost thirty-eight years. While thus a second time encamped at Kadesh, Moses sent to the king of Idumea, to ask liberty to pass through his dominions, i. e. through the chain of mountains (mount Scir) lying along the eastern side of the great valley *El-Ghor*. (See IDUMÆA.) This was refused; and Israel therefore, being too weak to penetrate into Palestine from the south, on account of the powerful tribes of Canaanites there, was compelled to march southwards, along the valley *El-Ghor*, to the eastern gulf of the Red sea at Ezion-gaber. Here they crossed the eastern mountains, and then turned north along the eastern desert, by the route which the great Syrian caravan of Mohammedan pilgrims now passes in going to Mecca. While thus again marching south, Aaron died on mount Hor, which is on the east side of the great valley, among the mountains of Edom. They arrived at the brook Zered, on the borders of Moab, just forty years after their departure from Egypt.

For a full account of all these wanderings, and a discussion of the geographical and other diffi-

culties attending the subject, the reader is referred to the octavo edition of Calmet, p. 409, &c. and to the *Bibl. Repos.* vol. II. p. 743, &c.

EXORCISTS. From a Greek word signifying *to conjure*, to use the name of God, with design to expel devils from places or bodies which they possess. We see from the early apologists of our religion, that the devils dreaded the exorcisms of Christians, who exercised great power against those wicked spirits. The Jews had their *exorcists*, as our Lord intimates, Matt. 12:27, and as do also the apostles, in Mark 9:38. Acts 19:13.

EXPIATION, or ATONEMENT, *the great day of*, was the tenth day of the seventh month, or Tizri. The ceremonies of this day are prescribed in Lev. c. 16.

EYE-LIDS. As it is not customary among us for women to paint their eye-lids, particularly, we do not usually perceive the full import of the expressions in Scripture referring to this custom, which appears to be of very great antiquity, and which is still maintained in the East. So we read, 2 K. 9:30, "Jezebel painted her face," Heb. "put her eyes in paint;" more correctly, "she painted the internal part of her eye-lids," by drawing between them a silver wire, previously wetted, and dipped in the powder of *phuk*, a rich lead ore, which, adhering to the eye-lids, formed a streak of black upon them, thereby, apparently, enlarging the eyes, and rendering their effect more powerful; invigorating their vivacity. This action is strongly referred to by Jeremiah, c. 4:30, in our translation, "Though thou rentest thy face with painting;" or, though thou cause thine eye-lids to seem

to be starting out of thine head, through the strength of the black paint which is applied to them, yet shall that decoration be in vain.

Many authors have mentioned the custom which has prevailed from time immemorial among the females of the East, of tinging the eyes and edges of the eye-lids with a powder, which, at a distance, or by candle-light, adds much to the blackness of the eyes. "The females of Arabia," Niebuhr says, "color their nails blood-red, and their hands and feet yellow, with the herb Al-henna. (See CAMPHIRE.) They also tinge the inside of their eye-lids coal-black with *köchel*, a coloring material prepared from lead ore. They not only enlarge their eye-brows, but also paint other figures of black, as ornaments, upon the face and hands. Sometimes they even prick through the skin, in various figures, and then lay certain substances upon the wounds, which eat in so deeply, that the ornaments thus impressed are rendered permanent for life. All this the Arabian women esteem as beauty."

EZEKIEL, son of Buzi, a prophet of the sacerdotal race, was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin king of Judah. He began his ministry in the thirtieth year of his age, according to the general account; but perhaps in the thirtieth year after the covenant was renewed with God in the reign of Josiah, Ezek. 1:1, which answers to the fifth year of Ezekiel's captivity. He prophesied twenty years; till the fourteenth

year after the taking of Jerusalem.

The *Book of Ezekiel* abounds with sublime visions of the divine glory, and awful denunciations against Israel for their rebellious spirit against God, and the abominations of their idolatry. It contains also similar denunciations against Tyre, and other hostile nations. The latter part of the book contains oracles respecting the return and restoration of the people of God.

EZION-GABER, or **EZION-GEGER**, a city at the northern extremity of the Elanitic or eastern gulf of the Red sea, and close by Elath. At this port Solomon equipped his fleets for the voyage to Ophir. Deut. 2:8. 1 K. 9:26. See **ELATH** and **EXODUS**.

EZRA, a celebrated priest and leader of the Jewish nation. He appears to have enjoyed great consideration in the Persian court. He obtained letters from Artaxerxes Longimanus, and went at the head of a large party of returning exiles to Jerusalem. Here he instituted many reforms in the conduct of the people, and in the public worship. He is generally supposed to have collected and revised all the books of Scripture, and to have formed the present canon.

The *Book of Ezra* contains a history of the return of the Jews from the time of Cyrus; with an account of his own subsequent proceedings. There are two apocryphal books ascribed to him under the name of *Esdra*s, which is only the Greek form of the name *Ezra*.

F.

FAITH is the assent of the understanding to any truth. Religious faith is assent to the truth of divine revelation and of the events and doctrines contained in it. This may be merely *historical*, without producing any effect on our lives and conversation; and it is then a *dead* faith, such as the devils also have. But a *living* or *saving* faith, not only believes the great doctrines of religion as true, but embraces them with the heart and affections; and is thus the source of sincere obedience to the divine will, exhibited in life and conversation. *Faith in Christ* is a grace wrought in the heart by the Holy Spirit, whereby we receive Christ as our Saviour, our Prophet, Priest, and King, and love and obey him as such. In Rom. 1:8, faith is put for the *exhibition of faith*, in the practice of all the duties implied in a profession of faith.

FAITHFUL, an appellation given in Scripture to professing Christians, to all who had been baptized; and it is used to this day in that application in ecclesiastical language. See 1 Cor. 4:17. Eph. 6:21. Col. 4:9. 1 Pet. 5:12. Acts 16:15, and many other passages.

FAMINE. Scripture records several famines in Palestine, and the neighboring countries. Gen. 12:10. 26:1. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for its duration, extent, and severity; particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fertility. Famine is sometimes a natural

effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons, spring and autumn; or when caterpillars, locusts, or other insects, destroy the fruits.

FAN, an instrument used for winnowing corn. In the East, fans are of two kinds; one a sort of fork, having teeth, with which they throw up the corn to the wind, that the chaff may be blown away; the other is formed to produce wind when the air is calm. Isa. 30:24. Our Lord is represented as having his fan in his hand, in order to purge his floor. By the Christian dispensation, and the moral influence which it introduced, men are placed in a state of trial, and the righteous separated from the wicked. Matt. 3:12. See **THRESHING**, and the plate.

FASTING has, in all ages, and among all nations, been practised in times of mourning, sorrow, and affliction. It is in some sort inspired by nature, which, under these circumstances, refuses nourishment, and suspends the cravings of hunger. In the Bible we see no example of *fasting*, properly so called, before Moses. The Jews, in times of public calamity, appointed extraordinary fasts, and made even the children at the breast fast. See Joel 2:16. They began the observance of their fasts in the evening after sunset, and remained without eating until the same hour the next day.

It does not appear by his own practice, or by his commands, that our Lord instituted any par-

gular fast. When, however, the Pharisees reproached him, that his disciples did not fast so often as theirs, or as John the Baptist's, he replied, "Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke 5:34,35. Accordingly, the life of the apostles and first believers was a life of self-denials, of sufferings, austerities and fastings.

FEASTS. God appointed several festivals, or days of rest and worship, among the Jews, to perpetuate the memory of great events wrought in favor of them: the Sabbath commemorated the creation of the world; the Passover, the departure out of Egypt; the Pentecost, the law given at Sinai, &c. Of the three great feasts of the year, (the Passover, Pentecost, and that of Tabernacles,) the octave, or the eighth day, was a day of rest as much as the festival itself; and all the males of the nation were obliged to visit the temple. See those articles.

In the Christian church, we have no festival that clearly appears to have been instituted by our Saviour, or his apostles; but as we commemorate his passion as often as we celebrate his supper, he has hereby seemed to institute a perpetual feast. Christians have always celebrated the memory of his resurrection on every Sunday. We see from Rev. 1:10, that it was commonly called "the Lord's day."

The master or governor of a feast, was a person appointed to give directions to the servants, and to superintend every thing. It was part of his business to

taste the wine and present it to the guests. John 2:8,9.

The *Feasts of Love or Charity*, Jude ver. 12, were public banquets of a frugal kind, instituted by the primitive Christians, and connected by them with the celebration of the Lord's supper. The provisions, &c. were contributed by the more wealthy, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These *love-feasts* were intended as an exhibition of mutual Christian affection; but they became subject to abuses, and were afterwards discontinued. Compare 1 Cor. 11:17—34.

FEET, see **FOOT**.

FELIX, see **CLAUDIUS FELIX**.

FERRET, a sort of weasel, which Moses forbids, as unclean. Lev. 11:30. The Hebrew word, however, means rather a species of lizard.

FESTUS, **PORTIUS**, succeeded Felix in the government of Judea, A. D. 58. To oblige the Jews, Felix, when he resigned his government, left Paul in bonds at Cæsarea in Palestine, Acts 24:27; 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 Cæsarea. But Paul appealed to Cæsar; and so secured himself from the prosecution of the Jews, and the intentions of Festus.—Finding how much robberies abounded in Judea, Festus very diligently pur-

sued the thieves; and he also suppressed a magician, who drew the people after him into the desert. He died in Judea, A. D. 62, and Albinus succeeded him.

FIG. The fig-tree is common in Palestine and the East, and flourishes with the greatest luxuriance in those barren and stony situations, where little else will grow. Figs are of two sorts, the "boccore," and the "kermouse." The black and white boccore, or early fig, is produced in June; though the kermouse, the fig properly so called, which is preserved, and made up into cakes, is rarely ripe before August. There is also a long dark-colored kermouse, that sometimes hangs upon the trees all winter.

The fruit of the fig-tree is one of the delicacies of the East; and is of course very often spoken of in Scripture. *Dried figs* are probably like those which are brought to our own country; sometimes, however, they are dried on a string. We likewise read of *cakes of figs*, 1 Sam. 25:18. 1 Chron. 12:40. 2 K. 20:7. These were probably formed by pressing the fruit forcibly into baskets or other vessels, so as to reduce them to a solid cake or lump. In this way dates are still prepared in Arabia. In Djedda, Burckhardt remarks, are "eight date-sellers; at the end of June the new fruit comes in; this lasts two months, after which, for the remainder of the year, the date-paste, called *adjoue*, is sold. This is formed by pressing the dates, when fully ripe, into large baskets, so forcibly as to reduce them to a hard, solid paste or cake, each basket weighing usually about 200 weight; in the market, it is cut out of the basket, and sold by the pound." He describes also

smaller baskets, weighing about ten pounds each. See under **FLAGON**.

FIR, an evergreen tree, of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade. The Hebrew word seems, however, to mean the *cypress*; or possibly an evergreen tree in general.

FIRMAMENT. Moses says that God made a firmament in the midst of the waters to separate the inferior from the superior waters. By this word, the Hebrews understood the heavens, which, like a solid and immense arch, served as a barrier between the upper and lower waters, having windows, through which, when opened, the upper waters descended and formed the rain. But we are not to infer from this idea of the ancient Hebrews, that it really was so; in matters indifferently, the sacred writers generally suit their expressions to popular conceptions.

FIRST-BORN. This phrase is not always to be understood literally; it is sometimes taken for the prime, most excellent, most distinguished of things. Thus "Jesus Christ" is "the first-born of every creature, the first-begotten, or first-born from the dead;" begotten of the Father before any creature was produced; the first who rose from the dead by his own power.—After the destroying angel had killed the first-born of the Egyptians, God ordained that all the Jewish first-born, both of men and of beasts for service, should be consecrated to him; but the male children only were subject to this law. If a man had many wives, he was obliged to offer the first-born son by each one of them to the Lord. The first-born

were offered at the temple, and redeemed for five shekels. The firstling of a clean beast was offered at the temple, not to be redeemed, but to be killed; an unclean beast, a horse, an ass, or a camel, was either redeemed or exchanged; an ass was redeemed by a lamb or five shekels; if not redeemed, it was killed. Ex. 13:2,11, &c. The first-born son among the Hebrews, as among all other nations, enjoyed particular privileges. See BIRTH-RIGHT.

FIRST-FRUITS were presents made to God, of part of the fruits of the harvest, to express the submission, dependence, and thankfulness of the offerers. They were offered in the temple, before the crop was gathered; and, when the harvest was over, before any private persons used their corn. The first of these first-fruits, offered in the name of the nation, was a sheaf of barley, gathered on the fifteenth of Nisan, in the evening, and threshed in a court of the temple. After it was well cleaned, about three pints of it were roasted, and pounded in a mortar. Over this was thrown a measure of oil, and a handful of incense; and the priest, taking the offering, waved it before the Lord towards the four cardinal points, throwing a handful of it into the fire on the altar, and keeping the rest. After this, all were at liberty to get in the harvest. When the wheat harvest was over, on the day of Pentecost, they offered as first-fruits of another kind, in the name of the nation, two loaves, of two assarons (about three pints) of flour each, made of leavened dough. In addition to these first-fruits, every private person

was obliged to bring his first-fruits to the temple; but Scripture prescribes neither the time nor the quantity.

There was, besides this, another sort of first-fruits paid to God. Numbers 15:19,21. When the bread in the family was kneaded, a portion of it was set apart, and given to the priest, or Levite, of the place: if there were no priest, or Levite, it was cast into the oven, and there consumed.

Those offerings are also often called first-fruits, which were brought by the Israelites from devotion, to the temple, for the feasts of thanksgiving, to which they invited their relations and friends, and the Levites of their cities. The first-fruits and tenths were the most considerable revenue of the priests and Levites.

Paul says, Christians have the first-fruits of the Holy Spirit, i. e. a greater abundance of God's Spirit, more perfect and more excellent gifts, than the Jews. "Christ is risen from the dead, and become the first-fruits of them that slept," 1 Cor. 15:20, the first-begotten from the dead, or the first-born of those who rose again.

FISH, FISHERS. The Hebrews have the general name *fish*; but very few names of particular species. Moses says in general, that all sorts of river, lake or sea fish, which have scales and fins, may be eaten; all others shall be to the Hebrews an abomination. Lev. 11:9, &c. The *great fish*, Jon. 1:17, which swallowed Jonah, was probably a *shark*; as this animal is common in the Mediterranean. In the N. T. it is wrongly translated *whale*, Matt. 12:40. (See JONAH.) *Fishermen* are often spoken of in the Bible, and a large proportion of the twelve apostles of our Lord were of that occupation.

FITCHES, or **VETCHES**, a species of wild pea. Two Hebrew words are translated by *fitches*; one of which probably means *rye* or *spelt*; and the other *gith*, a plant resembling fennel, and very pungent.

FLAGON. The Hebrew word every where rendered in the English version *flagon*, 2 Sam. 6:19. 1 Chr. 16:3. Hos. 3:1. Cant. 2:5, means rather a *cake*, especially of dried grapes or raisins, pressed into a particular form. These are mentioned as delicacies, by which the weary and languid were refreshed; they were also offered to idols. Hos. 3:1. They differed from the dried clusters of grapes not pressed into any form, 1 Sam. 25:18; and also from the *cakes of figs*. We may compare the manner in which with us cheeses are pressed in various forms, as of pine-apples, &c. and also the manner in which dates are prepared at the present day by the Arabs. See under **FIGS**.

FLAX, a well-known plant, upon which the industry of mankind has been exercised with the greatest success and utility. Moses speaks of the flax in Egypt, Ex. 9:31, which country has been celebrated, from time immemorial, for its production and manufacture. The "fine linen of Egypt," which was manufactured from this article, is spoken of for its superior excellence, in Scripture. Prov. 7:16. Ezek. 27:7. It is, however, probable that fine cotton is also sometimes to be understood, when the *byssus* is spoken of. The Egyptian fine linen and cotton would make but a sorry figure in the present day, in comparison with modern manufactures from the same materials. That which has been found wrapped around

mummies, apparently persons of high quality, would hardly compare with our common sheetings.

The prophet Isaiah, in speaking of the gentleness of the Messiah, makes use of a proverbial expression, which is also quoted by Matthew and applied to Jesus. "The bruised reed he shall not break, and the smoking flax he shall not quench." Isa. 42:3. Matt. 12:20. Here *flax* is used for the *wick* of a lamp or taper, which was usually made of flax. The idea then is, that he will not break a reed already bruised and ready to be broken, nor extinguish a flickering, dying lamp, just ready to expire; i. e. he will not, in the manner of the Pharisees and Jewish doctors, oppress his humble and penitent followers with a burden of ceremonial observances.

FLESH, the substance of which the bodies of men and animals are composed. In the Bible, it is often used to designate the bodily appetites, propensities and passions, which draw men away from yielding themselves to the Lord and to the things of the Spirit. The flesh, or carnal principle, is opposed to the spirit, or spiritual principle. Gal. 5:17. Rom. c. 8.

FLOOD, see **DELUGE**.

FLUTE, a soft, sweet-toned wind instrument of music. It is mentioned in the Bible; but it is doubtful whether the Hebrew word does not rather mean *pipe* in general. Dan. 3:5.

FLY, a genus of insects, of which there are a great many species. Moses declares them and most other insects to be unclean. Lev. 11:42. The Philistines and Canaanites adored Beelzebub, the fly-god; probably as a patron to protect them against these tormenting insects.

In Isa. 7:18, the prophet says, "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes." This seems to refer to the *zimb*, or Ethiopian fly, which is thus spoken of by Mr. Bruce: "It is, in size, very little larger than a bee, of a thicker proportion, and has wings which are broader than those of a bee, placed separate, like those of a fly; they are of pure gauze, without color or spot upon them; the head is large. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of the desert; and there they remain, while the rains last, this cruel enemy never daring to pursue them farther.

"Though his size is immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet even the camel is not able to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands; for, when once attacked by this fly, his body, head and legs break out into large bosses, which swell, break and putrefy, to the certain destruction of the creature. Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, as the season may require, are obliged to roll themselves in mud

and mire; which, when dry, coats them over like armor, and enables them to stand their ground against this winged assassin.

"All the inhabitants of the sea-coast of Melinda, and the south coast of the Red sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are once a year obliged to change their abode and seek protection among the sands of the desert."

FOOL, in Scripture, means not only an *idiot*, but a person who does not act wisely, i. e. does not follow the warnings and requirements of God, which are founded in infinite wisdom. Hence, a *fool* is put for a *wicked man*, an enemy or neglecter of God. So *folly* is put for *wickedness*; *foolish* lusts for *wicked lusts*, &c. *Foolish* talking, *foolish* questions, are vain, empty, unprofitable conversation.

FOOT. Nakedness of feet was a sign of mourning. God says to Ezekiel, "Make no mourning for the dead, and put on thy shoes upon thy feet," &c. It was likewise a mark of respect. Moses put off his shoes to approach the burning bush; and most commentators are of opinion, that the priests served in the tabernacle with their feet naked, as they did afterwards in the temple. The Turks never enter their mosques till after they have washed their feet and their hands, and have put off the outward covering of their legs. The Christians of Ethiopia enter their churches

with their shoes off, and the Indian Brahmans and others have the same respect for their pagodas and temples.

Washing of Feet. (See also under SANDALS.) The orientals used to wash the feet of strangers who came off a journey, because they commonly walked with their legs bare, and their feet were defended only by sandals. So Abraham washed the feet of the three angels. Gen. 18:4. This office was commonly performed by servants and slaves; and hence Abigail answers David, who sought her in marriage, that she should think it an honor to wash the feet of the king's servants. 1 Sam. 25:41. When Paul recommends hospitality, he would have a widow assisted by the church, to be one who had washed the feet of saints. 1 Tim. 5:10. Our Saviour, after his last supper, gave his last lesson of humility, by washing his disciples' feet. John 13:5,6.

FORNICATION. This word is used in Scripture not only for the sin of impurity between unmarried persons, but for idolatry, and for all kinds of infidelity to God. Adultery and fornication are frequently confounded. Both the Old and New Testaments condemn all impurity and fornication, corporeal and spiritual; idolatry, apostasy, heresy, infidelity, &c. See ADULTERY.

FORTUNATUS, mentioned 1 Cor. 16:17, came from Corinth to Ephesus, to visit Paul. We have no particulars of his life or death, only that Paul calls Stephanus, Fortunatus and Acharcus the first-fruits of Achaia, and set for the service of the church and saints. They carried Paul's first epistle to Corinth.

FOWL, see BIRDS.

FOX, or JACKAL. It is no

easy matter to determine whether the animal intended be the common fox, or the jackal, the little eastern fox, as Hasselquist calls him. Several of the modern oriental names of the jackal, from their resemblance to the Hebrew, favor the latter interpretation; and Dr. Shaw, and other travellers, inform us, that while jackals are very numerous in Palestine, the common fox is rarely to be met with.

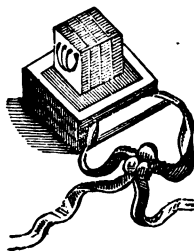
The jackal, or *thaleb*, as he is called in Arabia and Egypt, is said to be of the size of a middling dog, resembling the fox in the hinder parts, particularly the tail; and the wolf in the fore parts, especially the nose. Its legs are shorter than those of the fox, and its color is of a bright yellow. There seem to be many varieties among them; those of the warmest climates appear to be the largest, and their color is rather of a reddish brown, than of that beautiful yellow by which the smaller jackal is chiefly distinguished.

Although the species of the wolf approaches very near to that of the dog, yet the jackal seems to be placed between them; to the savage fierceness of the wolf, it adds the impudent familiarity of the dog. Its cry is a howl, mixed with barking, and a lamentation resembling that of human distress. It is more noisy in its pursuits even than the dog, and more voracious than the wolf. The jackal never goes alone, but always in a pack of forty or fifty together. These unite regularly every day, to form a combination against the rest of the forest. Nothing then can escape them; they are content to take up with the smallest animals; and yet, when thus united, they have courage to face

the largest. They seem very little afraid of mankind, but pursue their game to the very doors, testifying neither attachment nor apprehension. They enter insolently into the sheepfolds, the yards and the stables, and, when they can find nothing else, devour leather harness, boots and shoes, and run off with what they have not time to swallow. They not only attack the living, but the dead. They scratch up with their feet the new-made graves, and devour the corpse, how putrid soever. In those countries, therefore, where they abound, they are obliged to beat the earth over the grave, and to mix it with thorns, to prevent the jackals from scraping it away. They always assist each other, as well in this employment of exhumation as in that of the chase; and while at their dreary work, exhort each other by a most mournful cry, resembling that of children under chastisement; and when they have thus dug up a body, they share it amicably between them. Like all other savage animals, when they have once tasted human flesh, they can never after refrain from pursuing mankind. They watch the burying-grounds, follow armies, and keep in the rear of caravans. They may be considered as the vulture of the quadruped kind; every thing that once had animal life seems equally agreeable to them; the most putrid substances are greedily devoured; dried leather, and any thing that has been rubbed with grease; how insipid soever in itself, this is sufficient to make the whole go down. Such is the character which naturalists have furnished of the jackal or oriental fox.

FRANKINCENSE, see **INCENSE**.

FRONTLETS are thus described by Leo of Modena: The Jews take four pieces of parchment, and write, with an ink made on purpose, and in square letters, these four passages, one on each piece: (1.) "Sanctify unto me all the first-born," &c. Ex. 13:2—10. (2.) From verse 11 to 16, "And when the Lord shall bring thee into the land of the Canaanites," &c. (3.) Deut. 6:4, "Hear, O Israel; the Lord our God is one Lord," to verse 9. (4.) Deut. 11:13, "If you shall hearken diligently unto my commandments," to verse 21. This they do in obedience to the words of Moses: "These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."



These four pieces are fastened together, and a square formed of them, on which the Hebrew letter *Shin* is written; then a little square of hard calf's skin is put at the top, out of which come two leathern strings. This square is put on the middle of the forehead, and the strings being girt about the head, are then brought before, and fall on the breast. It is called the *Tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer; but the generality wear

it only at morning prayer. See **PHYLACTERIES**.

FUNERAL, see **BURIAL** and **SEPULCHRE**.

FURLONG is put in the N. T. for the Greek or rather Roman *stadium*, which consisted of one hundred and twenty-five geometrical paces. Eight furlongs make a mile. (See the **TABLE OF MEASURES** at the end of the volume.) The Roman *stadium* was nearly equal to the English furlong, and contained 201.45 yards. This is the *stadium* probably meant in the N. T. since the Jews were at that time

subject to the Romans, and had constant intercourse with them.

FURY is attributed to God metaphorically, or speaking after the manner of men; that is, God's providential actions are such as would be performed by a man in a state of anger; so that, when he is said to pour out his fury on a person, or on a people, it is a figurative expression for dispensing afflictive providences. But we must be very cautious not to attribute human infirmities, passions, or malevolence to the Deity.

G.

GABBATHA signifies an elevated place, and was the name of a place in Pilate's palace, whence he pronounced sentence against our Saviour. John 19:13. In Greek it is called the *pavement*. It was properly a tribunal with a checkered marble pavement, or a pavement of mosaic work. From the time of Sylla, ornamented pavements of this sort became common among the wealthy Romans; and when they went abroad on military expeditions, or to administer the government of a province, they carried with them pieces of marble ready fitted, which, as often as an encampment was formed, or a court of justice opened, were regularly spread around the elevated tribunal on which the commander or presiding officer was to sit. Julius Cæsar followed this custom in his expeditions.

GABRIEL, a principal angel. He was sent to the prophet Daniel to explain his visions; also to Zacharias, to announce to him the future birth of John

the Baptist. Dan. 8:16. 9:21. Luke 1:11,19. Six months afterwards, he was sent to Nazareth, to the Virgin Mary. Luke 1:26, &c. See **ARCHANGEL**.

I. GAD, (*prosperity, fortune*,) son of Jacob and Zilpah, Leah's servant. Gen. 30:11. Leah called him *Gad*, saying, "Good fortune cometh!" The Engl. translation reads a *troop*. The tribe of Gad came out of Egypt in number 45,650. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their allotment east of Jordan, alleging their great number of cattle. Moses granted their request, on condition that they should accompany their brethren, and assist in conquering the land west of Jordan. Gad had his inheritance between Reuben south, and Manasseh north, with the mountains of Gilead east, and Jordan west.

II. GAD, David's friend, who followed him when persecuted by Saul. Scripture styles him a prophet, and David's seer. 2

Sam. 24:11. He appears to have written a history of David's life; which is cited in 1 Chr. 29:29.

GADARA, (*surrounded, wall-ed.*) a city east of the Jordan, in the Decapolis. Josephus calls it the capital of Peræa; and Pliny places it on the river Hieromax, about five miles from its junction with the Jordan. It gave name to a district which extended, probably, from the region of Scythopolis to the borders of Tiberias.

The evangelists Mark (5:1) and Luke (8:26) say that our Saviour, having passed the sea of Tiberias, came into the district of the Gadarenes. Matthew (8:28) calls it *Gergesenes*; but as the lands belonging to one of these cities were included within the limits of the other, one evangelist might say, the country of the Gergesenes, another the country of the Gadarenes; either being equally correct. Mr. Bankes thinks that the place called *Oom-kais*, where are shown numerous caverns and extensive ruins, marks the site of Gadara.

GAIUS, the Greek form of the Latin name *Caius*. He was Paul's disciple, Acts 19:29, and was probably a Macedonian, but settled at Corinth, where he entertained Paul during his abode there. Rom. 16:23.

GALATIA, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and Phrygia. Its name was derived from the Gauls; of whom two tribes, (Trocmi and Tolistoboi,) with a tribe of the Celts (Tectosages,) migrated thither after the sacking of Rome by Brennus;

and, mingling with the former inhabitants, the whole were called *Gallogræci*. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about B. C. 26, this country was reduced to the form of a Roman province, and was governed by a proprætor. Galatia was distinguished for the fertility of its soil and the flourishing state of its trade. It was also the seat of colonies from various nations, among whom were many Jews; and from all of these Paul appears to have made many converts to Christianity, to whom he afterwards addressed the *Epistle to the Galatians*. In this epistle, he censures them for declining from the simplicity of the gospel, and following Jewish teachers; against whom he argues. Gal. 1:2, &c. 1 Cor. 16:1.

GALBANUM, a gum, or sweet spice, and an ingredient in the incense burned at the golden altar, in the holy place. Exod. 30:34. It is the gum of a plant growing in Abyssinia, Arabia, and Syria, called by Pliny *stagonitis*, but supposed to be the same as the *bubon galbanum* of Linnæus. The gum is unctuous and adhesive, of a strong and somewhat astringent smell.

GALILEE, the name of a region of country, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits. Galilee, in the time of Christ, was divided into *Upper* and *Lower*; the former lying north of the terri-

tory of the tribe of Zebulon, and abounding in mountains; the latter being more level and fertile, and very populous; the whole comprehending the four tribes of Issachar, Zebulon, Naphtali and Asher. Lower Galilee is said to have contained 404 towns and villages, of which Josephus mentions Tiberias, Seppharis, and Gabara, as the principal; though Capernaum and Nazareth are the most frequently mentioned in the N. T. Mark 1:9. Luke 2:39. John 7:52, and elsewhere. In Matt. 4:15, some suppose *Galilee of the Gentiles* to be Upper Galilee; either because it bordered on Tyre and Sidon, or because Phenicians, Syrians, Arabs, &c. were to be found among its inhabitants. Others, with better reason, suppose that the whole of Galilee is intended, and is so called because it lay adjacent to idolatrous nations. The Galileans were accounted brave and industrious; though the other Jews affected to consider them as not only stupid and unpolished, but also seditious; and, therefore, proper objects of contempt. John 1:47. 7:52. They appear to have used a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem. Mark 14:70. For the *Sea of Galilee*, see SEA.

GALL, a general name for any thing very bitter. In Job 16:13, it means the animal secretion, *the bile*. In Matt. 27:34, it is said that they gave Jesus to drink, vinegar mixed with *gall*, which, in Mark 15:23, is called wine mingled with *myrrh*. It was probably the sour wine which the Roman soldiers used to drink, mingled with myrrh and other bitter substances; very much like the *bitters* of modern times.

The word *gall* is also often used figuratively, for great troubles, wickedness, depravity, &c. Jer. 8:14. Amos 6:12. Acts 8:23.

GALLIO, a proconsul of Achaia, in the time of Paul. Acts 18:12,17. He was the elder brother of the philosopher Seneca, and was first called *Marcus Annæus Novatus*; but took the name of *Gallio*, after being adopted into the family of Lucius Junius Gallio. Like his brother Seneca, he suffered death by order of Nero.

GAMALIEL, the name of a Pharisee, under whom Paul was educated. Acts 5:34. 22:3. He possessed great influence among the Jews, and is said by some to have presided over the Sanhedrim, during the reigns of Tiberius, Caius, and Claudius. The Talmudists say that he was the son of rabbi Simeon, and grandson of Hillel, the celebrated teacher of the law.

GAMMADIMS is used in the English Bible, Ezek. 27:11, as the name of a people; but it rather means simply *the brave, the warlike*.

GARMENTS. The chief garments of the Hebrews were the *tunic*, or inner garment, and the *mantle*, or outer garment. These seem to have constituted a "change of raiment." The *tunic* was of linen, and was worn next to the skin, fitting close to the body; it had arm-holes, and sometimes sleeves, and reached below the knees; that worn by females reached to the ankles. The tunic was sometimes woven without seam, like that of Jesus. John 19:23. The upper garment, or *mantle*, was a piece of woollen cloth, nearly square, and several feet in length and breadth, which was wrapped round the body, or tied over the shoulders.

This could be so arranged as to form a large *bosom* for carrying things; and the mantle also served the poor as a bed by night. See BOSOM and BED.

Between these two garments, the Hebrews sometimes wore a third, called *me-il*, a long and wide robe or tunic of cotton or linen, without sleeves.

As the Hebrews did not change the fashion of their clothes, as we do, it was common to lay up stores of raiment beforehand, and this was a mark of wealth. Isa. 3:6. To this Christ alludes, when he speaks of treasures which the moth devours. Matt. 6:19.

The great and wealthy delighted in white raiment; and hence this is also a mark of opulence and prosperity. Ecc. 9:8. So, too, angels are described as clothed in white; and such was also the appearance of our Saviour's raiment during his transfiguration. Matt. 17:2. The saints in like manner are described as clothed in white robes. Rev. 7:9,13,14.

The garments of mourning among the Hebrews were sack-cloth and hair-cloth; and their color dark brown, or black. As the prophets were penitents by profession, their common clothing was mourning. Widows, also, dressed themselves much the same.

Presents of dresses are alluded to very frequently in the historical books of Scripture, and in the earliest times. When Joseph gave to each of his brethren a change of raiment, and to Benjamin five changes, it is mentioned without particular notice, and as a customary incident. Gen. 45:22. Naaman gave to Gehazi, from among the presents intended for Elisha, who declined

accepting any, two changes of raiment; and even Solomon received raiment as presents. 2 Chr. 9:24. This custom is still maintained in the East, and is mentioned by most travellers. De la Motraye notices, as a peculiarity, that the grand seignior gives his garment of honor *before* the wearer is admitted to his presence; while the vizier gives his honorary dresses *after* the presentation. This will, perhaps, apply to the parable of the wedding garment, and to the behavior of the king, who expected to have found all his guests clad in robes of honor. Matt. 22:11.

GATE. In oriental cities there is always an open space or place adjacent to each gate; and these are at the same time the market-places, and the place of justice. Prov. 22:22. Amos 5:10,12,15. There, too, people assemble to spend their leisure hours. Gen. 19:1. Hence "they that sit in the gate" is put for *idlers, loungers*, who are coupled with drunkards. Ps. 69:12.

Hence, also, *gate* sometimes signifies *power, dominion*; almost in the same sense as the Turkish sultan's palace is called the *Porte*. God promises Abraham, that his posterity shall possess the gates of their enemies—their towns, their fortresses. Gen. 22:17.—So, too, the *gates of hell*, i. e. the power of hell, or hell itself.

GATH, (*a wine-press*), a city of the Philistines, and one of their five principalities. 1 Sam. 5:8. 6:17. It was eighteen miles south of Joppa, and thirty-two west of Jerusalem. David conquered Gath in the beginning of his reign over all Israel, 1 Chr. 18:1, and it continued subject to his successors till the declension of the kingdom of Ju-

dah. Rehoboam rebuilt or fortified it, 2 Chr. 11:8. It was afterwards recovered by the Philistines, but Uzziah reconquered it, 2 Chr. 26:6. It is now desolate. The inhabitants of Gath were called *Gittites*.

GAZA, a city of the Philistines given by Joshua to Judah, Josh. 15:47. 1 Sam. 6:17. It was one of the five principalities of the Philistines, towards the southern extremity of Canaan. It was situated between Raphia and Askelon, about sixty miles south-west of Jerusalem. Its advantageous situation exposed it to many revolutions. It belonged to the Philistines; then to the Hebrews; recovered its liberty in the reigns of Jotham and Ahaz; but was reconquered by Hezekiah, 2 K. 18:8. It was subject to the Chaldeans, with Syria and Phœnicia; and afterwards to the Persians and the Egyptians, who held it when Alexander Jannæus besieged, took and destroyed it, B. C. 98. See Zeph. 2:4. A new town was afterwards built, nearer to the sea, which is now existing. Luke speaks, Acts 8:26, of Gaza as a desert place; meaning, most probably, the ancient Gaza.

Dr. Wittman gives the following description of the modern town: "Gaza is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date-trees interspersed. A very fine plain commences about three miles from the town, on the other side, in which are several groves of olive-trees. Advancing toward Gaza, the view becomes still more interesting; the groves of olive-trees extending to the town, in front of which is a fine avenue of these

trees. About a mile distant from the town is a commanding height. The soil in the neighborhood is of a superior quality. The suburbs of Gaza are composed of wretched mud huts; but the interior of the town contains buildings superior in appearance to those generally met with in Syria. The streets are of a moderate breadth; many fragments of statues, columns, &c. of marble, are seen in the town walls and other buildings. Ophthalmia and blindness are very prevalent. The suburbs and environs of Gaza are rendered extremely agreeable by a number of large gardens, cultivated with great care, on the north, south and west of the town. Plantations of date-trees, also, are numerous. The landing place of Gaza is an open beach, highly dangerous to boats, especially if laden, a heavy surf constantly beating on the shore."

GAZELLE, see ROE.

GEBAL, the *Gebalene* of the Romans, was a district of Idumea, called also at the present day *Djebal*, signifying *mountains*. It is the northern part of the range of mountains skirting the eastern side of the great valley *El Ghor*, which runs from the Dead sea to the Elanitic gulf of the Red sea. Ps. 83:7. The *Gebal* mentioned in Ezek. 27:9, was a city of Phœnicia, on the sea-shore, north of Beyroot.

GEDER. This word signifies a *wall, enclosure, fortified place*; as do also the names following, which are all derived from it. Geder itself, was an ancient Canaanitish place, in the plain of Judah, Josh. 12:13, and was probably the same with the following Gederah.

Gederah, a city in the plain of Judah, Josh. 15:36, probably the

same with the preceding Geder, and with Beth-Gader, 1 Chr. 2:51. It would thence seem to have pertained to the family of Caleb.

Gederoth, a place in the tribe of Judah. Josh. 15:41. 2 Chr. 28:18.

Gederothaim, a place in the plain of Judah. Josh. 15:36.

Gedor, a city apparently in the south of the mountains of Judah, surrounded by fat pastures, and formerly occupied by the Amalekites. 1 Chr. 4:39. 12:7. Josh. 15:58. It is also the name of a man. 1 Chr. 8:31. 9:37.

GENEALOGY, line of descent, and also a list of one's ancestors. Never was a nation more circumspect about their genealogies than the Hebrews. We find them in their sacred writings, carried on for upwards of 3500 years. In the evangelists we have the genealogy of Christ for 4000 years. The two accounts in Matthew, c. 1, and Luke, c. 3, differ from each other; one giving probably the genealogy of Christ's reputed father, Joseph, and the other that of his mother, Mary.

It is observed in Ezra 2:62, that such priests as could not produce an exact genealogy of their families, were not permitted to exercise their sacred functions. Hence when in Heb. 7:3, it is said that Melchisedec was "without descent," i. e. without genealogy, the meaning is, that his name was not found in the public genealogical registers; his father, and mother, and ancestors were unknown, and hence his priesthood was of a different kind, and to be regarded differently, from that of Aaron and his sons.

GENERATION. Besides the common acceptation of this word,

as signifying *race, descent, lineage*, it is used for the *history and genealogy* of a person; as Gen. 5:1, "The book of the generations of Adam," i. e. the history of Adam's creation and of his posterity. So Gen. 2:4, "The generations of the heavens and of the earth," i. e. their *genealogy*, so to speak, the *history* of the creation of heaven and earth. Matt. 1:1, "The book of the generation of Jesus Christ," i. e. the genealogy of Jesus Christ, the history of his descent and life.—"The present generation" comprises all those who are now alive. Matt. 24:34, "This generation shall not pass till all be fulfilled;" some now living shall witness the event foretold. Acts 2:40, "Save yourselves from this untoward generation;" from the punishment which awaits these perverse men.

The Hebrews, like other ancient nations, sometimes computed loosely by generations. Thus Gen. 15:16, "In the fourth generation thy descendants shall come hither again." The duration of a generation is of course very uncertain; indeed, it is impossible to establish any precise limits. Hence it has been fixed by some at one hundred years; by others, at a hundred and ten; by others, at thirty-three, thirty, twenty-five, and even twenty years; being neither uniform nor settled. It is, however, generally admitted, that a generation in the earliest periods is to be reckoned longer than one in later times.

GENESIS, the first of the sacred books in the Old Testament, so called from the title given to it in the Septuagint, and which signifies "the book of the generation, or production," of all things. Moses is generally admitted to have been the writer of

this book ; and it is supposed that he penned it after the promulgation of the law. Its authenticity is attested by the most indisputable evidence, and it is cited as an inspired record thirty-three times in the course of the Scriptures. The history related in it comprises a period of about 2369 years, according to the lowest computation, but according to Dr. Hales, a much larger period. It contains an account of the creation ; the primeval state and fall of man ; the history of Adam and his descendants, with the progress of religion and the origin of the arts ; the genealogies, age, and death of the patriarchs, until Noah ; the general defection and corruption of mankind, the general deluge, and preservation of Noah and his family in the ark ; the history of Noah and his family subsequent to the time of the deluge ; the re-peopling and division of the earth among the sons of Noah ; the building of Babel, the confusion of tongues, and the dispersion of mankind ; the lives of Abraham, Isaac, Jacob, and Joseph.

GENNESARETH, *Lake of*, see SEA.

GENTILES, a name given by the Hebrews to all those that had not received the law of Moses. Those who were converted and embraced Judaism, they called proselytes. Since the promulgation of the gospel, the true religion has been extended to all nations ; God, who had promised by his prophets to call the Gentiles to the faith, with a superabundance of grace, having fulfilled his promise ; so that the Christian church is composed principally of Gentile converts ; the Jews being too proud of their privileges to acknowledge Jesus Christ as their Messiah and Re-

deemer. In the writings of Paul, the Gentiles are generally called *Greeks*, Rom. 1:14,16. 1 Cor. 1:22,24. Gal. 3:28. Luke, in the Acts, expresses himself in the same manner, c. 6:1. 11:20. 18:4. Paul is commonly called the apostle of the Gentiles, Gal. 2:8. 1 Tim. 2:7, because he, principally, preached Christ to them ; whereas Peter, and the other apostles, preached generally to the Jews, and are called apostles of the circumcision. Gal. 2:8.

Court of the Gentiles. Josephus says, that there was, in the court of the temple, a wall, or balustrade, breast high, with pillars at certain distances, with inscriptions on them in Greek and Latin, importing that strangers were forbidden from approaching nearer to the altar. See TEMPLE.

Isles of the Gentiles, Gen. 10:5, denote Asia Minor and the whole of Europe, which were peopled by the descendants of Japheth.

GERAH, the smallest weight or coin among the Jews, the twentieth part of a shekel, and worth about $2\frac{1}{2}$ cents. Ex. 30:13.

GERAR, an ancient town or place of the Philistines in the times of Abraham and Isaac. It lay not far from Gaza, in the south of Judah ; but is not mentioned in later history. Gen. 20:1. 26:1,6,17.

GERASA, or **GERGESA**, a city east of the Jordan, and in the Decapolis. Matt. 8:28. Burckhardt, Buckingham, and other writers consider the splendid ruins of *Djerash* to be those of the ancient Gerasa. They are nearly fifty miles southeasterly from the sea of Tiberias, and nearly opposite to mount Ebal.

GERGESENES, a people of the land of Canaan, who settled east of the sea of Tiberias, and

gave name to a region and city. See GADARA, and GERASA.

GERIZIM, a mountain in Ephraim, between which and Ebal lay the city of Shechem. Judg. 9:7. Gerizim was fruitful, Ebal was barren. God commanded that the Hebrews, after passing the Jordan, should be so divided that six tribes might be stationed on mount Gerizim, and six on mount Ebal. The former were to pronounce blessings on those who observed the law of the Lord; the others, curses against those who should violate it. Deut. 11:29. 27:12.

After the captivity, Manasseh, a seceding priest, by permission of Alexander the Great, built a temple on Gerizim, and the Samaritans joined the worship of the true God to that of their idols: "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." 2 K. 17:33. See **SANBALLAT**, and **SAMARITANS**.

This temple was destroyed by John Hircanus, and was not rebuilt till Gabinius was governor of Syria; who repaired Samaria and called it by his own name. In our Saviour's time, this temple was in being, and the true God was worshipped there. John 4:20. Herod the Great, having rebuilt Samaria, and called it Sebaste, in honor of Augustus, would have compelled the Samaritans to worship in the temple which he had erected; but they constantly refused, and have continued, to this day, to worship on Gerizim.

I. GESHUR, GESHURI, GESHURITES, the name of a district and people in Syria, of whose king, Talmi, David married the daughter, by whom he had Absalom. 2 Sam. 3:3. 13:37. 15:8.

It lay upon the eastern side of the Jordan, between Bashan, Maachah, and mount Hermon, and within the limits of the Hebrew territory; but the Israelites did not expel the inhabitants. Josh. 13:13. That they were not conquered at a later period, appears from the fact of their having a separate king. The word *Geshur* signifies *bridge*; and in the same region, where, according to the above data, we must place Geshur, between mount Hermon and the lake of Tiberias, there still exists an ancient stone bridge of four arches over the Jordan, called *Djiss-Beni-Jakub*, i.e. the bridge of the children of Jacob. There seems to have been here an important pass. See **JORDAN**.

II. GESHURI, GESHURITES, a people in the south of Palestine, near the Philistines. Josh. 13:2. 1 Sam. 27:8.

GETHSEMANE, the *oil-press*, a place in the valley at the foot of the mount of Olives, over against Jerusalem, to which our Saviour sometimes retired; and in a garden belonging to which, he endured his agony, and was taken by Judas. Matt. 26:36, &c. It is an even plat of ground, according to Maundrell, about fifty-seven yards square. There are several ancient olive-trees standing in it. (See the *Missionary Herald* for 1824, p. 66.) See **JERUSALEM**.

GIANTS. It is probable that the first men were of a strength and stature superior to those of mankind at present, since they lived a much longer time; long life being commonly the effect of a strong constitution. Giants, however, were not uncommon in the times of Joshua and David, notwithstanding that the life

of man was already shortened, and, as may be presumed, the size and strength of human bodies proportionably diminished. Goliath was ten feet seven inches in height, 1 Sam. 17:4, according to the usual estimate of the cubit at twenty-one inches; but the length of the Hebrew cubit is so uncertain, that we cannot depend on this measurement. The Anakims, or sons of Anak, who dwelt at Hebron, were the most celebrated giants in Palestine. Num. 13:33. See also REPHAIM.

For the *Valley of the Giants*, see REPHAIM.

GIBEAH, (*a hill*), a city of Benjamin, 1 Sam. 13:15, and the birth-place of Saul king of Israel; whence it is frequently called "Gibeah of Saul." 1 Sam. 11:4. Isa. 10:29. Gibeah was also famous for its sins; particularly for that committed by forcing the young Levite's wife, who went to lodge there; and for the war which succeeded it, to the almost entire extermination of the tribe of Benjamin. Judg. c. 19. Scripture remarks, that this happened at a time when there was no king in Israel, and when every one did what was right in his own eyes. Gibeah was about seven miles north from Jerusalem, not far from Gibeon and Kirjath-jearim.—There was another Gibeah in the tribe of Judah. Josh. 15:57.

GIBEON, the capital of the Gibeonites, who having taken advantage of the oaths of Joshua and the elders of Israel, which they procured by an artful representation of belonging to a very remote country, Josh. c. 9, were condemned to labor in carrying wood and water for the tabernacle, as a mark of their pusillanimity and duplicity.

Three days after the Gibeonites had thus surrendered to the Hebrews, five of the kings of Canaan besieged the city of Gibeon; but Joshua attacked and put them to flight, and pursued them to Bethoron. Josh. c. 10.

Gibeon stood on an eminence, as its name imports, and was forty furlongs north from Jerusalem, according to Josephus. In 2 Sam. 5:25, it would seem to be called *Geba*, as compared with 1 Chr. 14:16; but it is to be distinguished from both Geba and Gibeah, and lay to the northward of them.

GIDEON, a celebrated judge or leader of Israel, who obtained a miraculous victory over the Midianites, and freed the nation from their yoke. His history is contained in Judg. c. 6—8.

GIHON, one of the four rivers of Paradise; probably the Araxes. See EDEN.

GILBOA, a ridge of mountains, memorable for the defeat and death of Saul and Jonathan, 1 Sam. c. 31, running north of Bethshan or Scythopolis, and forming the western boundary of that part of the valley of the Jordan, lying between this valley and the great plain of Esdraelon. They are said to be extremely dry and barren, and are still called, by the Arabs, *Djebel Gilbo*.

GILEAD, a mountainous district east of the Jordan, and which separated the lands of Reuben, Gad, and Manassch, from Arabia Deserta. The scenery of the mountains of Gilead is described by Mr. Buckingham as being extremely beautiful. The plains are covered with a fertile soil, the hills are clothed with forests, and at every new turn the most beautiful landscapes that can be imagined are presented. The Scripture refer-

ences to the stately oaks and herds of cattle in this region are well known.

The name *Gilead* is sometimes put for the whole country east of the Jordan. Thus in Deut. 34:1, God is said to have showed Moses from mount Nebo "all the land of Gilead unto Dan." The proper region of Gilead, however, lay south of Bashan, but probably without any very definite line of separation. Bashan and Gilead are often mentioned together. Josh. 17:1,5. 2 Kings 10:33, &c. A part of Gilead was the district now called Belka, one of the most fertile in Palestine. See under the article **BASHAN**.

Mount Gilead, in the strictest sense, was doubtless the mountain now called *Djebel Djelaad*, or *Djebel Djelaoud*, mentioned by Burckhardt, the foot of which lies about two hours' distance, or six miles, south of the Wady Zerka, or Jabbok. The mountain itself runs from east to west, and is about two hours and a half (eight or ten miles) in length. Upon it are the ruined towns of *Djelaad* and *Djelaoud*; probably the site of the ancient city Gilead of Hos. 6:8; elsewhere called *Ramoth Gilead*. Southward of this mountain stands the modern city of Szalt. It was probably in this mountain, that Jacob and Laban set up their monument. Gen. 31:45, &c.

GILGAL, a celebrated place between the Jordan and Jericho, where the Israelites first encamped, after the passage of that river. Josh. 4:19. 5:9. It continued to be the head-quarters of the Israelites for several years, while Joshua was occupied in subduing the land. Josh. 9:6. 10:6, &c. A considerable city was afterwards built there, 15:7;

which became famous for many events. 1 Sam. 7:16. 11:14. 15:33. Amos 5:5.

GIRD, GIRDLE. The orientals commonly dress in loose robes, flowing down around the feet, so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them with a girdle. Hence "to have the loins girded" is to be prepared for action or service, to be waiting for the call or coming of one's master or Lord. Luke 12:35. Girdles of leather were worn by the common people; and also by prophets. 2 Kings 1:8. Matt. 3:4. They were likewise made of cotton or linen, Jer. 13:1; also of silk, and sometimes embroidered. The girdle, moreover, answered the purpose of a purse or pouch, to carry money and other things, Matt. 10:9. Mark 6:8; where the word *purse* in the English is put for *girdle* in the original Greek. The Arabs and other orientals wear girdles in the same manner at the present day; they also carry a knife or dagger stuck in them; as was also the custom of the Hebrews. 1 Sam. 25:13. 2 Sam 20:8.

GIRGASHITES, see **CANANITES**.

GITTITES, see under **GATH**.

GITTITH, a word which occurs frequently in the titles of the Psalms. The conjectures of interpreters as to its import are various. Some think it signifies a sort of musical instrument, invented at Gath; others that the Psalms with this title were sung during the vintage. The word *Gath*, from which this is the feminine form, signifies *wine-press*.

GLEDE, a kind of hawk. In Deut. 14:13, this word is put by our translators for the same He-

brew word which, in Lev. 11:14, they have translated *vulture*.

GNAT, a small winged stinging insect, a mosquito. It is spoken of in the Bible only in the proverbial expression, Matt. 23:24, "Ye strain at a gnat, and swallow a camel," which should read, "ye strain *out* a gnat," &c. The expression alludes to the Jewish custom of filtering wine, for fear of swallowing any insect forbidden by the law as unclean; and is applied to those who are superstitiously anxious in avoiding smaller faults, yet do not scruple to commit greater sins. To make the antithesis as strong as may be, two things are selected as opposite as possible; the smallest insect, and the largest animal.

GOAT, a well-known animal, which was used under the law both for food and for sacrifice. Dr. Russell observed two sorts of goats about Aleppo: one that differed little from the common sort; the other remarkable for the length of its ears. "The size of the animals," he tells us, "is somewhat larger than ours; but their ears are often a foot long, and broad in proportion. They were kept chiefly for their milk, of which they yielded no inconsiderable quantity." The present race of goats in the vicinity of Jerusalem are, it seems, of this broad-eared species. A gentleman that visited the Holy Land, in 1774, was struck with the difference between the goats there, and those that he saw in countries not far distant from Jerusalem. "They are," he says, "black, black and white, and some gray, with remarkably long ears, rather larger and longer than the Welsh goats." This kind of animal, he observed, in some neighboring places, dif-

fered greatly from the above description, those of Baalbec in particular, which were generally, if not always, of the other species. These last, probably, are of the sort common with us, as those about Jerusalem are mostly of the long-eared kind; and it should seem they were of the same long-eared kind that were kept anciently in Judea, from the words of the prophet, "As the shepherd taketh out of the mouth of the lion, two *legs*, or a *piece of an ear*; so shall the children of Israel be taken out that dwell in Samaria and in Damascus." Amos 3:12.

Herodotus says, that at Mendes, in Lower Egypt, both the male and female goat were worshipped. The heathen god Pan had the face and thighs of a goat; not that they believed him to be of this figure, but because it had been customary to represent him thus. The heathen paid divine honors, also, to real goats, as appears in the table of Isis. The abominations committed during the feasts of these infamous deities are well known.

Wild Goats are mentioned 1 Sam. 24:2. Job 39:1. Ps. 104:18. This is doubtless the *ibex*, or mountain-goat, *steinbock*, which are still found in the mountains in and adjacent to the peninsula of Sinai, as well as in the Alps. They exist also in great numbers in the mountains east and south of the Dead sea, the ancient mount Seir. The following account of them is from Burckhardt: "In all the wadys south of the Modjeb (Arnon), and particularly in those of the Modjeb and El Ahsa, large herds of mountain-goats, called by the Arabs *beden*, are met with. This is the steinbock, or bouquetin, of the Swiss and Ty-

rol Alps; they pasture in flocks of forty or fifty together; great numbers of them are killed by the people of Kerek and Tafyle, who hold their flesh in high estimation. They sell the large knotty horns to the Hebrew merchants, who carry them to Jerusalem, where they are wrought into handles for knives and daggers. I saw a pair of these horns at Kerek three feet and a half in length. The Arabs told me that it is very difficult to get a shot at them, and that the hunters hide themselves among the reeds on the banks of streams, where the animals resort in the evening to drink. They also asserted, that, when pursued, they will throw themselves from a height of fifty feet and more upon their heads without receiving any injury. The same thing is asserted by the hunters in the Alps. The chase of the *beden*, as the wild goat is called, resembles that of the chamois of the Alps, and requires as much enterprise and patience. The Arabs make long circuits to surprise them, and endeavor to come upon them early in the morning, when they feed. The goats have a leader, who keeps watch, and on any suspicious smell, sound, or object, makes a noise, which is a signal to the flock to make their escape. They have much decreased of late, if we may believe the Arabs; who say that fifty years ago, if a stranger came to a tent, and the owner of it had no sheep to kill, he took his gun and went in search of a *beden*. They are, however, even now more common here (in mount Sinai) than in the Alps, or in the mountains to the east of the Red sea."

GOATS' HAIR was used by Moses in making the curtains of

the tabernacle. Exod. 25:4, &c. The hair of the goats of Asia, Phrygia, and Cilicia, which is cut off, in order to manufacture stuffs, is very bright and fine, and hangs to the ground; in beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully and frequently wash these goats in rivers. The women of the country spin the hair, which is carried to Angora, where it is worked and dyed, and a considerable trade in the article carried on. The natives attribute the quality of the hair to the soil of the country.

GOD. This name we give to that eternal, infinite, and incomprehensible Being, the Creator of all things; who preserves and governs all, by his almighty power and wisdom, and is the only proper object of worship. God, properly speaking, can have no name; for as he is one, and not subject to those individual qualities which distinguish men, and on which the different denominations given to them are founded, he needs not any name to distinguish him from others, or to mark a difference between him and any, since there is none like him. The names, therefore, which we ascribe to him, are descriptions or epithets, which express our sense of his divine perfections, in terms necessarily ambiguous, because they are borrowed from human life or conceptions; rather than true names which justly represent his nature. The Hebrews call God, JEHOVAH, which they never pronounce; substituting for it, *Lord, God, the Almighty, the Most High, &c.* In Exod. 3:13, 14, the angel who spoke in God's name, said to Moses, "Thus shalt thou say, I AM hath sent

me unto you :? I am He who is ; or, I shall ever be He who shall be. See JEHOVAH.

GODLY, that which proceeds from God, and is pleasing to him. It also signifies conformity to his will, and an assimilation to his character. Ps. 12:1. Mal. 2:15. 2 Cor. 1:12. Tit. 2:12, &c.

GOG and **MAGOG** are usually spoken of together in Scripture. Ezek. c. 38. c. 39. Rev. 20:7—9. Magog apparently signifies a country, or people ; and Gog signifies the king of that people ; but critics are much divided as to the people and country intended under these names. The Scythians, the Goths, the Persians, and several other nations, have been specified by interpreters as the Magog of the Scriptures ; but most probably it is a name given generally to the northern nations of Europe and Asia ; or the districts north of the Caucasus.

GOLD, a well-known valuable metal, found in many parts of the world, but the greatest quantity of which has been obtained from the coast of Guinea. It is spoken of throughout Scripture ; and the use of it among the ancient Hebrews, in its native and mixed state, and for the same purposes as at present, was very common. The ark of the covenant was overlaid with pure gold ; the mercy-seat, the vessels and utensils belonging to the tabernacle, and those also of the house of the Lord, as well as the drinking vessels of Solomon, were of gold.

GOLGOTHA, the Hebrew name for **CALVARY**, which see.

GOLIATH, a celebrated giant of Gath, who challenged the armies of Israel, and was encountered and slain by David. His history is contained in 1 Sam. c. 17.

GOPHER, the name of the wood of which the ark was built. Many suppose it to be the cypress ; others, the pine. After all, *gopher* may probably be a general name for such trees as abound with resinous inflammable juices ; as the cedar, cypress, fir-tree, pine, &c. Gen. 6:14.

GOSHEN, the name of that tract of country in Egypt, which was inhabited by the Israelites from the time of Jacob to that of Moses. It was most probably the tract lying eastward of the Pelusian arm of the Nile, towards Arabia, i. e. between that arm on the one side, and the Red sea and the borders of Palestine on the other. Commentators, however, have been greatly divided in respect to the situation of Goshen. (See under **EGYPT**.) A city with the territory around it in the mountains of Judah, is also called *Goshen*. Josh. 10:41. 11:16. 15:51.

GOSPEL signifies *good news*, and is that revelation and dispensation which God has made known to guilty man through Jesus Christ, our Saviour and Redeemer. The declaration of this gospel was made through the life and teaching, the death, resurrection, and ascension, of our Lord.

The writings which contain the recital of our Saviour's life, miracles, death, resurrection, and doctrine, are called Gospels, because they include the best news that could be published to mankind. We have four canonical Gospels—those of Matthew, Mark, Luke, and John. These have not only been generally received, but they were received very early, as the standards of evangelical history ; as the depositories of the doctrines and actions of Jesus. They are ap-

pealed to under that character both by friends and enemies; and no writer impugning or defending Christianity, acknowledges any other gospel as of equal or concurrent authority, although there were many others which purported to be authentic memoirs of the life and actions of Christ.

Gospel of Matthew. The time when this Gospel was written is very uncertain. All ancient testimony, however, goes to show that it was published before the others. Hug draws from internal evidence the conclusion, that it was written shortly before the siege and capture of Jerusalem by the Romans, when they already had possession of Galilee, about A. D. 65. It has been much disputed, whether this Gospel was originally written in Hebrew or Greek. The unanimous testimony of ancient writers is in favor of a Hebrew original, i. e. that it was written in the language of Palestine and for the use of the Hebrew Christians. But, on the other hand, the definiteness and accuracy of this testimony is drawn into question; there is no historical notice of a translation into Greek; and the present Gospel bears many marks of being an original; the circumstances of the age, too, and the prevalence of the Greek language in Palestine, seem to give weight to the opposite hypothesis. Critics of the greatest name are arranged on both sides of the question.

Gospel of Mark. All the writers of the church are unanimous in the statement, that Mark wrote his Gospel under the influence and direction of the apostle Peter. The same traditionary authority makes it to have been written at

Rome, and published after the death of Peter and Paul.

Gospel of Luke. In like manner, Luke is said to have written his Gospel under the direction of Paul, whose companion he was on his journeys. Hug supposes this Gospel to have been written at a late period, after those of Matthew and Mark, and after the destruction of Jerusalem.

Gospel of John. The ancient writers all make this Gospel the latest. Hug places its publication in the first year of the emperor Nerva, A. D. 96, sixty-five years after our Saviour's death, and when John was now more than eighty years of age. This would be about thirty years later than the Gospel of Matthew.

GOURD, Wild, a plant which produces vines and leaves similar to garden-cucumbers, which creep on the earth, and are divided into several branches. Its fruit is of the size and figure of an orange, of a white, light substance beneath the rind, and extremely bitter. 2 K. 4:39. It furnished a model for some of the carved work of cedar in Solomon's temple. 1 K. 6:18. English version, *knops*.

Gourd of Jonah. There is some difficulty in ascertaining the plant intended by the Hebrew word *kikayôn*, and interpreters are greatly at variance. Modern writers, however, almost all agree, that it signifies the *palma Christi*, or *ricinus*; in Egypt called *kiki*; a plant like a lily, having smooth leaves scattered here and there, and spotted with black; the stem round and glossy; and producing flowers of various colors. Dioscorides says, that one species of it grows like a large tree, and as high as the fig. Niebuhr has the following remarks: "I saw, for the first time,

at Basra (Bassora), the plant *el-kheroa*. It has the form of a tree; the trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears the *Adam's fig*. Each branch of the kheroa has but one large leaf, with six or seven corners. This plant was near to a rivulet, which watered it amply. At the end of October, it had risen, in five months' time, above eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it, which I gathered, *withered in a few minutes*; as do all plants of a rapid growth. This tree is called at Aleppo, *palma Christi*."

GRACE is strictly favor, mercy. *Divine grace* is the free and undeserved love and favor of God towards man, exhibited most fully in the plan of redemption through Jesus Christ. It is only by the free grace of God that we embrace the offers of mercy, and appropriate to ourselves the blessings purchased by redeeming blood.

There is no subject on which theologians have written so largely, as on the grace of God. The difficulty consists in reconciling human liberty with the operation of divine grace; the concurrence of man with the influence and assistance of the Almighty. And who is able to set just bounds between these two things? Who can pretend to know how far the privileges of grace extend over the heart of man, and what that man's liberty is, who is not enlightened, moved, and attracted by grace? Although the books of the O. T. express themselves very clearly with relation to the

fall of man, his incapacity to good, his continual necessity of God's aid, the darkness of his understanding, and the evil propensities of his heart; although all this is observable, not only in the historical parts of the Bible, but also in the prayers of the saints, and in the writings of the prophets; yet these truths are far from being so clearly revealed in the O. T. as in the New.

GRAIN, see CORN.

GRAPES, the fruit of the vine. The grapes of Palestine were very fine, of great size and high flavor. Num. 13:24. See VINE.

Wild Grapes were the fruit of a wild vine, *labrusca*, which, according to Pliny, bore a red grape that never came to maturity. It is probably the *vitis labrusca* of Linnæus, the wild *claret-grape*. The fruit of the wild vine is called *œnanthes*, or the flower of wine. They never ripen, and are good only for verjuice. In Isa. 5:2,4, God complains of his people whom he had planted as a choice vine, an excellent plant, that he expected they would bear good fruit, but had brought forth only wild grapes; Heb. *fruit of a bad smell, and a bad taste*.

GRASSHOPPER. It appears from the testimony of Denon, that there are grasshoppers in Egypt; for so we understand his "locusts which do no damage;" but the creature intended by our English version, under this name, is certainly a kind of locust. See LOCUST.

GREECE is called in Hebrew *Javan*, the same word at bottom as *Ionia*. In the N. T. the Greek name of Greece is *Hellas*. The name *Hellas* is supposed to have been originally applied to a single city in Thessaly, said to have

been built by Hellen, the son of Deucalion, and named from himself. It was afterwards applied to the region of Thessaly, then to Greece exclusive of the Peloponnesus, and at last to the whole of Greece including the Peloponnesus, and extending from Macedonia to the Mediterranean sea. The name *Greeks*, by some, is supposed to be derived from a people of that name in the southern part of the country, a part of whom migrated to Italy, and founded the colonies of *Magna Græcia*; others suppose the name to have come from *Græcus*, an ancient king of the country. About B. C. 146, the Romans under Mummius conquered Greece, and afterwards divided it into two great provinces, viz. *Macedonia*, including Macedonia Proper, Thessaly, Epirus, and Illyricum; and *Achaia*, including all the country which lies south of the former province. (See ACHAIA.) In Acts 20:2, *Greece* is probably to be taken in its widest acceptation, as including the whole of Greece Proper and the Peloponnesus. This country was bounded north by Macedonia and Illyricum, from which it was separated by the mountains *Acroceraunii* and *Cambunii*; south by the Mediterranean sea; east by the *Ægean* sea; and west by the *Ionian* sea. It was generally known under the three great divisions of Peloponnesus, Hellas, and Northern Greece.

The *Peloponnesus*, more anciently called *Pelagias*, and *Argos*, and now the *Morea*, included the following countries, viz. *Arcadia*, with the cities *Megalopolis*, *Tegæa*, *Mantineia*; *Laconia* or *Laconica*, with the cities *Sparta*, now *Misitra*, *Epidaurus* *Limera*; *Messenia*, with the cities *Messene*, *Methone*, now *Modon*;

Elis, with the village *Olympia* and the city *Elis*; *Achaia*, more anciently called *Ægialea* or *Ionia*, with its twelve cities, including the minor states of *Sicyon* and *Corinth*; *Argolis*, with the cities *Argos* and *Troezene*.

The division of *Hellas*, which now constitutes a great part of *Livadia*, included the following states and territories, viz. *Attica*, with the city *Athens*, now *Atini*, or *Setines*; *Megaris*, with the city *Megara*; *Bœotia*, with the cities *Thebes*, *Platæa*, *Leuctra*, *Coronea*, *Chæronea*, *Orchomenus*; *Phocis*, with the cities *Delphos*, *Anticyra*; *Doris*; *Locris*, with the towns *Thermopylæ*, *Naupactus*, now *Lepanto*; *Ætolia*, with the cities *Calydon*, *Chalcis*, *Thermis*; *Acaruania*, with the city *Actium*, now *Azio*.

The remaining division of *Northern Greece* included the following territories, viz. *Thessaly*, more anciently called *Pelagias*, *Æmonia*, or *Hellas*, with the cities *Larissa*, *Larissa Cremaste*, *Phthia*, *Magnesia*, *Methone*, *Pharsalus*; *Epirus*, more anciently *Dodonea*, now *Albania*, with the cities *Ambracia*, *Nicopolis*, *Apollonia*, *Dyrrhachium*, or *Epidamnium*.

The most important *islands* which belonged to Greece were the following, viz. *Eubœa*, now *Negropont*, with the cities *Chalcis*, *Eretria*, *Carystus*; *Crete*, now *Candia*, with the cities *Gnosus*, *Gortyna*, *Minoa*, *Cydonia*; the islands of the *Archipelago*, i. e. the *Cyclades*, including *Naxos*, *Paros*, *Delos*, and about fifty others; the *Sporades*, including *Samos*, *Patmos*, *Rhodes*, etc. the islands higher up the *Ægean* sea, as *Samothrace*, *Lemnos*, *Lesbos*, with the city *Mitylene*; and the *Ionian* islands, including *Cytherea*, now *Cerigo*, *Zacyn-*

thus, Cephalonia, Ithaca, now Teaki, Leucadia, now Santa Maura, Paxos, Corcyra, now Corfu.

Many flourishing churches were, in early times, established among the Greeks: and there can be no doubt but that they, for a long time, preserved the apostolic customs with much care. At length, however, opinions fluctuated considerably on points of doctrine; schisms and heresies divided the church; and rancor, violence, and even persecution, followed in their train. To check these evils, councils were called and various creeds composed. The removal of the seat of government from Rome to Constantinople, gave a preponderance to the Grecian districts of the empire, and the ecclesiastical determinations of the Greek church were extensively received.

The Greek is the original language of all the books in the N. T. but the sacred authors have followed that style of writing which was used by the Hellenists, or Grecizing Hebrews, blending idioms and turns of speech peculiar to the Syriac and Hebrew languages, very different from the classical spirit of the Greek writers. After Alexander the Great, Greek became the common language of almost all the East, and was generally used in commerce. As the sacred authors had principally in view the conversion of the Jews, then scattered throughout the East, it was natural for them to write to them in Greek, that being a language to which they were of necessity accustomed.

GRIND, see under CORN.

H.

HABAKKUK, one of the minor prophets. Of his life we know nothing, except that he appears to have been contemporary with Jeremiah, in the early part of the latter prophet's course.

The *book of Habakkuk* consists of three chapters, which all constitute one oracle; or at least may properly be regarded as one. They contain complaints over the calamities brought upon the Jews by the Chaldeans; together with the expression of strong desires and hopes that these savage enemies will be requited. The costume is highly poetical. The third chapter is one of the most splendid portions of the prophetic writings; the language of it rises to the loftiest flight of lyric poetry. On the

ground of this portion of his prophecy, Habakkuk may be placed in the first rank of the Hebrew poets. He is not entirely original; for this chapter contains an imitation of earlier writings, Judg. 5:4. Ps. 68:7,8; but he is distinguished for the purity and elegance of his diction, and the fire and vivacity of his imagery.

HABERGEON, a coat of mail; an ancient piece of defensive armor, in the form of a coat or tunic, descending from the neck to the middle of the body, and formed of small iron rings or meshes, linked into each other. It is also sometimes written *haubert* and *hauberk*. Ex. 28:32. 39:23.

HADORAM, see **ADONIRAM**.

HAGAR, an Egyptian ser-

vant belonging to Sarah, who, being barren, gave her to Abraham for a wife, that by her, as a substitute, she might have children, in accordance with the customs of the East, in that age. The history of Hagar is given in Gen. c. 16. c. 21.—In an allegory, Paul makes Hagar represent the Jewish church, which was in bondage to the ceremonial law; as Sarah represents the true church of Christ, which is free from this bondage. Gal. 4:24.

HAGGAI, one of the minor prophets, probably accompanied Zerubbabel in the first return of the Jews from Babylon. He began to prophesy in the second year of Darius Hystaspes; and the object of his prophesying was to excite his countrymen to begin again the building of the temple, which had been so long interrupted. In this he was successful; Darius having granted a decree for this purpose. Ezra c. 6.

HAIL! a salutation, importing a wish for the welfare of the person addressed. It is now seldom used among us; but was customary among our Saxon ancestors, and imported as much as "joy to you;" or "health to you;" including in the term *health* all kinds of prosperity.

HAIL-STONES are congealed drops of rain, formed into ice by the power of cold in the upper regions of the atmosphere. Hail was among the plagues of Egypt, Exod. 9:24; and that hail, though uncommon, is not absolutely unknown in Egypt, we have the testimony of Volney, who mentions a hail-storm, which he saw crossing over mount Sinai into that country, some of whose frozen stones he gathered; "and so," he says, "I drank iced water in Egypt." Hail was also

the means made use of by God, for defeating an army of the kings of Canaan. Josh. 10:11.

HALLELUJAH, and in the N. T. ALLELUIA, from a Hebrew word signifying *Praise ye Jehovah*. This word occurs at the beginning and at the end of many psalms. It was also sung on solemn days of rejoicing, as an expression of joy and praise; and as such it has been adopted in the Christian church, and is still used in devotional psalmody. Rev. 19:1,3,4,6.

HALLOW. *To hallow*, is to render sacred, set apart, consecrate. The English word is from the Saxon, and is properly *to make holy*; hence hallowed persons, things, places, rites, &c. hence, also, the name, power, dignity of God, is hallowed; that is, revered as holy.

HAM, (*burnt, swarthy, black*;) the youngest son of Noah, and cursed by his father for his wicked conduct in not reverencing his father as he ought. Gen. 9:22, &c. Ham was the father of Cush, Misraim, Phut, and Canaan, i. e. the ancestor of the Canaanites, Ethiopians, Egyptians, and the Africans in general.

HAMATH, a celebrated city of Syria. Hamath, together with Jerusalem and Damascus, belongs to the few places in Syria and Palestine, which have retained a certain degree of importance from the very earliest ages to the present time. The name occurs in Gen. 10:18, as the seat of a Canaanitish tribe; and it is often mentioned as the northern limit of Canaan in its widest extent. Num. 13:21. Josh. 13:5. Judg. 3:3. In David's time, Toi, king of Hamath, was his ally. 2 Sam. 8:9,10.

Burckhardt describes Hamath as "situated on both sides of the

Orotus; a part of it is built on the declivity of a hill, and a part in the plain. The town is of considerable extent, and must contain at least 30,000 inhabitants. There are four bridges over the Orontes in the town. The river supplies the upper town with water, by means of buckets fixed to high wheels, which empty themselves into stone canals, supported by lofty arches on a level with the upper part of the town. There are about a dozen of the wheels; the largest of them is at least seventy feet in diameter. The town, for the most part, is well built, although the walls of the dwellings, a few palaces excepted, are of mud; but their interior makes amends for the roughness of their external appearance. The principal trade of Hamath is with the Arabs, who buy here their tent furniture and clothes. The government of Hamath comprises about 120 inhabited villages, and seventy or eighty which have been abandoned. The western part of its territory is the granary of northern Syria; though the harvest never yields more than ten for one, chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops." See **MOUSE**.

HAND is often put for *strength, power*; so "to be in the hand" of any one, is to be in his power. The joining of hands, or striking of hands, is a very common method of pledging one's self to a contract, bargain, &c. just as persons among us often shake hands in token of an agreement.

I. HARAN, eldest son of Terah, and father to Lot, Milcah, and Iscah. He died before his father Terah. Gen. 11:27, &c.

II. HARAN, or **CHARRAN**,

a city in Mesopotamia, in which Abraham dwelt after he had left Ur; and where Terah his father died. Gen. 11:31,32. Hither, likewise, Jacob retired to Laban, when he fled from his brother Esau. Gen. 27:43. At Haran, Crassus the Roman general was defeated and killed by the Parthians. *Harran*, as it is now called, is situated in 36° 52' N. lat. and 39° 5' E. long. in a flat and sandy plain, and is only peopled by a few wandering Arabs, who select it for the delicious water which it contains.

HARP. The harp played upon by David was the Hebrew *kinnôr*, the Greek *kimara*, and more properly called a *lyre*. Josephus describes it as having ten strings, and says it was struck with a *plectrum* or key; but this seems contrary to 1 Sam. 16:23. 18:10. 19:9, where David is said to have played with the hand. Another kind of harp mentioned in Scripture is the *nêbel*, Greek and Latin *nablia*, which Josephus describes as having twelve strings, and as played upon with the hand. Jerome says it had the form of a triangle, or inverted Delta, ∇. This is the instrument commonly translated *psaltery* in our version. Psalm 57:8. 81:2. 92:3. 108:2, &c. It is also mentioned as having sometimes ten strings. Psalm 33:2. 144:9. See **PSALTERY**.

HURAN, Ezek. 47:16, was originally a small district between Damascus and the sea of Tiberias; but was afterwards extended, and under the Romans was called *Auranitis*. It now includes the ancient Trachonitis, the Haouran, Ituræa, and part of Batanæa, and is very minutely described by Burckhardt.

HAZERIM, *Hazeroth*, *Hazor*, *Hazerothaim*, are all names

which signify villages or hamlets; and are often put before the names of places. There is a town called *Hazor* in Arabia Petrea, in all probability the same as *Hazerim*, the ancient habitation of the Hivites, before they were driven away by the Caphtorim, who settled in Palestine. Deut. 2:23. It might, perhaps, be the Hazeroth, where the Hebrews encamped, Num. 11:35. 12:16. 33:18.

HAZEON-TAMAR, see EN-GEDI.

HEAVEN often denotes the air, and the firmament, or expanse. See Gen. 19:24. 1:14—17.

The *Heaven of Heavens* is the highest heaven; as the song of songs is the most excellent song; the God of gods, or the Lord of lords, the greatest of gods, or the supreme of lords. Paul mentions the third heaven, 2 Cor. 12:2, which is regarded as the place of God's residence, the dwelling of angels and blessed spirits. The *third* heaven is the same as the *highest* heaven; and both are used to express the idea of the highest exaltation and glory; q. d. God dwells not only in heaven, but above the heavens, in the third, or very highest, heaven. So the rabbins and the Mohammedans make, in the same way, seven heavens. Compare 2 Cor. 12:2. Eph. 4:10. Heb. 7:26.

For the *Kingdom of Heaven*, see KINGDOM.

HEBREWS. The name *Hebrew* is first applied to Abraham, Gen. 14:13. It comes from a Hebrew word signifying *over*, *beyond*; and seems to have been given to Abraham, because he came *from over*, *from beyond*, the Euphrates. The name *Hebrews* is chiefly used in the Bible by way of distinction from other

nations; as the name by which the Jewish people were known to foreigners; in opposition to their common domestic name, "the children of Israel." The name of *Jews* was afterwards applied to them, as inhabitants of *Judea*.

Abraham, the founder of the Jewish nation, was essentially a *nomad*, i. e. a wandering shepherd; whose property consisted in flocks and herds, but who had no fixed residence, and removed from place to place as the convenience of water and pasturage dictated. As such a nomad, he had lived in the East, and then in Haran, whence he removed and dwelt in the same manner among the Canaanites in Palestine, a country which God promised him to give to his posterity. His son and grandson, Isaac and Jacob, followed in his steps. By a miraculous arrangement of Providence, Joseph, one of the sons of Jacob, became grand vizier of Egypt; and in a time of famine invited his family to settle in Egypt. Here they dwelt 430 years; during which time the Egyptians had reduced them to a state of bondage. From this they were delivered by Jehovah through Moses, who led them out with great signs and wonders to Sinai, where God gave them his law; and then, after wandering forty years, he brought them to the borders of the promised land. Here Moses died, and was succeeded by Joshua, who conquered the desired country, and allotted it to the several tribes. From this time they were governed in the name of Jehovah, by chiefs, judges, or patriarchal rulers, until the time of Samuel; when the government was changed to a monarchy, and Saul anointed king. David, a

shepherd youth, but the man after God's own heart, was afterwards king, and founded a family which continued to reign in Jerusalem until the entire subjugation of the country by the Chaldeans. Under his grandson Rehoboam, however, ten tribes had already revolted and formed a separate kingdom; and thus the kingdoms of Judah and Israel came to be often at enmity and war with each other. The termination of the whole was an entire subjugation of the land, and a carrying away of the inhabitants to Babylon and other oriental countries. After seventy years of exile, a few small colonies of Hebrews returned, and built another temple at Jerusalem, and attempted to reestablish their nation; but they had to struggle, first under the Maccabees against the kings of the Seleucian race, (see **KINGS**), and then against the Romans; until at length, under Titus, Jerusalem was taken and utterly destroyed; A. D. 72. Since that time, the Hebrews have ceased to exist as an independent people; but they are scattered among all the nations of the earth, where they retain all their characteristic traits, and live as strangers, and, in a great measure, as outcasts.

The *early government* of the Hebrews is, by Josephus, called a *theocracy*; by which he means a form of government which assigns the whole power to God, with the management of all the national affairs—God, in fact, being the proper king of the state. This government, however, underwent several changes. There was the legislator Moses; his successor Joshua; the judges; the kings, and the high-priests. Under all these revolutions, God was considered as the monarch

of Israel; but he did not exercise his authority and jurisdiction always in the same manner. In the time of Moses, he governed immediately; for, on all emergencies, he revealed his will, which was put in execution. He dwelt among his people as a king in his palace, or in the midst of his camp; always ready to give an answer when consulted. This was, properly, the time of the theocracy, in the strictest sense of the term. Under Joshua and the judges, it continued the same; the former, being filled by the spirit which animated Moses, would undertake nothing without consulting Jehovah; and the latter were leaders, raised up by God himself, to deliver the Hebrews and govern in his name. The demand of the people for a king, occasioned to Samuel, the prophet-judge, great disquietude, for he regarded it as a rejection of the theocratic government. 1 Sam. 8:6,7. God complied with the wishes of the people; but he still retained his own sovereign authority.

The *religion* of the Jews may be considered in different points of view, with respect to the different conditions of their nation. Under the patriarchs, they were occasionally instructed in the will of God, opposed idolatry and atheism, used circumcision as the appointed seal of the covenant made by God with Abraham, and followed the laws which reason, assisted by the light of grace and faith, discovers to honest hearts, who seriously seek God, his righteousness, and truth. They lived in expectation of the Messiah, the desire of all nations, to complete their hopes and wishes, and fully to instruct and bless them. Such was the religion of Abraham,

Isaac, Jacob, Judah, Joseph, &c. who maintained the worship of God and the tradition of the true religion. After the time of Moses, the religion of the Hebrews became more fixed. Previously, every one honored God according to his heart and judgment; but now, ceremonies, days, feasts, priests and sacrifices were determined with great exactness. This whole dispensation only prefigured that more perfect one which should in after times arise, when the Messiah should come, and bring life and immortality to light in his gospel, and make a full atonement for the sins of the world. See TYPE.

The long abode of the Hebrews in Egypt had cherished in them a strong propensity to idolatry; and neither the miracles of Moses, nor his precautions to withdraw them from the worship of idols, nor the rigor of his laws, nor the splendid marks of God's presence in the Israelitish camp, were able to conquer this unhappy perversity. We know with what facility they adopted the adoration of the golden calf, when they had scarcely passed the channel of the Red sea, where they had been eyewitnesses of such divine wonders! Saul and David, with all their authority, were not able entirely to suppress such inveterate disorders. Superstitions, which the Israelites did not dare to exercise in public, were practised in private. They sacrificed on the high places, and consulted diviners and magicians. Solomon, whom God had chosen to build his temple, was himself a stone of stumbling to Israel. He erected altars to the false gods of the Phœnicians, Moabites and Ammonites, and not only permitted his wives to worship the

gods of their own country, but himself adored them. 1 K. 11:5 —7. Most of his successors showed a similar weakness. Jeroboam introduced the worship of the golden calves into Israel, which took such deep root that it was never entirely extirpated. It was for this cause that God gave the Hebrews over into the hands of their enemies, to captivity and dispersion; and at length permitted them to be extirpated as a nation, and made strangers and sojourners over all the face of the earth. See IDOLATRY.

For the *Language* of the Hebrews, see LANGUAGE.

The existence of the Hebrews as a people distinct from all others, to this day, is a miracle of that indisputable kind which may well justify a few remarks.

1. *They are spread into all parts of the earth;* being found not only in Europe, but to the utmost extremity of Asia, even in Thibet and China. They abound in Persia, Northern India and Tartary, wherever travellers have penetrated. These are, as they assert, probably, descendants of the tribes carried away captive by the Assyrian monarchs. They are also numerous in Arabia, in Egypt, and throughout Africa.

2. *In most parts of the world their state is much the same,*—one of dislike, contempt and oppression. Within the last few years they have received more justice at the hands of some of the European states; but it is evident that they hold their possessions by a very precarious tenure.

3. *They every where maintain observances peculiar to themselves;* such as circumcision, performed after their own manner, and at their own time of life, that is, during infancy; also the

observance of a sabbath, or day of rest, not the same day of the week as that of nations which also observe a sabbath. They have generally retained some remembrance of the passover.

4. *They are divided into various sects.* Some of them are extremely attached to the traditions of the rabbins, and to the multiplied observances enjoined in the Talmud. Others, as the Caraites, reject these with scorn, and adhere solely to Scripture. The majority of the Jews in Europe, and those with whose works we are mostly conversant, are rabbinists, and may be taken as representatives of the ancient Pharisees.

5. *They every where consider Judea as their proper country, and Jerusalem as their metropolitan city.* Wherever settled, and for however long, they still cherish a recollection of country, unparalleled among other nations. They have not lost it; they will not lose it; and they transmit it to their posterity, however comfortably they may be settled in any residence or in any country. They hope against hope, to see Zion and Jerusalem revive from their ashes.

6. *The number of the Jewish nation* was estimated a few years ago, for the information of Bonaparte, at the following amount; but from what documents we know not:—

In the Turkish empire,	1,000,000
In Persia, China, India, on the east and west of the Ganges,	300,000
In the west of Europe, Africa, America,	1,700,000
Total,	3,000,000

This number is probably very far short of the truth. Maltebrun

estimates them at from 4,000,000 to 5,000,000.

Epistle to the Hebrews. The object of this epistle, which ranks amongst the most important of the New Testament Scriptures, was to prove to the Jews, from their own Scriptures, the divinity, humanity, atonement and intercession of Christ, particularly his preëminence over Moses and the angels of God,—to demonstrate the superiority of the gospel to the law; and the real object and design of the Mosaic institutions,—to fortify the minds of the Hebrew converts against apostasy under persecution, and to engage them to a deportment becoming their Christian profession. In this view, the epistle furnishes a key to the Old Testament Scriptures. The name of the writer of this epistle is no where mentioned. The majority of critics, however, refer it to the apostle Paul; though several writers of sound judgment, learning and piety, (among whom is Calvin,) are not satisfied with the evidence on which this opinion rests.

HEBRON, one of the most ancient cities of Canaan, being built seven years before Tanis, the capital of Lower Egypt. Num. 13:22. It was first called *Kirjath Arba*, i. e. the city of Arba. Hebron was given to Judah, and became a city of refuge. It was situated on an eminence, about twenty-seven miles south of Jerusalem, and about the same distance north of Beersheba. Abraham, Sarah and Isaac were buried near the city, in the cave of Machpelah. Gen. 23:2,9. After the death of Saul, David fixed his residence at Hebron, and it was for some time the metropolis of his kingdom. 2 Sam. 2:1—4. It is now called *El-*

Hhathil, and contains a population of about 400 families of Arabs, besides a hundred Jewish houses. "They are so mutinous," says D'Arvieux, "that they rarely pay the duties without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and, when in revolt, extend their incursions as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi. The Turks dare not dwell here, believing that they could not live a week if they attempted it. The Greeks have a church in the village." At present, however, the Turks dwell there, and there is a Mohammedan governor.

HELBON, a city of Syria, famous for its wines, Ezek. 27:18, and probably the present *Haleb*, or, as called in Europe, *Aleppo*. It is situated, according to Russell, who has given a very full description of it, in lat. 36° 11' 25" N. long. 37° 9' E.; about 180 miles north of Damascus, and about 80 inland from the coast of the Mediterranean sea. In 1822, Aleppo was visited by a dreadful earthquake, by which it was almost entirely destroyed.

HELIOPOLIS, a celebrated city of Egypt, called in Coptic, Hebrew, and in the English version, *On*, Gen. 41:45. The Egyptian name signifies *light, sun*; and hence the Greek name *Heliopolis*, which signifies *city of the sun*. The Seventy mention expressly that *On* is Heliopolis. Sept. Ex. 1:11. Jeremiah, 43:13, calls this city in

Hebrew *Beth-Shemesh*, i. e. house or temple of the sun. In Ezekiel 30:17, the name is pronounced *Aven*, which is the same as *On*. The Arabs call it *Ain-Shems*, fountain of the sun. All these names come from the circumstance that the city was the ancient seat of the Egyptian worship of the sun. It was in ruins in the time of Strabo, who mentions that two obelisks had already been carried away to Rome.

The present state of these ruins is described by Niebuhr: "The ruins of this ancient city lie near the village *Matarea*, about two hours [six miles] from Cairo, towards the north-east. But nothing now remains except immense dikes and mounds full of small pieces of marble, granite and pottery, some remnants of a sphinx, and an obelisk still standing erect. This last is one single block of granite, covered on its four sides with hieroglyphics. Its height above ground is fifty-eight feet. It belonged to the ancient temple of the sun."

Another *Heliopolis* is alluded to in Scripture under the name of the "*plain of Aven*," or field of the sun, Amos 1:5. This was the Heliopolis of Coele-Syria, now *Baalbec*.

HELL. The Hebrew *Sheol*, and the Greek *Hades*, usually translated *hell*, often signify the grave, or the place of departed spirits. Ps. 16:10. Isa. 14:9. Ezek. 31:16. Here was the rich man, after being buried. Luke 16:23. The rebellious angels were also "cast down into hell, and delivered unto chains of darkness." 2 Pet. 2:4. These and many other passages in the O. T. show the futility of that opinion which attributes to the

Hebrews an ignorance of a future state.

The *Sheol* of the Old Testament, or the *Hades* of the New, according to the notions of the Hebrews, was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed, or paradise, they supposed to be in the upper part of this receptacle, while beneath was the abyss, or Gehenna, in which the souls of the wicked were subjected to punishment. Isa. 14:9. Luke 16:23.

But the term *hell* is most commonly applied to the place of punishment in the unseen world. Jews, Mussulmans and Christians have all depicted the horrors and the punishments of hell as their several fancies have conceived of it; but without entering into a discussion upon these topics, we may remark, that Scripture is decisive as to the principal punishment, consisting in a hopeless separation from God, and a privation of his sight, and of the beatific vision of his countenance.

HERESY, an *option*, or *choice*. It is usually taken in a bad sense, for some fundamental error in religion, adhered to with obstinacy. Paul says that there would be heresies in the church, that they who are tried might be made manifest. 1 Cor. 11:19. From the beginning of the Christian church, there have been dangerous heresies, which attacked the most essential doctrines of our religion, such as the divinity of Jesus Christ, his office of Messiah, the reality and truth of his incarnation, the resurrection of the dead, the freedom of Christians from legal ceremonies, and many other points.

HERMON, a mountain often

mentioned in Scripture. It was called by the Sidonians *Sirion*, and by the Ammonites *Shenir*. Deut. 3:9. It is an eastern arm of Anti-libanus, branching off from that mountain a little lower down than Damascus, and extending in a direction south-south-east to the vicinity of the lake of Tiberias. The northern part is lofty, and is now called *Djebel-el-Sheikh*, and the southern, which is lower, *Djebel Heish*. Some have, without good reason, supposed that there was another Hermon, near mount Tabor; and have, therefore, improperly given this name to the mountains of Gilboa. Ps. 89:12. In Ps. 43:6, the English version has *Hermonites*; it should be *the Hermons*, the word in Hebrew being in the plural to denote a *chain* of mountains; just as the Alps are always spoken of in the plural.

HEROD, the name of four princes, Idumeans by descent, who governed either the whole or a part of Judea, under the Romans, and are mentioned in the N. T.

1. *Herod the Great*. Matt. c. 2. Luke 1:5. He was the son of Antipater, an Idumean, who was in high favor with Julius Cæsar. At the age of fifteen years, Herod was constituted by his father procurator of Galilee under Hyrcanus II, who was then at the head of the Jewish nation; while his brother Phasaelus was intrusted with the same authority over Judea. In these stations they were afterwards confirmed by Antony, with the title of tetrarch, about the year 41 B. C. The power of Hyrcanus had always been opposed by his brother Aristobulus; and now Antigonus, the son of the latter, continued in hostility to Herod, and was assisted by the Jews. At first he was unsuc-

cessful, and was driven by Herod out of the country; but having obtained the aid of the Parthians, he at length succeeded in defeating Herod, and acquired possession of the whole of Judea, about the year 40 B. C. Herod meanwhile fled to Rome; and being there declared king of Judea through the exertions of Antony, he collected an army, vanquished Antigonus, recovered Jerusalem, and extirpated all the family of the Maccabees, B. C. 37. After the battle of Actium, in which his patron Antony was defeated, Herod joined the party of Octavius, and was confirmed by him in all his possessions. He endeavored to conciliate the affections of the Jews, by rebuilding and decorating the temple, (see TEMPLE,) and by founding or enlarging many cities and towns; but the prejudices of the nation against a foreign yoke were only heightened when he introduced quinquennial games in honor of Cæsar, and erected theatres and gymnasia at Jerusalem. The cruelty of his disposition, also, was such as ever to render him odious. He put to death his own wife Mariamne, with her two sons Alexander and Aristobulus; and when he himself was at the point of death, he caused a number of the most illustrious of his subjects to be thrown into prison, and exacted from his sister a promise that they should be murdered the moment he expired, in order, as he said, that tears should be shed at the death of Herod. This promise, however, was not fulfilled. He died A. D. 2, aged seventy years, having reigned as king about forty years. It was during his reign that Jesus was born at Bethlehem; and Herod, in consequence of his suspicious tem-

per, and in order to destroy Jesus, gave orders for the destruction of all the children of two years old and under in the place; as is also mentioned by Macrobius. After the death of Herod, half of his kingdom, including Judea, Idumea and Samaria, was given to his son Archelaus, with the title of ethnarch; while the remaining half was divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs; the former having the regions of Galilee and Perea, and the latter Batanea, Trachonitis and Auranitis.

2. *Herod Antipas.* Matt. 14: 1.3. Mark 6:14. Luke 3:1, &c. He was the son of Herod the Great by Malthace his Samaritan wife, and own brother to Archelaus, along with whom he was educated at Rome. After the death of his father, he was appointed by Augustus to be tetrarch of Galilee and Perea, i. e. the southern part of the country east of the Jordan, Luke 3:1, whence, also, the very general appellation of *king* is sometimes given to him, e. g. Mark 6:14. He first married a daughter of Aretas, an Arabian king, but afterwards becoming enamored of Herodias, the wife of his brother Herod Philip, and his own niece, he dismissed his former wife, and induced Herodias to leave her own husband, and connect herself with him. At her instigation he afterwards went to Rome to ask for the dignity and title of king; but being there accused before Caligula, at the instance of Herod Agrippa, his nephew and the brother of Herodias, he was banished to Lugdunum (now Lyons) in Gaul, about A. D. 41, and the provinces which he governed were given to Herod Agrippa. It

was Herod Antipas who caused John the Baptist to be beheaded. He also appears to have been a follower or at least a favorer of the sect of the Sadducees. Mark 8:15. Comp. Matt. 16:6.

3. *Herod Agrippa Major or I.* Acts c. 12. 23:35. He was a grandson of Herod the Great and Mariamne, and son of the Aristobulus who was put to death with his mother, by the orders of his father. (See above in No. 1.) On the accession of Caligula to the imperial throne, Agrippa was taken from prison, where he had been confined by Tiberius, and received from the emperor, A. D. 38, the title of king, together with the provinces which had belonged to his uncle Philip the tetrarch, (see in No. 1,) and also to the tetrarch Lysanias. (See in ABILENE.) He was afterwards confirmed in the possession of these by Claudius, who also annexed to his kingdom all those parts of Judea and Samaria which had formerly belonged to his grandfather Herod, A. D. 43. In order to ingratiate himself with the Jews, he commenced a persecution against the Christians; but seems to have proceeded no further than to put to death James, and to imprison Peter, Acts c. 12, since he soon after died suddenly and miserably at Cesarea, A. D. 44. He is mentioned by Josephus only under the name of *Agrippa*.

4. *Herod Agrippa Minor or II.* Acts c. 25. c. 26. He was the son of Herod Agrippa I, and was educated at Rome, under the care of the emperor Claudius. On the death of his father, which happened when he was seventeen years old, instead of causing him to succeed to his father's kingdom, the emperor set him over the kingdom of Chalcis,

which had belonged to his uncle Herod. He was afterwards transferred (A. D. 53) from Chalcis, with the title of king, to the government of those provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis and Abilene, to which several other cities were afterwards added. He is mentioned in the N. T. and by Josephus only by the name of *Agrippa*. It was before him that St. Paul was brought by Festus.

HERODIANS, partisans of Herod Antipas. Matt. 22:16. Mark 3:6. Herod was dependent on the Roman power, and his adherents therefore maintained the propriety of paying tribute to Cæsar, which the Pharisees denied. This explains Matt. 22:16.

HERODIAS, a granddaughter of Herod the Great and Mariamne, daughter of Aristobulus, and sister of Herod Agrippa I. She was first married to her uncle Herod Philip, but afterwards abandoned him and connected herself with his brother Herod Antipas. It was by her artifice, that Herod was persuaded to cause John the Baptist to be put to death, she being enraged at John on account of his bold denunciation of the incestuous connection which subsisted between her and Herod. When Herod was banished to Lyons, she also accompanied him. Matt. 14:3,6. Mark 6:17. Luke 3:19. See **HEROD**, No. 2.

HERON, a water-fowl of the crane species. This name is put in Lev. 11:19. Deut. 14:18, for a Hebrew word of very uncertain meaning. Some say *crane*, others *curlew*; others understand the genus of parrots; but that the creature intended is some species of water-bird, there can be little doubt, if we give the

sacred writer any credit for propriety in his grouping, or system in his arrangement; but what that species may be, we are unable to decide. See BIRDS.

HESHBON, a celebrated city of the Amorites, twenty miles east of Jordan. Josh. 13:17. It was given to Reuben; but was afterwards transferred to Gad, and then to the Levites. It had been conquered from the Moabites by Sihon, and became his capital; and was taken by the Israelites a little before the death of Moses. Num. 21:25. Josh. 21:39. After the ten tribes were transplanted into the country beyond Jordan, the Moabites recovered it. The town still subsists under its ancient name, and is situated, according to Burckhardt, on a hill.

HÉZEKIAH, a pious king of Judah, succeeded his father Ahaz, about 722 B. C. His history is contained in 2 K. c. 18—20. 2 Chr. c. 29—32. Comp. Isa. c. 36—38.

HIDDEKEL, one of the rivers of Paradise, put for the *Tigris*. See **EDEN**.

HIERAPOLIS, a city of Phrygia, situated on its western border, near the junction of the rivers Clydrus and Meander, and not far from Colosse and Laodicea. It was celebrated for its warm springs and baths. It is now desolate; but its ruins still exhibit many traces of its ancient splendor. Col. 4:13.

HIGH PLACES. The ancient Canaanites, and other nations, worshipped their idols upon hills and mountains. Deut. 12:2. The Israelites were commanded to destroy these places of idol worship; but instead of this, they imitated the practice, and at first worshipped Jehovah in high places, 1 Sam. 9:12. 1 K. 3:4,

and afterwards idols, 1 K. 11:7. 2 K. 12:3. Here, also, they built chapels or temples, *houses of the high places*, 1 K. 13:32. 2 K. 17:29, and had regular priests, 1 K. 12:32. 2 K. 17:32. The prophets reproach the Israelites with want of zeal, for worshipping on the high places; the destroying of which is a commendation given but to few princes in Scripture; though several of them were zealous for the law. Before the temple was built, the high places were not absolutely contrary to the law, provided God only was adored there. Under the judges, they seem to have been tolerated; and Samuel offered sacrifice in several places where the ark was not present. Even in David's time, the people sacrificed to the Lord at Shilo, Jerusalem and Gibeon. The high places were much frequented in the kingdom of Israel; and on these hills they often adored idols, and committed a thousand abominations.

HIN, a Hebrew measure containing the sixth part of a bath—one gallon and two pints. The *hin* was a liquid measure; as of oil, Exod. 30:24. Ezek. 45:24; or of wine, Exod. 29:40. Lev. 23:13.

HIND, a female deer, distinguished for the lightness and elegance of its form. In Gen. 49:21, it is said of Naphtali, that he shall be as "a hind let loose; he giveth goodly words;" where, instead of *let loose*, it should be translated (as we say of any thing which grows rapidly) *shot up*, i. e. grown up into a slender and graceful form. A fine woman is compared to the hind, Prov. 5:19; and also swift-footed heroes, 2 Sam. 22:34. Hab. 3:19. Such are to be the descendants of Naphtali: they are also to "give goodly words," i. e.

the tribe is to be distinguished for its orators, prophets, poets; perhaps, also, for its singers.

HINNOM, i. e. *the Valley of Hinnom*, or of the son of Hinnom, a narrow valley just south of Jerusalem, running westward from the valley of the Cedron, well watered, and in ancient times most verdant and delightfully shaded with trees. It was here that the idolatrous Israelites established the worship of Moloch, under the form of a brazen image having the face of a bull; and to this image they offered their own children in sacrifice, causing them to be consumed in a furnace of fire into which they dropped from the arms of the idol. 1 K. 11:7. 2 K. 16:3. The valley is also called *Tophet*, Jer. 7:31, from the drums which were beaten to drown the cries of the victims. After the captivity, the Jews regarded this spot with abhorrence, on account of the abominations which had been practised there, and following the example of Josiah, 2 K. 23:10, they threw into it every species of filth, as well as the carcasses of animals and the dead bodies of malefactors, etc. To prevent the pestilence which such a mass would occasion if left to putrefy, constant fires were maintained in the valley in order to consume the whole; and hence the place received the appellation of *Gehenna of fire*, i. e. the Hinnom of fire. By an easy metaphor, the Jews, who could imagine no severer torment than that of fire, transferred this name to the *infernal fire*,—to that part of *Hades* in which they supposed that demons and the souls of wicked men were punished in eternal fire, and which in the N. T. is always translated *hell*. Mark 9:43,45,47. See HELL.

12 *

HITTITES, or the descendants of *Heth*, dwelt in the country around Hebron. See under CANAANITES.

HIVITES, see under CANAANITES.

HOLY, HOLINESS. These terms sometimes denote outward purity or cleanliness; sometimes internal purity and sanctification. God is holy in a transcendent and infinitely perfect manner. He is the fountain of holiness, purity and innocency. He sanctifies his people, and requires perfect holiness in those who approach him. He rejects all worship which is not pure and holy, whether internal or external. The Messiah is called "the Holy One," Ps. 16:10. Luke 4:34. Acts 3:14; and *holy* is the common epithet given to the third person of the Trinity, the Holy Spirit. The Jews were called a *holy people*, because they were separated unto God, to be a religious and consecrated people; and Christians, as a body, are also called *holy*, because they are in like manner separated unto Christ. But a 'holy man,' in the ordinary Christian sense, is one who exhibits in his conduct the inward purity, sanctity, and holy devotedness to the Saviour, with which his heart overflows.

HOMER, the largest dry measure of the Hebrews, equal to ten baths or ephahs, and the same with the *cor*. Ezek. 45:14.

HONEY was formerly very plentiful in Palestine; and hence the frequent expressions of Scripture, which import that that country was a land flowing with milk and honey. Moses says, that the Lord brought his people into a land whose rocks drop oil, and whose stones produce honey. Deut. 32:13. Comp. also Ps. 81:

16. Modern travellers observe, that it is still very common there, and that the inhabitants mix it in all their sauces. Forskals says, the caravans of Mecca bring honey from Arabia to Cairo; and often in the woods in Arabia has he seen honey flowing. It would seem that this flowing honey is bee-honey, which may illustrate the story of Jonathan, 1 Sam. 14:25,27. John Baptist, too, fed on wild honey. Matt. 3:4. There is, however, a vegetable honey that is very plentiful in the East. Burckhardt, speaking of the productions of the Ghor, or valley of the Jordan, says, one of the most interesting productions of this place, is the *Beyrouk honey*, as the Arabs call it. It was described to him as a juice, dropping from the leaves and twigs of a tree called *gharrab*, of the size of an olive tree, with leaves like those of the poplar, but somewhat broader. The honey collects upon the leaves like dew, and is gathered from them, or from the ground under the tree, which is often found completely covered with it. It is very sweet when fresh, but turns sour after being kept for two days. The Arabs eat it with butter; they also put it into their gruel, and use it in rubbing their water skins, for the purpose of excluding the air.

HOR, a mountain of a conical form in the range of mount Seir, on the east side of the Ghor or great valley running from the Dead sea to the Elanitic gulf. Here Aaron died; and here his pretended tomb is still shown. See under **EXODUS**.

HORN sometimes means, in Scripture, an eminence or angle, a corner or rising. By *horns* of the altar of burnt-offerings, many

understand the angles of that altar; but there were also horns or eminences at these angles. Exod. 27:2. 30:2. See **ALTAR**.

The principal defence and strength of many beasts are in their horns; and hence the horn is often a symbol of strength and power. The Lord exalted the *horn* of David, and the *horn* of his people; he breaketh the *horn* of the ungodly, &c. There may be an allusion in these passages, however, to a very common part of the female dress in some parts of the East. Mr. Buckingham, describing the ornaments of a female at Tyre, says, "She wore also on her head a hollow silver horn, rearing itself upwards obliquely from her forehead, being four or five inches in diameter at the root, and pointed at its extreme; and her ears, her neck and her arms were laden with rings, chains and bracelets. This peculiarity reminded me very forcibly of the expression of the psalmist: 'Lift not up thine horn on high, speak not with a stiff neck.'"

HORNET, a well-known insect, which has a powerful sting. The Lord drove out the Canaanites before Israel by means of this insect. Deut. 7:20. Josh. 24:12. Exod. 23:28. For an illustration of the manner in which this might be effected, without at the same time injuring the Israelites, it should be remarked, that the latter, in the sandy wilderness, would escape this creature. Compare **FLY**.

HOSANNA, a word of joyful acclamation, signifying in Hebrew, *save now, succor now, let him be victorious*. In this sense the people cried Hosanna! as Jesus entered in triumph into Jerusalem; i. e. they thus invoked the blessings of Heaven on

him as the Messiah. Matt. 21:9.

HOSEA, the first of the twelve minor prophets, as arranged in our Bibles. He prophesied for a long time, from Uzziah to Hezekiah. The *book of Hosea* contains properly two parts. The first three chapters contain a series of symbolical actions, directed against the idolatries of Israel. The remaining chapters are chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols which prevailed there.

HOSHEA, the last king of Israel, the successor of Pekah, whom he slew. 2 K. 15:30. B. C. 725. He reigned nine years, and was then carried away captive by Shalmaneser. 2 K. c. 17.

HOSPITALITY is regarded by all oriental nations as one of the highest virtues. It is just as prevalent now among the Arabs and others, as it was in ancient times; and the following notices of modern travellers serve to illustrate very strikingly many passages of Scripture. Thus De la Roque says: "We did not arrive at the foot of the mountain till after sunset; and it was almost night when we entered the plain; but as it was full of villages, mostly inhabited by Maronites, we entered into the first we came to, to pass the night there. It was the priest of the place, who wished to receive us; he gave us a supper under the trees before his little dwelling. As we were at table, there came by a *stranger*, wearing a white turban, who, after having saluted the company, sat himself down to the table, without ceremony; ate with us during some time, and then went away, repeating

several times the name of God. They told us it was some traveller who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times, and toward all persons." The reader will be pleased to see the ancient hospitality of the East still maintained, and even a stranger profiting by an opportunity of supplying his wants. It reminds us of the guests of Abraham, Gen. c. 18, of the conduct of Job, 31:17, and especially, perhaps, of that frankness with which the apostles of Christ were to enter into a man's house after a salutation, and there to continue "eating and drinking such things as were set before them," Luke 10:7. Such behavior would be considered as extremely intrusive, and indeed insupportable, among ourselves; but the maxims of the East in this respect are altogether different from ours. It is to the honor of the Arabs, that the same feeling pervades all ranks, though all ranks cannot show it equally. There is something very pleasing in Niebuhr's description of this custom: "The hospitality of the Arabs has always been the subject of praise; and I believe that those of the present day exercise this virtue no less than their ancestors did. It is true that in this country, as in Europe, if a stranger is not known, no one will entreat him to come in. Nevertheless, there are in the villages of the Tehama, houses which are public; where travellers may lodge and be entertained some days *gratis*, if they will be content with the fare: they are very much frequented. We ourselves

were, during two hours, in one of these inns, in the village of Meneyre, in going from Loheia to Beit-el-fakih: my servants, my camels, my asses, and all my company received shelter. The sheikh of the village to whom this inn belonged, was not satisfied with visiting us, and offering us a better fare than others; he also entreated us to stop the night with him. In another journey from Beit-el-fakih to Takaite, in company with a *fakih*, or man of letters, of Arabia, although my *fakih* had no acquaintance with the sheikh, yet as a stranger he paid him his respects; hardly was he returned, when the sheikh came himself to invite us to lodge with him; which we declining, he sent us a good supper, which came extremely *à-propos*. When the Arabs are at table, they invite those who happen to come, to eat with them, whether they be Christians or Mohammedans, gentle or simple. In the caravans, I have often seen with pleasure a mule-driver press those who passed to partake of his repast, and though the majority politely excused themselves, he gave, with an air of satisfaction, to those who would accept of it, a portion of his little meal of bread and dates; and I was not a little surprised when I saw, in Turkey, rich Turks withdraw themselves into corners, to avoid inviting those who might otherwise have sat at table with them."

We ought to notice here also the obligations understood to be contracted by the intercourse of the table. Niebuhr says, "When a Bedouin sheikh eats bread with strangers, they may trust his fidelity and depend on his protection. A traveller will always

do well, therefore, to take an early opportunity of securing the friendship of his guide by a meal." This will bring to recollection the complaint of the psalmist, Ps. 41:9, penetrated with the deep ingratitude of one whom he describes as having been his own familiar friend, in whom he trusted, "who did eat of my bread—even he hath lifted up his heel against me!"

The primitive Christians considered one principal part of their duty to consist in showing hospitality to strangers; remembering that our Saviour had said, whoever received those belonging to him, received himself; and that whatever was given to such an one, though but a cup of cold water, should not lose its reward. Matt. 10:40,41,42. They were, in fact, so ready in discharging this duty, that the very heathen admired them for it. They were hospitable to all strangers, but especially to those of the household of faith. Believers scarcely ever travelled without letters of communion, which testified the purity of their faith, and procured them a favorable reception, wherever the name of Jesus Christ was known. Indeed, some suppose that the two minor epistles of John may be such letters of communion and recommendation.

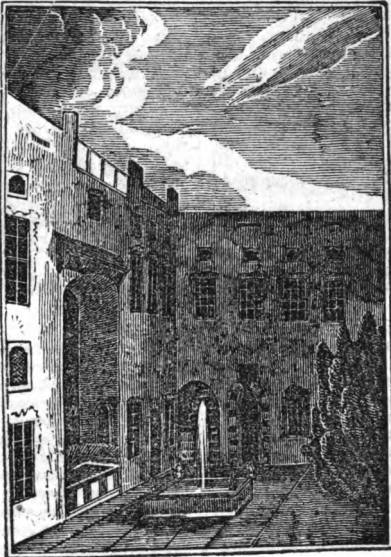
HOURS. The word *hour*, in Scripture, signifies *one of the twelve equal parts* into which each day was divided, and which of course were of different lengths at different seasons of the year. This mode of dividing the day prevailed among the Jews, at least after the exile, and perhaps earlier. Anciently, however, the usual division of the day was into four parts, viz. *the morning; the heat of the day,*

commencing about the middle of the forenoon; *midday*, and *evening*. In a similar manner, the Greeks appear at first to have divided the day into only three parts, to which they afterwards added a fourth division. These divisions are what Socrates appears to have in mind, when he speaks of hours of the *day*, and afterwards of hours of the *night*. The ancient Hebrews, as well as the Greeks, appear to have divided the night also into three parts or watches, viz. *the first watch*, Lam. 2:19; *the middle*, or *second watch*, Judg. 7:19; and *the morning*, or *third watch*, Ex. 14:24. But after the Jews became subject to the Romans,

they adopted the Roman manner of dividing the night into four watches, viz. *the evening*, or *first quarter* after sunset; *the midnight*, or *second quarter*, ending at midnight; *cockcrow*, or *third quarter*, from midnight on; and the *morning*, or *fourth quarter*, including the dawn. Mark 13:35.

HOUSE is often put for *dwelling*, *residence*; and hence the temple, and even the tabernacle, are called the *house of God*.

The universal mode of building houses in the East, is in the form of a hollow square, with an open court or yard in the centre; which is thus entirely



shut in by the walls of the house around it. Into this court all the windows open; there being usually no windows towards the street. These courts are commonly paved; and in many large houses parts of them are planted with shrubs and trees; and they have, also, when possible, a fountain in them, often with a *jet d'eau*. It is customary, also, in many houses, to extend an awning over the whole court in hot weather; and the people of the house then spend much of the day in the open air, and indeed often receive visits there. In Aleppo, at least, there is often,

on the south side of the court, an alcove, in the wall of the house, furnished with divans or sofas, for reclining and enjoying the fresh air in the hot seasons. The engraving on the preceding page represents such a court with its alcove, and a fountain playing before it.

In the middle of the front of each house, is usually an arched passage, or gateway, leading into the court. The entrance into the house is often from this passage, or from the court itself. The following view, on entering the interior of such a court, is from Dr. Shaw.



The following extracts from Dr. Shaw will interest the reader, and at the same time serve to illustrate many passages of Scripture. He remarks: "The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes

playing in the midst, are certainly conveniences very well adapted to the circumstances of these climates, where the summer heats are generally so intense. The jealousy, likewise, of these people is less apt to be alarmed, whilst all the windows open into their respective courts, if we except a latticed window or balcony which sometimes looks into the streets.

"The streets of these cities,

the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gate-way with benches on each side, where the master of the family receives visits and despatches business; few persons, not even the nearest relations, having a further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle, which, lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings and the *impluvium* of the Romans; both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is rarely or never received into one of the chambers. The court is the usual place of their reception, which is strewed, accordingly, with mats and carpets for their more commodious entertainment. Now, as this part of the house is always allotted for the reception of large companies, being also called the middle of the house, literally answering to 'the midst' of Luke, 5:19, it is probable, that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation; that is, in the area, or quadrangle, of one of this kind of houses. In the summer season, and

upon all occasions when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a veil, or awning, which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The psalmist seems to allude either to the tents of the Bedouins, or to some covering of this kind, in that beautiful expression, of *spreading out the heavens like a veil, or curtain*. The court is for the most part surrounded with a cloister; as the *impluvium* of the Romans was with a *colonnade*; over which, when the house hath one or more stories, (and I have seen them with two or three,) there is a gallery erected, of the same dimensions with the cloister, having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloisters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which in general are much inferior in bigness to those of Europe, yet are so exceedingly populous, that great numbers of people are always swept away by the plague, or any other contagious distemper.

"The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language,

it hath attained the name of *the Terrace*; a word made use of, likewise, in several parts of these countries. It is usually surrounded by two walls; the outermost whereof is partly built over the street, partly maketh the partition with the contiguous houses, being frequently so low that one may easily climb over it. The other, which I call the parapet wall, hangs immediately over the court, being always breast high, which we render *the battlements*. Deut. 22:8. Instead of this parapet wall, some terraces are guarded in the same manner the galleries are, with balustrades only, or latticed work; in which fashion probably, as the name seems to import, was the net, or *lattice*, as we render it, that Ahaziah, 2 K. 1:2, might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces several offices of the family are performed; such as the drying of linen and flax, Josh. 2:6, the preparing of figs and raisins; here, likewise, they enjoy the cool, refreshing breezes of the evening; converse with one another, and offer up their devotions. In the Feast of Tabernacles booths were erected upon them. Neh. 8:16. When one of these cities is built upon level ground, we can pass from one end of it to the other, along the tops of the houses, without coming down into the street.

“Such, in general, is the manner and contrivance of the eastern houses. And if it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance

of that history, which hath given great offence to some unbelievers. For, among other pretended difficulties and absurdities relating to this fact, it hath been urged, that *the uncovering or breaking up of the roof*, Mark 2:4, or *the letting a person down through it*, Luke 5:19, supposes the breaking up of tiles, rafters, &c.” But it is only necessary here to suppose that the crowd being so great around Jesus in the court below, that those who brought the sick man could not come near him, they went upon the flat roof, and removing a part of the awning, let the sick man down in his mattress over the parapet, quite at the feet of Jesus.

Dr. Shaw proceeds to describe a sort of addition to many oriental houses, which corresponds probably to the *upper chamber* often mentioned in the Bible. He says: “To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only and a terrace; whilst others, that are built (as they frequently are) *over the porch or gateway*, have (if we except the ground floor, which they have not) all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a privy-stairs down into the porch or street, without giving the least disturbance to the house. These smaller houses are known by the name *alee*, or *oleah*, and in them strangers are usually lodged and entertained; in them the sons of the family are permitted

to keep their concubines; and thither, likewise, the men are wont to retire, from the hurry and noise of their families, to be more at leisure for meditation or devotion; besides the use they are at other times put to, in serving for wardrobes and magazines."

The following engraving shows such an addition to a house, built over the porch, within the court, and consisting of only one room; but, as is said above, they are often built higher and with a flat roof.



This, then, or something like this, we may suppose to have been the *oleah* or *upper chamber* of the Hebrews. Such was the "little chamber upon the wall," which the Shunammite had built for Elisha, 2 K. 4:10; the "summer parlor" of Egion, Judg. 3:20; and the "chamber over the gate," where David retired to weep, 2 Sam. 18:33; so also in the N. T. the "upper chamber" where Tabitha was laid out, Acts 9:37, and whence Eutychus fell from the window of the third loft into the court, Acts 20:9.

The flat roofs of oriental houses often afford a place of retirement

and meditation; here Samuel communed with Saul, 1 Sam. 9:25; and from vs. 26, they would seem also to have slept there, as is still common in the East. Mr. Wood says: "It has ever been a custom with them, [the Arabs in the East,] equally connected with health and pleasure, to pass the nights in summer upon the house-tops, which, for this very purpose, are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapors, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms, upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation."

The common material for building oriental houses is stone or brick. But the houses of the poorer class of people in the East are very bad constructions, consisting of mud walls, reeds and rushes; whence they become apt comparisons to the fragility of human life; and as mud, slime, or at best unburnt brick, is used in forming the walls, the expression, Job 24:16, of "digging through houses" is easily accounted for; as is the behavior of Ezekiel, 12:5, who dug through such a wall in the sight of the people; whereby, as may be imagined, he did little injury to his house; notwithstanding which, the symbol was very expressive to the beholders.

HUSHAI, the Archite, David's friend. Being informed of Absalom's rebellion, and that David was obliged to fly from Jerusalem, he met him on an eminence without the city, with his clothes

rent and his head covered with earth. David suggested, that if he went with him he would be a burden to him; but that he might do him important service if he should remain and pretend to be in Absalom's interest, in order to defeat the counsel of Ahithophel. 2 Sam. 15:32, &c. Hushai, therefore, returned to Jerusalem, and by defeating the counsel of Ahithophel, and gaining time for David, to whom he sent advices, was the cause of Ahithophel's suicide, and of Absalom's mis-carrriage. 16:16—19. 17:5, &c.

HUSKS. By this word we usually understand the covering stripped off from the ears of Indian corn; but in the Bible this name is applied to *pods* , or *shells* , as of peas and beans. The prodigal son, oppressed by want and pinched by hunger, desired to feed on the husks, or pods, given to the hogs. Luke 15:16. The Greek word here used, means the *carob-beans* , the fruit of a tree of the same name. This fruit is common in Palestine, Greece, Italy, Provence and Barbary: it is suffered to ripen and grow dry on the tree; the poor eat it, and cattle are fattened with it. The tree is of a middle size, full of branches, and abounding with round leaves, an inch or two in diameter. The blossoms are little red clusters, with abundance of yellowish stalks. The fruits are flat pods, from half a foot to fourteen inches long, and an inch and a half broad: they are brown at the top, sometimes crooked, composed of two husks, separated by membranes into several cells, and containing flat, shining seeds, something like those of cassia. The substance of these husks is filled with a sweetish, honey-like kind of juice, not unlike that of

the pith of cassia. In all probability, its crooked figure occasioned its being called, in Greek, *keratia* , which signifies *little horns* . The tree is called, in French, *caroubier* ; and by the Germans, *Johannisbrodbaum* , i. e. "John's-bread-tree," because John the Baptist was supposed to have lived on its fruit.

HYMENEUS was probably a citizen of Ephesus, converted by some of the early discourses of Paul. He fell afterwards into the heresy which denied the resurrection of the body, and said it was already accomplished. 2 Tim. 2:17,18. Paul had already in his previous epistle informed Timothy, that he had excommunicated Hymeneus. 1 Tim. 1:20.

HYMN, a religious song or poem. The word is used as synonymous with *canticle* , *song* or *psalm* , which the Hebrews scarcely distinguish, having no particular term for a hymn as distinct from a psalm or canticle. Paul requires Christians to entertain one another with "psalms and hymns, and spiritual songs." Matthew says that Christ, having supped, sung a hymn, and went out. He probably recited the hymns or psalms which the Jews used to sing after the passover, which they called the *Hallel* ; that is, the Hallelujah Psalms.

HYPOCRITE, one who feigns to be what he is not; one who puts on a false person, like actors in tragedies and comedies. The epithet is generally applied to those who assume the appearance of virtue, without possessing the reality. Our Saviour accused the Pharisees of hypocrisy.

HYSSOP is often mentioned in Scripture, and is directed to be used in the sprinklings which

made part of the Jewish ceremonial law. It is not, however, the herb called hyssop by us; but a low shrub, which is contrasted with the lofty cedar. 1 K. 4:33. It grows in the East, and in the south of Europe, and its stem usually rises to the height of a foot and a half, and in Palestine

of two feet or more. In John 19:29, the soldiers are said to have "filled a sponge with vinegar and put it upon hyssop," i. e. upon a rod of hyssop, two feet or more in length, which was long enough to enable one to reach the mouth of a person on the cross.

I.

ICONIUM, a large and opulent city of Asia Minor, now called *Konie* or *Cogni*. The provinces of Asia Minor varied so much at different times, that Iconium is assigned by different writers to several of them; to Phrygia, by Xenophon; to Lycania, by Strabo; and to Pisidia by Ammianus. In the time of Paul, it probably belonged to Pisidia. Acts 14:1. At present, *Konie* is the capital of *Caramania*. It is situated in a beautiful and fertile country, 260 miles south-east of Constantinople. It is very large, and its walls are supported by 108 square towers, forty paces distant from each other. The inhabitants are Turks, Armenians and Jews.

IDDO, a prophet of Judah, who wrote the history of Rehoboam and Abijah. 2 Chr. 13:22. 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 K. c. 13. Several other persons of this name are mentioned in Scripture.

IDOL, IDOLATRY. The word *idol* signifies, in general, a representation or *figure*. It is always taken in Scripture in a bad sense, for representations of heathen deities, whether men, stars or animals; whether figures

in relief, or in painting, or of what matter or nature soever. God forbids all sorts of idols, or figures and representations of creatures, formed or set up with intention of paying superstitious worship to them. Ex. 20:3,4.

The heathen had idols of all sorts, and of all kinds of materials; as gold, silver, brass, stone, wood, potter's earth, &c. Stars, spirits, men, animals, rivers, plants and elements were the subjects of them. Some nations worshipped a rough stone. Such is the black stone of the ancient Arabs, retained by Mohammed, and now kept in the Caaba at Mecca.

It is impossible to ascertain the period at which idolatry, or the worship of false gods and idols, was introduced. Still there is reason to think that idolatry was common before the deluge; the inundation of wickedness intimated in the expression, "All flesh had corrupted its way," no doubt included impiety of worship as well as the infamous irregularities of incontinence and violence. Josephus, and many of the fathers, were of opinion, that soon after the deluge, idolatry became the prevailing religion: and certainly, wherever we turn our eyes after the time of Abraham, we see only a false

worship. The patriarch's forefathers, and even himself, were engaged in it, as is evident from Josh. 24:2,14.

The Hebrews had no peculiar form of idolatry; they imitated the superstitions of others, but do not appear to have been the inventors of any. When they were in Egypt, they worshipped Egyptian deities; in the wilderness, they worshipped those of the Canaanites, Egyptians, Ammonites and Moabites; in Judea, those of the Phœnicians, Syrians, and other people around them. Rachel, probably, had adored idols at her father Laban's, since she carried off his teraphim. Gen. 31:30. Jacob, after his return from Mesopotamia, required his people to reject the strange gods from among them, and also the superstitious pendants worn by them in their ears, which he hid under the terebinth, near Shechem. He preserved his family in the worship of God while he lived; but after his death, part of his sons worshipped Egyptian deities. See Josh. 24:23.

Under the government of the judges, they often fell into idolatry. Gideon, after he had been favored by God with so particular a deliverance, made an ephod, which ensnared the Israelites in unlawful worship. Judg. 8:27. Micah's teraphim are well known, and the worship of them continued in Israel till the dispersion of the people. Judg. 17:5. 18:30,31. Previously, "the children of Israel did evil in the sight of the Lord, and served Baalim. They forsook the Lord God of their fathers, and followed other gods—of the gods of the people that were round about them; and they forsook the Lord and served Baal and Ashtaroth." Judg. 2:11 12.

During the times of Samuel, Saul, and David, the worship of God seems to have been preserved pure in Israel. There was corruption and irregularity of manners, but little or no idolatry. Solomon, seduced by complaisance to his strange wives, caused temples to be erected in honor of their gods, and himself impiously offered incense to them. 1 K. 11:5—7. He adored Ashtaroth, goddess of the Phœnicians, Moloch, god of the Ammonites, and Chemosh, god of the Moabites. Jeroboam, who succeeded Solomon, set up golden calves at Dan and Bethel, and made Israel to sin. The people, no longer restrained by royal authority, worshipped not only these golden calves, but all the deities of the Phœnicians, Syrians, Ammonites, and Moabites. Under the reign of Ahab, idolatry reached its height. The impious Jezebel endeavored to extinguish the worship of the Lord, by persecuting his prophets, (who, as a barrier, still retained some of the people in the true religion,) till God, incensed at their idolatry, abandoned Israel to the kings of Assyria and Chaldea, who transplanted them beyond the Euphrates. Judah was almost equally corrupted. The descriptions given by the prophets of their irregularities and idolatries, their abominations and lasciviousness on the high places, and in woods consecrated to idols, fill us with dismay, and discover the corruption of the heart of man. After the return from Babylon, we do not find the Jews any more reproached with idolatry. They expressed much zeal for the worship of God; and except some transgressors under Antiochus Epiphanes, 1 Mac. 1:13, &c. the people

kept themselves clear from this sin.

As the maintenance of the worship of the only true God was one of the fundamental objects of the Mosaic polity, and as that God was regarded as the king of the Israelitish nation; so we find idolatry, that is, the worship of other gods, occupying, in the Mosaic law, the first place in the list of crimes. It was indeed a crime, not merely against God, but also against the fundamental law of the state, and thus a sort of high treason. The only living and true God was also the civil legislator and ruler of Israel, and accepted by them as their king; and hence idolatry was a crime against the state, and therefore just as deservedly punished with death, as high treason is in modern times. By the Jewish law, an idolater was to be stoned to death. Deut. 17:2,5.

At the present day, idolatry prevails over a great portion of the earth. Almost all the heathen nations, as the Chinese, the Hindoos, the South sea islanders, &c. have their images, to which they bow down and worship. In some lands professedly Christian, it is to be feared that the adoration of crucifixes and paintings is nothing more nor less than idol worship. But when we regard idolatry in a moral point of view, as consisting not merely in the external worship of false gods, but in the preference of, and devotion to, something else than the Most High,—how many Christians must then fall under this charge! Whoever loves this world, or the pursuits of wealth, or honor, or ambition, and for these forgets or neglects God and Christ; such an one is an idolater in as bad a sense, at

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least, as the ancient Israelites, and cannot hope to escape an awful condemnation.

IDUMEA, the name given by the Greeks to the land of Edom, which extended, originally, from the Dead sea to the Elyptic gulf of the Red sea. Afterwards it extended more into the south of Judah, towards Hebron. The character and present state of mount Seir, the ancient Edom, or Idumea, is referred to under the article EXODUS. It consists of the long chain of mountains reaching from the Dead sea to the gulf of Akaba, between the great sandy valley El-Ghor and El Araba on the west, (see JORDAN,) and the Arabian desert on the east. The northern part of this chain is now called *Djebal*, the ancient *Gebal*, which see; the middle of the chain still takes the name *Djebal Shera*, or mount Seir; and the southern part is called *Djebal Hesma*. The whole chain is intersected with valleys and ravines, running down from the desert east to the Ghor west.

Besides this region, the proper seat of the Edomites, they appear to have extended their conquests to the east and north-east of Moab, and to have had possession of the country of which Bozra was the chief city. To this they of course had access through the intervening desert, without crossing the countries of the Moabites and Amorites. The capital of East Idumea was Bozra; the capital of South Edom was Petra, or *Sela*, i. e. *the rock*, because it was excavated in part from a mountain. It is now called *Wady Mousa*. (See SELA.) The Idumeans, or Edomites, were, as their name implies, descendants of Edom, or Esau, elder brother of Jacob.

They were governed by dukes or princes; and afterwards by their own kings. Gen. 36:31. They continued independent till the time of David, who subdued them, in completion of Isaac's prophecy, that Jacob should rule Esau. Gen. 27:29. The Idumeans bore their subjection with great impatience, and at the end of Solomon's reign, Hadad, the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king. 1 Kings 11:21,22. It is probable, however, that he reigned only in East Edom; for that south of Judea continued subject to the kings of Judah till the reign of Jehoram, against whom it rebelled. 2 Chr. 21:8. Amaziah king of Judah also discomfited the Edomites, killed 1000 men, and cast 10,000 more from a precipice. 2 Chr. 25:11,12. But these conquests were not permanent. When Nebuchadnezzar besieged Jerusalem, the Idumeans joined him, and encouraged him to raze the very foundations of the city; but their cruelty did not long continue unpunished. Five years after the taking of Jerusalem, Nebuchadnezzar humbled all the states round Judea, particularly Idumea; and John Hircanus entirely conquered the people, and obliged them to receive circumcision and the law. They continued subject to the later kings of Judea till the destruction of Jerusalem by the Romans. Ultimately, the Idumeans became mingled with the Ishmaelites, and they were jointly called *Nabatheans*, from Nebajoth, a son of Ishmael.

ILLYRICUM, a country of Europe, lying east of the Adri-

atic sea, north of Epirus, and west of Macedonia. It was anciently divided into *Liburnia*, now Croatia, on the north; and *Dalmatia* on the south, which still retains its name. (See **DALMATIA**.) The limits of Illyricum varied much at different times. Rom. 15:19.

IMAGE is a copy or representation of any thing. It is often used in Scripture for a statue, figure, idol, &c. It is also often employed to denote a *moral* likeness, resemblance, copy, &c. So Adam is said to have been made in the image of God. See **ADAM**.

In Paul's epistles, Christ is called "the image of God," 2 Cor. 4:4; "the image of the invisible God, the first-born of every creature," Col. 1:15; and "the brightness of his glory, the express image of his substance," Heb. 1:3. This is not a mere image and no more, a ray only; but an emanation from the Father, an efflux of his light and substance, his very essence. The apostle requires that, "as we have borne the image of the earthly, we should likewise bear the image of the heavenly," 1 Cor. 15:49; i. e. as we have borne the image of sinful and offending Adam, as we have imitated his sin and disobedience, so we should endeavor to retrace on our souls the features of the heavenly man Christ Jesus, his obedience, humility, patience, meekness, &c. or as the passage, perhaps, more properly means, to be cast in the mould, as a figure.

INCENSE, more properly *Frankincense*, an aromatic and odoriferous gum, which flows out from a tree named by the ancients *thurifera*; its leaves resemble those of a pear-tree, according to Theophrastus, and

it grows in Arabia and around mount Lebanon. Incisions are made in it, in the dog-days, to procure the gum. *Male* incense is the best; it is round, white, fat, and kindles on being put to the fire. It is also called *olibanum*. *Female* incense is described as soft, more gummy, and less agreeable in smell than the other. That of Saba was the best, and most esteemed by the ancients, who speak of it with great approbation.

The proper *incense* burnt in the sanctuary, was a mixture of sweet spices. Ex. 30:34, &c. To offer incense among the Hebrews was an office peculiar to the priests; for which purpose they entered into the holy apartment of the temple, every morning and evening. On the great day of expiation, the high-priest burnt incense in his censer as he entered the sanctuary, that the smoke which arose from it might prevent his looking with too much curiosity on the ark and mercy-seat. Lev. 16:13. The Levites were not permitted to touch the censers; and Korah, Dathan and Abiram suffered a terrible punishment for violating this prohibition. "Incense" sometimes signifies the sacrifices and fat of victims; as no other kind of incense was offered on the altar of burnt-offerings. Ps. 66:15. For a description of the altar of incense, see the article ALTAR.

INCHANTMENTS. The law of God condemns all who practise magic and enchantments. Such persons are known by the names of *inchanters*, *magicians*, *jugglers*, *sorcerers*, *wizards*, *necromancers*, &c. Scripture speaks of all these kinds, and they are all forbidden. See **SORCERER.**

It was common for magicians, sorcerers and enchanters, to speak in a low voice or whisper. Hence one kind is called in Hebrew *whisperers*, or *mutterers*. They may be called, perhaps, *ventriloquists*, because they spake, as one would suppose, from the bottom of their stomachs. They affected secrecy and mysterious ways, to conceal the vanity, folly or infamy of their pernicious art; though their pretended magic often consisted in cunning tricks only, as sleight-of-hand, or some natural secrets unknown to the ignorant. They affected obscurity and night, or would show their skill only before the uninformed, and feared nothing so much as serious examination, broad daylight, and the inspection of the intelligent.

But the enchantment practised upon *serpents* in the East, partly by the aid of music, is one of the most singular things we know of. The accounts given by travellers in the East and in Egypt, of their power, are very remarkable; although no solution of the appearances has yet been given. The facts, however, seem too well attested to admit of doubt, and are often alluded to by ancient writers.

Mr. Brown says, "The charms of serpents are worthy of remark; their powers seem extraordinary. The serpent most common at Kahira, [Cairo,] is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist around the bodies of

these persons in all directions, without having had their fangs extracted or broken, and without doing them any injury."

Niebuhr, in speaking of the puppet-shows and sleight-of-hand tricks exhibited for the amusement of the populace in Cairo, remarks: "Others exhibit serpents dancing. This may appear incredible to those who are unacquainted with the natural propensities of these animals; but certain kinds of serpents seem to be agreeably affected by music. They raise their heads, when they hear a drum, and this, their instinctive propensity to elevate the head and part of the body and to make some motions and turns, is called *dancing*."

In Forbes's Oriental Memoirs, we find an account of the *cobra de capello*, or hooded snake, called also the *spectacle snake*; it is a large and beautiful serpent, but one of the most poisonous known; its bite occasions death usually in less than an hour. Of this kind are the dancing serpents, which are carried about in baskets throughout all Hindostan by a certain class of persons, who get their living in this way. They give certain tones upon a flute, which appear to produce an agreeable effect upon the serpents; since they seem to beat time, as it were, to the flute, by a graceful motion of the head. They raise the upper part of their body from the ground, and follow the music in graceful curves, like the undulating movements of a swan's neck. It is a fact sufficiently well attested, that when any of these or of other kinds of vipers have got into a house, and make havoc among the poultry or other small domestic animals, it is customary to send for one of

these musicians, who, by tones upon his flute or flageolet, finds out the hiding-places of the serpents, and allures them to their destruction; indeed, so soon as the serpents hear the music, they creep quietly out of their holes, and are easily taken. This may serve to illustrate Ps. 58:4,5. In regard to the dancing serpents, the music seems essential to their motions; for as soon as it ceases, the serpent lies motionless; and unless it is immediately replaced in its basket, the spectators are in great danger.

Dr. Hasselquist also says: "The Egyptian jugglers can perform some feats, which those of Europe are not able to imitate. They take the most poisonous vipers in their naked hands, play with them, place them in their bosom, and make them perform all sorts of tricks. All this I have often seen. I examined in order to see whether the serpents had been deprived of their poisonous fangs; and convinced myself, by actual observation, that this was not the case. On the third of July, I received at once, four different species of serpents, which I described and preserved in spirits. They were brought me by a female, who excited the astonishment of all of us Europeans, by the manner in which she handled these most poisonous and dangerous animals, without receiving the least injury. As she put them into the bottle in which I intended to preserve them, she managed them just as one of our ladies would handle their ribands or lacings. The others gave her no difficulty, but the vipers did not seem to like their intended dwelling; they slipped out, before the bottle could be covered. They sprang upon and over her hands and naked

arms; but she betrayed no symptom of fear. She took them quite tranquilly from her body, and placed them in the vessel that was to be their grave. She had caught them, as our Arab assured us, without difficulty in the fields. Without doubt she must possess some secret art or skill; but I could not get her to open her mouth upon the subject. This art is a secret even among the Egyptians. The ancient *Marsi* and *Psylli* in Africa, who daily exhibited specimens of the same art in Rome, afford evidence of its antiquity in Africa; and it is a very remarkable circumstance, that such a thing should remain a secret above two thousand years, and be retained only by a certain class of persons."

INDIA, the appellation which the ancients appear to have given to that vast region of Asia, stretching east of Persia and Bactria, as far as the country of the *Sinæ*; its northern boundary being the Scythian desert, and its southern limit the ocean. The name is generally supposed to have been derived from the river *Indus*, which bounds it on the west. It is mentioned in Scripture only in Esther 1:1.

INK-HORN. The prophet Ezekiel speaks of six men clothed in linen, each with a writer's ink-horn by his side, 9:2. In the East, even at the present day, all artisans carry most of the implements of their profession in the girdle; the soldier carries his sword; the butcher his knife; and the carpenter his hammer and his saw. So also the writers; and Olearius observes of the Persians, that they carry about with them, by means of their girdles, a dagger, a knife, a handkerchief, and their

money; and those that follow the profession of writing out books, their ink-horn, their pen-knife, their whetstone, to sharpen it, their letters, &c."

INN, see **CARAVANSERAI**.

INSPIRATION, in the highest sense, is the immediate communication of knowledge to the human mind by the Spirit of God; but it is commonly used by divines, in a less strict and proper sense, to denote such a degree of divine influence, assistance, or guidance, as enabled the authors of the Scriptures to communicate knowledge to others, without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted. Hence it is usually divided into three kinds, revelation, suggestion, and superintendence.

INTERCESSION, an entreaty used by one person toward another; whether this person solicit on his own account, or on account of one for whom he is agent. Man intercedes with man, sometimes to procure an advantage to himself, sometimes as a mediator to benefit another; he may be said to intercede for another, when he puts words into the suppliant's mouth, and directs and prompts him to say what otherwise he would be unable to say; or to say in a more persuasive manner what he might intend to say. The intercession of Christ on behalf of sinners, Rom. 8:34. 1 John 2:1, and the intercession of the Holy Spirit, Rom. 8:26, are easily illustrated by this adaptation of the term. See **COMFORTER**.

IRON. Moses forbids the Hebrews to use any stones to

form the altar of the Lord, which had been in any manner wrought with iron; as if iron communicated pollution. He says the stones of Palestine are of iron, Deut. 8:9, that is, of hardness equal to iron; or that, being smelted, they yielded iron. "Iron sharpeneth iron," says the wise man, "so a man sharpeneth the countenance of his friend;" i. e. the presence of a friend gives us more confidence and assurance. God threatens his ungrateful and perfidious people with making the *heaven iron, and the earth brass*; that is, to make the earth barren, and the air to produce no rain. Chariots of iron are chariots armed with iron, with spikes, and scythes. See CHARIOTS.

ISAAC, the son of Abraham and father of Jacob and Esau; one of the patriarchs and ancestors of the Hebrew nation. His history is contained in Gen. c. 21. c. 24—28. c. 35:27.

ISAIAH, the son of Amoz, (not Amos,) one of the most distinguished of the Hebrew prophets. He began to prophesy at Jerusalem, towards the close of the reign of Uzziah, about the year 759 B. C. and exercised the prophetic office under the three following monarchs, Jotham, Ahaz and Hezekiah; c. 1:1. The first twelve chapters of his prophecies refer to the times of Ahaz; then follow c. 13—23, directed against foreign nations, except c. 22, against Jerusalem. In c. 24—35, which would seem to belong to the time of Hezekiah, the prophet appears to look forward in prophetic vision to the times of the exile and of the Messiah. The chapters 36—39 give an historical account of Sennacherib's invasion, and of the advice given by Isaiah to Hezekiah. This account is

parallel to that in 2 K. 18:13.—20:19; and indeed c. 37 of Isaiah is almost word for word the same with 2 K. c. 19. The remainder of the book of Isaiah, c. 40—66, contains a series of oracles referring chiefly to the future times of temporal exile and deliverance, and expanding at the same time into glorious views of the spiritual deliverance to be wrought by the Messiah.

Isaiah seems to have lived and prophesied wholly at Jerusalem; and vanishes from history after the accounts contained in c. 39. A tradition among the Talmudists and fathers relates, that he was sawn asunder during the reign of Manasseh; and this tradition is embodied in an apocryphal book, called the *Ascension of Isaiah*; but it seems to rest on no sufficient grounds. It would seem most probable that, in his old age, the prophet withdrew himself from the more active scenes of life, and passed his retirement in writing down the splendid visions recorded in the last part of his book.

Some commentators have proposed to divide the book of Isaiah chronologically into three parts, as if composed under the three kings, Jotham, Ahaz and Hezekiah. But this is of very doubtful propriety; since several of the chapters are evidently transposed and inserted out of their chronological order. But a very obvious and striking division of the book into *two* parts, exists; the first part, including the first thirty-nine chapters, and the second, the remainder of the book, or c. 40—66. The *first* part is made up of those prophecies and historical accounts, which Isaiah wrote during the period of his active exertions

in behalf of the *present*, when he mingled in the public concerns of the rulers and the people, and acted as the messenger of God to the nation in reference to their internal and external existing relations. These are single prophecies, published at different times, and on different occasions; afterwards, indeed, brought together into one collection, but still marked as distinct and single, either by the superscriptions, or in some other obvious and known method. The *second* part, on the contrary, is occupied wholly with the future. It was apparently written in the later years of the prophet, when he had probably left all active exertions in the theocracy to his younger associates in the prophetic office. He himself transferred his contemplations from the joyless present, into the future. In this part, therefore, which was not, like the first, occasioned by external circumstances, it is not so easy to distinguish in like manner between the different single prophecies. The whole is more like a single gush of prophecy.

The prophecies of the second part refer chiefly to a twofold object. The prophet first consoles his people by announcing their deliverance from the Babylonish exile; he names the monarch whom Jehovah will send to punish the insolence of their oppressors, and lead back the people to their home. But he does not stop at this trifling and inferior deliverance. With the prospect of freedom from the Babylonish exile, the prophet connects the prospect of deliverance from sin and error through the Messiah. Sometimes both objects seem closely interwoven with each other; sometimes one

of them appears alone with particular clearness and prominence. Especially is the view of the prophet sometimes so exclusively directed upon the latter object, that, filled with the contemplation of the glory of the spiritual kingdom of God and of its exalted founder, he wholly loses sight for a time of the less distant future. In the description of this spiritual deliverance, also, the relations of time are not observed. Sometimes the prophet beholds the author of this deliverance in his humiliation and sorrows; and again, the remotest ages of the Messiah's kingdom present themselves to his enraptured vision; when man, so long estranged from God, will have again returned to him; when every thing opposed to God shall have been destroyed, and internal and external peace universally prevail; and when all the evil introduced by sin into the world, will be forever done away. Elevated above all space and time, the prophet contemplates from the height on which the Holy Spirit has thus placed him, the whole development of the Messiah's kingdom, from its smallest beginnings to its glorious completion.

ISHBOSHETH, son of Saul, and also his successor. Abner, Saul's kinsman, and general, so managed, that Ishbosheth was acknowledged king at 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 which he had skirmishes, with loss, against David. 2 Sam. 2:8, &c. Being abandoned by Abner, whom he had provoked, his cause grew more and more feeble; and he

was at last assassinated. 2 Sam. c. 4.

ISCARIOT, see JUDAS I.

ISHMAEL, the son of Abraham by Hagar; and the ancestor of the Ishmaelites, from whom are descended the modern Arabs of the desert, or Bedouins. His history is contained in Gen. c. 16, and the following.

ISLE, ISLAND. The Hebrew word which is more commonly translated *isle*, means strictly *dry land, habitable country*, in opposition to water, or to seas and rivers. So Is. 42:15, "I will make the rivers dry land," not *islands*, which makes no sense. Hence, as opposed to water in general, it means land adjacent to water, either washed or surrounded by it, i. e. *maritime country, coast, island*. Thus it means *coast*, when used of Ashdod, Is. 20:6; of Tyre, Is. 23:2,6; of Peloponnesus, or Greece, Ezek. 27:7, "The isles of Elishah." It means *island* when used, e. g. of Caphtor, or Crete, Jer. 47:4; also Jer. 2:10; so also Esth. 10:1, where the phrase *isles of the sea* is in antithesis with the *land* or continent. The plural of this word, usually translated *islands*, was employed by the Hebrews to denote *distant regions beyond the sea*, whether coasts or islands; and especially the islands and maritime countries of the west, which had become indistinctly known to the Hebrews, through the voyages of the Phœnicians; so Is. 24:15. 40:15. 42.4,10,12. Ps. 72:10. In Ezek. 27:15, the East Indian Archipelago would seem to be intended.

ISRAEL, (*who prevails with God*), a name given to Jacob, after having wrestled with the angel at Mahanaim, or Penuel. Gen. 32:1,2,28,29,30. Hosea

12:3. (See JACOB.) By the name *Israel*, is sometimes understood the person of Jacob; sometimes the people of Israel, the race of Jacob; and sometimes the kingdom of Israel, or the ten tribes, as distinct from the kingdom of Judah. Hence "the children of Israel," or the *Israelites*, as a name of the Hebrews or Jews. See HEBREWS, and JUDEA.

ITALY is apparently not mentioned by name in the O. T. though several times in the New. The Italian band, mentioned in Acts 10:1, was probably a Roman cohort from Italy, stationed at Cæsarea; so called to distinguish it from the other troops, which were drawn from Syria and the adjacent regions.

ITUREA, a region in the north-east part of Palestine, which, according to Pliny, made a part of Cœlesyria. It seems to have been the same as the ancient Auranitis or modern Haouran, lying east or north-east of the territory of Manasseh. Or it may have been a general name, comprehending Auranitis, Batanea, &c. and covering, perhaps, the whole tetrarchy of Philip. Luke 3:1. It is not mentioned by Josephus among the countries given to Philip, which he says were Auranitis, Trachonitis and Batanea, the latter, as it seems, also comprehending Gaulonitis. The Itureans are said to have been skilful archers, and dextrous robbers.

IVORY is first mentioned in the reign of Solomon, unless, indeed, Ps. 45 were written previous to his time, in which ivory is spoken of, as used in decorating palaces. It is probable that Solomon, who traded to India, first brought thence elephants and ivory to Judea. "For the

king had at sea a navy of Tarshish, with the navy of Hiram : once in three years came the navy of Tarshish, bringing gold, and silver, and ivory," 1 Kings 10:22. 2 Chr. 9:21. Solomon had a throne decorated with ivory, and inlaid with gold ; the beauty of these materials relieving the splendor, and heightening the lustre, of each other. 1 K. 10:18. Ivory, as is well known, is the substance of the tusks of elephants ; and hence it is always called in Hebrew, *tooth*.

Cabinets and wardrobes were ornamented with *ivory*. These were named "houses of ivory;" perhaps because made in the form of a house or palace ; as we have now ivory models of the Chinese pagodas or temples.

In this sense, some understand what is said of the ivory house which Ahab made, 1 K. 22:39, for the Hebrew word, translated *house*, is used for a place, or case, wherein any thing lies, is contained, or laid up ; so Ez. 27:24 in Heb. As to "dwelling-houses," the most we can suppose in regard to them is, that they might have ornaments of ivory, as they sometimes have of gold, silver or other precious materials, in such abundance as to derive an appellation from the article of their decoration ; as the emperor Nero's palace was named *aurea*, or golden, because overlaid with gold. This method of ornamenting buildings or apartments was very ancient among the Greeks, and is mentioned by Homer.

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JABESH, a city in the half-tribe of Manasseh, east of the Jordan, and generally called *Jabesh Gilead*, because situated at the foot of the mountains so named. Eusebius places it six miles from Pella, towards Gerasa.

JACINTH, the same as *hyacinth*, i. e. a gem of a yellowish red or hyacinth color, nearly related to zircon and to the amethyst. It is described by Pliny as being of a dark *cerulean* color. Rev. 21:20.

JACOB, son of Isaac and Rebekah, and twin-brother to Esau. As at his birth he held his brother's heel, he was called *Jacob*, i. e. *the heel-holder*, one who comes behind and catches the heel of his adversary, a deceiver. Gen. 25:26. This was a kind of predictive intimation

of his future conduct in life. Jacob was meek and peaceable, living at home ; Esau was more turbulent and fierce, and passionately fond of hunting. Isaac was partial to Esau, Rebekah to Jacob. Jacob having taken advantage of his brother's necessity, to obtain his birthright, and of his father's infirmity, to obtain the blessing of primogeniture, was compelled to fly into Mesopotamia, to avoid the consequences of his brother's wrath. Gen. c. 27, 28. On his journey the Lord appeared to him in a dream, promised him his protection, and declared his purpose relative to his descendants possessing the land of Canaan, and the descent of the Messiah through him. c. 28:10, &c. His subsequent history and death, after residing seventeen years in



Egypt, are given in the next following chapters of Genesis. For *Jacob's Well*, see SHE-
CHEM.

JAEI, wife of Heber the Kenite, killed Sisera, general of the Canaanitish army, who had fled to her tent. Jael took her opportunity, and, while he was sleeping, drove a large nail or tent-pin, through his temples. Judg. 4:17,21. Why she thus violated the rights of oriental hospitality, by slaying a person who had fled to her for protection, does not directly appear; but we must not judge of this wholly by modern principles and occidental feelings. We must judge of it by the feelings of those among whom the right of avenging the blood of a relative was so strongly rooted, that even Moses could not take it away. Jael was an ally by blood of the Israelitish nation; and probably in her case the stronger and patriotic oriental feeling of revenge, overpowered the weaker and more private feelings usually connected with the exercise of hospitality. At least she is every where represented as a heroine, who had wrought deliverance to the Jewish people.

JAH, a Hebrew contraction for **JEHOVAH**. Ps. 68:4.

JAMBRES, see **JANNES**.

I. JAMES, surnamed the *greater*, or the *elder*, to distinguish him from James the *younger*, brother of John the Evangelist, and son of Zebedee and Salome. Matt. 4:21. 27:56. comp. Mark 15:40. James was of Bethsaida in Galilee, and left his property to follow Christ. His mother, Salome, was one of those women who occasionally attended our Saviour in his journeys, and one day desired that her two sons might be seated at his right and

left hand in his kingdom. Matt. 20:21, &c.

James and John were originally fishermen, with Zebedee their father. Mark 1:19. They were witnesses of our Lord's transfiguration, Matt. 17:1,2, and when certain Samaritans refused to receive him, James and John wished for fire from heaven to consume them. Luke 9:54. For this reason, it is thought, the name of *Boanerges*, or *sons of thunder*, was afterwards given to them. After the ascension of our Lord, at which James was present, he appears to have remained at Jerusalem, and was put to death by Herod, about A. D. 42 or 44. Acts 12:1,2.

II. JAMES, surnamed the *less*, or *younger*, was the son of Cleopas (or Alpheus) and Mary, sister of the mother of our Lord. See Mark 15:40. 16:1. comp. John 19:25. He was consequently cousin-german to Christ, and is therefore termed his *brother*, in the wider sense of that word. Gal. 1:19. (See **BROTHER**.) He was surnamed the *Just*, for the admirable holiness and purity of his life. He remained at Jerusalem, and was one of the chief pillars of the church. Josephus relates, that through the influence of Ananus, the son of Annas, he was put to death by stoning, about A. D. 62.

The *Epistle of James* was written by James the less, just before his death, and is addressed to the churches and Christians in general, or perhaps more particularly to Jewish converts. It is hence called *catholic*. (See **CATHOLIC** and **EPIS-
TLE**.) It has often been regarded as teaching a different doctrine in respect to faith and works, from what Paul teaches in his epistle to the Romans. But the

doctrine of the two apostles is at bottom the same; only that Paul dwells more on *faith* as the origin of good works; and James dwells more on *good works*, as the consequence of faith. According to Paul, there can be no true faith which does not manifest itself in good works at every opportunity; and according to James, there can be no saving *good works* which do not spring from true faith.

JANNES and **JAMBRES** were two of the principal Egyptian magicians, who withstood Moses and Aaron by attempting to imitate the miracles which they exhibited; see Ex. 7:11, &c. As these names are not found in the O. T. the apostle probably derived them from tradition. They are often mentioned in the rabbinical books. 2 Tim. 3:8.

JAPHETH, the *enlarger*, the eldest son of Noah, probably the *Japetus* of the heathen mythologists. The descendants of Japheth appear to have peopled the whole of Europe.

JASHER, the *Book of*, i. e. the *Book of the Upright*, or of the *Excellent*, *Noble-minded*. This work is mentioned in Josh. 10:13, and 2 Sam. 1:18; and would seem to have been a collection of national, historical, triumphal, and elegiac songs, which was still extant in the time of David. How long it remained extant afterwards is unknown.

JASPER, a precious stone of various colors, as purple, cerulean, green, &c. Rev. 4:3. 21:11, &c. It sometimes occurs with stripes; and is found in Saxony, Bohemia, Hungary, Italy, Scotland, &c.

JAVAN, the third son of Japheth. Gen. 10:2,4. This name is the same as the Greek *Ión*;

whence comes *Ionia*; and it is understood that Javan was the ancestor of the Greeks.

JEALOUSY, see under **ADULTERY**. The *idol of jealousy*, Ezek. 8:3,5, is the same with *Thammuz* in verse 14. See **THAMMUZ**.

JEBUSITES, see **CANAANITES**.

JECONIAH, see **JEHOIACHIN**.

I. JEHOAHAZ, son and successor of Jehu, king of Israel, B. C. 852, reigned seventeen years. See 2 K. c. 13.

II. JEHOAHAZ, son and successor of Josiah king of Judah, B. C. 606, reigned about three months in Jerusalem. He was deposed by the king of Egypt. See 2 K. 23:30—32. 2 Chr. 36:1—4.

JEHOASH, see **JOASH**.

JEHOIACHIN, son and successor of Jehoikim, king of Judah, B. C. 594, reigned three months, and was then carried away to Babylon. 2 K. 24:8—16. 2 Chr. 36:9,10. He is also called *Jeconiah*, Jer. 27:20, and *Coniah*, 37:1.

JEHOIAKIM, or *Eliakim*, brother and successor of Jehoahaz king of Judah, and substituted for him by the king of Egypt, 2 K. 23:34.—24:6, B. C. 606. He reigned eleven years, and was then carried to Babylon. 2 Chr. 36:4—8.

JEHORAM, see **JORAM**.

JEHOSHAPHAT, a pious king of Judah, the son and successor of Asa. He began to reign at the age of thirty-five, about the year 929 B. C. and reigned twenty-five years. His history is found in 1 K. 15:24. 22:2, &c. and 2 Chr. c. 17—20.

The *Valley of Jehoshaphat* was the narrow glen which runs north and south between Jerusalem

and the mount of Olives, through which flows the Kidron. The name seems to be applied more particularly to the southern part of it, below the city. See JERUSALEM.

JEHOVAH, the ineffable name of God among the Hebrews. The Jews never pronounced this name; and wherever it occurs in the Hebrew Scriptures, they substituted for it the word God or Lord. In the Hebrew Bibles it is always written with the vowels of one of these words; so that the original pronunciation and signification of it are lost. The most probable meaning, however, appears to be referred to in Ex. 3:14, *I am that I am*, or better, *I will be what I am*, as expressing the immutability of God, and his fidelity to his promises. It is thus that in Ex. 6:3, God says he was not known to the patriarchs by his name *Jehovah*, i. e. not in the full extent and meaning of that name. as fulfilling his covenant with them; for the mere name itself appears long before; as Gen. 2:4, &c. and as used by Isaac, Gen. 27:27. It should be remembered, that our English version has almost always given this name by the word **LORD**, printed in small capitals.

JEHOVAH JIREH, i. e. *Jehovah will provide*, the name given by Abraham to the place where he had been on the point of slaying his son Isaac. Gen. 22:14. He gave this name in allusion to his answer to Isaac's question in verse 8, that God would provide a victim for the sacrifice.

JEHOVAH NISSI means *Jehovah my Banner*. Ex. 17:15.

JEHOVAH SHALOM, i. e. *Jehovah of Peace or Prosperity*, the name given by Gideon to

an altar which he built in the place where an angel of Jehovah had appeared to him, and saluted him by saying, "Peace be unto thee." Judg. 6:24.

JEHU, the son of Nimshi, a general of the army of Joram, slew his master and usurped the throne of Israel, B. C. 880. He reigned twenty-eight years. See his history in 1 K. 19:16,17, 2 K. c. 9 and 10.

JEPHTHAH, the son of Gilead, was a judge of Israel, and successor to Jair. His history is told in Judg. c. 11 and 12. A most affecting incident in it is his devoting his daughter to God as a sacrifice for death or for life, in consequence of a rash vow. From this incident the story of Iphigenia, the daughter of Agamemnon, is perhaps borrowed. Paul numbers Jephthah among the saints of the O. T. distinguished for their faith. Heb. 11:32.

JEREMIAH, one of the chief prophets of the O. T. prophesied under Josiah, Jehoiakim, and Zedekiah, and also after the carrying away of the latter. He was of the race of the priests, and was destined of God to be a prophet, and consecrated for that object before his birth. Jer. 1:1,5. He was carried by the remnant of the people with them to Egypt, c. 43, where he is supposed to have died. The last chapter of the book of Jeremiah appears to have been added as a supplement by a later hand; it is taken almost verbatim from 2 K. 24:18—20, and c. 25. Jeremiah wrote also the book of *Lamentations*, in which he utters the most plaintive and pathetic sentiments over the calamities of his people.

JERICHO, a city of Benjamin, about twenty miles east-

north-east of Jerusalem, and four miles from the Jordan. It was the first city in Canaan taken by Joshua, who totally destroyed it, and pronounced a curse upon the person who should ever rebuild it; which was afterwards fulfilled on Hiel. Josh. 6:26. 1 K. 16:34. Jericho was also called *the city of palm-trees*; and became afterwards flourishing and second in importance only to Jerusalem. It has now sunk into a miserable village, which appears to be situated some distance nearer the Jordan than the ancient city. The following account is from Buckingham's Travels.

"This very ancient city is now desolate, and consists of only about fifty poor houses in bad condition, wherein the laborers who cultivate the gardens shelter themselves. The plain around is extremely fertile; the soil is middling fat; but it is watered by several rivulets, which flow into the Jordan. Notwithstanding these advantages, only the gardens adjacent to the town are cultivated. We visited the fountain of the prophet Elisha, which, for many ages, has furnished water for the gardens; it was formerly bitter, but was healed by that prophet. The head of this water is enclosed in a basin of a triangular shape, of which each side is about three fathoms in length. It is lined with wrought stone, and is even paved in parts. There are two niches in one of its sides, which is higher than the others, and an orifice by which the water issues, in a stream sufficient to turn a mill. It is said that several sources discharge themselves into the same basin; but their depth prevents them from being explored."

14 *

Maundrell calls Jericho "a poor, nasty village of the Arabs."

The *Plain of Jericho*, in which the city lay, extends from Scythopolis to the bay of the Dead sea, and is overhung on all sides by ridges of barren and rugged mountains. The road from the city to Jerusalem is through a series of rocky defiles, and the surrounding scenery is of the most gloomy and forbidding aspect. "The whole of this road," says Mr. Buckingham, "is held to be the most dangerous in Palestine; and, indeed, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. The bold projecting mass of rocks, the dark shadows in which every thing lies buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigns around, present a picture that is quite in harmony throughout all its parts. With what propriety did our Saviour choose this spot as the scene of that delightful tale of compassion recorded by St. Luke, 10:30—34."

I. JEROBOAM, the first king of Israel, "who made Israel to sin." He projected and accomplished the revolt of the ten tribes from Rehoboam, B. C. 971, and reigned as king twenty-two years. See his history in 1 K. c. 12—14:20. 2 Chr. c. 10, c. 13.

II. JEROBOAM *Second*, the thirteenth king of Israel, son and successor of Jehoash, B. C. 819, reigned forty-one years. See 2 K. 14:23—29.

JERUSALEM, the celebrated metropolis of Palestine; called by the Turks *Koudsembarich*, or *Koudsherif*, and by the Arabs usually *El Khods*, i. e. *the Holy*.

It is situated near the centre of the country, among the mountains, about thirty-seven miles from the Mediterranean, and about twenty-three from the Jordan. It was on the border of the tribes of Benjamin and Judah, mostly within the limits of the former, but reckoned as belonging to the latter, because conquered by it. The most ancient name of the city was *Salem*, Gen. 14:18. Ps. 76:2; and it afterwards was called *Jebus*, as belonging to the Jebusites, Judg. 19:10,11. Being a very strong position, it resisted many attempts of the Israelites to subdue it, until at length it was reduced by David, 2 Sam. 5:6,9; after which it received its present name, and was also called the *city of David*. Jerusalem, after its destruction by the Chaldeans, was rebuilt by the Jews on their return from captivity, about the year 536 B. C. They exerted themselves much, in order to restore it to its former splendor, and Herod the Great afterwards expended vast sums in its embellishment. It was at last taken by Titus, and totally destroyed, A. D. 72. Still, as the Jews continued to return thither, and manifested a rebellious spirit, the emperor Adrian planted a Roman colony there in A. D. 134, and banished the Jews, prohibiting their return on pain of death. He changed the name of the city to *Ælia Capitolina*, and consecrated it to heathen deities, in order to defile it as much as possible; and did what he could to obliterate all traces both of Judaism and Christianity. From this period the name *Ælia* became so common, that the name *Jerusalem* was preserved only among the Jews and better informed Christians. In the time of Con-

stantine, however, it resumed its ancient name, which it has retained to the present day. Helena, the mother of Constantine, built many churches in Judea and in Jerusalem, about A. D. 326; and Julian, who, after his father, succeeded to the empire of his uncle Constantine, endeavored to rebuild the temple; but his design (and that of the Jews, whom he patronized) was frustrated, A. D. 363.

The subsequent history of Jerusalem may be told in a few words. In A. D. 613, it was taken by Cosroes, king of the Persians, who slew 90,000 of the inhabitants, and demolished, to the utmost of his power, whatever the Christians had venerated: A. D. 627, Heraclius defeated Cosroes, and Jerusalem was recovered by the Greeks: nine years afterwards, it was taken from the Christians by the caliph Omar, after a siege of four months, and continued under the caliphs of Bagdad till A. D. 868, when it was taken by Ahmed, a Turkish sovereign of Egypt. During the space of 220 years, it was subject to several masters, Turkish and Saracenic, and in 1099 it was taken by the crusaders under Godfrey Bouillon, who was elected king. He was succeeded by his brother Baldwin, who died 1118. In A. D. 1188, Saladin, sultan of the East, captured the city, assisted by the treachery of Raymond, count of Tripoli, who was found dead in his bed, on the morning of the day in which he was to have delivered up the city. It was restored, in 1242, to the Latin princes, by Saleh Ismael, emir of Damascus; they lost it in 1291 to the sultans of Egypt, who held it till 1382. Selim, the Turkish sultan, reduced Egypt and Syria, including Jerusalem,

in 1517, and his son Solyman built the present walls in 1534. It still continues under the Turkish dominion, "trodden down of the Gentiles."

Jerusalem is situated on ground which slopes downward towards the east, the slope being terminated by an abrupt declivity, which in some parts is precipitous, and overhanging the valley of Jehoshaphat or of the Kidron. This sloping ground is terminated on the south by the deep and narrow valley of Hinnom, which constituted the ancient southern boundary of the city. But in the city itself, there were also two ravines or smaller valleys, running down into the valley of the Kidron; thus dividing the sloping site of the city into three principal parts or hills. The hill on the south was called *Sion*, between the valley of Hinnom and the ravine in which the pool of Siloam is situated; this hill was the highest, and contained the citadel, the king's palace, and anciently *the upper city*; but it is not contained within the walls of the modern city. The next hill towards the north, or rather north-east, was *Moriah*, a smaller eminence, on which stood the temple, overlooking the valley below, and anciently joined to Sion by a bridge; here now stands the mosque of Omar. North of Sion and north-west of Moriah was a lower hill, called, by Josephus, *Acra*, on which lay *the lower city*, which was the most considerable portion of Jerusalem. Calvary appears to have lain without the ancient city, towards the north-west; but the modern city encloses it within its walls. On the east of Jerusalem, and stretching from north to south, lies the mount of Olives, divided from the city by the valley of the Kidron, and

commanding a noble prospect of the city and surrounding country. Just below the city, opposite to where the valley of Hinnom meets that of the Kidron, lies the miserable village of Siloa; and from this spot the united valley more properly takes the name of Jehoshaphat, and winds among the mountains southward and eastward to the Dead sea. In the ravine between Moriah and Sion is the pool of Siloam. It is an excavation to which one descends by twenty steps; the waters flow from under the hill Sion; and then, after passing again under ground for two or three hundred feet, they reappear on the other (southern) side of the projecting hill, and are drawn off to irrigate gardens and small fields reaching from this point of the acclivity down to the dell beneath, where the Kidron and the valley of Hinnom unite. (See *SILAM*.) Over against Moriah, or a little farther north, lies the garden of Gethsemane, with its olive-trees, at the foot of the mount of Olives.

The modern city of Jerusalem is indeed "trodden down." It bears the name and occupies the site of the ancient city of David; but in all other respects it presents nothing but the most striking contrasts with its former splendor. Dr. Jowett says, "Like many other cities of the East, the distant view of Jerusalem is inexpressibly beautiful; but the distant view is all. On entering at the Damascus gate, meanness, and filth, and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation."

Christians of almost every name, as well as Jews and Mohammedans, have their abode, their churches and their convents

at Jerusalem. The following estimate of the present population was made by Messrs. Fisk and King, in 1823:—

Mussulmans,	. 10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

Dr. Jowett thinks that this estimate is too high, and that 15,000 would also be too high. He is disposed to fix it at about 12,000, exclusive of the pilgrims.

The following description of the modern city, as it appears from the mount of Olives, is given by Mr. Buckingham:—

“Reposing beneath the shade of an olive-tree upon the brow of the mount of Olives, we enjoyed hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square of about two miles and a half in circumference. Its shortest apparent side is that which faces the east, and in this is the supposed gate of the ancient temple, now closed up, and the small projecting stone on which Mohammed is to sit, when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction; the south-west extreme being terminated by the mosque built over the supposed sepulchre of David, on the summit of mount Sion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all

around on their summits, with loop-holes for arrows or musketry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern wall runs straight along the brow of mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as mount Sion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east, this view, from the mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

“On the north, it is bounded by a level and apparently fertile space, now covered with olive-trees, particularly near the north-east angle. On the south, the steep side of mount Sion, and the valley of Hinnom, both show patches of cultivation and little garden enclosures. On the west, the sterile summits of the hills there barely lift their outlines above the dwellings. And, on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.

“Within the walls of the city are seen crowded dwellings, remarkable in no respect, except

being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof and a dark dome at one end, and the mosque of Sion and the sepulchre of David in the same quarter. On the west is seen the high, square castle and palace of the same monarch, near the Bethlehem gate. In the centre rise two cupolas of unequal form and size, the one blue and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king."

The present degraded state of Jerusalem presents such a mournful contrast with her ancient magnificence and grandeur as the seat of the chief worship of the Most High, that, to the heart of a Christian who visits the city, the feelings of pain must be predominant. When Dr. Jowett was leaving Jerusalem, on the top of a hill where he had a last view of the city, he turned his horse's head, and bade it farewell. He writes thus: "The noon-day sun shines bright upon the city, and seems to mock its base condition. What a contrast between its aspect at this distance, and its actual state! Here, the smaller objects not being discernible, the glowing strains of David seem as true and lively as when they were first uttered—*Beautiful for situ-*

ation, the joy of the whole earth is mount Zion. Still there seem to be her towers, her bulwarks and her palaces, challenging our admiration. But I have now had occasion to know that these are not the towers or the temple of ancient times. At every step, coming forth from the city, the heart is reminded of that prophecy, accomplished to the letter, *Jerusalem shall be trodden down of the Gentiles.* All the streets are wretchedness; and the houses of the Jews especially, the people who once held a sceptre on this mountain of holiness, are as dunghills!"

The *New Jerusalem* is put as the emblem of the Christian religion. The ancient city was the seat and representative of the Jewish religion; and as Christianity is built upon the former covenant, so in like manner its spread, and prevalence, and worship are symbolically represented under the figure of a new city, a new Jerusalem.

JESUS CHRIST, the son of God, the Messiah and Saviour of the world, the first and principal object of the prophecies; who was prefigured and promised in the O. T.; was expected and desired by the patriarchs; the hope and salvation of the Gentiles; the glory, happiness and consolation of Christians. The name *Jesus*, or, as the Hebrews pronounce it, *Jehoshuah* or *Joshua*, signifies, *he who shall save.* No one ever bore this name with so much justice, nor so perfectly fulfilled the signification of it, as Jesus Christ, who saves from sin and hell, and has merited heaven for us by the price of his blood. See **CHRIST**.

Jesus, being the Greek name for *Joshua*, is put for Joshua in Acts 7:45. Heb. 4:8.

JEWS, the name borne by the Hebrews, among foreign nations, especially after the return from Babylon, from Judah, their ancestor. See **HEBREWS**.

JEZREEL, a celebrated city of Issachar, Josh. 19:18, in the great plain, lying westward of Scythopolis. Ahab had here a palace; and this city became famous on account of his seizure of Naboth's vineyard, and the vengeance executed on Ahab. 2 K. 9:10, &c. Hence the plain was sometimes called the *Plain or Valley of Jezreel*. See **ESDRAELON**.

JGAB, son of Zeruah, David's sister, and brother of Abishai and Asahel, was one of the most valiant soldiers and greatest generals in David's time; but he was also one of the most cruel, revengeful and imperious of men. He was commander in chief of his troops, when David was king of Judah only, and was always firm to his interests. He was at last slain, by order of Solomon. 1 K. 2:28, &c.

I. JOASH, or **JEHOASH**, son of Ahaziah, king of Judah, was preserved from Athaliah, and hidden in the temple by his aunt. After an interregnum of six years, he was proclaimed king, B. C. 874, and reigned forty years. See 2 K. c. 11, 12. 2 Chr. 22:10.—c. 24.

II. JOASH, or **JEHOASH**, son and successor of Jehoahaz, king of Israel, B. C. 835. He reigned sixteen years. See 2 K. 13:10.—14:16.

JOB, an ancient patriarch of the land of Uz, probably East Edom, or the northern part of Arabia Deserta, between Babylonia and Palestine or Idumea. He was distinguished for his patience, his probity, his submission and devotion to God under the severest adversity.

The *Book of Job* is written in Hebrew poetry, except the two first chapters and part of the last, which are prose. The age in which it was written is very uncertain, as well as the author. Some suppose it to have been written by Moses; others regard it as much later. There is not in all antiquity a piece of poetry more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting. The author has practised all the beauties of his art, in the characters of the four persons whom he brings upon the stage. The history, as to the substance of it, is true; the sentiments, reasons and arguments of the several persons are faithfully expressed; but the terms and turns of expression are the poet's own.

JOEL, one of the minor prophets. Of the circumstances of his life, and of the time in which he lived and prophesied, the Scriptures afford us no account whatever; except what may be inferred from different hints and circumstances contained in the book itself. From these it is clear, first, that he lived in the kingdom of Judah, at a time when the temple and the temple-worship still existed. Comp. c. 1:14. 2:1, 15, 32. 3:1, &c. He must, in all probability, have prophesied somewhat early in the reign of Uzziah, and rather before Amos.

The whole book is made up of one oracle. The occasion of the prophecy was the devastation caused by swarms of locusts, one of the most terrible of all the plagues of the East. (See **LOCUST**.) Such a plague, accompanied with drought, the prophet vividly describes in c. 1, and subjoins warnings and admonitions. He admonishes to fasting and penitence; and promises

the removal of the calamity and renewed fertility. 2:21, &c. While describing this returning plenty and prosperity, the prophet casts his view forward on a future still more remote, and predicts the outpourings of the Holy Spirit, and the signs, and wonders, and spiritual prosperity of the Messiah's reign. 2:28. This passage is quoted by the apostle Peter, in Acts 2:16. The style and manner of Joel are exceedingly poetical and elegant. In short, this book belongs among the most splendid exhibitions of Hebrew poetry.

I. JOHN THE BAPTIST, the forerunner of our Lord Jesus Christ, and son of Zacharias and Elisabeth, was born about six months before Jesus Christ. His birth, name and office were foretold to his father Zacharias, when he was performing his functions as a priest in the temple of Jerusalem. Luke 1:10,11, &c. He baptized unto repentance, but not in the name of Christ; and was at length put to death by order of Herod, at the instigation of Herodias, whose licentiousness he had the boldness to reprove. See under HEROD 2.

II. JOHN THE EVANGELIST, son of Zebedee, was a native of Bethsaida in Galilee, and by trade a fisherman. Our Saviour called him and his brother James, *Boanerges*, sons of thunder. (See JAMES.) It is supposed that John was the youngest of the apostles. Our Saviour had a particular friendship for him, and he describes himself by the phrase of "that disciple whom Jesus loved." He was present at the transfiguration, and at the last supper, when he lay on his master's bosom, who discovered to him who should betray him. John 13:25. 21:20. Jesus also chose

James and John, with Peter, as witnesses of his agony in the olive-garden. After the ascension of our Lord, John continued to reside at Jerusalem, where he was one of the chief pillars of the church. He afterwards seems to have travelled in Asia Minor; and was banished, probably by Domitian, to the isle of Patmos, where he had the visions described in the Apocalypse. He afterwards returned to Ephesus, where he lived to a very great age, so that he could scarcely go to the assembly of the church, without being carried by his disciples. Being now unable to make long discourses, his custom was to say, in all assemblies, to the people, "My dear children, love one another." At length they grew weary of this concise exhortation; and when he was informed of this, his answer was, "This is what the Lord commands you; and this, if you do it, is sufficient." He died at Ephesus, in the third year of Trajan, the 100th of Jesus Christ, being then, according to Epiphanius, ninety-four years of age. He was buried near that city; and several of the fathers mention his sepulchre as being there.

We have three *Epistles of John*. The first is a kind of tract, designed to refute certain erroneous doctrines, which had been propounded in the church, similar to, if not the same with, those of the Cerinthians and the Gnostics. The second is addressed to a lady of rank, named Electa, and called in our translation the *elect lady*; or, as others think, to a Christian church. The third letter is directed to Gaius, whom John praises for his hospitality to the faithful, and exhorts to continue his pious practice.

III. JOHN, surnamed *Mark*, cousin to Barnabas, and his disciple, was the son of a Christian woman named Mary, who had a house in Jerusalem, where the disciples and apostles met. Here they were at prayers in the night, when Peter, who was delivered out of prison by an angel, knocked at the door. Acts 12:12, &c. John attached himself to Paul and Barnabas, whom he followed to Antioch, and thence to Perga and Pamphylia, where he left them, and returned to Jerusalem. Acts 15:38. Six years afterwards, he accompanied Barnabas to the isle of Cyprus; and, in A. D. 63, we find him at Rome, performing signal services for Paul during his imprisonment. The apostle speaks advantageously of him, in Col. 4:10, and again in his Epistle to Philemon, ver. 24. Two years afterwards, he was in Asia, and with Timothy, whom Paul desires to bring him to Rome; adding, that he was useful to him for the ministry of the gospel. 2 Tim. 4:11. It was he who wrote the *Gospel according to Mark*. See GOSPEL, and also MARK.

JONAH, one of the minor prophets, was a Galilean. Being ordered of God to prophesy against Nineveh, he endeavored to avoid the command by embarking at Joppa for Tarshish, in order to fly as far as possible just in the opposite direction. But being overtaken by a storm, he was thrown overboard, and miraculously preserved, by being swallowed by a large fish. This fish, in the N. T. is called a *whale* in our translation, Matt. 12:40; but it more probably refers to the large shark, common in the Mediterranean, the *canis carcharius* of naturalists, whose size and habits correspond en-

tirely to the representation given of Jonah's being swallowed. The fish afterwards cast him out again upon the land. The word of the Lord a second time directed him to visit Nineveh. He now went thither; but because the Lord had mercy on the penitent Ninevites, and did not fulfil Jonah's prediction, the prophet was angry. By the example of a gourd, or rather *palma christi*, God taught him his unreasonableness and folly. See under GOURD.

Besides the history in the book of Jonah, this prophet is mentioned in 2 K. 14:25; and also by our Saviour, Matt. 12:41. Luke 11:29,30,32.

JOPPA, or JAFFA, is one of the most ancient seaports in the world. It was a border town of the tribe of Dan, and is situated in a fine plain, on the coast of the Mediterranean sea, thirty miles south of Cæsarea, and about forty-five north-west of Jerusalem. It owes all the circumstances of its celebrity, as the principal port of Judea, to its situation with regard to Jerusalem. As a station for vessels, its harbor is one of the worst on the coast.

The present town of Jafia is situated on a promontory, jutting out into the sea, rising to the height of about 150 feet above its level, and offering, on all sides, picturesque and varied prospects. Towards the west is extended the open sea; towards the south are spread fertile plains, reaching as far as Gaza; towards the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east, the hills of Ephraim and Judah raise their towering heads. The town is walled round on the south and east, towards the land, and par-

tially so on the north and west, towards the sea. The approach to Jaffa is quite destitute of interest. The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space; and, from the steepness of its site, they appear in some places to stand one on the other. The interior of the town corresponds with its outward mien, and has all the appearance of a poor village. The streets are very narrow, uneven and dirty; and are rather entitled to the appellation of alleys. The inhabitants are estimated at between four and five thousand, of whom the greater part are Turks and Arabs; the Christians are stated to be about six hundred, consisting of Roman Catholics, Greeks, Maronites and Armenians. The Latins, Greeks and Armenians have each a small convent for the reception of pilgrims.

I. JORAM, or JEHORAM, son of Ahab king of Israel, succeeded his brother Ahaziah in the throne, B. C. 892, and reigned twelve years. See 2 K. 1:17. c. 3. c. 6.—c. 9.

II. JORAM, or JEHORAM, son and successor of Jehoshaphat king of Judah. He reigned with his father, from B. C. 839, four years, and four years alone, in all eight years. See 2 K. 8:16—24. 2 Chr. c. 21.

JORDAN, the chief river of Palestine, running from north to south, and constituting the eastern boundary of Palestine proper. According to Burckhardt, it rises about four miles north-east from Paneas, in the plain; and is soon after joined by the river of Paneas. (See DAN.) The Jordan is but an inconsiderable stream, till, after receiving several rivulets,

and after running two or three leagues, by the nature of the country, it forms what is now called the marsh of Jordan, anciently lake Merom, which extends about two leagues in circumference, when the snows melt on mount Libanus, but is dry in the heats of summer. (See MEROM.) This marsh is almost wholly overgrown with reeds, of that kind which is used for writing, and for the fledging of arrows. The environs of the lake are full of tigers, bears, and even lions, which descend from the neighboring mountains. Coming out of this lake, the Jordan resumes its course southwards, and, at half a league's distance, is crossed by a stone bridge, which the inhabitants call *Djizr Beni Yakoub*, or *bridge of the sons of Jakob*. (See GESHUR.) After a course of eight or nine leagues, the river enters the lake of Genesareth, or the sea of Galilee, or of Tiberias. Having passed through this lake, it issues near the ruins of Scythopolis, and after about thirty leagues, loses itself in the Dead sea.

The distance between the lake of Tiberias and the Dead sea is what is properly called the *Plain* or *Valley of Jordan*. It is thus described by Burckhardt: "The valley of the Jordan, or El Ghor, which may be said to begin at the northern extremity of the lake of Tiberias, has, near Byzan, a direction north by east and south by west. Its breadth is about two hours. The great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant waters, produce, in many places, a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parch-

ed desert, of which a few spots only are cultivated by the Bedouins. The river Jordan, on issuing from the lake of Tiberias, flows for about three hours near the western hills, and then turns toward the eastern, on which side it continues its course for several hours. The river flows in a valley of about a quarter of an hour in breadth, which is considerably lower than the rest of the plain of the Ghor: this low valley is covered with high trees of a luxuriant verdure, which afford a striking contrast with the sandy slopes that border it on both sides. The river, where we passed it, was about eighty paces broad, and about three feet deep: this, it must be recollected, was in the midst of summer. In the winter it inundates the plain in the bottom of the narrow valley; but never rises to the level of the upper plain of the Ghor, which is at least forty feet above the level of the river." The high trees in this lower valley are interwoven with close thickets, the retreat of wild beasts, which of course would be driven out by the inundations of the river. Hence the figure of "the lion coming up from the swelling of Jordan." Jer. 49:19. 50:44.

At the present day, the Jordan is lost in the Dead sea; but the discoveries of Burckhardt and other modern travellers compel us to believe, that in very ancient times, before the destruction of the cities in the vale of Sodom, and the conversion of that plain into a sea, the Jordan continued to pursue its course southwards to the Elanitic gulf of the Red sea. The southern end of the Dead sea is found to be connected with the northern end of the Elanitic gulf, or gulf of Akaba, by the

great valley, called towards the north, *El Ghor*, and towards the south, *El Araba*, and forming a prolongation of the valley of the Jordan, through which, in all probability, that river once potred its waters into the Red sea. The course of this valley is between south and south-south-west. Its length from the Dead sea, in about lat. $31^{\circ} 5'$, to Akaba in lat. $29^{\circ} 30'$, is, therefore, not far from 95 minutes of latitude, or about 110 miles in a direct line. From the extremity of the sea, a sandy plain or flat extends southward between hills, and on a level with the sea, for the distance of eight or ten miles, where it is interrupted by a sandy cliff, from sixty to eighty feet high, which traverses the valley like a wall, forming a barrier to the waters of the lake when at their greatest height. Beyond this cliff, the valley is prolonged without interruption to Akaba. It is skirted on each side by a chain of mountains; but the streams which descend from these, are in summer lost in their gravelly beds before they reach the valley below; so that the lower plain, or bottom of the great valley, is in summer entirely without water, which alone can produce verdure in the Arabian deserts, and render them habitable. There is not the slightest appearance of a road, or of any other work of human art, in any part of the valley. At the southern extremity of the valley, where it opens upon the plain of Akaba, Ruppell describes it, towards the end of April 1822, as shaded by bushes, and covered with luxuriant pasturage. The chain of mountains on the east side of this valley is the ancient mount Seir, or Edom. See in IDUMEA.

It has often been a question,

how the waters of the Jordan could be discharged into the Dead sea, without ever causing it to rise above its ordinary level, since it has no perceptible outlet. The following fact, stated by Ruppell, may perhaps have a bearing on this point. In speaking of the northern end of the Red sea at Akaba, he remarks: "I took some pains to assure myself, that, at the time of ebb, on digging a foot deep in the sand which the sea has just covered, the hole is instantly filled with most excellent water for drinking. I often quenched, in this way, my thirst during long walks; and it was so much the more refreshing, because, during the time of my stay in this place, the temperature of the air was sometimes above 30° of Reaumur, or 100° of Fahrenheit. The existence of this water can be explained in no other way, than by supposing a very copious filtration of the water which collects in the Wady Araba, through the layer of sand which covers the granite formation beneath."

Is it admissible here to suppose, that it is the waters of the Dead sea, which continue thus to filter through beneath the sands that have filled up the ancient channel, in which the Jordan would seem once to have flowed?

I. JOSEPH, the favorite son of Jacob and Rachel, and distinguished by the wonderful providence of God, by which he was raised from a prison to be grand vizier of Egypt. His history is one of the most pathetic and interesting in the whole Bible, and is contained in Gen. c. 30:22. c. 37. c. 39—50. When the Israelites went up from Egypt, they took with them the bones of Joseph, and

buried them in Shechem. Ex. 13:19. Josh. 24:32.

II. JOSEPH of Arimathea, a member of the Jewish sanhedrim or senate, who was secretly a disciple of Christ, and who with Nicodemus embalmed the body of Jesus after his crucifixion, and laid it in his own new sepulchre, John 19:38. Mark 15:43, &c. See **EMBALMING**.

JOSHUA, the son of Nun, a distinguished leader of the Hebrews, and the successor of Moses. His name at first was *Oshea*, Num. 13:8,16; and in the N. T. he is called *Jesus*. Acts 7:45. Heb. 4:8. Both the names, Joshua and Jesus, signify *saviour, deliverer*. Joshua led Israel over the Jordan, and took possession of the promised land; he conquered the Canaanites, and then distributed the country among the tribes.

The *Book of Joshua* contains the narrative of all these transactions, and was written by Joshua himself, or under his direction. From c. 24:27 on, was, of course, added by a later hand; but all was done under the direction and inspiration of the Holy Spirit.

JOSIAH, son of Amon and great-grandson of Hezekiah, a pious king of Judah, who introduced great reforms in the temple worship, and in the religious character of the nation in general. While cleansing the temple at his command, the priests found a copy of the law, which appears to have been so long neglected as to have been forgotten. The history of Josiah's good reign is found in 2 K. c. 22, 23. 2 Chr. c. 34, 35.

JOT, a word which comes from the name of the Greek letter *iota*, and the Hebrew *yod* or *jod*. It is the smallest letter

of these alphabets; and is therefore put for the *smallest thing* or *particle*; which is also its meaning in English. Matt. 5:18.

I. **JOTHAM**, the youngest son of Gideon, who escaped the massacre of his brethren by Abimelech, and afterwards related to the Shechemites the beautiful parable of the bramble and the other trees. Judg. c. 9. See **ABIMELECH** III.

II. **JOTHAM**, the son and successor of Uzziah, or Azariah, king of Judah. He appears to have been for some time regent before the death of Uzziah his father, but ascended the throne at the age of twenty-five years, and reigned sixteen years. His history is found in 2 K. 15:5, 32—38. 2 Chr. 26:21.—27:9.

JOURNEY. A *sabbath-day's journey*, among the Jews, seems to have been reckoned at about seven furlongs, or one mile and three quarters. Acts 1:12. Matt. 24:20.

For the *journeyings* of the Israelites, see **EXODUS**.

JUBILEE, a Hebrew festival, celebrated in every fiftieth year, which of course occurred after seven weeks of years, or seven times seven years. Lev. 25:10. During this year no one sowed or reaped; but all were satisfied with what the earth and the trees produced spontaneously. Each resumed possession of his inheritance, whether it were sold, mortgaged or alienated; and Hebrew slaves of every description were set free, with their wives and children. Lev. c. 25. The first nine days were spent in festivity, during which no one worked, and every one put a crown on his head. On the tenth day, which was the day of solemn expiation, the sanhedrim ordered the trumpets

to sound, and instantly the slaves were declared free, and the lands returned to their hereditary owners. This law was mercifully designed to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and also to prevent their getting possession of all the lands by purchase, mortgage or usurpation; to cause that debts should not be multiplied too much, and that slaves should not continue, with their wives and children, in perpetual bondage.

JUDAH, the fourth son of Jacob and Leah, born in Mesopotamia. Judah was always considered as the chief of Jacob's children, and his tribe was the most powerful and numerous. The south-eastern part of Palestine fell to the lot of this tribe. In its territory was Jerusalem, the seat of the Jewish worship; and from Judah sprung David and his royal race, from which descended the Saviour of the world.

After the return from the captivity, this tribe in some sort united in itself the whole Hebrew nation, who from that time were known only as *Judæi*, Jews, descendants of Judah. Judah, when named in contradistinction to Israel, or the kingdom of the ten tribes, or Samaria, denotes the kingdom of Judah, and of David's descendants. One of the principal prerogatives of this tribe was, that it preserved the true religion, and the public exercise of the priesthood, with the legal ceremonies in the temple at Jerusalem; while the ten tribes gave themselves up to idolatry, and the worship of the golden calves.

JUDAS, the name of several persons in the Bible.

1. *Judas Iscariot*, i. e. *man of*

Carioth or *Kerioth*, a city of Judah or Benjamin. Being one of the twelve apostles of our Lord, he meanly and wickedly betrayed the Saviour into the hands of the Pharisees, for the paltry bribe of thirty pieces of silver, about fifteen dollars. His remorse was afterwards so great that he went and hanged himself in the field *Aceldama*. Matt. 27:3, &c. Luke, in Acts 1:18, adds another circumstance; that, falling down, probably by the breaking of the rope, he burst asunder, and his bowels gushed out. Judas seems to have possessed the full confidence of his fellow apostles, and was intrusted by them with all the presents which were made them, and all their means of subsistence; and when the twelve were sent out to preach and to work miracles, Judas appears to have been among them, and to have received the same powers. He was accustomed, however, even at this time, to appropriate part of their common stock to his own use, John 12:6; and at length sealed his infamy by betraying his Lord for money to the Jews.

2. *Judas*, Matt. 13:55, or *Jude*, one of the apostles, called also *Lebbeus* and *Thaddeus*, the son of *Alpheus* and *Mary*, own brother of *James the less*, and cousin of our Lord. He was the author of the epistle which bears his name. Mark 6:3. Luke 6:16. Acts 1:13. Jude 1; comp. Matt. 10:3.

3. *Judas*, a Christian teacher, called also *Barsabas*, sent from Jerusalem to Antioch with Paul and *Barnabas*. Acts 15:22, 27, 32.

4. *Judas*, surnamed *the Galilean*, called also by *Josephus*, *the Gaulonite*. He was born at

Gamala, a city of lower *Gaulonitis*, lying near the south-eastern shore of the lake of *Tiberias*. In company with one *Sadoc*, or *Sadducus*, he attempted to excite a sedition among the Jews, but was destroyed by *Quirinus*, or *Cyrenius*, at that time governor of Syria and *Judea*. Acts 5:37.

JUDE, see in *JUDAS* 2.

JUDEA. The name *Judea* was applied in different ages either to the whole or to a part of Palestine. In the time of *David*, the name *Judah* denoted that portion of the country which belonged to the tribes of *Judah* and *Benjamin*. Josh. 11:21. 2 Sam. 5:5. After the secession of the ten tribes, the territory of the kingdom of *Judah* was called *Judea*, including the tracts belonging to *Judah* and *Benjamin*, and also part of that which appertained to the tribes of *Dan* and *Simeon*. Hence it became at length a general name for the southern part of Palestine, while the northern part was called *Galilee*, and the middle *Samaria*. After the captivity, as most of those who returned were of the kingdom of *Judah*, the name *Judah*, or *Judea*, was applied generally to the whole of Palestine. Hag. 1:1, 14. 2:2. When the whole country fell into the power of the Romans, the former division into *Galilee*, *Samaria* and *Judea* seems to have again become current. *Josephus* describes *Judea* in his day as bounded north by *Samaria*, east by the *Jordan*, west by the *Mediterranean*, and south by the territory of the Arabs. These boundaries would seem to include a part at least of *Idumea*. *Judea* in this extent constituted part of the kingdom of *Herod the Great*, and afterwards belonged to his

son Archelaus. When the latter was banished for his cruelties, Judea was reduced to the form of a Roman province, annexed to the proconsulate of Syria, and governed by procurators, until it was at length given as part of his kingdom to Herod Agrippa II. During all this time, the boundaries of the province were often varied, by the addition or abstraction of different towns and cities.

The *Wilderness of Judea*, in which John began to preach, and where Christ was tempted, seems to have been in the eastern part of Judah, adjacent to the Dead sea, and stretching towards Jericho. It is still one of the most dreary and desolate regions of the whole country. Matt. 3:1. 4:1.

JUDGES, in Heb. *Shophe-tim*, were the rulers, chiefs, leaders of Israel, from Joshua to Saul. The Carthaginians, a colony of the Tyrians, had likewise governors, whom they called *Suffetes*, or *Sophetim*, with authority like those of the Hebrews, almost equal to that of kings.

The dignity of judge was for life; but the succession was not always constant. There were anarchies, or intervals, during which the commonwealth was without rulers. There were likewise long intervals of servitude and oppression, under which the Hebrews groaned, and were without either judges or governors. Although God alone regularly appointed the judges, yet the people, on some occasions, chose that individual who appeared to them most proper to deliver them from oppression; and as it often happened, that the oppressions which occasioned recourse to the election of a judge, were not felt over all Israel, the power of such judge

extended only over that province which he had delivered. We do not find that Jephthah exercised his authority on this side Jordan; nor that Barak extended his beyond it. The authority of judges was not inferior to that of kings; it extended to peace and war; they decided causes with absolute authority; but had no power to make new laws, or to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendor; and without guards, train or equipage, unless their own wealth might enable them to appear answerable to their dignity.

After the death of Joshua, the tribe of Judah for some time waged war with the Canaanites, Judg. c. 1; but the people soon fell away to idolatry, c. 2:11, &c. The Lord raised up several judges, c. 2:16, &c. for the space, apparently, of eighteen or twenty years. The first one mentioned is Othniel, about 1400 B. C. or, according to Dr. Hales, about 1564 B. C. The recorded succession of the judges is the following —

	Years.
Othniel, about B. C. 1400,.....	40
Under Eglon,.....	18
Ehud, &c.	80
Under the Philistines, . . .	unk.
Shamgar,.....	unk.
Under Jabin,.....	20
Deborah and Barak,.....	40
Under Midian,.....	7
Gideon,.....	40
Abimelech,.....	3
Tola,.....	23
Jair,.....	22
Under the Ammonites,...	18
Jephthah,.....	6
Ibzan,.....	7
Elon,.....	10
Abdon,.....	8
Under the Philistines,...	40

	Years.
Samson, }	20
Ell, }	40
Under the Philistines, ...	20
Samuel, about.....	12
Saul, the first king, B. C. 1091.	

The *Book of Judges* contains the annals of the times in which Israel was ruled by judges. It is often referred to in the N. T. and other parts of the Bible.

JUDGMENT is put, in Matt. 5:21,22, for a *court of judgment*, a *tribunal*, viz. the tribunal of seven judges, which Josephus mentions as existing in every city, and which decided causes of less importance. See under SYNAGOGUE.

For the expression *judgment hall*, see PRETORIUM.

The *day of judgment*, for which the word *judgment* alone is sometimes used, is that great day, at the end of the world and of time, when Christ shall sit as judge over all the universe; and when every individual of the human race will be judged and recompensed according to his works, whether they be good or evil. Matt. 10:15. 12:36,41,42. Heb. 9:27. Rev. 14:7. See Matt. 25:31, &c.

JULIUS, a centurion of the cohort of Augustus, to whom Festus, governor of Judea, committed Paul, to be conveyed to Rome. Julius had great regard for Paul. Acts 27:1, &c. He suffered him to land at Sidon,

and to visit his friends there; and in a subsequent part of the voyage he opposed the violence of the soldiers, directed against the prisoners generally, in order to save the apostle.

JUNIPER is found in the English Bible, 1 K. 19:4,5. Job 30:4. Ps. 120:4. The Hebrew word, however, signifies the plant *genista*, or *Spanish broom*, which is common in the desert regions of Arabia, and has yellowish blossoms and a bitter root.

JUPITER, the supreme god of the heathen Greeks and Romans. He was called the son of Saturn and Ops, and was said to have been born in Crete. The character attributed to him in pagan mythology was a compound of all that is wicked, obscene and beastly in the catalogue of human crime. Still he was ever described as of noble and dignified port and bearing. Barnabas was supposed by the people of Lys-tria to represent him. Acts 14:12,13.

JUSTIFICATION, the being regarded and treated as if innocent, or acquittal from the consequences of guilt. *Justification by faith* means that a person, on account of true and living faith in Christ as manifested by good works, will be delivered from condemnation on account of his sins; i. e. his sins will be forgiven, and he be regarded and treated as if innocent and holy.

K.

KADESH, or KADESH-BARNEA, called also *En-Mishpat*, Gen. 14:7, the name of a city and the desert around it, in the southern border of the promised land. It is said, in Num. 20:16, to lie

in the "uttermost border of Edom," and was, therefore, probably situated in or very near the great valley El Ghor, south of the Dead sea. The *desert of Kadesh* is mentioned Ps. 29:8.

KADMONITES, Gen. 15:19, a tribe of people who inhabited the promised land east of the Jordan, about mount Hermon. They were descended from Canaan, the son of Ham. Cadmus, the supposed inventor of the Greek alphabet, and who came from the East, was probably a *Kadmonite*. He only introduced into Greece the alphabet of his own country, since the Greek letters are obviously derived from the Phœnician or ancient Hebrew letters.

KEDAR, a son of Ishmael, Gen. 25:13, the father of the Kedareniens, *Cedrei*, mentioned by Pliny, who dwelt in the neighborhood of the Nabathæans, in Arabia Deserta. These people living in tents, it is not possible to show the place of their habitation, because they often changed it. Arabia Deserta is sometimes called Kedar; but the Kedareniens dwelt principally in the south of Arabia Deserta, or in the north of Arabia Petræa; there were some not far from the Red sea. Cant. 1:5. Isa. 42:11.

KEDRON, see **KIDRON**.

KENITES, a people who dwelt west of the Dead sea, and extended themselves far into Arabia Petræa. Jethro, the father-in-law of Moses, was a Kenite; and out of regard to him, all of this tribe who submitted to the Hebrews were suffered to live in their own country. The rest fled, in all probability, to the Edomites and Amalekites. See 1 Sam. 15:6. The lands of the Kenites were in Judah's lot.

KENIZZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham, Gen. 15:19, and who probably dwelt in Idumæa.

KETURÁH, Abraham's second wife, Gen. 25:1,2, is held by the Jews to be the same as Ha-

gar. We know nothing of her, except as the mother of Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. Abraham gave presents to these, and sent them east into Arabia Deserta.

KIBROTH-AVAH, or **KIBROTH-HATTA AVAH**, *the graves of lust*, was one of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired of manna. Num. 11:34,35. Quails were sent in great quantities, but, while the meat was in their mouths, God smote so great a number of them, that the place was called *the graves of those who lusted*. Ps. 78:30.

KIDRON, a brook in the valley east of Jerusalem, between the city and the mount of Olives, which discharges itself, along the valley of Jehoshaphat and winding between rugged and desolate hills through the wilderness of St. Saba, into the Dead sea. It has generally but little water, and often none; but after storms, or heavy rains, it swells and runs with much impetuosity. A branch of the valley of Kidron was the sink of Jerusalem, and here Asa, Hezekiah and Josiah burnt the idols and abominations of the apostate Jews. 2 K. 23:4. See **HINNOM**, and **JERUSALEM**.

KING, KINGS. The Israelites had no kings till Saul; having been governed, first by elders, as in Egypt; then by rulers of God's appointment, as Moses and Joshua; then by judges, as Othniel, Ehud, Gideon, Samuel; and lastly, by kings, as Saul, David, Solomon.

After their return from captivity, B. C. 542, the Jews lived under the dominion of the Persians 140 years, till Alexander the Great, who came to Jerusalem

B. C. 323. After his death, B. C. 319, Judea submitted to the kings of Egypt, and then to the kings of Syria; but Antiochus Epiphanes having forced them to take arms for the defence of their religion, 164 B. C. the Maccabees recovered by degrees their ancient liberty, and lived independent from the time of John Hircanus, 126 B. C. till Judea was reduced into a province by the Romans. See HEBREWS.

In Scripture, the word *king* does not always imply the same degree of power or importance; neither does it imply the magnitude of the dominion or territory of this national ruler. Many persons are called *kings* in Scripture, whom we should rather denominate *chiefs* or *leaders*; and many single towns, or towns with their adjacent villages, are said to have had kings. Being unaware of this lower sense of the word *king*, many persons have been embarrassed by the passage, Deut. 33:4,5, "Moses commanded us a law—he was king in Jeshurun," or king among the upright; i. e. he was the principal among the assembly of the heads of the Israelites. He was the chief, the leader, the guide of his people, fulfilling the duties of a *king*, though not king in the same sense as David or Solomon. These remarks will remove the surprise which some persons have felt, at seeing that so small a country as Canaan contained thirty-one kings who were conquered, Josh. 12:9—24, beside many who, no doubt, escaped the arms of Joshua. Adonizedek, himself no very powerful king, mentions seventy kings whom he had subdued and mutilated. See also 1 K. 4:21. Even at the present day, the heads of Arab tribes are often called *king*, which

in this case also means no more than *chief*, *sheikh*.

The following is a list of the kings of Judah and Israel as given in the Bible. The chronological dates are those of Calmet; but we can regard them as only approximations to the truth.

Of the whole Nation.

	Began to reign	Reigned	
Saul,....	B. C. 1091....	40 years,	
David,.....	1051....	40½ "	
Solomon,.....	1010....	40 "	
Rehoboam,....	971....	1 "	

Of Judah alone.

Rehoboam,....	972....	16 "	
Abijam,.....	954....	3 "	
Asa,.....	951....	41 "	
Jehoshaphat,...	910....	25 "	
Jehoram,.....	885....	4 "	
Ahaziah,.....	881....	1 "	
Interregnum,...	880....	6 "	
Joash,.....	874....	40 "	
Amaziah,.....	835....	29 "	
Uzziah, or }	806....	52 "	
Azariah, }			
Jotham,.....	754....	16 "	
Ahaz,.....	738....	16 "	
Hezekiah,.....	722....	29 "	
Manasseh,.....	694....	55 "	
Amon,.....	639....	2 "	
Josiah,.....	637....	31 "	
Jehoahaz,.....	606....	1, or 3 months.	
Jehoiakim,....	606....	11 years.	
Jehoiachin,....	594....	1, or 3 months.	
Zedekiah,.....	594....	11 years.	
Captivity,.....	583		

Of Israel alone.

Jeroboam,.....	971....	22 "	
Nadab,.....	950....	2 "	
Baasha,.....	949....	24 "	
Elah,.....	926....	2 "	
Zimri,.....	925....	7 days.	
Omri,.....	925....	12 years.	
Ahab,.....	914....	22 "	
Ahaziah,.....	893....	2 "	
Jehoram,.....	892....	12 "	
Jehu,.....	880....	28 "	
Jehoahaz,....	852....	17 "	
Joash, or }			
Jehoash, }	835....	16 "	

	Began to reign	Reigned
Jeroboam II,....	819....	41 years.
Zachariah,.....	778..	} 6 m. or 10 yrs.
Shallum,.....	768....	
Menahem,.....	767....	10 years.
Pekaiiah,.....	757....	2 "
Pekah,.....	755....	20 "
Interregnum,....	734....	9 "
Hoshea,.....	725....	9 "
Captivity,.....	716	

The two *books of Kings* contain a history of the kings of Judah and Israel intermingled; commencing with Solomon and ending with Zedekiah; unlike the books of Chronicles, which give an account only of the kings of Judah. In the Septuagint and Vulgate, the two books of Samuel are also called books of Kings; and then there are four books of Kings, which are numbered accordingly.

KINGDOM OF HEAVEN is an expression used in the N. T. to signify the reign, dispensation or administration of Jesus Christ. The ancient prophets, when describing the character of the Messiah, scarcely ever failed to use the name of king or deliverer; so that, when they spoke of his humiliations and sufferings, they interspersed hints of his power, his reign and his divinity. The Jews and the apostles, accustomed to this way of speaking, expected the kingdom of the Messiah to resemble that of a temporal king, exercising power over his enemies, restoring the Hebrew monarchy and the throne of David to all its splendor, subduing the nations, and rewarding his friends and faithful servants in proportion to their fidelity and services. Hence the contests among the apostles about precedence in his kingdom; and hence the sons of Zebedee desired the two chief places in it. Jesus, to

prove that he was the true Messiah, often declared that the kingdom of heaven was at hand, or was come.—Our Saviour designates usually, by the phrase *kingdom of heaven*, the community of those who, united through his Spirit, under him, as their Head, rejoice in the truth, and enjoy a holy and blissful life, in communion with him.

KIRJATH-JEARIM, a city of the Gibeonites, afterwards given to Judah. It was on the confines of Benjamin, Josh. 15:9, about nine miles from Jerusalem, in the way to Lydda. Here the ark was lodged for many years, in the house of Abinadab, till David removed it to Jerusalem. 1 Chr. c. 13.

KISHON, a brook which rises in the plain of Jezreel, near the foot of mount Tabor. After passing through the great plain and receiving the waters of various smaller streams, it flows along the foot of mount Carmel, and discharges itself into the Mediterranean, a short distance south of Acco, or Acre. Judg. 5:21. See **CARMEL II**.

KITE, a bird of prey, and therefore placed by Moses among the unclean birds. Lev. 11:14. See **BIRDS**.

KITTIM, son of Javan, and grandson of Noah. Gen. 10:4. See **CHITTIM**.

KNEADING-TROUGHS. In the description of the departure of the Israelites from Egypt, Exod. 12:34, we read that "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders." Persons who know how cumbersome our kneading-troughs are, and how much less important they are than many other utensils, may wonder at

this statement, and find a difficulty in accounting for it. But this wonder will cease, when it is understood that the vessels which the Arabs make use of, for kneading the unleavened cakes they prepare for those who travel in the very desert through which Israel passed, are only small wooden bowls; and that they seem to use no other in their own tents for that purpose or for any other; these bowls being used by them for kneading their bread, and serving up their provisions when cooked. It will appear, that nothing could be more convenient than kneading-troughs of this sort for the Israelites in their journey.

KOHATH, son of Levi, and father of the Kohathites, who were appointed to carry the ark and sacred utensils of the tabernacle during the journeyings of the Israelites in the desert. Ex. 6:18. Num. 4:4, &c.

KORAH, a Levite, who rebelled against Moses, with Dathan and Abiram, and with them was swallowed up by the miraculous opening of the earth. Num. c. 16. But his children escaped, Num. 26:11; and the Korahites, or "sons of Korah," were a celebrated family of singers and poets in the time of David. 1 Chr. 9:19. 26:1. To them are ascribed several Psalms; as Ps. 42, 44, 84, 85, &c.

L.

LAISH, a city in the northern border of Palestine, acquired by the tribe of Dan, from whom it was subsequently called *Dan*. Judg. 18:7, 29. See **DAN**.

LAKE. The chief lakes in Palestine are those of the Asphaltites and Tiberias. (See under **SEA**.) The lake of Merom, which lies north of that of Tiberias, is mentioned only in Josh. 11:5, 7. See **MEROM**.

LAMECH, son of Methusael, had two wives, Adah and Zillah. His address to them in Gen. 4:23, is the oldest specimen of poetry extant, and should read thus:—

Hear my voice, ye wives of Lamech;
Listen unto my speech;
I have slain a man who wounded me,
Yea, a young man who smote me.
If Cain should be avenged seven fold,
Then Lamech seventy and seven fold.

It is not to be understood here that Lamech had slain two persons. What might at first seem to express this, is merely the repetition of poetic parallelism.

LAMENTATIONS OF JEREMIAH, an elegiac poem, composed by the prophet, on occasion of the destruction of Jerusalem by Nebuchadnezzar. The first two chapters principally describe the calamities of the siege of Jerusalem; the third deploras the persecutions which Jeremiah himself had suffered; the fourth adverts to the ruin and desolation of the city and temple, and the misfortune of Zedekiah; and the fifth is a kind of form of prayer for the Jews in their captivity. At the close, the prophet speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and threatens them with the wrath of God.

The first four chapters of the

Lamentations are in the acrostic form; every verse or couplet beginning with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain twenty-two verses, according to the letters of the alphabet; the third chapter has triplets beginning with the same letter; and the fourth is like the first two, having twenty-two verses. The fifth chapter is not acrostic. (See LETTERS.) The style of Jeremiah's Lamentations is lively, tender, pathetic and affecting. It was the talent of this prophet to write melancholy and moving elegies; and never was a subject more worthy of tears, nor written with more tender and affecting sentiments.

LAMP, in general, means the common lights used in oriental houses. In Matt. c. 25, however, it seems to mean any sort of light that shines brighter than common; whether torches, blazing resinous pieces of wood, or lamps that are supplied with more than ordinary quantities of oil, or other unctuous substances; such as that mentioned by Hanway, in his Travels, which stood in the court-yard of a person of some distinction in Persia, was supplied with tallow, and was sufficient to enlighten the whole place, as a single wax-candle served for the illumination of the room where he was entertained. Such, probably, were the lamps our Lord speaks of in the parable of the virgins, which were something of the nature of common lamps, for they were supplied with oil; but then were supposed to be sufficient for enlightening the company they went to meet, on a very joyful occasion, which required the most vigorous lights. Chardin informs us, that 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. This seems to be a very happy illustration of this part of the parable. He observes also that they seldom make use of candles in the East, especially among the great; candles casting but little light, and they sitting at a considerable distance from them. Ezek. 1:13, represents the light of lamps, accordingly, as very brilliant.

LANGUAGE. To the student of the Bible, one of the most important subjects is the character and history of the original languages in which that holy book was written. In respect to the original Greek of the N. T. some remarks have been made, under the article GREECE. For the Hebrew language, a reference has been made to the present article. The Hebrew is but one of the cluster of cognate languages which anciently prevailed in Western Asia; commonly called the *oriental languages*, or in later years the *Semitish*, or *Shemitish*, languages, as belonging particularly to the descendants of Shem. A proper knowledge of the Hebrew, therefore, implies also an acquaintance with these other kindred dialects.

The oriental languages may be divided into three principal dialects; viz. the Aramæan, the Hebrew and the Arabic.—(1.) The Aramæan, spoken in Syria, Mesopotamia and Babylonia, or Chaldea, is subdivided into the Syriac and Chaldee dialects, sometimes called also the West and East Aramæan.—(2.) The Hebrew or Canaanitish dialect, Isa. 19:18, was spoken in Palæ-

time, and probably, with little variation, in Phœnicia and the Phœnician colonies, e. g. at Carthage and other places. The remains of the Phœnician and Punic dialects are too few and too much disfigured, to enable us to judge with certainty how extensively these languages were the same as the dialect of Palestine.—(3.) The Arabic, to which the Ethiopic bears a special resemblance, comprises, in modern times, a great variety of dialects as a spoken language, and is spread over a vast extent of country; but so far as we are acquainted with its former state, it appears more anciently to have been limited principally to Arabia and Ethiopia.

Of all the oriental languages, the Hebrew bears marks of being the most ancient. The oldest records that are known to exist are composed in this language; and there are other reasons which render it probable, that it preceded its kindred dialects. It flourished in Palestine, among the Phœnicians and Hebrews, until the period of the Babylonish exile; soon after which it declined, and finally was succeeded by a kind of Hebræo-Aramæan dialect, such as was spoken in the time of our Saviour among the Jews. The West Aramæan had flourished before this, for a long time, in the east and north of Palestine; but it now advanced farther west, and during the period that the Christian churches of Syria flourished, it was widely extended. It is at present almost a dead language, and has been so for several centuries. The Hebrew may be regarded as having been a dead language, except among a small circle of *literati*, for about the space of 2000 years.

Our knowledge of Arabic literature extends back very little beyond the time of Mohammed. But the followers of this pretended prophet have spread the dialect of the Koran over almost half the population of the world. Arabic is now the vernacular language of Arabia, Syria, Egypt, and in a great measure of Palestine and all the northern coast of Africa; while it is read and understood wherever the Koran has gone, in Turkey, Persia, India and Tartary.

The remains of the ancient Hebrew tongue are contained in the O. T. and in the few Phœnician and Punic words and inscriptions that have been here and there discovered. The remains of the Aramæan are extant in a variety of books. In Chaldee, we have a part of the books of Daniel and Ezra, Dan. 2:4.—7:28. Ezra 4:8.—6:18, and 7:12—26, which are the most ancient of any specimens of this dialect. The Targum of Onkelos, i. e. the translation of the Pentateuch into Chaldee, affords the next and purest specimen of that language. In Syriac, there is a considerable number of books and MSS. extant. The oldest specimen of this language, that we have, is contained in the *Peshito*, or Syriac version of the O. and N. T. A multitude of writers in this dialect have flourished, many of whose writings probably are still extant, although but few have been printed in Europe. In Arabic, there exists a great variety of MSS. and books, historical, scientific and literary.

LAODICEA, a city of Asia Minor, and the metropolis of Phrygia Pacatiana. It was situated on the river Lycus, not far above its junction with the Me-

ander, and in the vicinity of Colosse and Hierapolis. Its earlier name was *Diospolis*, or *Diocæsarea*; but after being enlarged by Antiochus II, it was called *Laodicea* from his wife *Laodices*. About A. D. 65 or 66, this city, together with Hierapolis and Colosse, was destroyed by an earthquake, but was afterwards rebuilt by Marcus Aurelius. It is now in ruins, and the place is called *Ladik*, *Eski-hissar*, or *Joki-hissar*. Col. 2:1. 4:13,15,16. Rev. 1:11.

LAPWING, a bird by Moses declared to be unclean. Lev. 11:19. It is about the size of a thrush; its beak is long, black, thin, and a little hooked; its legs gray and short. On its head is a tuft of feathers of different colors, which it raises or lowers as it pleases. Its neck and breast are something reddish; and its wings and tail black with white streaks. See **BIRDS**.

LATTICE, see **HOUSE**, p. 144.

LAVER, BRAZEN. Moses was directed, Ex. 30:18, to make, among other articles of furniture for the services of the tabernacle, a laver of brass. This is not particularly described as to form; but the lavers afterwards made for the temple were borne by four cherubim, standing upon bases or pedestals mounted on brazen wheels, and having handles belonging to them, by means of which they might be drawn, and conveyed from one place to another, as they should be wanted. These lavers were double, that is to say, composed of a basin, which received the water that fell from another square vessel above it, from which they drew water with cocks. The whole work was of brass; the square vessel

was adorned with the heads of a lion, an ox and a cherub; that is to say, of extraordinary hieroglyphic creatures. Each of the lavers contained forty baths, or four bushels, forty-one pints, and forty cubic inches, of Paris measure. There were ten made in this form, and of this capacity; five of them were placed to the right, and five to the left of the temple, between the altar of burnt-offerings and the steps which led to the porch of the temple.

In describing the laver made for the tabernacle, the sacred writer says, Moses "made it of brass, and the foot of it of brass, and of the *looking-glasses* of the women assembling, which assembled at the door of the tabernacle of the congregation." Ex. 38:8. These were doubtless the *mirrors* of the women, which in ancient times were merely plates of metal polished.

For the *Brazen Laver* or *Sea* of Solomon, see **SEA**, at the end.

LAW, as used in Scripture, most commonly means *the Law of Moses*, i. e. all the statutes and ordinances of religion instituted by him at the command of God. In this way also it comes sometimes to mean the Scriptures of the O. T. In the Jewish division of the O. T. into the law, the prophets and the hagiography, the *law*, or *torah*, designates the Pentateuch.

LAWYERS. These functionaries, so often mentioned in the N. T. were men who devoted themselves to the study and explanation of the Jewish law; particularly of the traditionary or oral law. They belonged mostly to the sect of the Pharisees, and fell under the reproof of our Saviour for having taken from the people the key of

knowledge. They were as the blind leading the blind. See **SCRIBES**.

I. LAZARUS, brother of Martha and Mary, dwelt with his sisters at Bethany, near Jerusalem; and our Saviour sometimes lodged with them, when he visited that city. While he was beyond Jordan with his apostles, Lazarus fell sick, and died. Jesus came to Bethany immediately, and raised him from the dead. John c. 11.

II. LAZARUS. In Luke 16: 19, Jesus in a parable speaks of a poor man, named Lazarus, who lay at a rich man's gate, full of sores, and desired the crumbs which fell from his table, without finding relief or pity; while the rich man enjoyed great plenty, was clothed in purple and fine linen, and fared sumptuously every day. Lazarus, having died, was carried by angels into Abraham's bosom. This phrase depends on the notion which the Jews had of the happiness of the other world, which they symbolically represented by a feast. So in Matt. 8:11, it is said, "that many shall come and sit down (i. e. recline at table) with Abraham, and Isaac and Jacob in the kingdom of heaven." In like manner, Lazarus is said to be carried into Abraham's bosom, i. e. to recline at this heavenly feast in the place next to Abraham, and so lie on his bosom; just as John reclined on Jesus' bosom at supper. John 13:23. See **EATING**, and **ABRAM**.

LEAD is a very heavy metal, sufficiently well known. The mode of purifying it from the dross which is mixed with it, by subjecting it to a fierce flame, and melting off its *scoria*, furnishes several allusions in Scripture to God's purifying, or pun-

ishing, his people. The prophet Ezekiel, 22:18,20, compares the Jews to lead, because of their guilt, and dross, from which they must be purged as by fire. Lead was one of the substances used for writing upon by the ancients. See **BOOK**.

LEAVEN is sour dough, which is kept over from one baking to another, in order to raise the new dough. Leaven was forbidden to the Hebrews, during the seven days of the passover, in memory of what their ancestors did, when they went out of Egypt; they being then obliged to carry unleavened meal with them, and to make bread in haste; the Egyptians pressing them to be gone. Ex. 12:15,19. Lev. 2:11. They were very careful in cleansing their houses from it before this feast began. God forbade either leaven or honey to be offered to him in his temple; that is, in cakes, or in any baked meats. But on other occasions they might offer leavened bread or honey. See Numb. 15:20,21, where God requires them to give the first-fruits of the bread, which was kneaded in all the cities of Israel, to the priests and Levites. Paul, 1 Cor. 5:7,8, expresses his desire, that Christians should celebrate their passover with unleavened bread; which figuratively signifies sincerity and truth. The same apostle alludes to the care with which the Hebrews cleansed their houses from leaven, when he says, "A little leaven leaveneth the whole lump;" that is, if there were but a small portion of leaven in a quantity of bread or paste, during the passover, it was thereby rendered unclean, and was to be thrown away and burned. 1 Cor. 5:6.

LEBANON, or LIBANUS, a long chain of limestone mountains, on the northern border of Palestine. It consists of two principal ridges, the easterly ridge being called *Anti-Libanus* by the Greeks. The western ridge, or proper Libanus, runs nearly parallel to the coast of the Mediterranean; the eastern, or Anti-Libanus, runs first east, but soon inclines in like manner to the north. Between these two ridges is a long valley called *Cœle-Syria*, or *Hollow Syria*, the Valley of Lebanon, Josh. 11:17, at present *Bukkah*; it opens towards the north. The elevation of Lebanon is so great, that it is always covered in many places with snow; whence, in all probability, it derives its name. It is composed of four enclosures of mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit: it is so agreeable and fertile, that some have called it a terrestrial paradise. The fourth is so high as to be always covered with snow. Mr. Buckingham, who ascended one of the highest parts of Lebanon, states that it occupied him and his companions four hours in reaching it, from the place where the cedars grow. "From hence the view was, as may be easily imagined, grand and magnificent. To the west we had a prospect of all the side of Lebanon down to the plain at its foot, and, beyond, a boundless sea, the horizon of which could not be defined, from its being covered with a thick bed of clouds. To the east we had the valley of the

Bukkah, which, we could see from hence, was on a much higher level than the sea; the descent to it on the east appearing to be about one third less in depth than the descent to the plain at the foot of Lebanon on the west, and scarcely more than half of that to the line of the sea. The range of Anti-Libanus, which forms the eastern boundary of the Bukkah, was also covered with snow at its summit, but not so thickly as at this part of Libanus where we were, and which seemed to us the highest point of all. The range of Anti-Libanus, though of less height than this, completely intercepted our view of the country to the eastward of it; although, as before said, we were on the highest point of view which it admits."

Mr. Fisk describes Lebanon in the following manner: "You would like, perhaps, to know how mount Lebanon looks. It is not, as I used to suppose, one mountain, but a multitude of mountains thrown together, and separated by very deep, narrow valleys, which seem to have been made merely for the sake of dividing the hills. There are more trees on mount Lebanon than on the hills of Judea, yet there is nothing which Americans would call a forest. Most of the trees, where I have been, are either pines or fruit trees. I have not yet seen the cedars. The roads are *bad, worse and worst*; steep and rocky, I presume, beyond any thing you ever saw in Vermont, or any where else. I generally ride a mule or an ass, and it is often literally riding up and down stairs, for a considerable distance together. These mountains present a variety of the most rude, sublime and romantic scenery." (Miss. Her. 1824,

p. 135.) For the *cedars* of Lebanon, see CEDARS.

LEBBEUS, see JUDAS 2.

LEEK, a pot-herb resembling the onion. The Hebrews complained in the wilderness, that manna grew insipid to them; they longed for the leeks and onions of Egypt. Hasselquist says the *karrat*, or leek, is surely one of those after which the Israelites pined; for it has been cultivated in Egypt from time immemorial. The favorable seasons for this plant are winter and spring. The Egyptians are extremely fond of it. Num. 11:5.

LEGION. The Roman legions were composed each of ten cohorts, a cohort of fifty maniples, and a maniple of fifteen men; consequently, a full legion contained six thousand soldiers. But the number varied at different times. In the time of Polybius it was 4200. Jesus cured a demoniac who called himself "legion," as if possessed by a legion of devils. Mark 5:9.

LENTIL, a species of pulse, or kind of bean. We find Esau longing for a mess of pottage made of lentils. Gen. 25:34. Augustin says, "Lentils are used as food in Egypt, for this plant grows abundantly in that country; which is what renders the lentils of Alexandria so valuable, that they are brought from thence to us, as if none were grown among us." In Barbary, Dr. Shaw says, that "lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a chocolate color."

LEOPARD, a fierce animal, of the feline genus, beautifully spotted with a diversity of colors; it has small eyes, wide jaws, sharp teeth, round ears, a large

tail; five claws on the fore feet, four on those behind. It is said to be extremely cruel to man. Its name, *leo-pard*, implies that it has something of the lion and of the panther in its nature. It seems from Scripture, that the leopard could not be rare in Palestine. Isaiah, describing the happy reign of the Messiah, says, c. 11:6, "The leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together." The spouse in the Canticles speaks of the mountains of the leopards, Cant. 4:8; that is to say, of mountains such as Libanus, Shenir, and Hermon, where wild beasts dwell.

LEPROSY. Moses mentions three sorts of leprosy; in men, houses and clothes.

1. *Leprosy in men*. This disease affects the skin, and sometimes increases in such a manner, as to produce scurf, scabs and violent itchings, and to corrupt the whole mass of blood. At other times it is only a deformity. The Jews regarded the leprosy as a disease sent from God, and Moses prescribes no natural remedy for the cure of it. He requires only that the diseased person should show himself to the priest, and that the priest should judge of his leprosy; if it appeared to be a real leprosy, capable of being communicated to others, he separated the leper from the company of mankind. He appoints certain sacrifices and particular ceremonies for the purification of a leper, and for restoring him to society. The marks which Moses gives for the better distinguishing a leprosy, are signs of the increase of this disease. Lev. c. 13. An outward swelling, a pimple, a white spot, bright, and some-

what reddish, created just suspicions of a man's being attacked with it. When a bright spot, something reddish or whitish, appeared, and the hair of that place was of a pale red, and the place itself something deeper than the rest of the skin, this was a certain mark of leprosy. Those who have treated of this disease, have made the same remarks, but have distinguished a recent leprosy from one already formed and become inveterate. A recent leprosy may be healed; but an inveterate one is incurable. Travellers who have seen lepers in the East, say, that the disease attacks principally the feet. Maundrell, who had seen lepers in Palestine, says, that their feet are swelled like those of elephants, or horses' feet swelled with the farcy.

The leprosy exhibits itself on the exterior surface of the skin, but it infects, at the same time, the marrow and the bones; so much so that the farthest joints in the system gradually lose their powers, and the members fall together in such a manner, as to give the body a mutilated and dreadful appearance. From these circumstances, there can be no doubt that the disease originates and spreads its ravages internally, before it makes its appearance on the external parts of the body. Indeed, we have reason to believe, that it is concealed in the internal parts of the system a number of years, for instance, in infants commonly till they arrive at the age of puberty, and in adults as many as three or four years, till at last it gives the fearful indications on the skin, of having already gained a well-rooted and permanent existence. Its progress subsequently to its appearance on the external sur-

face of the body is far from being rapid; in a number of years it arrives at its middle, and in a number after to its final, state. A person who is leprosy from his nativity may live fifty years; one who in after life is infected with it may live twenty years; but they will be such years of dreadful misery as rarely fall to the lot of man in any other situation.

2. *The leprosy of houses*, mentioned in Lev. 14:34, &c. must have been known to the Israelites, who had lived in Egypt, and must have been common in the land of Canaan, whither they were going; since Moses speaks of it as not a new thing to them. Might it be similar to the dry-rot in timber? Or, rather, it arose more probably from the effects of saltpetre, which shows itself in greenish or reddish spots on the walls of stone houses, and spreads wider and wider. In the long run it injures the walls; and at all times corrupts the air and is injurious to the health. Hence the propriety of the strict regulations of Moses.

3. *The leprosy in clothes* is also noticed by Moses, as common in his time. He says, if any greenish or red spots be observed on any woollen or linen stuffs, or on any thing made of skin, they shall be carried to the priest, who shall shut them up for seven days; and if, at the end of this time, the spots increase, and spread, he shall burn them, as infected with a real leprosy. It was probably a mould or mildew arising from dampness. Lev. 13:47, &c.

LETTERS. The Hebrews have certain acrostic verses, which begin with the letters of the alphabet, ranged in order. The most considerable of these is Psalm 119, which contains twenty-two stanzas of eight verses

each, all acrostic; that is, the first eight begin with *Aleph*, the next eight with *Beth*, and so on. Other Psalms, as Ps. 25, 34, have but twenty-two verses each, beginning with one of the twenty-two letters of the Hebrew alphabet. Others, as Ps. 111, 112, have one half of the verse beginning with one letter, and the other half with another. Thus:—

Blessed is the man who feareth the Lord,
Who delighteth greatly in his commandments.

The first half of the verse begins in the Hebrew with *Aleph*; the second with *Beth*. The Lamentations of Jeremiah are also in acrostic verse, as well as the thirty-first chapter of Proverbs, from the eighth verse to the end.

LEVI, the third son of Jacob and Leah, was born in Mesopotamia. Gen. 29:34. The tribe of Levi was, according to Jacob's prediction, scattered over all Israel, having no share in the division of Canaan, but certain cities in the portions of other tribes. It was not the worse provided for, however, since God chose the tribe for the service of the temple and priesthood, and bestowed on it many privileges above the other tribes, in dignity, and in the advantages of life. All the tithes, first-fruits and offerings, presented at the temple, as well as several parts of all the victims that were offered, belonged to the tribe of Levi. (See LEVITES.)—The apostle Matthew was also called *Levi*. See MATTHEW.

LEVIATHAN, an aquatic monster described in the book of Job, c. 41. It is doubtless a name for the crocodile, the terror of the Nile; as *behemoth*, in c. 40, is the hippopotamus of the same river.

The crocodile is a native inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals, with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws alike, the upper of which has not less than forty, and the lower thirty-eight, sharp, but strong and massy, teeth; 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. The general character of the *leviathan*, in fact, seems so well to apply to this animal, in modern as well as in ancient times, the terror of all the coasts and countries about the Nile, that it is unnecessary to seek further.

The following extract of a letter from an American gentleman in Manilla, dated October 6, 1831, gives a graphic view of the strength and size of the crocodile: "I resided on a large plantation on the lake, about thirty miles in the interior, and was treated with the utmost attention and hospitality. I hunted deer and wild boar with much success. My last operation in the sporting line, was no less than killing an alligator or crocodile; which for a year or two before had infested a village on the borders of the lake, taking off horses and cows, and sometimes a man. Having understood that he had killed a horse a day or two before, and had taken him into a small river, I proceeded to the spot, which was distant, accompanied by my host, closed the mouth of the river with strong nets, and at-

tacked the huge brute with guns and spears. After something of a desperate battle, we succeeded in driving him against the nets, where, being considerably exhausted by the wounds he had received from balls and lances, he got entangled, was dragged on shore, and the *coup de grace* given to him. He measured twenty feet in length, and from eleven to thirteen feet in circumference, the smallest part being eleven and the largest thirteen. The head alone weighed two hundred and seventy-five pounds. He had nearly the whole of the horse in him, and the legs, with the hoofs, were taken out entire."

LEVITES. All the descendants of Levi may be comprised under this name; but chiefly those who were employed in the lower services in the temple, by which they were distinguished from the priests, who were of the race of Levi by Aaron, and were employed in higher offices. The Levites were the descendants of Levi by Gershom, Kohath and Merari, excepting only the family of Aaron; for the children of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel for the service of his tabernacle and temple. Numb. 3:6, &c. They obeyed the priests in the ministrations of the temple, and sung and played on instruments in the daily services, &c. They studied the law, and were the ordinary judges of the country; but subordinate to the priests. God provided for the subsistence of the Levites, by giving to them the tithe of corn, fruit and cattle; but they paid to the priests the tenth of their tithes; and as the Levites possessed no estates in land, the

tithes which the priests received from them were considered as the first-fruits which they were to offer to the Lord. Numb. 18:21—24.

God assigned for the habitation of the Levites forty-eight cities, with fields, pastures and gardens. Numb. c. 35. Of these, thirteen were given to the priests, six of which were cities of refuge. Josh. 20:7. 21:19, &c. While the Levites were actually employed in the temple, they were supported out of the provisions kept in store there, and out of the daily offerings. See Deut. 12:18,19. 18:6—8. The consecration of Levites was without much ceremony. See Numb. 8:5, &c. 2 Chr. 29:34.

The Levites wore no peculiar habit to distinguish them from other Israelites, till the time of Agrippa, whose innovation in this matter is mentioned by Josephus, who remarks, that the ancient customs of the country were never forsaken with impunity.

The Levites were divided into different classes; the Gershomites, Kohathites, Merarites and the Aaronites, or priests. Numb. 3:14, &c. They were not to enter upon their service at the tabernacle till they were twenty-five years of age, Numb. 8:24; or, as in c. 4:3, from thirty to fifty years old. But David fixed the time of service at twenty years. The priests and Levites waited by turns, weekly in the temple. 1 Chr. c. 23,24. 2 Chr. 23:4,8. 31:17. Ezra 3:8.

LEVITICUS, the third book in the Pentateuch; called Leviticus, because it contains principally the laws and regulations relating to the priests, Levites and sacrifices. The Hebrews call it "the priests' law." This book

is generally held to be the work of Moses, though probably assisted by Aaron. It contains the history of the eight days' consecration of Aaron and his sons.

LIBERTINES, *Synagogue of the*, Acts 6:9. This word is from the Latin *libertinus*, which signifies a *freedman*, i. e. one who, having been a slave, either by birth or capture, has obtained his freedom; or one born of a parent who was a freedman. This synagogue of the Libertines obviously stands connected with the Cyrenians and Alexandrians, both of which were of African origin; it is, therefore, supposed by some, that the Libertines were of African origin also. It is, however, most probably spoken of Jews who had been taken captive by the Romans in war, and carried to Rome; and having there been manumitted, were accustomed to visit Jerusalem in such numbers as to erect a synagogue for their particular use; as was the case with Jews from other cities mentioned in the context. Others think them to have been the posterity of Jews who had been carried into Egypt and Libya by the Ptolemies or Pompey, and afterwards made free citizens of the places where they dwelt. Others suppose them to have been Jews who inhabited a city or tract called *Libertum*, somewhere in *Africa proconsularis*; but there is no notice of the existence of any such city or region.

LIBYA, a region of Africa, lying west of Egypt, on the southern coast of the Mediterranean. Acts 2:10. In the time of the Romans, it was divided into three parts, viz. *Libya Marmarica*, which lay adjacent to Egypt; *Libya Cyrenaica*, so called from its chief city Cyrene, and lying farther west upon the coast; and

Libya Proper, which lay south of the other two divisions, and extended back indefinitely into the deserts. The division called *Cyrenaica* was also called *Pentapolis*, from the five cities which it contained, viz. Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt great numbers of Jews.

LICE are said to have been one of the plagues of Egypt. Ex. 8:16. Most probably, however, the Hebrew word means *gnats*. Species of very small stinging gnats abound in the low grounds of Egypt.

LIGN-ALOES, see **ALOES**.

LILY, called in Hebrew *shushan*. There are lilies of different colors, white, red, yellow and orange-colored. They were common in Judea, and grew in the open fields. "Consider the lilies of the field," says Christ, Matt. 6:28, "how they grow; they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these." It is, however, supposed by some, and is not improbable, that the lily mentioned in Scripture, and especially in Canticles, is the *crown imperial*; that is, the Persian lily, the *tusat* of the Persians, the royal lily, or *lilium basilium* of the Greeks. In reality, it appears from the Canticles, that the lily spoken of by Solomon was red, and distilled a certain liquor. Cant. 5:13. There are *crown imperials* with yellow flowers; but those with red are the most common. They are always bent downwards, and disposed in the manner of a crown at the extremity of the stem, which has a tuft of leaves at the top. At the bottom of each leaf of this flower is a certain watery humor, forming, as it were, a very white pearl,

which gradually distils very clear and pure drops of water. This water is probably what the spouse in the Canticles called *myrrh*.

LINEN, Heb. *bâd*, the produce of a well-known plant, flax, whose bark serves to make fine linen clothes. Another sort of linen Scripture calls *shesh*, Gen. 41:42, and at a later period *bâts*, Greek *bysus*, 1 Chr. 15:27. Esth. 1:6. This, however, is strictly the fine Egyptian cotton, and the white cloth made from it. This cloth, so celebrated in ancient times, is still found wrapped around mummies; and appears to have been about of the texture and quality of the ordinary cotton sheeting of the present day. Both these Hebrew words signify originally *white*. See **FLAX**.

LINUS, a Christian mentioned by Paul, 2 Tim. 4:21, and whom Irenæus, Eusebius, Augustin, Jerome and others affirm to have succeeded Peter as bishop of Rome.

LION, a well-known and noble beast, frequently spoken of in Scripture. It was common in Palestine, and the Hebrews have seven words to signify the lion in different ages; though the distinction is by no means always observed. See under **JORDAN**.

"The lion of the tribe of Judah," Rev. 5:5, is Jesus Christ, who sprung from the tribe of Judah, and the race of David, and overcame death, the world and the devil. It is supposed by some that a lion was the device of the tribe of Judah, whence this allusion. Comp. Gen. 49:9.

LOCUST, a voracious insect, belonging to the grasshopper or grylli genus, and a great scourge in oriental countries. On many occasions the locust has been employed by the Almighty to chastise mankind for their sins.

A swarm of locusts was among the plagues of Egypt, when they covered the whole land, so that the earth was darkened; and they devoured every green herb of the earth, and the fruit of every tree which the hail had left. Ex. 10:12, &c. But the most particular description of this insect, and of its destructive career, mentioned in the sacred writings, is to be found in Joel 2:3—10. This is, perhaps, one of the most striking and animated descriptions to be met with in the whole compass of prophecy. The texture of the passage is extremely curious; and the double destruction to be produced by locusts and the enemies of which they were the harbingers, is painted with the most expressive force, and described with the most terrible accuracy. We may fancy the destroying army to be moving before us while we read, and imagine that we see the desolation spreading. It should also be mentioned that the four insects mentioned in Joel 1:4, the palmer-worm, the locust, the canker-worm and the caterpillar, are strictly, according to the Hebrew, only different species of locusts; some, perhaps, without wings, as mentioned below. The following extracts from Dr. Shaw and Mr. Morier, which are also corroborated by Niebuhr, Burckhardt, and other travellers, may serve as a commentary upon this and other passages of Scripture.

Dr. Shaw remarks: "I never observed the *mantes* (a kind of locusts) to be gregarious; but the locusts, properly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes so beyond expression. Those which I saw, A. D. 1724 and 1725, were much bigger than our common grass-

hoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been some time from the south. In the middle of April, their numbers were so vastly increased, that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and, as the prophet Joel expresses it, *they darkened the sun*. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the psalmist, Ps. 109:23, of being *tossed up and down as the locust*. In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijiah and other adjacent plains, where they deposited their eggs. These were no sooner hatched, in June, than each of the broods collected itself into a compact body of a furlong or more square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but *the vine likewise, the fig-tree, the pomegranate, the palm, and the apple-tree, even all the trees of the field*, Joel 1:12; in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they

heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a *great army*; who further observes, that *the land is as the garden of Eden before them, and behind them a desolate wilderness.*"

Mr. Morier says, "On the 11th of June, while seated in our tents about noon, we heard a very unusual noise, that sounded like the rustling of a great wind at a distance. On looking up, we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun. These we soon found to be locusts, whole swarms of them falling about us. These were of a red color, and I should suppose are the red predatory locusts, one of the Egyptian plagues; they are also the 'great grasshopper,' mentioned by the prophet Nahum; no doubt in contradistinction to the lesser. c. 3:17. As soon as they appeared, the gardeners and husbandmen made loud shouts, to prevent their settling on their grounds. It is to this custom that the

prophet Jeremiah, perhaps, alludes, when he says, 'Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee.' c. 51:14. They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader. Joel 2:7. 'Their strength must be very great, if we consider what immense journeys they have been known to make.'

In Matt. 3:4, it is said of John the Baptist, that "his meat was locusts and wild honey." Some interpreters have stumbled here at the word *locusts*; but it is not therefore the less true that locusts are eaten in the East even to the present day. Niebuhr remarks that "it is no more inconceivable to Europeans, that the Arabs should eat locusts with relish, than it is incredible to the Arabs, who have had no intercourse with Christians, that the latter should regard oysters, lobsters, &c. as delicacies. Nevertheless, one is just as certain as the other. Locusts are brought to market on strings, in all the cities of Arabia, from Babelmandeb to Bassorah. On mount Sumara I saw an Arab who had collected a whole sack-full of them. They are prepared in different ways. An Arab in Egypt, of whom we requested that he would immediately eat locusts in our presence, threw them upon the glowing coals; and after he supposed they were roasted enough, he took them by the legs and head, and devoured the remainder at one mouthful. When the Arabs have them in quantities, they roast or dry them in an oven, or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts, and

then dry them on the roofs of their houses. One sees there large baskets-full of them in the markets."

Burckhardt also relates the fact in a similar manner: "The Bedouins eat locusts, which are collected in great quantities in the beginning of April, when they are easily caught. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The peasants of Syria do not eat locusts; nor have I myself ever had an opportunity of tasting them. There are a few poor Fellahs in the Haouran, however, who sometimes, pressed by hunger, make a meal of them; but they break off the head and take out the entrails before they dry them in the sun. The Bedouins swallow them entire."

After these statements, there can surely be no difficulty in admitting "locusts" to have been the food of John the Baptist.

In Rev. 9:7—10, there is a terrific description of symbolical locusts, in which they are compared to war horses, their hair to the hair of women, &c. The following passage from Niebuhr is parallel to this description, and serves strikingly to illustrate it: "An Arab of the desert near Bassorah, informed me of a singular comparison of the locust with other animals. The terrible locust of Rev. c. 9 not then occurring to me, I regarded this comparison as a jest of the Bedouin, and I paid no attention to it, till it was repeated by another from Bagdad. It was thus:—He compared the head of the

locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; its horns [*antennæ*], if I mistake not, to the locks of hair of a virgin; and so of other parts." In like manner, the Italians still call locusts *cavallette*, i. e. little horses; and the Germans call them *Heupferde*, i. e. hay-horses.

LOG, a Hebrew measure for liquids, which held five sixths of a pint. Lev. 14:10,12,24.

LOOKING-GLASS, see LAMP.

LORD. This name belongs to God by preëminence; and in this sense ought never to be given to any creature. Jesus Christ, as the Messiah, the Son of God, and equal with the Father, is often called Lord in Scripture; more especially in the writings of Paul. The word LORD, in the English Bible, when printed in small capitals, stands always for *Jehovah* in the Hebrew. See *JEHOVAH*.

LOT, the son of Haran, and nephew of Abraham, followed his uncle from Ur, and afterwards from Haran, to settle in Canaan. Gen. 11:31. Abraham had always a great affection for him, and when they could not continue longer together in Canaan, because they both had large flocks, and their shepherds sometimes quarrelled, Gen. 13:5, 6, 7, he gave Lot the choice of his abode. Lot chose the plain of Sodom, which appears then to have been the most fertile part of the land. Here he continued to dwell till the destruction of Sodom and the adjacent cities. The close of his history is contained in Gen. 19:31, &c.

LOTS are often mentioned in Scripture, and were directed

by God to be sometimes used, as in the case of the scape goat. So after the death of Judas, another apostle was chosen by lot. Acts 1:26.

The manner of casting lots is not described in the Scriptures; but several methods appear to have been used. Solomon observes, Prov. 16:33, that "the lot," pebble, "is cast into the lap," properly into the *bosom*, that is, probably, of an urn or vase; which leads to a very different idea from the lap of a person: yet, had our translators used the word *bosom*, which is a more frequent and correct import of the word, they would have equally misled the reader, had that *bosom* been referred to a person; for it does not appear that the *bosom* of a person, that is, of a garment worn by a person, was ever used to receive lots. But probably several modes of drawing lots, or of casting lots, were practised.

LOWER PARTS of the earth are, (1.) *Valleys*, which diversify the face of the globe, and are evidently lower than hills, which also contribute to that diversity. Isa. 44:23. (2.) *The grave*, which, being dug into the earth, or into rocks, &c. may be called the lower part of the earth, or that portion of it which is usually opened to men: this is sometimes called the *deep*, or *abyss*; and, indeed, it is secluded from our cognizance, till we are called to visit "that bourn from whence no traveller returns." Ps. 63:9. Eph. 4:9.

LUCAS, the same with LUKK, which see.

LUCIFER. "How art thou fallen from heaven, O *Lucifer*, son of the morning! how art thou cut down to the ground,

which didst weaken the nations!" Isa. 14:12. This is the only place where the word *Lucifer* occurs in the English Bible, and it is here evidently applied to the king of Babylon. The word signifies *light-giver*, and is the Latin epithet of the planet Venus, or the morning star,—a meaning which is also here expressly assigned to it by the phrase "son of the morning." A brilliant star, and especially the morning star, is often put as the emblem of a mighty prince. Num. 24:17. In Rev. 2:28, it is said of Christ, "I will give him (cause him to be) the morning star;" and in Rev. 22:16, Christ says of himself, "I am the bright and morning star." The Arabs, also, call a prince, *the star of a people*.

Tertullian and Gregory the Great understood this passage in Isaiah of the fall of Satan; and from this circumstance, the name *Lucifer* has since been applied to Satan. This is now the usual acceptance of the word.

LUCIUS of Cyrene, mentioned Acts 13:1, was one of the prophets of the Christian church at Antioch. He is supposed, by many, to be the same with the evangelist Luke; but of this there is no certain evidence.

LUKE, the evangelist, probably the same person who is called by St. Paul, "the beloved physician." Col. 4:14. The name *Luke* is contracted from the Latin *Lucanus*. Luke was the writer of the Gospel which bears his name, and of the Acts of the Apostles; having been the friend and companion of St. Paul in most of the journeys recorded in the latter book. It is not improbable that he was born of gentile parents. The stories which are told of him, as deriv-

ing his origin from Antioch, and as having been one of the seventy disciples sent out by Jesus, are without foundation, and arose in part, perhaps, from confounding him with the *Lucius* mentioned in Acts 13:1. Equally groundless is the supposition of a later age, that he was a painter. He is mentioned by name only in 2 Tim. 4:11. Phil. 24. Col. 4:14.

LUNATICS, a name given to those diseased persons, who suffer most severely on the changes of the moon; for example, epileptical persons, or those who have the falling sickness; insane persons, or those tormented with fits of morbid melancholy.

LYCAONIA, a region of Asia Minor, bounded north by Galatia, east by Cappadocia and Cataonia, south by Isauria and Cilicia, and west by Phrygia. It appears to have been within the limits of Phrygia Major, but was erected into a Roman province by Augustus. In the northern part of this region is a long salt lake, called anciently *Tatta*, now *Tuzla*. The country is level, but not fertile; though, in consequence of the saltiness of the soil, it was peculiarly adapted to pasturage. Of its cities, Iconium, Derbe and Lystra are mentioned in the N. T. Acts 14:6. It now forms part of the Turkish province of Caramania.

LYCIA, a province in the south-west extremity of Asia Minor, bounded west by Caria, east by Pamphylia, north by Phrygia and Pisidia, and south and south-west by the Mediterranean. The country is somewhat mountainous, though not barren. Of its cities, only Patara is mentioned in the N. T. Acts 27:5.

LYDDA, in Hebrew *Lud*, and by the Greeks called *Di-*

ospolis, was a city a short distance east of Joppa, on the way to Jerusalem. There was here a celebrated Jewish school, after the destruction of Jerusalem, where the famous Rabbi Akiba was for some time a teacher. Here Peter healed Eneas. Acts 9:33,34. This city was situated in the midst of fine and extensive plains, the soil of which is a rich black mould, that might be rendered exceedingly fertile. Lydda is at present only a miserable village.

LYDIA, a woman of Thyati-

ra, a seller of purple, who dwelt in the city of Philippi in Macedonia, Acts 16:14,40, and was converted by Paul's preaching. After she and her family had been baptized, she offered her house to Paul and his fellow laborer so earnestly, that he was prevailed on by her entreaties. This woman was not by birth a Jewess, but a proselyte.

LYSANIAS, see ABILENE.

LYSTRA, a city of Lycaonia, and the native place of Timothy. It is now called *Latik*. Acts 16:1

M.

MAACHAH, or BETH-MAACHAH, a city and region of Syria, east and north of the sources of Jordan, not far from Geshur, at the foot of mount Hermon. It was called also *Abel-beth-maachah*. The Israelites would not destroy the Maachathites, but permitted them to dwell in the land, Josh. 13:13, and their king assisted the Ammonites against David. 2 Sam. 10:8. The lot of the half-tribe of Manasseh beyond Jordan extended to this country. Deut. 3:14. Josh. 12:5.

MACEDONIA, a large country and region lying north of Greece proper, bounded south by Thessaly and Epirus, east by Thrace and the Ægean sea, west by the Adriatic sea and Illyria, and north by Dardania and Mœsia. Its principal rivers were the Strymon and Axios. Its most celebrated mountains were Olympus and Athos; the former renowned in heathen mythology as the residence of the gods, lying on the confines of Thessaly, and principally within that state; the latter being at the extremity

of a promontory which juts out into the Ægean sea, and noted in modern times as the seat of several monasteries, in which are many manuscripts supposed to be valuable. The Macedonians, under Philip and Alexander the Great, subdued Greece, and became one of the most powerful nations of antiquity. They afterwards became enfeebled, and were at length conquered by the Romans under Paulus Æmilius, who divided their country into four districts. The Romans afterwards divided the whole of Greece and Macedonia into two great provinces, which they called *Macedonia* and *Achaia*. (See under GREECE.) In the N. T. the name is probably to be taken in this latter sense. Of the cities of Macedonia proper, there are mentioned in the N. T. Amphipolis, Apollonia, Berea, Philippi and Thessalonica. Acts 16:9,10,12, &c.

MAGDALA, a city or place situated probably in the limits of the tribe of Issachar, on the western side of the lake Gennes-

aret, not far from Capernaum and Gamala. It was the residence of Mary Magdalene. Its position, however, is uncertain. Matt. 15:39.

MAGI, or **WISE MEN**, who came to adore Jesus at Bethlehem, Matt. 2:1, are commonly supposed to have been philosophers, whose chief study was astronomy, and who dwelt in Arabia Deserta, or Mesopotamia, which the sacred authors express by the word *East*. This name, *Magi*, is properly an appellation given, among the Persians, to priests, wise men, philosophers, &c. who devoted themselves to the study of the moral and physical sciences, and particularly cultivated astrology and medicine. As they thus acquired great honor and influence, they were introduced into the courts of kings and consulted on all occasions. They also followed them in warlike expeditions; and so much importance was attached to their advice and opinions, that nothing was attempted without their approbation.

MAGIC means, in the Bible, all the superstitious ceremonies of magicians, sorcerers, enchanters, necromancers, exorcists, astrologers, soothsayers, interpreters of dreams, fortune-tellers, casters of nativities, &c. which are all forbidden by the law of God, whether practised to hurt or to benefit mankind. It was also forbidden to consult magicians on pain of death. Lev. 19:31. 20:6. See **SORCERER**, and **INCHANTMENTS**.

MAGOG, see **GOG**.

MAHER-SHALAL-HASHBAZ, *he hasteneth to the prey*, a name given to one of the sons of the prophet Isaiah, by way of prediction. Isa. 8:3. The prophet observes that his chil-

dren were for signs and wonders, and this name is evidence of the fact. Of the same nature we are to consider *Emmanuel*, and some other names.

MALACHI, the last of the twelve minor prophets, and so little known, that it is doubted by some whether his name be a proper name, or only a generical one, signifying the *angel of the Lord*, i. e. a messenger, a prophet. It appears by Hag. 1:13, and Mal. 3:1, that in those times the name of *Malach-Jehovah*, messenger of the Lord, was given to prophets. Malachi most probably prophesied under Nehemiah, and after Haggai and Zechariah, at a time of great disorder among the priests and people of Judah, whom he reproveth. He inveighs against the priests; reproveth the people for having taken strange wives, for inhumanity to their brethren, for too frequently divorcing their wives, and for neglect of paying tithes and first-fruits. He seems to allude to the covenant that Nehemiah renewed with the Lord, together with the priests and the chief of the nation. Malachi is the last of the prophets of the synagogue, and lived about 400 years before Christ. He prophesied of the coming of John the Baptist, and of the twofold coming of our Saviour, very clearly. c. 3.

MALLOWS, in Job 30:4, is put for the Hebrew word which signifies the plant *arach*, or *orach*, the *atriplex halimus* of Linnæus. It somewhat resembles lettuce, and its young leaves are used in the East, either green or boiled, as food, by the poor.

MAMMON, a Chaldee word signifying *riches*. Our Saviour says, we cannot at the same time serve God and mammon, Matt. 6:24; that we ought not to make

ourselves adherents of mammon, that is, of worldly riches, which are commonly the instruments of sin, and are acquired too often by unrighteousness and iniquity.

MAN OF SIN, see **ANTI-CHRIST**.

I. MANASSEH, the eldest son of Joseph, born in Egypt. His descendants constituted a half tribe. This was divided in the promised land; one part having settled east of the Jordan, in the country of Bashan, from the river Jabbok northwards; and the other west of the Jordan, between Ephraim and Issachar, extending from the Jordan to the Mediterranean. Gen. 41:50, 51. Josh. c. 16, 17.

II. MANASSEH, the son and impious successor of the good Hezekiah, king of Judah. He began to reign at twelve years old, B. C. 694, and reigned fifty-five years. For his impiety and cruelties, God suffered him to be carried as a prisoner to Babylon; but he was restored, and died at Jerusalem. See 2 K. 20:21. c. 21. 2 Chr. c. 33.

MANDRAKES are put for the Heb. *duda'im*. The mandrakes of the Bible have given rise to much dispute and diversity of opinion among interpreters. It seems to have been a plant to which was attributed the power of rendering barren women fruitful. According to most of the ancient versions, it was the mandragora, mandrake, (*atropa mandragora* of Linn.) a plant of the genus *belladonna*, with a root like a beet, white and reddish blossoms, and yellow apples, which ripen from May to July. To these apples, the orientals to this day attribute the power of exciting to venery; and they are called *poma amatoria*, or love-apples.

17*

From Gen. 30:14,15,16, we collect that the fruit was ripe in wheat harvest. And thus Haselquist, speaking of Nazareth in Galilee, says, "What I found most remarkable at this village, was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May 5th, O. S.) hanging ripe on the stem, which lay withered on the ground. From the season in which the mandrake blossoms, and ripens fruit, one might form a conjecture that it was Rachel's *duda'im*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit."

MANEH, a Hebrew weight of sixty shekels. Ezek. 45:12. See the **TABLE** at the end of the volume.

MANNA, the miraculous food given by God to the Israelites, during their wanderings in the desert. It was a small grain white like hoar-frost, round, and the size of coriander-seed. Ex. 16:14. Numb. 11:7. It fell every morning, with the dew, about the camp of the Israelites, and in so great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to serve the entire multitude, instead of bread. It cannot, however, be supposed, nor is it any where said, that the Israelites had not also other food, or at least flesh. Bread they could not have, as they did not and could not till the ground; but that numerous flocks and herds accompanied the camp of Israel is clear, from many passages, as well as from the nature of the case. Certainly, the daily sacrifices were offered;

and, no doubt, other offerings, affording animal food, on which the priests and Levites subsisted, according to their offices.

Burckhardt says, that in the valleys around Sinai a species of manna is still found, dropping from the sprigs of several trees, but principally from the *gharrab*. It is collected by the Arabs, who make cakes of it, and call it *assal beyrouk*, or *honey of beyrouk*. (See Exod. 16:31.) Since his time it has been ascertained by Dr. Ehrenberg, that this manna is occasioned by an insect, which he has particularly described. That this, however, could not have been the manna of the Israelites, is sufficiently obvious; unless we regard it as having been miraculously increased, and its qualities miraculously changed, a supposition which involves as great an exertion of miraculous power as the direct bestowment of a different substance. The following is Burckhardt's account of the modern manna:—

“It is from the *tamarisk*, or *tarfa*, that the manna is obtained. This substance is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June, it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated; but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it in leathern skins: in this way they preserve it till the following year, and use it as they do honey, to pour over unleavened bread, or to dip their

bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a small piece of the last year's produce, in the convent, (of mount Sinai,) where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done, in Numb. 11:8. Its color is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks.”

MANSLAYER, see REFUGE.

MARAN-ATHA, made up of two Syriac words, signifying *the Lord cometh*. See under ANATH-EMA.

MARCUS, or MARK, the writer of one of the four Gospels. There can be little doubt of the correctness of the general

opinion of learned men, that he is the same person who is mentioned by the names of *John* and *Mark* in Acts 12:12,25. 13:5,13, and as the cousin of Barnabas. Col. 4:10. He was also the companion of Paul and Barnabas in their journey through Greece, Acts 13:5, &c. Col. 4:11; then of Barnabas alone, Acts 15:37,39; and he afterwards accompanied Peter also to the capital of Babylonia, 1 Pet. 5:13. As he was the son of that Mary at whose house in Jerusalem the apostles were wont to convene, so it is probable that he was particularly instructed in the doctrines of Christianity by Peter, who on that account calls him *son*. 1 Pet. 5:13; comp. 1 Tim. 1:2 and 2 Tim. 1:2. The apostle Paul also seems to have been again reconciled to him, since he mentions him, when in captivity at Rome, as one of those who were associated with him. Col. 4:10. 2 Tim. 4:11. Philem. 24. See also JOHN III.

MARKET. The market, or forum, in the cities of antiquity, was different from the market in our modern towns, where meat, &c. is usually sold. When we read, Acts 17:17, of the apostle Paul disputing with philosophers in the "market" at Athens, we are apt to wonder what kind of philosophers these market-folks could be; or why the disputants could not engage in a place fitter for the investigation and discussion of abstruse and difficult subjects. So, when we read that Paul and Silas, having expelled the Pythonic spirit, Acts 16:19, were led to the market-place, and accused, we may not be aware of the fitness of a market for the residence of a tribunal of justice. But the fact is, that the forum was usual-

ly a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. In short, the forums were sumptuous squares, surrounded by decorations, &c. of various, and often of magnificent kinds. Here the philosophers met, and taught; here laws were promulgated; and here devotions, as well as amusements, occupied the populace. This removes entirely the seeming incongruity between discourses and disputations on the principles of theology and Christianity, and those commercial avocations which we usually assign to a market-place. On the same principle, when the Pharisees desired salutations in the market-places, Mark 12:38, it was not merely from the country people who brought their productions for sale; but, as they loved to be admired by religious people at the temple, the synagogues, &c. so they desired salutations from persons of consequence, judges, magistrates, dignitaries, &c. in the forum, in order to display their importance to the people, and to maintain their influence.

MARRIAGE. In the East, persons are often betrothed long before the nuptials, or marriage, take place. The nuptials were, and are still, conducted with very great ceremony, and with feasting and rejoicing for several days.

We see by the N. T. that the bridegroom had a *paranympheus*, or brideman, called by our Saviour "the friend of the bridegroom." John 3:29. A number of young people kept him company during the days of the wedding, to do him honor; as also young women kept company with the bride all this time. The companions of the bridegroom

are expressly mentioned in the history of Samson, Judg. 14:11, &c. and Cant. 5:1. 8:13; also the companions of the bride, Cant. 1:5. 2:7. 3:5. 8:4. Ps. 45:9,14. The office of the bride-man was to perform the ceremonies of the wedding, instead of the bridegroom, and to obey his orders. The friends and companions of the bride sang the epithalamium, or wedding song, at the door of the bride the evening before the wedding. The ceremony of the wedding was performed with great decorum, the young people of each sex being kept separate, in distinct apartments, and at different tables. The reservedness of the eastern people towards their women required this; and we see proofs of it in the marriage of Samson, in that of Esther, and in the Canticles. The young men diverted themselves sometimes in proposing riddles, and the bridegroom appointed the prize to those who could explain them. Judg. 14:14.

The Jews affirm, that before Jerusalem was laid in ruins, the bridegroom and bride wore crowns at their marriage. In Scripture we find mention of the crown of the bridegroom, but not of that of the bride; and, indeed, the head-dress of the women was by no means convenient for wearing a crown. Compare Isa. 61:10. Cant. 3:11, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." The modern Jews, in some places, throw handfuls of wheat on the newly-married couple, particularly on the bride, saying, "Increase and multiply." In other

places, they mingle pieces of money with the wheat, which are gathered up by the poor.

The wedding ceremonies commonly lasted seven days for a maid, and three days for a widow. So Laban says to Jacob, respecting Leah, "Fulfil her week." Gen. 29:27. The ceremonies of Samson's wedding continued seven whole days. Judg. 14:17, 18. These seven days of rejoicing were commonly spent in the house of the woman's father, after which they conducted the bride to her husband's home.

The procession accompanying the bride from the house of her father to that of the bridegroom, was generally one of great pomp, according to the circumstances of the married couple; and for this they often chose the night. Hence, in the parable of the ten virgins that went to meet the bride and bridegroom, Matt. c. 25, it is said the virgins were asleep; and at midnight, being awaked at the cry of the bridegroom's coming, the foolish virgins found they had no oil to supply their lamps; which while they went to buy, the bridegroom and his attendants passed by. "At a Hindoo marriage, the procession of which I saw some years ago," says Mr. Ward, "the bridegroom came from a distance, and the bride lived at Scrampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold! the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession; some of them had lost their

lights, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment:—*and the door was shut.*"

MARS'-HILL, is the translation of the Greek word *Areopagus*. See that article.

MARTHA, a sister of Lazarus, whom our Lord raised from the dead. Luke 10:38, &c. John c. 11.

MARTYR properly denotes a *witness*; in ecclesiastical history, 'a witness, by the shedding of his blood, in testifying to the truth.' Thus martyrs are distinguished from *confessors*, properly so called, who underwent great afflictions for their confession of the truth, but without suffering death. The term *martyr* occurs only thrice in the N. T. Acts 22:20. Rev. 2:13. 17:6.

MARY, the name of several females in the N. T.

1. *Mary*, the mother of our Lord, and whose genealogy is supposed to be given in Luke c. 3. After the return of Joseph and Mary out of Egypt, they dwelt in Nazareth. Matt. 2:23. *Mary* is only mentioned two or

three times afterwards in the sacred history. Luke 2:5,19. John 2:4, &c. 19:25—27, &c. She was with the apostles, no doubt, at the ascension of our Saviour, and continued with them at Jerusalem, waiting the descent of the Holy Ghost. After this time she dwelt with John the evangelist, who regarded her as his own mother. Some have supposed that *Mary* finished her life by martyrdom, from those words of Simeon, "A sword shall pierce through thy own soul also." Luke 2:35. The Catholic church has understood this literally, and the *Virgin* is very often represented in images and paintings with a sword thrust through her vitals. But this is generally and more properly referred to her affliction at beholding her son's crucifixion; and no history mentions her martyrdom.

2. *Mary*, the mother of Mark, had a house in Jerusalem, where the followers of Jesus were wont to convene. Hither Peter, when delivered from prison by the angel, came and knocked at the gate. Acts 12:12.

3. *Mary*, the sister of our Lord's mother, was the wife of Cleophas, and mother of James the Less, and of Simon, brethren of our Lord. John 19:25. Luke 24:10. Matt. 27:56,61. She believed early on Jesus Christ, and accompanied him in some of his journeys, to minister to him, followed him to Calvary, and was with his mother at the foot of his cross. She was also present at his burial, and prepared perfumes to embalm him. See **CLEOPHAS**.

4. *Mary*, the sister of Lazarus, whom our Lord raised from the dead. Luke 10:39,42. John c. 11.

5. *Mary Magdalene*, so called from the city or place Magdala,

in Galilee. She, with other females, appears to have followed Jesus, in company with his apostles, as he preached the gospel from city to city, and "ministered unto him of their substance." Luke 8:2,3. She was also present at the crucifixion of our Lord, and was the first to discover his resurrection and afterwards to speak with him. John 19:25. 20:1,14,16.

MASCHIL is a term found as a title to some of the Psalms, and imports *one that instructs or makes to understand*. Some interpreters think, that it means an instrument of music; but it more probably signifies an instructive song.

MATTHEW, an apostle and evangelist, was son of Alphaeus, a Galilean by birth, a Jew by religion, and a publican by profession. Matt. 9:9. 10:3. Luke 6:15. The other evangelists call him only *Levi*, which was his Hebrew name, Mark 2:14. Luke 5:27; but he always calls himself Matthew, which was probably his name as a publican, or officer for gathering taxes. He does not dissemble his former profession; thus exalting the grace of Christ, which raised him to the apostleship. His ordinary abode was at Capernaum, and his office out of the town, at the sea of Tiberias, whence he was called by Jesus to follow him. Matt. 9:9. Mark 2:14. It is probable that he had a previous knowledge of the miracles and doctrine of Christ, whom he might have heard preach.

For the *Gospel of Matthew*, see **GOSPEL**.

MATTHIAS, one of the disciples who continued with our Saviour from his baptism to his ascension, Acts 1:23,26, and was after the ascension associated

with the eleven apostles. We know nothing further of him.

MAZZAROTH, Job 38:32. Our translators properly suppose this word to denote the twelve signs of the *zodiac*, a broad circle in the heavens, comprehending all such stars as lie in the path of the sun and moon. As these luminaries appear to proceed throughout this circle annually, so different parts of it progressively receive them every month; and this progression seems to be what is meant by "bringing forth *mazzaroth* in his season," i. e. Canst thou by thy power cause the revolutions of the heavenly bodies in the *zodiac*, and the seasons of summer and winter, in their regular succession?

MEASURE. See the general table of Weights, Measures and Money of the Hebrews, at the end of the Dictionary; also the particular names of each, as **SHEKEL**, **TALENT**, **BATH**, **EPHAAH**, &c.

MEATS. It does not appear that the ancient Hebrews were very nice about the seasoning and dressing of their food. We find among them roast meat, boiled meat, and ragouts. Meats that were offered were boiled in a pot. 1 Sam. 2:15. Moses forbids to seethe a kid in its mother's milk; which may be understood as forbidding to sacrifice it while it sucked; or that it should not be boiled in the milk of its dam, as the Hebrews explain it. Ex. 23:19. 34:26. They might not kill a cow and its calf in the same day; nor a sheep, or goat, and its young one, at the same time. They might not cut off a part of a living animal to eat it, either raw or dressed. If any lawful beast or bird should die of itself or be strangled, and the blood not drain away, they

were not allowed to taste of it. He that by inadvertence should eat of any animal that died of itself, or that was killed by any beast, was to be unclean till the evening, and was not purified till he had washed his clothes. They ate of nothing dressed by any other than a Jew, nor did they ever dress their victuals with the kitchen implements of any but one of their own nation.

The prohibition of eating blood, or animals that are strangled, has been always rigidly observed by the Jews. In the Christian church, the custom of refraining from things strangled, and from blood, continued for a long time. In the council of the apostles held at Jerusalem, Acts c. 15, it was declared that converts from paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled, and their blood thereby retained in their bodies; which decree was observed for many ages by the church.

Meats offered to Idols. 1 Cor. 8:7,10. At the first settling of the church, there were many disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among pagans, without inquiring whether the meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure, according to the Jews; or whether it had been offered to idols or not. But other Christians, weaker, or less instructed, were offended at

this liberty, and thought that eating of meat which had been offered to idols, was a kind of partaking in that wicked and sacrilegious offering. This diversity of opinion produced some scandal, to which Paul thought it behoved him to provide a remedy. Rom. 14:20. Tit. 1:15. He determined, therefore, that all things were clean to such as were clean, and that an idol was nothing at all. That a man might safely eat of whatever was sold in the shambles, and need not scrupulously inquire from whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c. 1 Cor. 10:25, &c. But at the same time he enjoins, that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient.

MEDIA, called by the Hebrews *Madai*, extended itself on the west and south of the Caspian sea, from Armenia on the north to Farsistan or Persia proper on the south; and included the districts now called Shirvan, Adserbijan, Ghilan, Masanderan and Irak Adjemi. It covered a territory larger than that of Spain, lying between thirty and forty degrees of north latitude; and was one of the most fertile and earliest cultivated among the kingdoms of Asia. It had two grand divisions; of which the north-western was called *Atropatene*, or *Lesser Media*, and the southern *Greater Media*. The former corresponds to the modern Adserbijan, now, as formerly, a province of the Persian empire, on the west of the Caspian, sur-

rounded by high mountains of the Tauritic range, except towards the east, where the river Kur, or Cyrus, discharges its waters into the Caspian. The Greater Media corresponds principally to the modern Irak Adjemi, or Persian Irak.

Media is one of the most ancient independent kingdoms of which history makes mention. After several centuries of subjugation under Assyria, the Medes rebelled under Sennacherib, about 700 B. C. and continued an independent kingdom until, under Cyrus, Media became united with Persia. In this way arose the Medo-Persian kingdom; and the laws of the Medes and Persians are always mentioned by the sacred writers together. Esth. 1:19, &c. Dan. 6:8,12, &c. So also the *Chronicles* of the Medes and Persians are mentioned together, Esth. 10:2. Indeed, from this time onward, the manners, customs, religion and civilization of the Medes and Persians seem ever to have become more and more amalgamated. And in general it would seem, as we may gather from the ancient Zend writings, that the Medes, Persians and Bactrians were originally the same people, having in common one language, the Zend, and one religion, the worship of Ormuzd, the highest being, under the symbol of fire. The priests of this religion, the Magi, were a Median race, to whom were intrusted the cultivation of the sciences, and the performance of the sacred rites. Among these, and, as is supposed, before the time of Cyrus, appeared Zerdusht, or Zoroaster, as a reformer, or rather as the restorer of the ancient but now degenerated religion of light; whose disciples have maintained themselves even

to the present day in Persia and India, under the name of *Guebres*.

MEDIATOR. When God gave his law to the Hebrews, and made a covenant with them at Sinai, a mediator was necessary, who should relate the words of God to the Hebrews, and their answers to him; in order that the articles of the covenant being agreed to by each party, they might be ratified and confirmed by blood and by oath. Moses on this occasion was mediator between God and the people, as Paul says, Gal. 3:19, "The law was added because of transgressions, and was ordained by angels in the hand of a mediator." In the new covenant which God has been pleased to make with the Christian church, Jesus Christ is the mediator of redemption. He was the surety, the sacrifice, the priest and the intercessor of this covenant. He has sealed it with his blood, has proposed the terms and conditions of it in his gospel, has instituted the form of it in baptism, and the commemoration of it in the sacrament of his body and blood. Paul, in the Epistle to the Hebrews, enlarges on this office of mediator of the new covenant, exercised by Christ. Heb. 8:6. 9:15. 12:24. See also 1 Tim. 2:5.

In all ages and in all parts of the world, there has constantly prevailed such a sense of the infinite holiness of the supreme Divinity, with so deep a conviction of the imperfections of human nature and the guilt of man, as to deter worshippers from coming directly into the presence of a Being so awful:—recourse has therefore been had to mediators. Sacrifices were thought to be a kind of mediation; and, in short, there has been a universal feeling,

a sentiment never forgotten, of the necessity of an interpreter, or mediator, between God and man.

MEGIDDO, a city in or near the great plain of Esdraelon, situated probably in the south-western part of it, and near the Kishon, which is called the *waters of Megiddo*. It was the scene of the victory of Deborah and Barak, Judg. 5:19, and of the defeat of Josiah, 2 K. 23:29,30.

MELCHISEDEC, (*king of righteousness*;) king of Salem, and priest of the Most High God. Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death. Heb. 7:1—3. And in this sense he was, as Paul says, a figure of Jesus Christ, who is a priest forever, according to the order of Melchisedec; and not according to the order of Aaron, whose origin, consecration, life and death are known. (See **GENEALOGY**.) The history of Melchisedec in the O. T. is given in Gen. 14:18—20.

It has been matter of great inquiry among commentators, who Melchisedec really was. He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem. But the safest and most probable opinion is that which considers Melchisedec as a righteous and peaceful king, a worshipper and priest of the Most High God, in the land of Canaan; a friend of Abraham, and of a rank elevated above him. This opinion, indeed, lies upon the very face of the sacred record in Gen. c. 14, and Heb. c. 7, and it is the only one which can be defended on any tolerable grounds of interpretation. What can be more improbable than all the opinions above enumerated? The most popular of them all, viz. that Melchisedec was Christ,

would of course force us to adopt the interpretation in Heb. c. 7, that "Christ was like himself;" and that a comparison is there formally instituted *between Christ and himself!* The mere mention of which is its best refutation.

MELITA. The name *Melita* was anciently applied to two islands; one in the Adriatic sea, on the coast of Illyricum, now called *Meleda*; the other in the Mediterranean, between Sicily and Africa, now called *Malta*. That the latter is the one on which Paul suffered shipwreck is probable, because he left the island in a ship of Alexandria, which had wintered there on her voyage to Italy, and after touching at Syracuse and Rhegium, landed at Puteoli; thus sailing on a direct course. The other *Melita* would be far out of the usual track from Alexandria to Italy; and in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact that the vessel was tossed all night before the shipwreck in the Adriatic sea, does not militate against the probability of its afterwards being driven upon Malta; because the name *Adria* was applied to the whole Ionian sea, which lay between Sicily and Greece. (See **ADRIA**.) Acts 27:27. 28:1.

By a remarkable arrangement of Providence, the little island on which the apostle Paul was cast away in bonds, has now become the centre and seat of missionary operations in respect to all the countries around the Mediterranean. The English have a missionary establishment there; and the press of the American mission is thence diffusing tracts and school books by thousands throughout Greece, Turkey, Palestine, Armenia, &c.

MELONS are common in the East, but do not differ particularly from ours.

MEMPHIS. Hos. 9:6. See **NOPH.**

MENAHM, the sixteenth king of Israel, was originally general of the army of Zachariah. He was at Tirzah when he heard of his master's murder, and immediately marched against Shal-lum, who had shut himself up in Samaria, whom he killed, and then ascended the throne. He reigned in Samaria ten years, and did evil in the sight of the Lord. Pul, king of Assyria, having invaded Israel during the reign of Menahem, obliged him to pay a tribute of a thousand talents, which Menahem raised by a tax on all his subjects of fifty shekels a head. Menahem slept with his fathers, and his son Pekahiah reigned in his stead. 2 K. 15:13—22.

MEPHIBOSHETH, a son of Jonathan, also called *Merib-baal*. 1 Chr. 8:34. Mephibosheth was very young when his father was killed in the battle of Gilboa, 2 Sam. 4:4, and his nurse was in such consternation at the news, that she let the child fall, who, from this accident, was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might show them kindness, in consideration of the friendship between him and Jonathan. He gave Mephibosheth the estate of his grandfather Saul, of which, however, he was afterwards deprived by the treachery of his servant Ziba. 2 Sam. c. 9. c. 16. 19:24.

MERAB, the eldest daughter of king Saul, was promised to David in marriage, in reward for his victory over Goliath, but

was given to Adriel, son of Bar-zillai the Meholathite. 1 Sam. 14:49. 18:17,19. Merab had six sons by him, who were delivered to the Gibeonites, and hanged before the Lord. The text intimates that the six men delivered to the Gibeonites were sons of Michal, daughter of Saul and wife of Adriel; but see under **ADRIEL.**

MERCURY, a fabulous god of the ancient heathen, the messenger of the celestials, and the deity that presided over learning, eloquence and traffic. The Greeks named him *Hermes*, an interpreter, because they considered him as interpreter of the will of the gods. Probably, it was for this reason that the people of Lystra, having heard Paul preach, and having seen him heal a lame man, would have offered sacrifice to him, as to their god Mercury; and to Barnabas as Jupiter, because of his venerable aspect. Acts 14:11,12.

MERCY-SEAT. The Hebrew word thus translated may be rendered a *covering*; and indeed it was the cover of the ark of the covenant, or of the sacred chest in which the laws of the covenant were contained. At each end of this cover was a cherub of beaten gold; which, stretching out their wings towards each other, formed a kind of throne, where the Lord was considered as sitting. Hence the Hebrews invoked him sometimes as he "who sitteth upon the cherubim." This *covering* or *lid* of the ark, then, was strictly regarded as a *mercy-seat*, whence Jehovah heard and answered the prayers of his people.

MERODACH, an idol of the Babylonians, representing, probably, the planet Mars. Jer. 50:2. The names of Babylonish kings were also sometimes com-

pounded with this name, as *Evil-Merodach*, and *Merodach-Baladan*, Isa. 39:1, who is also called *Berodach-Baladan* in 2 Kings 20:12.

MEROM. The waters of Merom, Josh. 11:5, or lake of Semchon, is the most northern of the three lakes supplied by the river Jordan. It is situated in a valley called the *Ard Houle*, formed by the two branches of mount Hermon. The lake is now called after the valley, the *lake of Houle*. In summer this lake is for the most part dry, and covered with shrubs and grass, in which lions, bears and other wild beasts conceal themselves. See **JORDAN**.

MESOPOTAMIA, the Greek name of *Aram-naharaim*, a country between the *two rivers*; a famous province, situated between the rivers Tigris and Euphrates, and celebrated in Scripture as the first dwelling of men after the deluge. It gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and the sons of Jacob. The plains of Shinar were in this country; and it was often called *Mesopotamia of Syria*, because it was inhabited by the Arameans, or Syrians; and sometimes *Padan-aram*, or *the plains of Aram*. Gen. 28:2, &c. Mesopotamia, in its widest extent, stretches from the Persian gulf to mount Taurus; but the name usually denotes only the tract above Babylonia, now called *Diarbekr*, which was celebrated for its exuberant fertility; while the part below, now *Irak Arabi*, is sterile and without water. Mesopotamia was included in the territories of the Assyrian, Babylonian and Persian empires, and belongs now to that of the Turks.

MESSIAH, or **MESSIAS**, *an-*

ointed, a title given principally, or by way of eminence, to that sovereign deliverer promised to the Jews. They used to anoint their kings, high-priests, and sometimes prophets, when they were set apart to their office; and hence the phrase *to anoint* for an employment, sometimes signifies merely a particular designation or choice for such an employment. Cyrus, who founded the empire of the Persians, and who set the Jews at liberty, is called, Isa. 45:1, *the anointed of the Lord*; and in Ezek. 28:14, the epithet *anointed* is given to the king of Tyre.

But, as we have already observed, *Messiah* is the designation given by the Hebrews, eminently, to that Saviour and Deliverer whom they expected, and who was promised to them by all the prophets. As the holy unction was given to kings, priests and prophets, by describing the promised Saviour of the world under the name of *Christ*, *Anointed*, or *Messiah*, it was sufficiently evidenced, that the qualities of king, prophet and high-priest would eminently centre in him; and that he should exercise them not only over the Jews, but over all mankind; and particularly over those who should receive him as their Saviour. See **CHRIST**.

MICAH, the Morasthite, or of Mareshah, a village near Eleutheropolis, in the south of Judah, is the seventh in order of the lesser prophets. He prophesied under Jotham, Ahaz and Hezekiah, kings of Judah, for about fifty years, from near the beginning of the reign of Jotham to the last year of Hezekiah. He was nearly contemporary with Isaiah, and has some expressions in common with him. Comp.

Isa. 2:2 with Micah 4:1, and Isa. 41:15 with Micah 4:13.

MICHAEL, see ARCHANGEL.

MIDIAN, MIDIANITES. The original and appropriate district of the Midianites seems to have been on the east side of the Elanitic branch of the Red sea, where the Arabian geographers place the city *Madian*. But they appear to have spread themselves northward, probably along the desert east of mount Seir, to the vicinity of the Moabites; and on the other side also, they covered a territory extending to the neighborhood of mount Sinai. See Exod. 3:1. 18:1. Numb. c. 31. Judg. c. 6—8. In Gen. 25:2,4, compared with verses 12—18, they are distinguished from the descendants of Ishmael; but elsewhere, the names *Midianites* and *Ishmaelites* seem to be used as nearly synonymous. See Gen. 37:25, compared with verse 36; Judg. 7:12, compared with 8:22,28. Their capital city was called *Midian*, and its remains were to be seen in the time of Jerome and Eusebius. It was situated on the Arnon, south of the city Ar, or Areopolis.

The Midianites were idolaters, and often led Israel astray to worship their gods. They also not unfrequently rendered the Hebrews tributary, and oppressed them. See Num. c. 22, 25, 31. Judg. c. 6, 7.

MIDNIGHT, see HOUR.

MILCOM, see MOLOCH.

MILE. The word *mile*, in Matt. 5:41, is spoken of the Roman *milliare*, or mile, which contained eight stadia, 1000 paces, i. e. about 1611½ yards, while the English mile contains 1760 yards.

MILETUS, an ancient city, formerly the metropolis of all

Ionia, situated on the western coast of Asia Minor, on the confines of Caria, about ten stadia south of the estuary of the river Meander. It was the parent of many colonies, and was celebrated for a temple and oracle of Apollo Didymæus, and as the birth-place of Thales, Anaximander, &c. Its precise site is not now known. Acts 20:15,17. 2 Tim. 4:20.

MILL, see under CORN.

MILLET, a kind of grain, of which there are several species cultivated in Italy, Syria and Egypt. It is used partly green as fodder, and partly in the ripe grain for bread, &c. Ezekiel, 4:9, received an order from the Lord, to make himself bread with a mixture of wheat, barley, beans, lentils and millet. "*Durra*," says Niebuhr, "is a kind of millet, made into bread with camel's milk, oil, butter, &c. and is almost the only food eaten by the common people of Arabia Felix. I found it so disagreeable, that I would willingly have preferred plain barley bread." This illustrates the appointment of it to the prophet Ezekiel, as a part of his hard fare.

MINISTER, one who attends or waits on another; so Elisha was the *minister* of Elijah, 1 K. 19:21. 2 K. 3:11, and Joshua the *minister* of Moses, Exod. 24:13. 33:11. And these persons did not feel themselves degraded by their stations, but in due time they succeeded to the offices of their masters. In like manner, John Mark was minister to Paul and Barnabas, Acts 13:5. Christ is called a *Minister* of the true, that is, the heavenly, sanctuary.

MINT, a garden herb, sufficiently known. The Pharisees, desiring to distinguish themselves

by a most scrupulous and literal observation of the law, gave tithes of mint, anise and cummin. Matt. 23:23. Our Saviour does not censure this exactness, but complains, that while they were so precise in these lesser matters, they neglected the essential commandments of the law.

MIRACLE, a sign, wonder, prodigy. These terms are commonly used in Scripture to denote an action, event, or effect, superior (or contrary) to the general and established laws of nature.

MIRRORS, in ancient times, were simply plates of polished brass or other metal. See **LAV-ER**.

MITE, a small piece of money, two of which made a *kodrantēs*, or the fourth part of the Roman *as*. The *as* was equal to three and one tenth farthings sterling, or about one and one half cent. The mite, therefore, would be equal to about *two mills*. Luke 12:59. 21:2.

MOABITES, the descendants of Moab, son of Lot, whose habitation was east of Jordan, and adjacent to the Dead sea, on both sides the river Arnon, on which their capital city was situated; although the river Arnon was strictly and properly the northern boundary of Moab. This country was originally possessed by a race of giants called *Emin*, Deut. 2:11, whom the Moabites conquered. Afterwards, the Amorites took a part from the Moabites, Judg. 11:13, 15; but Moses reconquered it, and gave it to the tribe of Reuben. The Moabites were spared by Moses, as God had restricted him, Deut. 2:9; but there always was a great antipathy between them and the Israelites, which occasioned many wars. Balaam

seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab. Numb. 25:1,2. God ordained that this people should not enter into the congregation of his people, or be capable of office, &c. even to the tenth generation, Deut. 23:3, because they had the inhumanity to refuse the Israelites a passage through their country, nor would supply them with bread and water in their necessity.

MOLOCH, or **MILCOM**, the name of a heathen deity, worshipped by the Ammonites. The Israelites also introduced the worship of this idol, both during their wanderings in the desert, and after their settlement in Palestine. The principal sacrifices to Moloch were human victims, viz. children who were cast alive into the flames before his statue. (See in **HINNOM**.) Comp. Lev. 18:21. 20:2, &c.

MONEY was anciently weighed, and did not at first exist in the form of coins. The most ancient commerce was conducted by barter, or exchanging one sort of merchandise for another. One man gave what he could spare to another, who gave him in return part of his superabundance. Afterwards, the more precious metals were used in traffic, as a value more generally known and stated. Lastly, they gave this metal, by public authority, a certain mark, a certain weight, and a certain degree of alloy, to fix its value, and to save buyers and sellers the trouble of weighing and examining the coins.

Volney says, "The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there: the merchant

draws out his scales and weighs it, as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an agent of exchange is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins, either separately or together." This may serve to illustrate the phrase, "current money with the merchant." Gen. 23:16.

MONTH. The Hebrew months were lunar months, i. e. from one new moon to another. These lunar months were each reckoned at twenty-nine days and a half; or rather one was of thirty days, the following of twenty-nine, and so on alternately: that which had thirty days was called a full or complete month; that which had but twenty-nine days was called incomplete. The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month.

After the exodus, which happened in the month of March, God ordained that the holy year, that is, the calendar of religious feasts and ceremonies, should begin at Nisan, the seventh month of the civil year, the civil year being left unchanged, which the Hebrews continued to begin at the month Tisri, September. After the Babylonish captivity, the Jews, being but a handful of people in the midst of others surrounding them, complied with such customs and manners of dividing times and seasons, as were used by the people that ruled over them; first, of the Chaldeans; afterwards, of the Persians; and lastly, of the Grecians. It should, however, be here remarked, that other interpreters, with more probability,

reckon the beginning of Nisan and the sacred year from the new moon of April, and not of March; and this of course varies the beginning of the other months in like manner.

Names of the Hebrew Months, according to the Order of the Sacred and Civil Years.

Sac. Civil.	Begin with new moon of
1 7	Nisan Mar. or April.
2 8	Ijar April or May.
3 9	Sivan May or June.
4 10	Thammuz June or July.
5 11	Ab July or Aug.
6 12	Elul Aug. or Sept.
7 1	Tisri Sept. or Oct.
8 2	Marchesvan Oct. or Nov.
9 3	Chisleu Nov. or Dec.
10 4	Thebet Dec. or Jan.
11 5	Shebat Jan. or Feb.
12 6	Adar Feb. or Mar.

Twelve lunar months making but 354 days and six hours, the Jewish year was short of the Roman by twelve days. To recover the equinoctial points, from which this difference of the solar and lunar year would separate the new moon of the first month, the Jews every three years intercalated a *thirteenth* month, which they called *Ve-adar*, the second *Adar*. By this means their lunar year equalled the solar. See YEAR.

MOON. The new moon marked the commencement of the Jewish months, and was a festival. (See MONTH.) The moon was also often worshipped, like the sun. See under BAAL, and ASHTORETH.

MORDECAI, the uncle of Esther, who rose to dignity and honor in the court of Ahasuerus. See the book of Esther.

MORIAH, the hill on which the temple of Jerusalem was built. (See JERUSALEM.) It seems to have been the same place where

Abraham was about to offer up Isaac. Gen. c. 22.

MOSES, the illustrious prophet and legislator of the Hebrews, who led them from Egypt to the promised land. His history is too extensive to permit insertion here, and in general too well known to need it. It is enough simply to remark, that it is divided into three great epochs, each of forty years. The *first* extends from his birth, when he was exposed in the Nile, and found and adopted by the daughter of Pharaoh, to his flight to Midian. During this time he lived at the Egyptian court, and "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. This is no unmeaning praise; the "wisdom" of the Egyptians, and especially of their priests, was then the profoundest in the world. The *second* period was from his flight till his return to Egypt, Acts 7:30; during the whole of which interval he appears to have lived in Midian, and sustained the character probably of a shepherd chief, like the Bedouin sheikhs of the present day. What a contrast between the former period, spent amid the splendors and learning of a court, and this lonely nomadic life! Still it was in this way, no doubt, that God prepared him to be the instrument of deliverance to his people during the *third* period of his life, which dates from the exodus out of Egypt to his death on mount Nebo. In this interval how much did he not accomplish, as the immediate agent of the Most High!

The life and institutions of Moses present one of the finest subjects for the pen of a philosophical Christian historian, who

is, at the same time, a competent biblical antiquary. His institutions changed the whole character of the Hebrews, and transformed them from a nation of shepherds into a people of fixed residence and agricultural habits. Through that people, and through the Bible, the influence of these institutions has been extended over the world; and often where the letter has not been observed, the spirit of them has been adopted. Thus it was in the laws established by the pilgrim fathers of New England; and if there is aught of value in the institutions which they founded, it is to be ascribed to the influence of the Hebrew legislator, for they drew solely from his precepts.

Moses was the author of the *Pentateuch*, as it is called, or the five books of Moses. In the composition of them he was very probably assisted by Aaron, who kept a register of public transactions. Ex. 17:14. 24:4,7. 34:27. Num. 33:1,2. Deut. 31:24, &c. Some things were added by a later inspired hand; e. g. the last chapter of Deuteronomy.

MOTH. The common moth is an insect destructive to woollen cloths. The egg is laid by a small white miller, and produces a small shining worm; which by another transformation becomes a miller. The allusions to the moth, as devouring clothes, and as a frail and feeble insect, are frequent in Scripture. Is. 50:9. Job 4:19. 27:18. Matt. 6:19, 20. See GARMENTS.

The class of insects called in general *moths*, of which the above is only one species, is exceedingly numerous. The tribe is called by naturalists *phalaena*, and contains more than 1500 species. Moths fly abroad only in the

evening and night, differing in this respect from the tribe of butterflies, which fly only by day. Their *larvæ*, or the worms from which they spring, are active and quick in motion, mostly smooth, and prey voraciously on the food adapted to them; the common moth on cloths, others on the leaves of plants, &c.

MOURNING. The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning. They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground, went barefooted, pulled their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails. Lev. 19:28. 21:5. Jer. 16:6. The time of mourning was commonly seven days; but it was lengthened or shortened according to circumstances. That for Moses and Aaron was prolonged to thirty days. Num. 20:29. Deut. 34:8.

During the time of their mourning, the near relations of the deceased continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure. "Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted," Hos. 9:4. Their faces were covered, and in all that time they could not apply themselves to any occupation, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute any body. Nobody spoke to them unless they spoke first. Their friends commonly went to visit and comfort them,

bringing them food. They also went up to the roof, or upon the platform of their houses, to bewail their misfortune: "Through all the cities of Moab (says Isaiah) they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly." c. 15:3. The mourning habit among the Hebrews was not fixed either by law or custom. We only find in Scripture, that they used to tear their garments, a custom still observed; but now they tear a small part merely, and for form's sake. 2 Sam. 13:19. 2 Chr. 34:27. Ezra 9:3. Job 2:12. Joel 2:13. Anciently, in times of mourning, they clothed themselves in sackcloth, or hair-cloth, that is, in coarse or ill made clothes, of brown or black stuff. 2 Sam. 3:31. 1 K. 21:27. Esth. 4:1. Ps. 35:13. 69:11.

They hired women to weep and mourn, and also persons to play on instruments, at the funerals of the Hebrews. Jer. 9:17. In Matt. 9:23, we observe a company of minstrels or players on the flute, at the funeral of a girl of twelve years of age. All that met a funeral procession, or a company of mourners, out of civility were to join them, and to mingle their tears with those who wept.

The custom of hiring women to weep and mourn has come down to modern times. The following account of such a scene at Nablous, the ancient Shechem, is from Dr. Jowett. The governor of the city had died the very morning of Dr. J.'s arrival. "On coming within sight of the gate, we perceived a numerous company of females, who were singing in a kind of recitative, far from melancholy,

and beating time with their hands. If this be mourning, I thought, it is of a strange kind. It had indeed, sometimes, more the air of angry defiance. But on our reaching the gate, it was suddenly exchanged for most hideous plaints, and shrieks, which, with the feeling, that we were entering a city at no time celebrated for its hospitality, struck a very dismal impression upon my mind. They accompanied us a few paces; but it soon appeared that the gate was their station, to which, having received nothing from us, they returned. We learnt, in the course of the evening, that these were only a small detachment of a very numerous body of *cunning women*, who were filling the whole city with their cries, *taking up a wailing*, with the design, as of old, to make the eyes of all the inhabitants *run down with tears, and their eyelids gush out with waters*. Jer. 9:17,18. For this good service, they would, the next morning, wait upon the government and principal persons, to receive some trifling fee."

MOUSE, in the Scriptures, is used only of the *field-mouse*. Some have supposed it to be the *jerboa*; but this is more probably the *coney*, which see. The word rendered *mouse* probably includes various species of these animals, some of which were eaten. Moses, Lev. 11:29, declared it to be unclean, which implies that it was sometimes eaten; and Isaiah, 66:17, reproaches the Jews with this practice. Mice made great havoc in the fields of the Philistines, after that people had taken the ark of the Lord, which induced them to send it back with mice and emerods of gold. 1 Sam. 5:6, &c. 6:4,5. The field-mice

are equally prevalent in those regions at the present day. Burckhardt, in speaking of Hamath, says, "The western part of its territory is the granary of northern Syria; though the harvest never yields more than ten for one, chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops." See HAMATH.

MULBERRY-TREE. The word translated *mulberry-tree* signifies literally *weeping*, and indicates, therefore, some tree which distils balsam or gum. The particular species is not known. 2 Sam. 5:23,24. 1 Chr. 14:14,15.

MULE, a mixed animal, the offspring of a horse and an ass. A mule is smaller than a horse, and has long ears, though not so long as those of an ass. It is a remarkably hardy, patient, obstinate, sure-footed animal, and lives twice as long as a horse. Mules are much used in Spain and South America, for transporting goods across the mountains. So also in the Alps, they are used by travellers among the mountains, where a horse would hardly be able to pass with safety. There is no probability that the Jews bred mules, because it was forbidden to couple creatures of different species. Lev. 19:19. But they were not forbidden to use them. Thus we may observe, especially after David's time, that mules, male and female, were common among the Hebrews: formerly they used only male and female asses. 2 Sam. 13:29. 18:9. 1 K. 1:33. 10:25. 18:5, &c.

In Gen. 36:24, Anah is said to have found *mules* in the desert; but the Hebrew word here probably means *hot springs*. See ANAH.

MURRAIN is a plague, or contagious disease among cattle. Ex. 9:3.

MUSIC. The ancient Hebrews had a great taste for music, which they used in their religious services, in their public and private rejoicings, at their feasts, and even in their mournings. We have in Scripture, canticles of joy, of thanksgiving, of praise, of mourning; also mournful elegies or songs, as those of David on the deaths of Saul and Abner, and the Lamentations of Jeremiah on the destruction of Jerusalem; so, too, songs of victory, triumph and gratulation, as that which Moses sung after passing the Red sea, that of Deborah and Barak, and others. The book of Psalms is an ample collection of different pieces for music, composed on all sorts of subjects, by inspired authors.

Music is very ancient. Moses says that Jubal, who lived before the deluge, was the father of those who played on the harp and the organ, Gen. 4:21; i. e. the ancient organ answering to the Pandean pipes. Laban complains that his son-in-law Jacob had left him, without bidding him farewell, without giving him an opportunity of sending his family away "with mirth and with songs, with tabret and with harp." Moses, having passed through the Red sea, composed a song, and sung it with the Israelitish men, while Miriam, his sister, sung it with dancing, and playing on instruments, at the head of the women. He caused silver trumpets to be made, to be sounded at solemn sacrifices, and on religious festivals. David, who had a great taste for music, seeing that the Levites were numerous, and not employ-

ed, as formerly, in carrying the boards, veils and vessels of the tabernacle, its abode being fixed at Jerusalem, appointed a great part of them to sing and to play on instruments in the temple. 2 Chr. c. 25.

Asaph, Heman and Jeduthun were chiefs of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the temple-music, were at the head of twenty-four bands of musicians, which served in the temple by turns. Their number there was always great, but especially at the chief solemnities. They were ranged in order about the altar of burnt-sacrifices. As the whole business of their lives was to learn and to practise music, it must be supposed that they understood it well, whether it were vocal or instrumental.

The kings also had their particular music. Asaph was chief master of music to David. In the temple, and in the ceremonies of religion, female musicians were admitted as well as male; they generally were daughters of the Levites. Ezra, in his enumeration of those whom he brought back with him from the captivity, reckons 200 singing men and singing women. 2 Sam. 19:35. Ezra 2:65. Neh. 7:67.

As to the nature of their music, we can judge of it only by conjecture, because it has been long lost. Probably, it was a mixture of several voices, of which all sung together in the same tune, each according to his strength and skill; without musical counterpoint, or those different parts, and that combination of several voices and tones,

which constitute harmony in our concerts, or compounded music. Probably, also, the voices were generally accompanied by instrumental music. But if we may draw any conclusions in favor of their music from its effects, its magnificence, its majesty, and the lofty sentiments contained in their songs, we must allow it great excellence.

MUSTARD, the *sinapis orientalis* of Linnæus, a plant belonging to the same genus as our common mustard, but of a different species, and in the fertile soil of Palestine often growing to a very considerable altitude. Matt. 13:31,32. Mark 4:31,32. A grain of mustard-seed was used proverbially by the Jews to express the *least thing*, the minutest particle. Matt. 17:20.

MYRA, a town of Lycia, where Paul embarked for Rome, on board a ship of Alexandria. Acts 27:5.

MYRRH, a gum yielded by a tree common in Arabia; which is about eight or nine feet high; its wood hard, and its trunk thorny. Scripture notices two kinds, one which runs of itself, without incision; the other a kind which was employed in perfumes, and in embalming, to preserve the body from corruption. The Magi, who came from the East to worship Christ, offered to him myrrh. Matt. 2:11.

In Mark 15:23, is mentioned myrrh and wine, or wine mingled with myrrh, which was offered to Jesus previous to his crucifixion, and intended to deaden in him the anguish of his sufferings. It was a custom among the Hebrews to give such kinds of stupefying liquors to persons who were about to be capitally punished. Prov. 31:6. Some have thought that the myrrhed wine of

Mark is the same as the "wine mingled with gall" of Matthew; but others distinguish them. They suppose the myrrhed wine was given to our Lord from a sentiment of sympathy, to prevent him from feeling too sensibly the pain of his sufferings; while the potion mingled with gall, of which he would not drink, was given from cruelty. But the more probable account of this transaction is given under the article GALL, which see.

MYRTLE, a beautiful evergreen tree, growing wild throughout the southern parts of Europe, the north of Africa, and the temperate parts of Asia; principally on the sea-coast. The leaves are of a rich and polished evergreen; the flowers white, with sometimes a tinge of red externally; and the berries are of the size of a small pea, violet or whitish, sweetish, and with the aromatic flavor which distinguishes the whole plant. These are eaten in the Levant. Isa. 41:19. 55:13. Zech. 1:8,10,11.

MYSIA, a province of Asia Minor, bounded north by the Propontis, west by the Egean sea, south by Lydia, and east by Bithynia. Paul preached in this country. Acts 16:7,8.

MYSTERY means strictly a *secret*, and is so used when spoken of the heathen *mysteries* or secret rites, which were full of all manner of abominations. But in Scripture, *mystery* is frequently taken for secrets of a higher order, supernatural, for those the knowledge of which God has reserved to himself, or has sometimes communicated to his prophets and friends. Daniel gives to God the name of "revealer of secrets;" he tells Nebuchadnezzar, that only God who reigns in

heaven can reveal hidden mysteries, things to come. Dan. 2: 22, 28.

Our Saviour says to his disciples, that they are peculiarly happy, because God has revealed to them the mysteries of the kingdom of heaven. Matt. 16: 17. 11: 25. Luke 10: 21—24. Paul often speaks of the mystery of the gospel, of the mystery of the cross of Christ, of the mystery of Christ which was unknown to former ages, of the mystery of the resurrection, &c. These, then, were called mysteries, the doctrines of the gospel, the tenets of Christianity, and the Christian sacraments; not only because they included secrets which had not been known, if the Son of God and his Holy Spirit had not revealed them, but also because they were not opened indifferently to every body; according to the advice of Christ to his apostles, "Give not that which is holy

unto the dogs, neither cast ye your pearls before swine."

Mystery signifies also an *allegory*, that is, a mode of information under which partial instruction is given, a partial discovery is made, but there is still a cover of some kind, which preserves somewhat of seerecy: this the person who desires to know the secret thoroughly must endeavor to remove. So the mystery of the seven stars, Rev. 1: 20, is an allegory representing the seven Asiatic churches under the figure, or symbol, of seven burning lamps. So the mystery, "Babylon the Great," is an allegorical representation of the spiritual Babylon, spiritual idolatry, spiritual fornication, &c. and to this agrees the expression afterwards, "I will tell thee the mystery of the woman;" that is, I will explain to thee the allegory of this figure. Rev. 17: 5, 7.

N.

NABAL, a rich, but churlish man, of the tribe of Judah, and race of Caleb, who dwelt in the south of Judah, and who had a very numerous flock on Carmel, but refused to give David and his followers, in their distress, any provisions, though modestly requested to do so. David, resenting this harsh treatment, so contrary to the usages of eastern hospitality, armed 400 of his people, and resolved to put Nabal and his family to the sword. From this, however, he was dissuaded, by the address of Abigail, Nabal's wife; but Nabal, on learning this, was so struck with terror and astonishment, that he died ten days after. David

afterwards married Abigail. 1 Sam. c. 25.

NADAB, son of Jeroboam I. king of Israel, succeeded his father, B. C. 950, and reigned but two years, being assassinated, while besieging Gibbethon, by Baasha, son of Abijah, of the tribe of Issachar, who usurped his kingdom. Scripture says Nadab did evil in the sight of the Lord. 1 K. 15: 25.

NAHUM, the seventh of the twelve minor prophets. The circumstances of Nahum's life are unknown. His prophecy consists of three chapters, which form one discourse, in which he foretells the destruction of Nineveh, in so powerful and vivid a manner, that

he seems to have been on the very spot.

Opinions are divided as to the time in which Nahum prophesied. The best interpreters adopt Jerome's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah, and after the war of Sennacherib in Egypt, mentioned by Berosus. Nahum speaks of the taking of No-ammon, of the haughtiness of Rabshakeh, and of the defeat of Sennacherib, as things that were past. He presupposes that the tribe of Judah were still in their own country, and that they there celebrated their festivals. He notices also the captivity and dispersion of the ten tribes.

NAIL. The *nail* with which Jael killed Sisera was rather a *tent-pin*, such as is driven into the ground in order to fasten the sides of the tent, &c. Judg. 4: 21, 22.

NAKED. In the style of oriental writers, *naked* often means no more than *undressed*, or *not fully dressed*. So in John 21: 7, Peter is said to have been *naked*, i. e. he had laid off his outer garment, and had on only his inner garment or tunic. (See **GARMENTS**.) So probably in Mic. 1: 8. Acts 19: 16. A nation is said to be "*naked*," when stripped of its defences, &c. Exod. 32: 25. 2 Chr. 28: 19.

Nakedness is also put for *shame*.

NAOMI, wife of Elimelech, and mother-in-law of Ruth. See **RUTH**.

NAPHTALI, the sixth son of Jacob, by Bilhah, Rachel's handmaid. Gen. 30: 8. We know but few particulars of the life of Naphtali. His sons were four, Gen. 46: 24. The patriarch Jacob, when he gave his blessing, said, as it is in the English Bible,

"Naphtali is a hind let loose; he giveth goodly words." Gen. 49: 21. For an illustration of this passage, see **HIND**.

NARCISSUS, a freedman and favorite of the Roman emperor Claudius, who possessed great influence at court. Rom. 16: 11.

NATHAN, a prophet, who lived under David, and had much of the confidence of that prince, whom he served in a number of ways. See 2 Sam. c. 7. c. 12, &c. The time and manner of Nathan's death are not known. 1 Chr. 29: 29, notices that he, with Gad, wrote the history of David. There are several other persons of this name mentioned in Scripture; one of them a son of David. 2 Sam. 5: 14.

NATHANAEL, a disciple of Christ, the manner of whose conversion is related John 1: 45, 46, &c. He is probably the same as Bartholomew. See **BARTHOLOMEW**.

NAZARENE, see **NAZARITE**.

NAZARETH, a city of lower Galilee, in the territory of the tribe of Zebulun. It is situated on the side of a hill overlooking a narrow valley, entirely surrounded by the hills, except a narrow outlet towards the south. At the mouth of this ravine is now shown the place where the men of the city were about to cast Jesus from the precipice. Luke 4: 29. Nazareth is a few miles north-west of mount Tabor, and nearly equidistant from the lake of Tiberias and the Mediterranean. It is said in the N. T. to be the city of Jesus, because it was the place of his conception and subsequent education. Compare Luke 1: 26, and Matt. 2: 23.

The following description of Nazareth, and the "brow of the hill" on which it stood, is given

by Dr. Jowett: "Nazareth is situated on the side, and extends nearly to the foot, of a hill, which, though not very high, is rather steep and overhanging. The eye naturally wanders over its summit, in quest of some point from which it might probably be that the men of this place endeavored to cast our Saviour down, Luke 4:29, but in vain: no rock adapted to such an object appears here. At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but farther south, about four hundred yards. On this plain there are a few olive-trees, and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower towards the south; till, after walking about another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon. Nothing can be finer than the apparently immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue color that can be conceived. At this spot, on the right hand of the ravine, is shown the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavored to examine the probabilities of the spot; and I confess there is

nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city, is an idea not inconsistent with St. Luke's account; for the expression, *thrusting Jesus out of the city, and leading him to the brow of the hill on which their city was built*, gives fair scope for imagining, that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot, is scarcely two miles—a space which, in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which I have described as lying before the modern town: in this case, the distance passed over might not exceed a mile. It remains only to note the expression—the *brow of the hill, on which their city was built*: this, according to the modern aspect of the spot, would seem to be the hill north of the town, on the lower slope of which the town is built; but I apprehend the word *hill* to have in this, as it has in very many other passages of Scripture, a much larger sense; denoting sometimes a range of mountains, and in some instances a whole mountainous district. In all these cases the singular word

"hill," "*gebel*," is used, according to the idiom of the language of this country. Thus, any person, coming from Jerusalem, and entering on the plain of Esdraclon, would, if asking the name of that bold line of mountains which bounds the north side of the plain, be informed that it was *Gebel Nasra*, the hill of Nazareth; though, in English, we should call them the mountains of Nazareth. Now the spot shown as illustrating Luke 4:29, is, in fact, on the very brow of this lofty ridge of mountains; in comparison of which, the hill upon which the modern town is built is but a gentle eminence. I can see, therefore, no reason for thinking otherwise, than that this may be the real scene where our divine Prophet, Jesus, experienced so great a dishonor from the men of his own country, and of his own kindred."

NAZARITE, or **NAZARENE**, is either an inhabitant of Nazareth, or a person under the vow of a Nazarite. A Nazarite, under the ancient law, was a man or woman engaged by a vow to abstain from wine and all intoxicating liquors, to let the hair grow, not to enter any house polluted by having a dead body in it, nor to be present at any funeral. If, by accident, any one should have died in their presence, they recommenced the whole of their consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes during their whole lives. When the time of Nazariteship was expired, the person brought an offering to the temple; the priest then cut off his hair and burnt it; after which the Nazarite was free from his vow, and might again drink wine. Num. c. 6. Perpetual

Nazarites were consecrated as such by their parents from their birth, and continued all their lives in this state, neither drinking wine, nor cutting their hair. Such were **Samson** and **John the Baptist**. Judg. 13:4,5. Luke 1:15. 7:33.

Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were. The offerings and sacrifices prescribed by Moses, to be offered at the temple, by themselves, or by others for them, they deferred, till a convenient opportunity. Hence Paul, being at Corinth, having made the vow of a Nazarite, he had his hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem. Acts 18:18.

NEAPOLIS, now called *Napoli*, Acts 16:11, a maritime city of Macedonia, near the borders of Thrace, whither Paul came from the isle of Samothracia. From Neapolis he went to Philippi.

NEBO, the name of a city, a mountain and an idol.

1. A city of Reuben, Num. 32:38, taken by the Moabites, who held it in the time of Jeremiah. Jer. 48:1.

2. A high mountain east of Jordan, whence Moses had a view of the promised land, and where he died. It is a summit of the range Abarim, or Pisgah, over against Jericho. Deut. 32:49. c. 34.

3. An idol of the Babylonians, Is. 46:1. In the astrological mythology of the Babylonians, this idol probably represented

the planet Mercury. He was regarded as the scribe of the heavens, who records the succession of celestial and terrestrial events; and was related to the Egyptian Hermes and Anubis. He was also worshipped by the ancient Arabians. The extensive prevalence of this worship, among the Chaldeans and Assyrians, is evident from the many compound proper names occurring in the Scriptures, of which this word forms part; as *Nebuchadnezzar*, *Nebuzaradan*, *Nebushasban*; and also in the classics, as *Naboned*, *Nabonassar*, *Nabopolassar*, &c.

NEBUCHADNEZZAR, son and successor of Nabopolassar, succeeded to the kingdom of Chaldea about 600 B. C. He had been some time before associated in the kingdom, and sent to recover Carchemish, which had been wrested from the empire by Necho king of Egypt. Having been successful, he marched against the governor of Phoenicia, and Jehoiakim king of Judah, tributary to Necho king of Egypt. He took Jehoiakim, and put him in chains to carry him captive to Babylon; but afterwards he left him in Judea, on condition of his paying a large tribute. He took away several persons from Jerusalem; among others, Daniel, Hananiah, Mishael and Azariah, all of the royal family, whom the king of Babylon caused to be carefully educated in the language and learning of the Chaldeans, that they might be employed at court. 2 K. 24: 1. 2 Chr. 36:6. Dan. 1:1.

Nabopolassar dying, Nebuchadnezzar, who was then either in Egypt or in Judea, hastened to Babylon, leaving to his generals the care of bringing to Chaldea the captives taken in Syria, Judea, Phoenicia and Egypt;

for, according to Berosus, he had subdued all these countries. He distributed these captives into several colonies, and in the temple of Belus he deposited the sacred vessels of the temple of Jerusalem, and other rich spoils. Jehoiakim, king of Judah, continued three years in fealty to Nebuchadnezzar, and then revolted; but after three or four years, he was besieged and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the predictions of Jeremiah.

His successor, Jehoiachin, or Jeconiah, king of Judah, having revolted against Nebuchadnezzar, was besieged in Jerusalem, forced to surrender, and taken, with his chief officers, captive to Babylon; also his mother, his wives, and the best workmen of Jerusalem, to the number of ten thousand men. Among the captives were Mordecai, the uncle of Esther, and Ezekiel the prophet. Esth. 2:6. Nebuchadnezzar also took all the vessels of gold which Solomon made for the temple and the king's treasury; and set up Mattaniah, Jeconiah's uncle by the father's side, whom he named *Zedekiah*. Zedekiah continued faithful to Nebuchadnezzar nine years, at the end of which time he rebelled, and confederated with the neighboring princes. The king of Babylon came into Judea, reduced the chief places of the country, and besieged Jerusalem; but Pharaoh Hophra coming out of Egypt to assist Zedekiah, Nebuchadnezzar went to meet him, and forced him to retire to his own country. This done, he resumed the siege of Jerusalem, and was 390 days before the place. In the eleventh year of Zedekiah, the city was

taken, and Zedekiah, being seized, was brought to Nebuchadnezzar, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then bored out his eyes, loaded him with chains, and sent him to Babylon. 2 K. c. 24, 25. 2 Chr. c. 36.

During the reign of Nebuchadnezzar, the city of Babylon, and the kingdom of Babylonia, attained their highest pitch of splendor. He took great pains in adorning Babylon; and this was one great object of his pride. "Is not this," said he, "great Babylon that I have built, for the house of my kingdom, by the might of my power, and for the honor of my majesty?" But God vanquished his pride, and he was reduced for a time to the condition of an idiot, a brute, according to the predictions of Daniel. See Dan. c. 1—4. Nebuchadnezzar is supposed to have died B. C. 562, after a reign of thirty-five years.

NECHO, king of Egypt, carried his arms to the Euphrates, where he conquered the city of Carchemish. He is known not only in Scripture, but in Herodotus, who says that he was son of Psammetichus, king of Egypt, and that, having succeeded him in the kingdom, he raised great armies, and sent out great fleets, as well on the Mediterranean as the Red sea. Josiah, king of Judah, being tributary to the king of Babylon, opposed Necho, and gave him battle at Megiddo, where he received the wound of which he died; and Necho passed forward, without making any long stay in Judea. On his return, he halted at Riblah, in Syria; and sending for Jeho-

haz, king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliakim, or Jehoiakim, in his place, and exacted the payment of one hundred talents of silver and one talent of gold. Jeremiah, 46:2, acquaints us, that Carchemish was retaken by Nabopolassar, king of Babylon, in the fourth year of Jehoiakim, king of Judah; so that Necho did not retain his conquest above four years.

NEGINOTH, a term which is read before some of the Psalms, and signifies *stringed instruments* of music, to be played on by the fingers. The titles of these Psalms may be translated, "A Psalm of David to the master of music, who presides over the stringed instruments."

NEHEMIAH, the son of Hachaliah, was born at Babylon during the captivity. He was, according to some, of the race of the priests; according to others, of the royal family of Judah. He sustained the office of cup-bearer to the Persian king Artaxerxes Longimanus. Touched with the calamitous state of the colony of Jews which had formerly returned to Jerusalem, he besought the king of Persia to permit him to go to Jerusalem and aid in rebuilding it. He was accordingly sent as governor thither, in the twentieth year of Artaxerxes, about 444 B. C. He directed his attention chiefly to rebuilding the walls of the city. The enmity of the Samaritans, under which the colony had formerly suffered, was now increased; and under Sanballat, the governor of the country, they cast all possible hinderances in the way of the Jews. They even went so far as to attack the

laborers at their work; so that Nehemiah had to cause them to work armed. Nehemiah was distinguished for disinterestedness and liberality; and instituted many excellent arrangements and regulations of a civil kind. He was very severe in respect to those Jews who had married heathen wives; and required that they should either abandon them, or else themselves quit the colony. It was probably this voluntary exile of a number of discontented priests, that gave occasion to the building of a temple on mount Gerizim, and the establishment of the Samaritan worship. See SANBALLAT.

The book of Nehemiah contains the history of all these transactions, written by himself.

NEHILOTH, a word found at the beginning of the fifth Psalm, and which signifies probably the flutes, or wind instruments. The title of the fifth Psalm may be thus translated: "A Psalm of David, addressed to the master of music, presiding over the flutes."

NEHUSHTAN, brazen, a name given by Hezekiah king of Judah to the brazen serpent that Moses had set up in the wilderness, Numb. 21:8, and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burned, and in derision gave it the name of *Nehushtan*, i. e. little brazen serpent. 2 K. 18:4.

NEIGHBOR signifies in Scripture, a fellow countryman, one of the same tribe or vicinage; and generally, any man connected with us by the bonds of humanity, and whom charity requires that we should consider as a friend and relative. At the

time of our Saviour, the Pharisees had restrained the meaning of the word *neighbor* to those of their own nation, or to their own friends; holding, that to hate their enemy was not forbidden by the law. Matt. 5:43. But our Saviour informed them, that the whole world were neighbors; that they ought not to do to another what they would not have done to themselves; and that this charity extended even to enemies. See the beautiful parable of the good Samaritan, the real neighbor to the distressed. Luke 10:29.

NERGAL, one of the gods of those heathen who were transplanted into Palestine. 2 Kings 17:30. This idol probably represented the planet Mars, which was ever the emblem of bloodshed. Mars is named, by the Zabians and Arabians, *ill-luck*, *misfortune*. He was represented as holding in one hand a drawn sword, and in the other, by the hair, a human head just cut off; his garments were blood red; as the light of the planet is also reddish. His temple among the Arabs was painted red; and they offered to him garments sprinkled with blood, and also a warrior, (probably a prisoner,) who was cast into a pool. It is related of the caliph Hakem, that, in the last night of his life, as he observed the stars, and saw the planet Mars rise above the horizon, he murmured between his lips, "Dost thou ascend, thou accursed shedder of blood? then is my hour come!" and at the moment the assassins sprang upon him from their hiding place. The name *Nergal* appears also in the proper names *Nergalsharezer*, *Neriglassar*.

NETHINIM, given, or conse-

crated, i. e. servants dedicated to the service of the tabernacle and temple, to perform the most laborious offices; as carrying of wood and water. At first the Gibeonites were destined to this station; afterwards, the Canaanites who surrendered themselves, and whose lives were spared. We read, in Ezra 8:20, that the Nethinim were slaves devoted by David, and other princes, to the service of the temple; and in Ezra 2:58, that they were slaves given by Solomon; the children of Solomon's servants. From 1 K. 9:20,21, we see that he had subdued the remains of the Canaanites, and it is very probable, that he gave a good number of them to the priests and Levites, for the temple service. The Nethinim were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian sea, whence Ezra brought 220 of them into Judea. c. 8:17.

NEW MOON. The new moon was the commencement of each of the Hebrew months. (See MONTH.) The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices, Numb. 28:11,12; but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients observed it as such: it was a festival of merely voluntary devotion. It appears that even from the time of Saul, they made, on this day, a sort of family entertainment, since David ought then to have been at the king's table; and Saul took his absence amiss. 1 Sam. 20:5,18. Moses implies that, besides the national sacrifices then regularly offered, every private person had his particu-

lar sacrifices of devotion. Numb. 10:10. The beginning of the month was proclaimed by sound of trumpet, at the offering of solemn sacrifices. But the most celebrated *neomenia*, or new moon, was that at the beginning of the civil year, or first day of the month Tizri. Lev. 23:24. This was a sacred festival, on which no servile labor was performed. In the kingdom of the ten tribes, the people used to assemble at the houses of the prophets, to hear their instructions. 2 K. 4:23. Isa. 1:13,14. Ezekiel says, 45:17, (see also 1 Chr. 23:31. 2 Chr. 8:13,) that the burnt-offerings offered on the day of the new moon were provided at the king's expense.

NIBHAZ, a god of the Avim, or Hivites. 2 K. 17:31. The Jewish interpreters say the name means *latrator*, *barker*, and affirm that this idol had the shape of a dog. Historical traces have also been found of the ancient worship of idols in the form of dogs among the Syrians. In the Zabian books, Nibhaz occurs as the lord of darkness; which, according to the character of the Assyrian-Chaldean mythology, would point to an evil planetary demon.

NICANOR, one of the first seven deacons, who were chosen and appointed at Jerusalem soon after the descent of the Holy Ghost, on occasion of a division among the believers, into those who spoke Greek, and those who spoke Hebrew, or Syriac. Acts 6:5, &c. Nothing particular is known of him.

NICODEMUS, a disciple of Jesus, a Jew by nation, and by sect a Pharisee. He was one of the senators of the sanhedrim, John c. 3, and at first concealed

his belief in the divine character of our Lord. Afterwards, however, he avowed himself a believer, when he came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre. John 19:39.

NICOLAITANS, heretical persons or teachers, mentioned Rev. 2:6,15. Some suppose them to be followers of Nicolas the deacon, but there is no good evidence that he ever became a heretic. In regard to the Nicolaitans, a more probable supposition is, that the appellation is not here derived from a proper name, but is symbolical; and that it refers to the same persons who are said, in Rev. 2:14, to hold the doctrine of Balaam; since the Greek name *Nicolas* corresponds to the Hebrew *Balaam*, and signifies to overcome, seduce, a people. The allusion, then, would be to false and seducing teachers like Balaam; and refers more particularly, perhaps, to those who opposed the decree of the apostles in Acts 15:29. Compare the use of *Jezebel*, in Rev. 2:20.

NICOLAS, a proselyte of Antioch, that is, one converted from paganism to the religion of the Jews. He afterwards embraced Christianity, and was among the most zealous and most holy of the first Christians; so that he was chosen one of the first seven deacons of the church at Jerusalem. Acts 6:5.

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suppose him to have meant Nicopolis in Epirus, which stood near the mouth of the Ambracian gulf, opposite to Actium; and which was built by Augustus in honor of his decisive victory over Antony.

NIGHT. The ancient Hebrews began their artificial day at evening, and ended it the next evening, so that the night preceded the day; whence it is said, Gen. 1:5, *evening and morning the first day*. They allowed twelve hours to the night, and twelve to the day; but these hours were not equal, except at the equinox. At other times, when the hours of the night were long, those of the day were short, as in winter; and contrariwise, when the hours of night were short, as at midsummer, the hours of the day were long in proportion. See **HOURS**.

NIGHT-HAWK should be rendered, more properly, the *night owl*, (*strix orientalis*,) which Hasselquist thus describes: "It is of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. The Arabs settled in Egypt call this owl *massasa*, and the Syrians, *banu*. It is extremely voracious in Syria; to such a degree, that if great care is not taken to shut the windows at the coming on of night, it enters the houses and kills the children; the women, therefore, are very much afraid of it."

NILE, the celebrated river of Egypt. It takes this name only after the junction of the two great streams of which it is composed, viz. the *Bahr el Abiad*, or White river, which rises in the Mountains of the Moon, in the interior of Africa, and runs north-

east till it is joined by the other branch, the *Bahr el Azrek*, or Blue river, which rises in Abyssinia, and after a large circuit to the south-east and south-west, in which it passes through the lake of Dembea, flows northwards to join the White river. This Abyssinian branch has in modern times been regarded as the real Nile, although the White river is much the largest and longest, and was, in ancient times, considered as the true Nile. The junction takes place about lat. 16° north. From this point the Nile flows always in a northerly direction, with the exception of one large bend to the west. It receives the Tacazze, a large stream from Abyssinia, and having passed through Nubia, it enters Egypt at the cataracts near Syene, or Essuan, which are formed by a chain of rocks stretching east and west. There are here three falls; after which the river pursues its course in still and silent majesty through the whole length of the land of Egypt. In Lower Egypt it divides into several branches and forms the celebrated *Delta*; for which see under EGYPT.

The whole physical and political existence of Egypt may be said to depend on the Nile; since without this river, and even without its regular annual inundations, the whole land would be but a desert. These inundations are caused by the regular periodical rains in the countries farther south, around the sources of the Nile, in March and later. The river begins to rise in Egypt about the middle of June, and continues to increase through the month of July. In August it overflows its banks, and reaches its highest point early in September; and the country is then

mostly covered with its waters. In the beginning of October, the inundation still continues; and it is only towards the end of this month, that the stream returns within its banks. From the middle of August till towards the end of October, the whole land of Egypt resembles a great lake or sea, in which the towns and cities appear as islands.

The cause of the fertility which the Nile imparts lies not only in its thus watering the land, but also in the thick slimy mud which its waters bring down along with them and deposit on the soil of Egypt. It is like a coat of rich manure; and the seed being immediately sown upon it, without digging or ploughing, springs up rapidly, grows with luxuriance, and ripens into abundance. See EGYPT.

It must not, however, be supposed, that the Nile spreads itself over every spot of land, and waters it sufficiently without artificial aid. Niebuhr justly remarks: "Some descriptions of Egypt would lead us to think that the Nile, when it swells, lays the whole province under water. The lands immediately adjoining to the banks of the river are indeed laid under water, but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reservoirs formed to receive water from the river, when at its greatest height, which is thus conveyed every where through the fields, and reserved for watering them, when occasion requires." In order to raise the water to grounds which lie higher, machines have been used in Egypt from time immemorial.

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NILE, the celebrated river of Egypt. It takes this name only after the junction of the two great streams of which it is composed, viz. the *Bahr el Abiad*, or White river, which rises in the Mountains of the Moon, in the interior of Africa, and runs north-

east till it is joined by the other branch, the *Bahr el Azrek*, or Blue river, which rises in Abyssinia, and after a large circuit to the south-east and south-west, in which it passes through the lake of Dembea, flows northwards to join the White river. This Abyssinian branch has in modern times been regarded as the real Nile, although the White river is much the largest and longest, and was, in ancient times, considered as the true Nile. The junction takes place about lat. 16° north. From this point the Nile flows always in a northerly direction, with the exception of one large bend to the west. It receives the Tacazze, a large stream from Abyssinia, and having passed through Nubia, it enters Egypt at the cataracts near Syene, or Essuan, which are formed by a chain of rocks stretching east and west. There are here three falls; after which the river pursues its course in still and silent majesty through the whole length of the land of Egypt. In Lower Egypt it divides into several branches and forms the celebrated *Delta*; for which see under EGYPT.

The whole physical and political existence of Egypt may be said to depend on the Nile; since without this river, and even without its regular annual inundations, the whole land would be but a desert. These inundations are caused by the regular periodical rains in the countries farther south, around the sources of the Nile, in March and later. The river begins to rise in Egypt about the middle of June, and continues to increase through the month of July. In August it overflows its banks, and reaches its highest point early in September; and the country is then

mostly covered with its waters. In the beginning of October, the inundation still continues; and it is only towards the end of this month, that the stream returns within its banks. From the middle of August till towards the end of October, the whole land of Egypt resembles a great lake or sea, in which the towns and cities appear as islands.

The cause of the fertility which the Nile imparts lies not only in its thus watering the land, but also in the thick slimy mud which its waters bring down along with them and deposit on the soil of Egypt. It is like a coat of rich manure; and the seed being immediately sown upon it, without digging or ploughing, springs up rapidly, grows with luxuriance, and ripens into abundance. See EGYPT.

It must not, however, be supposed, that the Nile spreads itself over every spot of land, and waters it sufficiently without artificial aid. Niebuhr justly remarks: "Some descriptions of Egypt would lead us to think that the Nile, when it swells, lays the whole province under water. The lands immediately adjoining to the banks of the river are indeed laid under water, but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reservoirs formed to receive water from the river, when at its greatest height, which is thus conveyed every where through the fields, and reserved for watering them, when occasion requires." In order to raise the water to grounds which lie higher, machines have been used in Egypt from time immemorial.

the Arabians in the eighteenth or nineteenth year of the Hegira, A. D. 641; after which it was superseded as the metropolis of Egypt by Fostat, now Old Cairo.

NORTH. As it was customary for the Hebrews to consider the cardinal points of the heavens in reference to a man whose face was turned toward the east, the north was consequently towards his left hand. See **EAST**.

NOSE. The Hebrews commonly place the seat of anger in the nose; since the effect of anger is often hard breathing, and

in animals, snorting. "There went up a smoke out of his nostrils." 2 Sam. 22:9. Ps. 18:8.

NUMBERS, the Book of, is so called because the first three chapters contain the numbering of the Hebrews and Levites, which was performed separately, after the erection and consecration of the tabernacle. The rest of the book contains an account of the breaking up of the Israelites from Sinai, and their subsequent wanderings in the desert, until their arrival on the borders of Moab. See **EXODUS**.

O

OAKS are often spoken of in Scripture. The word *oak* is put in our version for two Hebrew words; one of which means properly the *oak*, while the other is sometimes rendered by the ancient versions *oak*, and sometimes *terebinth*. This latter is the *pistacia terebinthus* of Linnæus, or the common turpentine tree, whose resin or juice is the Chian or Cyprus turpentine, used in medicine, and finer than that produced by the fir tribe. The tree grows to a large size and great age, and is common in Palestine. According to Pliny, it is an evergreen; although this does not coincide with the experience of modern botanists. The Hebrew word would seem rather to be used, in a broader sense, of any large tree in general. Gen. 35:4. Judg. 6:11,19. In Is. 6:13, it is improperly translated *teal-tree*, which is the same as the *lime* or *linden*.

OATH, a solemn affirmation, accompanied by an appeal to the Supreme Being. God has prohibited all false oaths, and all

useless and customary swearing in ordinary discourse; but when the necessity or importance of a matter requires an oath, he allows to swear by his name. Ex. 22:11. Lev. 5:1.

Among the Hebrews an oath was administered by the judge, who stood up, and adjured the party who was to be sworn. In this manner our Lord was adjured by Caiaphas. Matt. 26:63. Jesus had remained silent under long examination, when the high-priest, rising up, knowing he had a sure mode of obtaining an answer, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ," &c. To this oath, thus solemnly administered, Jesus confessed a good confession.

An oath is a solemn appeal to God, as to an all-seeing witness, and an almighty avenger, if what we say be false. Heb. 6:16. It is an act of religious worship; whence God requires it to be done in his name, Deut. 10:20, and points out the manner in which it ought to be administered,

and the duty of the person who swears. Deut. 6:13. Ps. 15:4. 24:4. Hence atheists, who profess to believe that there is no God, and persons who do not believe in a future state of reward and punishment, cannot consistently take an oath. In their mouths an oath can be only profane mockery.

God himself is represented as confirming his promise by oath, and thus conforming himself to what is practised among men. Heb. 6:13,16,17. The oaths forbidden Matt. 5:34,35. Jam. 5:12, refer only to the unthinking, hasty and vicious practices of the Jews; otherwise Paul would have acted against the command of Christ, Rom. 1:9. 2 Cor. 1:23. That person is obliged to take an oath whose duty requires him to declare the truth. As we are bound to manifest every possible degree of reverence towards God, the greatest care is to be taken that we swear neither rashly nor negligently in making promises. To neglect performance is perjury; unless the promise be contrary to the law of nature; in which case no oath is binding.

OBADIAH. There are several persons of this name mentioned in the O. T. It is only necessary, however, that we should notice the prophet. It is not certain when he lived, but it is probable that he was contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, as the punishment of their pride, violence and cruel insultings over the Jews, after the destruction of their city. The prophecy, according to Usher, was fulfilled about five years after the destruction of Jerusalem.

ODED, a prophet of the Lord, who, being at Samaria, when the

Israelites returned from the war against Judah, with their king Pekah, and brought 200,000 captives, went to meet them, and remonstrated effectually with them; so that the principal men in Samaria took care of them, gave them clothes, food and other assistances, with horses, because the greater part of them were exhausted and unable to walk. Thus they conducted them to Jericho. 2 Chr. 28:9, &c.

OFFERINGS. The Hebrews had several kinds of offerings, which they presented at the temple. Some were free-will offerings; others were of obligation. The first-fruits, the tithes and the sin-offerings were of obligation: the peace-offerings, vows, offerings of wine, oil, bread, salt and other things, made to the temple, or to the ministers of the Lord, were offerings of devotion. The Hebrews called offerings in general *corban*; but the offerings of bread, salt, fruits, and liquors, as wine and oil, presented to the temple, they called *mincha*. *Sacrifices* are not properly offerings; nor are they generally included under this name. Offerings of grain, meal, bread, cakes, fruits, wine, salt, oil, were common in the temple. Sometimes these offerings were alone; sometimes they accompanied the sacrifices. Honey was never offered with sacrifices, but it might be presented alone as first-fruits. Lev. 2:11,12.

There were five sorts of offerings called *mincha*, or *corban mincha*. Lev. c. 2. (1.) Fine flour, or meal. (2.) Cakes of several sorts, baked in the oven. (3.) Cakes baked on a plate. (4.) Another sort of cakes baked on a plate with holes in it. (5.) The first-fruits of the new corn, which were offered either pure

and without mixture, or roasted, or parched in the ear, or out of the ear. The cakes were kneaded with oil-olive, or fried in a pan, or only dipped in oil after they were baked. The bread offered for the altar was without leaven; for leaven was never offered on the altar nor with the sacrifices. Lev. 2:11,12. But they might make presents of common bread to the priests and ministers of the temple. These offerings were appointed in favor of the poor, who could not afford the charge of sacrificing animals. Those also who offered living victims were not excused from giving meal, wine and salt, which were to accompany the greater sacrifices. Those who offered only oblations of bread, or of meal, offered also oil, incense, salt and wine, which were, in a manner, their seasoning. The priest in waiting received the offerings from the hand of him who brought them, laid a part on the altar, and reserved the rest for his own subsistence as a minister of the Lord. Nothing was wholly burned up but the incense, of which the priest retained none. See Lev. 2:2,13, &c. Num. 15:4,5.

The most of these offerings were voluntary, and of pure devotion. But when an animal was offered in sacrifice, they were not at liberty to omit them. Every thing proper was to accompany the sacrifice, and what served as seasoning to the victim. In some cases the law required only offerings of corn or bread, as when they offered the first-fruits of harvest, whether offered solemnly by the nation, or as the devotion of private persons. See **FIRST-FRUITS**; and compare with this article, throughout, also the article **SACRIFICES**.

OIL. The Hebrews commonly

anointed themselves with oil; they anointed also their kings and high-priests. See **ANOINTING**.

OINTMENT. As perfumes are seldom made up among us in the form of ointment, but mostly in that of essence, while ointments are rather medical, we do not always discern the beauty of those comparisons in Scripture, in which ointments are mentioned.

We read of ointments for the head; our own pomatums, some of which are strongly scented, may indicate the nature of these, as being their representatives in this country. See Ecc. 9:8. 10:1.

OLIVE-TREE. Paul, in Rom. 11:24, distinguishes two kinds of olive-trees, the wild or natural, and those under care and culture. The cultivated olive-tree is of a moderate height, its trunk knotty, its bark smooth and ash-colored; its wood is solid and yellowish; the leaves are oblong, almost like those of the willow, of a green color, dark on the upper side, and white on the under side. In the month of June it puts out white flowers that grow in bunches. Each flower is of one piece, widening upwards, and dividing into four parts; the fruit 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, filled with an oblong seed. The wild olive is smaller in all its parts. The olive oil, prepared from the cultivated fruit, is now a great article of commerce and luxury.

OLIVES, *Mount of,* a ridge lying east of Jerusalem, and separated from it by the valley of the Kidron. Josephus speaks of it as five stadia, or furlongs, distant from the city; while in Acts 1:12, the distance is said to be a

sabbath-day's journey, i. e. about fifteen furlongs. These statements doubtless refer to different parts of the mountain. It has three summits, ranging from north to south, of which the middle one is the highest, and is regarded by the modern priests as the scene of our Saviour's ascension. The summit of the mount of Olives commands a fine view of Jerusalem, and of the Dead sea and intervening country. See under JERUSALEM.

OMEGA, the last letter of the Greek alphabet. See under ALPHA.

OMER, or GOMER, a measure of capacity among the Hebrews; the tenth part of an ephah; a little more than five pints.

OMRI was general of the army of Elah, king of Israel; but being at the siege of Gibbethon, and hearing that his master Elah was assassinated by Zimri, who had usurped his kingdom, he raised the siege, and, being elected king by his army, marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family in the palace in which he had shut up himself. 1 K. 16:9, &c. After his death, half of Israel acknowledged Omri for king, the other half adhered to Tibni, son of Gineth; which division continued four years. When Tibni was dead, the people united in acknowledging Omri as king of all Israel, who reigned twelve years, six years at Tirzah, and six at Samaria. 1 K. c. 16.

Tirzah had previously been the chief residence of the kings of Israel, but when Omri purchased the hill of Shomeron, 1 K. 16:24, he built there a new city, which he called Samaria, from the name of the first possessor, Shemer, or Shomer, and there fixed

his royal seat. From this time Samaria was the capital of the kingdom of the ten tribes.

ON, see HELIOPOLIS.

ONESIMUS had been a slave to Philemon of Colosse, and had run away from him, and fled to Rome; but being converted to Christianity through the preaching of Paul, he was the occasion of Paul's writing the Epistle to Philemon. Col. 4:9. Philem. 10.

ONESIPHORUS, a Christian who came to Rome A. D. 65, while the apostle Paul was imprisoned there for the faith, and at a time when almost every one had forsaken him. 2 Tim. 1:16,18. Having found Paul in bonds, after long seeking him, he assisted him to the utmost of his power, for which the apostle wishes all sorts of benedictions on himself and his family.

ONYCHA. Ex. 30:34. The onycha is the *blatta Byzantina* of the shops. It consists of the cover or lid of a species of muscle, which, when burnt, emits a musky odor. The best onycha is found in the Red sea, and is white and large. The Babylonian is black and smaller, according to Dioscorides.

ONYX was the eleventh stone in the high-priest's pectoral. Ex. 28:20. It is a kind of flesh-colored agate, whence it has obtained the name of *onyx*, or the nail. See SARDONYX.

OPHIR, a country to which the vessels of Solomon traded, and as to the situation of which there has been much discussion. On examining all the passages in which it is mentioned, 1 K. 22:48 compared with 2 Chr. 20:36, also 1 K. 9:28, it will be seen that the so called ships of Tarshish went to Ophir; that these ships sailed from Ezion-geber, a port of the Red sea, 1 K. 22:48.

9:26; that three years were required for the voyage; that the fleet returned freighted with gold, peacocks, apes, spices, ivory and ebony, 1 K. 9:28. 10:11,12; comp. 2 Chron. 8:18. 9:10, &c. that the gold of Ophir was in the highest esteem; and that the country of Ophir abounded more with gold than any other then known. Upon these data interpreters have undertaken to determine the situation of Ophir, but almost all have arrived at different conclusions. Josephus places it in the Indies. Others have placed it at Sofala, in South Africa, where mines of gold and silver have been found, which appear to have been anciently and extensively worked. Others still, suppose it to be southern Arabia.

From these statements it will be seen, that there is room for great diversity of opinion as to the geographical situation of Ophir; and, indeed, it must obviously ever remain a matter of mere conjecture.

ORACLE is properly a *supernatural communication*. As such it is applied to the divine revelations, the word of God. Acts 7:38. Rom. 3:2. Heb. 5:12, &c. It is also spoken of the lid or covering of the ark; where God was supposed to sit enthroned, and make known his oracles. 2 Sam. 16:23. (See MERCY-SEAT.) In other places, it means the *holy of holies* in the temple, where the ark was placed. 1 K. 6:5,16,19. 8:6.

ORGAN is put for a Hebrew word which signifies a wind instrument apparently composed of several pipes. It cannot, however, mean the modern *organ*, which was unknown to the ancients; but refers, most probably, to the ancient *syrix*, or

pipes, similar to the *Pandean pipes*. Gen. 4:21. Job 21:12.

ORION, one of the brightest constellations of the southern hemisphere. The Hebrew *chesil* signifies, according to the best interpreters and the ancient versions, the constellation Orion, which, on account of its supposed connection with storms and tempests, Virgil calls *nimbosus Orion*, i. e. stormy Orion. In Job 38:31, fetters are ascribed to him; and this coincides with the Greek fable of the giant Orion, bound in the heavens.

ORNAN, see ARAUNAH.

OSPREY, a kind of eagle, whose flesh is forbidden. Lev. 11:13. It is thought to be the black eagle; perhaps the *nisser tookoor* described by Bruce. See BIRDS.

OSSIFRAGE, an unclean bird, Lev. 11:13. Deut. 14:12; but as to its identity interpreters are not agreed. Some read *vulture*, others the *black eagle*, others the *falcon*. The Hebrew name *peres* denotes to *crush*, to *break*; and this name agrees with our version, which implies "the bone-breaker;" a name given to a kind of eagle, from its habit of breaking the bones of its prey, after it has eaten the flesh. See BIRDS.

OSTRICH. The ostrich is considered as the largest of birds, and the connecting link between quadrupeds and fowls. The height of the ostrich is usually seven feet, from the head to the ground; but from the back it is only four; so that the head and the neck are three feet long. From the head to the end of the tail, when the neck is stretched in a right line, it is seven feet long. One of the wings, with the feathers stretched out, is three feet in length. The

plumage is generally white and black, though some of them are said to be gray. There are no feathers on the sides of the thighs, nor under the wings. The lower half of the neck is covered with smaller feathers than those on the belly and back, and the head and upper part of the neck are covered with hair: at the end of each wing, there is a kind of spur, resembling the quill of a porcupine, about an inch long; and about a foot from the end of the wing is another of the same description, but something smaller.

The ostrich has not, like most other birds, feathers of various kinds; they are all bearded with detached hairs or filaments, without consistence and reciprocal adherence. The consequence is, that they cannot oppose to the air a suitable resistance, and therefore are of no utility in flying, or in directing the flight. Besides the peculiar structure of her wings, the ostrich is rendered incapable of flight by her enormous size, weighing seventy-five or eighty pounds, a weight which would require an immense power of wing to elevate into the air.

But notwithstanding this deficiency, the Creator has amply provided for its safety, by endowing it with extraordinary swiftness, and a surprising apparatus for escaping from its enemy. They, "when they raise themselves up for flight, laugh at the horse and his rider." Job 39:18. They afford him an opportunity only of admiring at a distance the extraordinary agility, and the stateliness, likewise, of their motions, the richness of their plumage, and the great propriety there was in ascribing to them *an expanded quivering wing*. Nothing, certainly, can be more entertaining than such a

sight; the wings, by their rapid but unwearied vibrations, equally serving them for sails and oars; while their feet, also assisting in conveying them out of sight, are no less insensible of fatigue. The surprising swiftness of the ostrich is expressly mentioned by Xenophon. Speaking of the desert of Arabia, he states that the ostrich is frequently seen there; that none could take them, the *horsemen* who pursue them soon giving it over; for they escaped far away, making use both of their feet to run, and of their wings, when expanded, as a sail to waft them along. This representation is confirmed by the writer of a voyage to Senegal, who says, "She sets off at a hard gallop; but, after being excited a little, she expands her wings as if to catch the wind, and abandons herself to a speed so great, that she seems not to touch the ground." "I am persuaded," continues that writer, "she would leave far behind the swiftest English courser."

The ostrich is a native only of the torrid regions of Africa and Arabia, and has furnished the sacred writers with some of their most beautiful imagery.

The ostrich was aptly called by the ancients a lover of the deserts. Shy and timorous in no common degree, she retires from the cultivated field, where she is disturbed by the Arabian shepherds and husbandmen, into the deepest recesses of the Sahara. In those dreary wastes, she is reduced to subsist on a few tufts of coarse grass, which here and there languish on their surface, or a few other solitary plants equally destitute of nourishment, and, in the psalmist's phrase, even "withered before they are grown up." To this

dry and parched food may, perhaps, be added, the great variety of land snails which occasionally cover the leaves and stalks of these herbs, and which may afford her some refreshment. Nor is it improbable, that she sometimes regales herself on lizards and serpents, together with insects and reptiles of various kinds. Still, however, considering the voracity and size of this camel bird, (as it is called in the East,) it is wonderful how the little ones should be nourished and brought up, and especially how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

The ostrich is proverbial for her stupidity and want of parental affection. It is related, that when hard pushed by hunters, as is sometimes the case, she stops and hides her head; seeming to think that thus her whole body is also concealed. Her want of natural affection appears in the readiness with which she abandons her eggs or young ones. On this point, Dr. Shaw remarks, "On the least noise or trivial occasion, she forsakes her eggs, or her young ones, to which, perhaps, she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed; some of them are sweet and good, others are addle and corrupted; others, again, have their young ones of different growth, according to the time, it may be presumed, they may have been forsaken of the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about,

like so many distressed orphans, for their mother. In this manner, the ostrich may be said to be *hardened against her young ones, as though they were not hers; her labor, in hatching and attending them so far, being vain, without fear, or the least concern of what becomes of them afterwards.* This want of affection is also recorded, Lam. 4:3, 'The daughter of my people is become cruel, like the ostriches in the wilderness;' that is, by apparently deserting their own children, and receiving others in return."

When the ostrich is provoked, she sometimes makes a fierce, angry and hissing noise, with her throat inflated, and her mouth open; when she meets with a timorous adversary that opposes but a faint resistance to her assault, she chuckles or cackles like a hen, seeming to rejoice in the prospect of an easy conquest. But in the silent hours of night, she assumes a quite different tone, and makes a very doleful and hideous noise, which sometimes resembles the roaring of a lion; at other times that of the bull and the ox. She frequently groans, as if she were in the greatest agonies; an action to which the prophet beautifully alludes: "I will make a mourning like the ostrich," Mic. 1:8, where our English version improperly reads *owls*.

OVEN, see under BREAD.

OWL, a well-known species of birds, pronounced by Moses to be unclean, Lev. 11:16,17, and which are never eaten by any people. It is, however, very uncertain whether the Hebrew words translated *owl* actually mean this bird. Some of them certainly do not. See under OSTRICH, and BIRDS.

P.

PADAN ARAM, *the plains of Aram, or Syria.* See MESOPOTAMIA, and SYRIA.

PALESTINE, taken in a limited sense, denotes the country of the Philistines, which was that part of the Land of Promise extending along the Mediterranean sea, from Gaza south to Lydda north. Palestine, taken in a more general sense, signifies the whole country of Canaan, as well beyond, as on this side, Jordan; though frequently it is restrained to the country on this side that river; so that in later times the words Judea and Palestine were synonymous. We find also the name of Syria-Palestina given to the Land of Promise, and even sometimes this province is comprehended in Coele-Syria, or the Lower Syria. Herodotus is the most ancient writer known who speaks of Syria-Palestina. He places it between Phœnicia and Egypt. See CAANAAN.

PALM, a measure of a hand's, or four fingers' breadth, or 3.648 inches.

PALMER-WORM is put in Joel 1:4, for a Hebrew word which signifies a species of locust. In the same verse the caterpillar and canker-worm are also put for different species of locusts.

PALM-TREE. This tree is called in Hebrew *tâmâr*, from its straight, upright growth, for which it seems more remarkable than any other tree: it sometimes rises to the height of a hundred feet.

The palm is one of the most beautiful trees of the vegetable kingdom. The stalks are generally full of rugged knots, which

are the vestiges of the decayed leaves; for the trunk is not solid like other trees, but its centre is filled with pith, round which is a tough bark, full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect, but after they are advanced above the vagina that surrounds them, they expand very wide on every side the stem, and, as the older leaves decay, the stalk advances in height. The leaves, when the tree has grown to a size for bearing fruit, are six or eight feet long; are very broad when spread out, and are used for covering the tops of houses, and similar purposes.

The fruit, which is called *date*, grows below the leaves in clusters; and is of a sweet and agreeable taste. The diligent natives, says Mr. Gibbon, celebrate, either in verse or prose, the 360 uses to which the trunk, the branches, the leaves and the fruit of the palm are skilfully applied. The extensive importance of the date-tree, is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stone. From the leaves they make couches, baskets, bags, mats and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes and rigging; from the sap is prepared a

spirituous liquor; and the body of the tree furnishes fuel: it is even said, that from one variety of the palm-tree, the *phœnix sarinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food.

Several parts of the Holy Land, no less than of Idumæa, that lay contiguous to it, are described by the ancients to have abounded with date-trees. Judea, particularly, is typified, in several coins of Vespasian, by a disconsolate woman sitting under a palm-tree. In Deut. 34:3, Jericho is called the "city of palm-trees;" and several of these trees are still found there; but in general they are at present rare in Palestine.

PAMPHYLIA, a province of Asia Minor, having Cilicia east, Lycia west, Pisidia north, and the Mediterranean south. It is opposite to Cyprus, and the sea between the coast and the island is called the *sea of Pamphylia*. The chief city of Pamphylia was Perga, where Paul and Barnabas preached. Acts 13:13, 14:24.

PANNAG, in Ezek. 27:17, is probably some kind of artificial and costly pastry or cakes.

PAPER, POPYRUS, see Book.

PAPHOS, a maritime city on the western extremity of the isle of Cyprus. It had a tolerable harbor, and was the station of a Roman proconsul. About sixty stadia or furlongs from the city was the celebrated temple of Venus, who was hence often called the *Paphian goddess*. Acts 13:6, 13.

PARABLE, derived from a Greek word which signifies to compare things together, to form a parallel or similitude of them

with other things. What we call the *Proverbs of Solomon*, which are moral maxims and sentences, the Greeks call the *Parables of Solomon*. In like manner, when Job answers his friends, it is said, he began to take up his *parable*. Job 27:1, 29:1. The parabolical, enigmatical, figurative and sententious way of speaking, was the language of the eastern sages and learned men; and nothing was more insupportable than to hear a fool utter parables. Prov. 26:7.

The prophets employed parables, the more strongly to impress prince and people with their threatenings or their promises. Nathan reproved David under the parable of a rich man who had taken away and killed the lamb of a poor man. 2 Sam. c. 12. Our Saviour most frequently addressed the people in parables; thereby verifying the prophecy of Isaiah, 6:9, that the people should see without knowing, and hear without understanding, in the midst of instructions. Jerome observes, that this manner of instructing and speaking by similitudes and parables, was common in Syria, and especially in Palestine. It is certain that the ancient sages employed this style almost to affectation.

PARADISE. This word in Hebrew signifies a garden or forest of trees, a park, in which sense it is used, Neh. 2:8. Eccles. 2:5. Cant. 4:13.

The Septuagint use the word *paradisus* when they speak of the garden of Eden, in which the Lord placed Adam and Eve. This famous garden is indeed commonly known by the name of "the terrestrial paradise," and there is hardly any part of the world

in which it has not been sought. See EDEN.

In the New Testament, *paradise* is put for a place of delight, where the souls of the blessed enjoy happiness. Thus our Saviour tells the penitent thief on the cross, Luke 23:43, "To-day shalt thou be with me in paradise;" i. e. in the state of the blessed. Paul, speaking of himself in the third person, says, 2 Cor. 12:4, "I knew a man that was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

PARAN, or EL. PARAN, a large tract of desert country lying south of Palestine and west of the Ghor or valley which runs from the Dead sea to the gulf of Akaba. It was in and near this desert region that the Israelites wandered thirty-eight years. See EXODUS.

PARCHMENT, see BOOK.

PARTHIA is supposed to have been originally a province of Media, on its eastern side, which was raised into a distinct kingdom by Arsaces, B. C. 250. It soon extended itself over a great part of the ancient Persian empire, and is frequently put for that empire in Scripture, and other ancient writings. Parthia maintained itself against all aggressors for nearly 500 years; but in A. D. 226, one of the descendants of the ancient Persian kings united it to his empire, and Persia resumed its former name and dynasty.

The Parthians were celebrated, especially by the poets, for their mode of fighting, which consisted in discharging their arrows while they fed. They would seem to have borne no very distant resemblance to the modern

Cossacks. It is said the Parthians were either refugees or exiles from the Scythian nations. Jews from among them were present at Jerusalem at the Pentecost. Acts 2:9.

PARTRIDGE. The Hebrew name of this bird is *koré*, the *caller*. Forskal mentions a partridge whose name, in Arabic, is *kurr*; and Latham says, that in the province of Andalusia, in Spain, its name is *churr*, both taken, no doubt, from the Hebrew. The German hunters also say, of the partridge, "It calls." As this bird is so well known in every part of the world, a particular description is unnecessary.

PASSOVER, (*Pascha*, a *passing over*), a name given to the festival established in commemoration of the coming forth out of Egypt, Ex. c. 12, because, the night before their departure, the destroying angel, who slew the first-born of the Egyptians, *passed over* the houses of the Hebrews without entering them, they being marked with the blood of the lamb, which, for this reason, was called the *paschal lamb*.

The month of the exodus from Egypt, (called *Abib* by Moses, afterwards called *Nisan*,) was ordained to be thereafter the first month of the sacred or ecclesiastical year; and the fourteenth day of this month, between the two evenings, (see EVENING,) they were to kill the paschal lamb, and to abstain from leavened bread. The day following, being the fifteenth, reckoned from six o'clock of the preceding evening, was the grand feast of the passover, which continued seven days; but only the first and the seventh day were peculiarly solemn. The slain lamb

ought to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in each family; and if the number of the family were not sufficient to eat the lamb, they might associate two families together. The ceremonies which were to accompany the passover are fully described in Ex. c. 12.

The modern Jews also continue to observe the passover. With those who live in Palestine the feast continues a week, but the Jews out of Palestine extend it to eight days, according to an ancient custom, by which the sanhedrim sent two men to observe the first appearance of the new moon, who immediately gave notice of it to the chief of the council. For fear of error, they kept two days of the festival.

As to the Christian passover, the Lord's supper, it was instituted by Christ, when, at the last passover supper he ate with his apostles, he gave them a symbol of his body to eat, and a symbol of his blood to drink, under the form of bread and wine; prefiguring that he should give up his body to the Jews and to death. The paschal lamb which the Jews killed, tore to pieces, and ate, and whose blood preserved them from the destroying angel, was a type and figure of our Saviour's death and passion, and of his blood shed for the salvation of the world.

PATARA, a maritime city of Lycia, celebrated for an oracle of Apollo, who was supposed to reside here during the six winter months, and the rest of the year at Delos, and who was hence called *Patareus*. Paul, in passing from Philippi to Jerusalem, found here

a ship for Phoenicia, in which he embarked. Acts 21:1.

PATHROS, Jer. 44:1,15. Ezek. 29:14. 30:14, one of the three ancient divisions of Egypt, viz. Upper Egypt, which Ezekiel speaks of as distinct from Egypt, and the original abode of the Egyptians; as indeed Ethiopia and Upper Egypt really were. See EGYPT.

PATMOS, an island of the Ægean sea, to which the apostle and evangelist John was banished, A. D. 94. Rev. 1:9. In this island he is said to have had his revelation, recorded in the Apocalypse. Patmos lies between the island of Icaria and the promontory of Miletus, or between Samos and Naxos, and is now called *Patimo*; or *Patmosa*. Its circuit may be five-and-twenty or thirty miles. It has also a city called *Patmos*, with a harbor, and some monasteries of Greek monks, who show a cave, now a chapel, where they pretend that John wrote his revelation.

PAUL, the distinguished apostle of the Gentiles, who was also called *Saul*. The apostle Paul was born of Jewish parents at Tarsus in Cilicia, and inherited the privileges of a Roman citizen. He was originally by trade a tent-maker, but was educated at Jerusalem, in the school of Gamaliel; and yielding himself to the strictest discipline of the sect of the Pharisees, he became a fierce defender of the Jewish religion, and a bitter adversary of the Christians. After his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the defence and propagation of the gospel of Christ, more particularly among the Gentiles. His views of the

pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. There is less certainty in respect to the accounts which are given of Paul afterwards, by the early ecclesiastical writers. They represent him as having been set at liberty; and affirm that after new efforts in the cause of Christianity, he was again imprisoned, and at last put to death by order of Nero. But all this, and the stories of his subsequent travels in Italy, Spain, and even Britain, rest on uncertain traditions. Still, it was a very generally received opinion, in the earlier centuries, that the apostle was acquitted and discharged from his imprisonment at the end of two years; and that he afterwards returned to Rome, where he was again imprisoned, and put to death.

Paul appears to have possessed all the learning which was then current among the Jews, and also to have been acquainted with Greek literature; though probably a *learned* Greek education cannot with propriety be ascribed to him. But the most striking trait in his character is, that he seems to have surpassed most, or perhaps all, of the other apostles, in his enlarged views of the spiritual nature of the religion

of Christ, and of its purifying and ennobling influence upon the heart and character of those who sincerely profess it. Most of the other apostles and teachers appear to have clung to Judaism, to the rites, and ceremonies, and dogmas of the religion in which they had been educated, and to have regarded Christianity as intended to be engrafted upon the ancient stock, which was yet to remain as the trunk to support the new branches. Paul seems to have been among the first to rise above this narrow view, and to regard Christianity in its true light, as a universal religion. While others were for converting all those who embraced the new religion into Jews, by imposing on them the yoke of Jewish observances, it was Paul's endeavor to break down the middle wall of separation between Jews and Gentiles, and show them that they were all "one in Christ." To this end all his labors tended; and, ardent in the pursuit of this great object, he did not hesitate to censure the time-serving Peter, and to expose his own life to the prejudices of his countrymen. Indeed, his five years' imprisonment at Jerusalem, Cesarea and Rome arose chiefly from this cause.

The following chronological table of the principal events in Paul's life may be of use in directing and assisting inquiries into this most interesting portion of history. The different chronologies of Hug, De Wette and Lardner are here presented side by side; and thus the table, while it shows the *general* agreement of chronologers, shows also that it is impossible to arrive at *entire* certainty in this respect.

	Hug.	De W.	Lariba		Hug.	De W.	Lariba
Paul's conversion, Acts c. 9. (21st year of Tiberius.) A. D.	36	38	36	sus, Paul departs for Macedonia. Acts 20 :	59	59	56
He goes into Arabia, (see ARABIA,) and returns to Damascus, Gal. 1 : 17 ; at the end of three years in all, he escapes from Damascus and goes to Jerusalem. Acts 9 : 23, &c.	39		39	1.	60	60	58
From Jerusalem Paul goes to Cilicia and Syria. Acts 9 : 30. Gal. 1 : 21. From Antioch he is sent with Barnabas to Jerusalem to carry alms. Acts 11 : 30.	45		44	After wintering in Achaia, Paul goes the fifth time to Jerusalem, where he is imprisoned. Acts c. 20, 21.			
The first missionary journey of Paul and Barnabas from Antioch, continued about two years, Acts c. 13, 14, commencing	45	45		The apostle remains two years in prison at Cæsarea, and is then sent to Rome, where he arrives in the spring, after wintering in Malta. Acts 24 : 27. c. 25. —28.	63	63	61
After spending several years in Antioch, Acts 14 : 28, Paul and Barnabas are sent a second time to Jerusalem, to consult the apostles respecting circumcision, &c. Acts 15 : 2.	53	52	50	The history in Acts concludes, and Paul is supposed to have been set at liberty.	65	65	63
The Jews expelled from Rome A. D. 52—54 ; Paul, on his second missionary journey, Acts 15 : 40, after passing through Asia Minor to Europe, finds Aquila and Priscilla at Corinth. Acts 18 : 2.	54	54	51	Probable martyrdom of Paul and Peter.			65
Paul remains eighteen months in Corinth. Acts 18 : 11. After being brought before Gallio, he departs for Jerusalem the fourth time, and then goes to Antioch. Acts 18 : 22.	56	56					
The apostle winters at Nicopolis, (Tit. 3 : 12, Hug,) and then goes to Ephesus. Acts 19 : 1.	57	58	53				
After a residence of two years or more at Ephe-							

Epistles of Paul.—There are fourteen Epistles in the New Testament usually ascribed to Paul, beginning with that to the Romans and ending with that to the Hebrews. Of these the first thirteen have never been contested ; as to the latter, many good men have doubted whether Paul was the author ; although the current of criticism seems now to be turning in favor of this opinion. These epistles are among the most important of the primitive documents of the Christian religion, even apart from their inspired character ; and although they were all evidently written without any special premeditation, and have reference mostly to transient circumstances and temporary relations ; yet they every where bear the stamp of the great and original mind of the apostle, as purified, elevated and sustained by the influences of the Holy Spirit.

The order in which these epistles stand in our Bible seems to

have arisen from a sort of assumed or supposed rank among the various churches to which they were addressed.

The following is Lardner's arrangement of the epistles of Paul, with the places where they were written, and the dates :—

<i>Epistles.</i>	<i>Places.</i>	<i>A.D.</i>
1 Thessalonians,.....	Corinth,.....	52
2 Thessalonians,.....	do.....	52
Galatians,.....	Corinth or Ephesus, {	end of 52 or beginning of 53
1 Corinthians,.....	Ephesus,.....	beginning of 56
1 Timothy,.....	Macedonia,.....	56
Titus,.....	do. or near it,.....	near end of 56
2 Corinthians,.....	do.....	about Oct. 57
Romans,.....	Corinth,.....	" Feb. 58
Ephesians,.....	Rome,.....	" April, 61
2 Timothy,.....	do.....	" May, 61
Philippians,.....	do.....	before end of 62
Colossians,.....	do.....	" 62
Philemon,.....	do.....	" 62
Hebrews,.....	do.....	spring, 63

The arrangement of Hug is somewhat different, as may be seen in the octavo edition of Calmet.

PAVEMENT, see GABBA-THA.

PEACOCKS appear not to have been known in Palestine, until imported in the navy of Solomon from Tarshish, as it would appear, i. e. from Spain. 1 K. 10:22. 2 Chr. 9:21.

PEARL. The Arabians, Persians and Turks use the word *merovarid* to signify pearls, from which the word *margarites*, or *margarita*, used by the Greeks and Latins, seems to be derived. The finest pearls are fished up in the Persian gulf, and on the coast of Bahrein, so called from the city of that name, on the borders of Arabia; and Idumea and Palestine being not far distant, it is not to be wondered at that pearls were well known to Job, and the Hebrews. They are also found in many other places. It is an ancient error, that pearls are formed of the dew, and that they are soft in the sea. They are always a stony concretion,

found in a species of oyster; sometimes in the common oyster, though these are not genuine. Pearls are certainly very different things from precious stones; yet the Greek term *margarites* seems to be used, in a more general sense, for jewels, or splendid gems.

Our Saviour forbids his apostles to cast their pearls before swine, Matt. 7:6; i. e. Expose not the sacred truths and mysteries of religion to the raillery of profane libertines and hardened atheists; offer them not to those who will contemptuously reject them.

PEKAH, son of Remaliah, and general of the army of Pekahiah, king of Israel. He conspired against his master, 2 K. 15:25; attacked him in the tower of his royal palace of Samaria, and having slain him, he reigned in his place twenty years. Under the reign of this wicked king, Tiglath-pileser, king of Assyria, came into the country, took several cities, and all the country of Naphtali, and carried the inhabitants into Assyria. Hoshea, son of Elah, at length



conspired against Pekah, slew him, and reigned in his stead. 2 K. c. 15.

PEKAHIAH, son and successor of Menahem, king of Israel, was a wicked prince, and reigned but two years. Pekah, son of Remaliah, conspired against him, and killed him in his own palace. 2 K. 15:22,23.

PELEG, son of Eber. His father named him *Peleg*, (*division*,) because in his time the earth was divided. Gen. 10:25. 11:16.

PELETHITES are always mentioned together with the *Cherethites*, as constituting the king's body guard. The word signifies *runners*, and they seem to have been the *royal messengers*; just as the *Cherethites* (from a Hebrew word signifying to *cut off*) were the king's executioners. See **CHERETHITES**.

PELICAN. The Hebrew name of this curious bird, *the vomiter*, is evidently taken from its manner of discharging the contents of its bag or pouch, for the purpose of satisfying its own hunger or that of its young. The pelican is a bird much larger than the swan, and something resembling it in shape and color. The principal difference, and that which distinguishes it from all other birds, is its enormous bill and extraordinary pouch. From the point of the bill to the opening of the mouth, there is a length of fifteen inches; and under the chap is a bag reaching the entire length of the bill to the neck, and capable, it is said, of holding fifteen quarts of water. When this pouch is empty, it is not seen; but when filled, its great bulk and singular appearance may easily be conceived. The pelican has strong wings, furnished with thick plumage of an ash color, as are the rest of the feathers over the whole body. Its eyes are

very small when compared to the size of its head; there is a sadness in its countenance, and its whole air is melancholy: it is as dull and reluctant in its motions as the flamingo is sprightly and active. It is slow of flight; and when it rises to fly, does so with great difficulty and labor. Nothing, as it would seem, but the spur of necessity could make these birds change their situation, or induce them to ascend into the air; but they must either starve or fly. When they have raised themselves about thirty or forty feet above the surface of the sea, they turn their head with their eye downwards, and continue to fly in that posture. As soon as they perceive a fish sufficiently near the surface, they dart down upon it with the swiftness of an arrow, seize it with unerring certainty, and store it up in their pouch. They then rise again, though not without great labor, and continue hovering and fishing, with their head on one side as before. In feeding its young, the pelican squeezes the food deposited in its bag, into their mouths, by strongly compressing it upon its breast with the bill; an action, which might well give occasion to the received tradition and report that the pelican, in feeding her young, pierced her own breast, and nourished them with her blood. See **BIRDS**.

PENNY is usually put in the English translation for the Greek *drachma* and the Roman *denarius*, both of which were equal in value to seven-pence three farthings sterling, or about fourteen cents. As this was a single coin, perhaps we should do well, in translating, to express it by a coin of our own, as near to it in value as possible; say, for instance, a nine-pence, or a shilling. Read in

this way the passages—"When the Lord of the vineyard had agreed with the laborers for nine-pence (or a shilling) a day;"—"Show me the tribute money; and they showed him a nine-pence (or shilling);"—"Two hundred shillings' worth of bread is not enough for this multitude;" the good Samaritan took out two shillings, and gave them to the keeper of the khan. Something like this is absolutely necessary in Rev. 6:6, "A small measure (or pint) of wheat for a shilling." As the passage now stands it indicates great plenty to an English reader; whereas, it really is descriptive of a most distressing scarcity.

PENTATEUCH, (*the five books*,) the books of Moses; that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. See their proper articles, and also **MOSES**.

PENTECOST, (*the fiftieth day* being understood,) a feast celebrated the fiftieth day after the sixteenth of Nisan, which was the second day of the feast of the passover. Lev. 23:15,16. The Hebrews call it the *feast of weeks*, Exod. 34:22, because it was kept seven weeks after the passover. They then offered the first-fruits of their wheat harvest, which at that time was completed. Deut. 16:9,10. These first-fruits consisted in two loaves of unleavened bread, of two assarons, or five pints of meal each. Lev. 23:17.

The Feast of Pentecost was instituted, first, to oblige the Israelites to repair to the temple of the Lord, and there to acknowledge his dominion over their country, and their labors, by offering to him the first-fruits of all their harvests. Secondly, to commemorate, and to render thanks to God for the law given from mount Sinai, on the fiftieth day

after their coming out of Egypt. It was on the day of Pentecost, that the Holy Spirit was first poured out upon the apostles and the Christian church. Acts 2:1—3.

PERFUMES. The use of perfumes was common among the Hebrews and the orientals generally, before it was known to the Greeks and Romans. Moses also speaks of the art of the perfumer, in Egypt, and gives the composition of two perfumes, of which one was to be offered to the Lord on the golden altar, Ex. 30:34, &c. and the other to be used for anointing the high-priest and his sons, the tabernacle, and the vessels of divine service. Exod. 30:23, &c. The Hebrews had also perfumes for embalming their dead. The composition is not exactly known, but they used myrrh, aloes and other strong and astringent drugs, proper to prevent infection and corruption. See **EMBALMING**.

PERGA, a city of Pamphylia. Acts 13:13,14. This is not a maritime city, but situated on the river Cestus, at some distance from its mouth. It was one of the most considerable cities in Pamphylia; and when that province was divided into two parts, this city became the metropolis of one part, and Sidé of the other. On a neighboring mountain was a splendid temple of Diana, which gave celebrity to the city.

PERGAMOS, now *Bergamo*, a city of Mysia, in Asia Minor, and the residence of the Attalian princes. There was here collected by the kings of this race a noble library of 200,000 volumes, which was afterwards transported to Egypt by Cleopatra, and added to the library at Alexandria. Hence the Latin name *pergamentum* for parchment. Perga-

mos was situated near the river Caicus, and was the birth-place of Galen. Rev. 1:11. 2:12.

PERIZZITES, ancient inhabitants of Palestine, who had mingled with the Canaanites, or were themselves descendants of Canaan. They appear to have had no fixed habitations, and lived sometimes in one country and sometimes in another. There were some of them on each side of the river Jordan, in the mountains, and in the plains. In several places of Scripture, the Canaanites and Perizzites are mentioned as the chief people of the country; as in the time of Abraham and Lot. Gen. 13:7. See **CANAANITES**.

PERSIA, (in Heb. *Phars*, Ezek. 27:10,) a vast region in Asia, the south-western province of which appears to have been the ancient Persia, and is still called *Pharsistan*, or *Fars*. The Persians, who became so famous after Cyrus, the founder of their more extended monarchy, were anciently called *Elamites*; and later, in the time of the Roman emperors, *Parthians*. See **PARTHIA**.

The early history of the Persians, like that of most of the oriental nations, is involved in doubt and perplexity. We have already suggested their descent from Shem, through his son Elam, after whom they were originally named. It is probable that they enjoyed their independence for several ages, with a monarchical succession of their own; until they were subdued by the Assyrians, and their country attached as a province to that empire. From this period, both sacred and profane writers distinguish the kingdom of the Medes from that of the Persians. It is not improbable that, during this pe-

riod, petty revolutions might have occasioned temporary disjunctions of Persia from Assyria, and that the Persian king was quickly again made sensible of his true allegiance. When Media became independent, under Dejoces and then Phraortes, Persia became also subject to its sway, as a tributary kingdom. Media having vanquished her great rival, Assyria, enjoyed a long interval of peace, during the reign of Astyages, son of Cyaxares. But his successor, Cyaxares the Second, united with the Persians against the Babylonians, and gave the command of the combined armies to Cyrus, who took the city of Babylon, killed Belshazzar, and terminated that kingdom, 538 B. C.

Cyrus succeeded to the thrones of Media and Persia, and completed the union between those countries. He extended his dominion beyond the greatest limits of that of the kings of Assyria. It may be worthy of remark, that, previous to this union, Daniel speaks of the *law* of the Medes and Persians as being the same. The union was effected B. C. 536. The principal events, relating to Scripture, which occurred during the reign of Cyrus, were the restoration of the Jews, the rebuilding the city and temple, and the capture of Babylon.

PERSIS, a Roman lady, whom Paul salutes, Rom. 16:12, and calls his beloved sister.

PESTILENCE, or **PLAGUE**, in the Hebrew tongue, as in most others, expresses all sorts of distempers and calamities. The Hebrew word which properly signifies the *plague* is extended to all epidemical and contagious diseases. The prophets generally connect together

the sword, the pestilence and the famine, as three evils which usually accompany each other.

PETER. This name in Greek signifies a *rock*, as does also the name *Cephas* in Syriac. Peter was one of the twelve apostles, and was formerly called *Simon*. He was of Bethsaida, and was the son of Jonas, a fisherman, which occupation he also followed. When first introduced to Jesus by his brother Andrew, he received from him the name of *Peter*, John 1:43; probably in reference to the boldness and firmness of his character, and his activity in promoting his Master's cause. He appears to have been a man of ardent temperament, though unequal in his feelings; as is evinced by his devotedness to Jesus, Matt. 26:35, his denial of him, and his subsequent penitence and grief. He was the first to preach the gospel directly to the Gentiles. Acts 15:7,14; comp. c. 10. Afterwards, at Antioch, having at first departed from the Jewish customs, he again returned to them through fear of the Christians from Jerusalem, and on this occasion received a public reproof from Paul. Gal. 2:11, &c. The circumstances which are related of the subsequent periods of his life, are of more doubtful authority, viz. that he visited Rome, and there, in company with Paul, was condemned and put to death. The story which is to this day propagated in the Romish church, that he was the first bishop of Rome, and constituted by Jesus to be head of the church universal, is altogether destitute of probability.

Epistles of Peter.—We have two epistles attributed to Peter, by the common consent of the Christian church. The genuine-

ness of the *First* has never been disputed, and is referred to as his accredited work, by several of the apostolical fathers. Commentators have been divided in opinion, as to the persons to whom this epistle was primarily addressed; the best sustained hypothesis is, that it was intended for the Jewish and Gentile believers, indiscriminately, who were resident in the provinces enumerated in the introductory verses. It was written from Babylon, but whether the Chaldean or the Egyptian Babylon, cannot be determined. (See **BABYLON**.) The *Second* Epistle was addressed to the same persons as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ.

PHARAOH is properly an Egyptian word adopted into the Hebrew, and signifies *king*; so that when we find this name, it means everywhere *the king*. Thus also *Pharaoh Hophra* is simply *king Hophra*.

Of the kings of Egypt, there are not less than eleven or twelve mentioned in Scripture, all of whom bore the general title of Pharaoh, except three. Along with this title, two of them have also other proper names, *Necho* and *Hophra*. The following is their order. Some of them have been identified, by the labors of Champollion, with kings whose proper names we know from other sources; while others still remain in obscurity:—

1. **PHARAOH**, Gen. 12:15, in the time of Abraham.
2. **PHARAOH**, the master of Joseph, Gen. 37:36. c. 41,

- &c. Some suppose that the Pharaoh to whom Joseph became prime minister was the son of the one mentioned in Gen. 37:36.
3. PHARAOH, who knew not Joseph, and under whom Moses was born; perhaps *Ramses*. Ex. 1:8, &c.
 4. PHARAOH, under whom the Israelites left Egypt, and who perished in the Red sea. Ex. c. 5.—14. Probably *Amenophis*.
 5. PHARAOH, in the time of David. 1 K. 11:19—21.
 6. PHARAOH, the father-in-law of Solomon. 1 K. 3:1. 7:8. 9:16, 24. Probably *Osochor*.
 7. SHISHAK, near the end of Solomon's reign, and under Rehoboam. 1 K. 11:40. 14:25. 2 Chr. 12:2. *Sesonchosis*. From this time onward the *proper* names of the Egyptian kings are mentioned in Scripture.
 8. So, or *Sevechus*, contemporary with Abaz. 2 Kings 17:4.
 9. TIRHAKA, king of Ethiopia and Egypt, in the time of Hezekiah. 2 K. 19:9. Isa. 37:9. Probably the *Tearcho* of Strabo, and the *Taracles* of Manetho.
 10. PHARAOH NECHO, in the time of Josiah. 2 Kings 23:29, 30, &c. 2 Chr. 35:20—24, &c. *Necho*, the son of Psammetichus.
 11. PHARAOH HOPHRA, contemporary with Nebuchadnezzar. Jer. 44:30. He was the grandson of Necho, and is the *Apries* of Herodotus.

PHARISEES, a numerous and powerful sect of the Jews,

agreeing on some main points of doctrine and practice, but divided into different parties or schools on minor points, e. g. the schools or followers of Hillel and Shammai, who were celebrated rabbins or teachers. The name is derived by some from the Heb. *pārash*, to interpret; by others, from *pāras*, to separate. In respect to their tenets, although they esteemed the written books of the O. T. as the sources of the Jewish religion, yet they also attributed great and equal authority to *traditional* precepts, relating principally to external rites; as ablutions, fastings, long prayers, the distribution of alms, the avoiding all intercourse with Gentiles and publicans, &c. See Matt. 6:5. 9:11. 23:5. Mark 7:4. Luke 18:12. They were rigid interpreters of the letter of the Mosaic law, but not unfrequently violated the spirit of it by their traditional and philosophical interpretations. See Matt. 5:31, 43. 12:2. 19:3. 23:23. Their professed sanctity and close adherence to all the external forms of piety, gave them great favor and influence with the common people, and especially among the female part of the community. They believed with the Stoics, that all things and events were controlled by fate; yet not so absolutely as entirely to destroy the liberty of the human will. They considered the soul as immortal, and held the doctrine of a future resurrection of the body. Acts 23:8. It is also supposed by some, that they admitted the doctrine of metempsychosis, or the transmigration of souls: but no allusion is made to this in the N. T. nor does Josephus assert it. In many places of the N. T. Jesus is represented as denouncing

the Pharisees as a body, for their hypocrisy in employing the garb of religion to cover the profligacy of their dispositions and conduct; as Matt. 23:14. Luke 16:14, &c. while, on the other hand, there appears to have been among them individuals of probity, and even of genuine piety; as in the case of Joseph of Arimathea, Nicodemus, the aged Simeon, Gamaliel, &c. Matt. 27:57. Luke 2:25. John 3:1. Acts 5:34.

PHARPAR, a river of Damascus. See in **ABANA**.

PHEBE, see **PHŒBE**.

PHENICE, or **PHENICIA**, see **PHŒNICIA**.

PHILADELPHIA, a city of Lydia, in Asia Minor, where was one of the seven Asiatic churches. Rev. 3:7. Philadelphia was so called from Attalus Philadelphus, king of Pergamos, by whom it was founded. It stood on a branch of mount Tmolus, by the river Cogamus, about twenty-eight miles east of Sardis. It greatly suffered by frequent earthquakes, and it was anciently matter of surprise, that the city was not on this account abandoned. It is now a mean but considerable town, of large extent, with a population of about 1000 Greek Christians, who have a resident bishop, and about twenty inferior clergy. (See *Missionary Herald*, 1821, p. 253.)

PHILEMON, a rich citizen of Colosse, in Phrygia, to whom Paul wrote an Epistle, on occasion of sending back to him his runaway slave Onesimus. See **ONESIMUS**, and **EPISTLES OF PAUL**.

PHILIP is the name of four persons mentioned in the N. T.

1. *Philip the Apostle*, one of the twelve, a native of Bethsaida. John 1:43—48. Matt. 10:3.

Acts 1:13. Nothing further is known of his history.

2. *Philip the Evangelist*, one of the seven primitive deacons of the church at Jerusalem. Acts 6:5. After the death of Stephen, when the Christians were scattered abroad, he preached the gospel at Samaria, Acts 8:5—13; in ver. 14, he is distinguished from the apostles. It was he also who baptized the Ethiopian treasurer. Acts 8:26—40. From Acts 21:8, he would seem afterwards to have settled in Cæsarea.

3. *Philip the Tetrarch*, a son of Herod the Great, by his wife Cleopatra, who, in the division of Herod's kingdom, was made tetrarch of Batanea, Trachonitis and Auranitis. Luke 3:1. (See **HEROD 1**.) From him the city of Cæsarea Philippi took its name, which see.

4. *Philip, or Herod Philip*, another son of Herod the Great by Mariamne the daughter of Simon, not his favorite Mariamne. By Josephus he is called *Herod*. He lived a private life, having been disinherited by his father; and was the former husband of Herodias. Matt. 14:3. See **HERODIAS**.

PHILIPPI, a city of preconsular Macedonia, so called from Philip, king of Macedon, who repaired and beautified it; whence it lost its former name of *Dathos*. In Acts 16:12, Luke says, "We came to Philippi, which is the chief city of that part of Macedonia, and a colony," i. e. a Roman colony; and hence probably Philippi is called the "first or chief city" of that part of Macedonia, from some peculiar privileges thus bestowed upon it, and not as being the capital of that division of the country; since this honor

belonged to Amphipolis in the first division, and to Thessalonica in the second division.

Philippi is celebrated as the scene of the final defeat of Brutus and Cassius by Octavius and Antony. A Christian church was planted here by Paul; who afterwards addressed to them an Epistle, in which he speaks particularly and warmly of their affection and liberality towards himself. Acts 16:12. 20:6. See Phil. 4:10, &c.

PHILISTINES, a celebrated people, who inhabited the sea-coast of Canaan, which from them took the name of *Philistia*, or *Palestine*. They seem originally to have migrated from Egypt to Caphor, or Crete, Gen. 10:14, and thence to have passed over to Palestine under the name of *Caphorim*, where they drove out the Avim, who dwelt from Hazerim to Azzah, or Gaza, and dwelt in their stead. Deut. 2:23.

The Philistines were a powerful people in Palestine, even in Abraham's time, B. C. 1900, since they had then kings, and considerable cities. They are not enumerated among the nations devoted to extermination, whose territory the Lord assigned to the Hebrews, probably because they were not of the cursed seed of Canaan. Joshua, however, did not hesitate to give their land to the Hebrews, and to attack them by command from the Lord; because they possessed various districts promised to Israel. But these conquests must have been ill-maintained, since under the judges, at the time of Saul, and at the beginning of the reign of David, the Philistines had their kings and their lords. Their state was divided into five little kingdoms, or

satrapies, and they oppressed Israel during the government of the high-priest Eli, that of Samuel, and during the reign of Saul, for about 120 years. Shamgar, Samson, Samuel and Saul opposed them, and were victorious over them with great slaughter, at various times, but did not reduce their power. They maintained their independence till David subdued them, 2 Sam. 5:17. c. 8, from which time they continued in subjection to the kings of Judah, down to the reign of Jehoram, son of Jehoshaphat, when they revolted. 2 Chr. 21:16. Jehoram made war against them, and probably reduced them to obedience; because it is observed that they revolted again from Uzziah, who kept them to their duty during his whole reign. 2 Chr. 26:6,7. During the unfortunate reign of Ahaz, the Philistines made great havoc in the territory of Judah; but his son and successor, Hezekiah, again subdued them. 2 Chr. 28:18. 2 K. 18:8. They regained their full liberty, however, under the later kings of Judah; and we see by the menaces uttered against them by the prophets Isaiah, Amos, Zephaniah, Jeremiah and Ezekiel, that they brought many calamities on Israel, for which God threatened to punish them with great misfortunes. They were partially subdued by Esar-Haddon, king of Assyria, and afterwards by Psammetichus, king of Egypt; and there is great probability that they were reduced by Nebuchadnezzar, as well as the other people of Syria, Phoenicia and Palestine, during the siege of Tyre. They afterwards fell under the dominion of the Persians, then under that of Alexander the Great, who destroyed

Gaza, the only city of the Phœnicians that dared to oppose him. They appear to have become entirely incorporated with the other inhabitants of the land, under the Maccabees, and are no more mentioned as a distinct people.

PHILOSOPHY. Paul cautions the Colossians lest any man spoil them through philosophy. Col. 2:8. In Acts 17:18, it is related that when this apostle came to Athens, he there found Epicurean and Stoic philosophers, who made a jest of his discourses; and in many places of his Epistles, he opposes the supposed wise men, and the false wisdom of the age, that is, the pagan philosophy, to the wisdom of Jesus Christ, and the true religion, which to the philosophers and sophists seemed to be mere folly, because it was built neither on the eloquence nor the subtily of those who preached it, but on the power of God, and on the operations of the Holy Ghost, which actuated the hearts and minds of believers.

About the time that the several sects of philosophers were formed among the Greeks, as the Academics, the Peripatetics, and the Stoics, there arose also among the Jews several sects, as the Essenes, the Pharisees and the Sadducees. The Pharisees had some resemblance to the Stoics, the Sadducees to the Epicureans, and the Essenes to the Academics. The Pharisees were proud, vain and boasting, like the Stoics: the Sadducees, who denied the immortality of the soul, and the existence of spirits, freed themselves at once, like the Epicureans, from all solicitude about futurity: the Essenes were more moderate, more simple and re-

ligious, and therefore approached nearer to the Academics.

PHŒBE, a deaconess of the church in the eastern port of Corinth, Cenchrea. It is most likely, from what the apostle says of Phœbe, viz. that "she has been a succorer of many, and of myself also," that she was a woman of property, not to say of distinction. Paul sent by his Epistle to the church at Rome, to whom also he affectionately recommends her. Rom. 16:1, 2.

PHŒNICIA, or **PHENICE**, a name which, in its more ancient and extended sense, comprehended a narrow strip of country extending nearly the whole length of the eastern coast of the Mediterranean sea, from Antioch to the borders of Egypt. But Phœnicia Proper was included between the cities of Laodicea in Syria, and Tyre, and comprehended only the territories of Tyre and Sidon. Before Joshua conquered Palestine, this country was possessed by Canaanites, sons of Ham, divided into eleven families, of which the most powerful was that of Canaan, the founder of Sidon, and head of the Canaanites, properly so called, whom the Greeks named *Phœnicians*. Only these preserved their independence under Joshua, and also under David, Solomon and the succeeding kings: but they were subdued by the kings of Assyria and Chaldea. Afterwards, they successively obeyed the Persians, Greeks and Romans. At this day, Phœnicia is in subjection to the Ottomans, not having had any national or native kings, or any independent form of government, for more than 2000 years. The name *Phœnicia* is not in the books of Hebrew Scripture; but only in the Maccabees and the N. T.

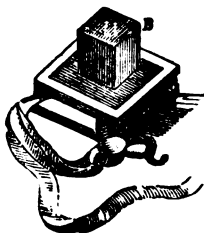
The Hebrew always reads *Canaan*. Matthew calls the same person a *Canaanitish* woman, 15:22, whom Mark calls a *Syro-phœnician*, 7:26, i. e. a Phœnician of Syria, because Phœnicia then made a part of Syria.

PHRYGIA, an inland province of Asia Minor, bounded north by Bithynia and Galatia, east by Cappadocia, south by Lycia, Pisidia and Isaurea, and west by Mysia, Lydia and Caria. It was called *Phrygia Pacatiana*, and also *Phrygia Major*, in distinction from *Phrygia Minor*, which was a small district of Mysia near the Hellespont, occupied by some Phrygians after the Trojan war. The eastern part of *Phrygia Major* was also called *Lycaonia*. Of the cities belonging to this region, Laodicea, Hierapolis, Colosse and Antioch of Pisidia, are mentioned in the N. T. Acts 2:10. 16:6. 18:23.

PHYLACTERIES were little rolls of parchment, in which were written certain words of the law, and which were worn by the Jews upon their foreheads, and upon the wrist of the left arm. The custom was founded on a mistaken interpretation of Ex. 13:9, "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." And verse 16, "And it shall be for a token upon thine hand, and for frontlets between thine eyes."

Leo of Modena informs us particularly about these rolls. Those worn upon the forehead have been described under the article **FRONTLETS**, which see. Those that were to be fastened to the arms were two rolls of parchment written in square letters, with an ink made on pur-

pose, and with much care. They were rolled up to a point, and enclosed in a sort of case of black calf-skin. They then were put upon a square bit of the same leather, whence hung a thong of the same, of about a finger's breadth, and a cubit and a half long. These



rolls were placed at the bending of the left arm, and after the thong had made a little knot in the form of the letter *Yodh*, it was wound about the arm in a spiral line, which ended at the top of the middle finger. They were called *Tephila shel Yad*, or *Tephila of the hand*.

PILATE, or **PONTIUS PILATE**, was the fifth Roman procurator in the province of Judea. The first was Coponius, who was sent with Quirinus, or Cyrenius, after the banishment of Archelaus. The second was Marcus Ambivius; the third, Annius Rufus; and the fourth, Valerius Gratus. He was succeeded by Pilate, A. D. 28, who continued in the province ten years. Pilate became odious both to the Jews and Samaritans for the severity and cruelty of his administration, and being accused by the latter before Vitellius, the governor of Syria, he was removed from his office and sent

to Rome to answer to their accusations before the emperor. Before his arrival, Tiberius was dead; and Pilate is said to have been banished by Caligula to Vienne in Gaul, and there to have died by his own hand. It was before Pilate that Jesus was brought by the Jews for condemnation; and although conscious of his innocence, which he did not scruple to declare publicly, Matt. 27:24, yet probably wishing to gratify the Jews, and perhaps fearing an accusation of disloyalty, John 19:12,13, he yielded to their clamor, and delivered Jesus over to be crucified. Matt. 27:2, &c. Mark 15:1, &c. Luke 13:1, 23:1, &c. John 18:29, &c. 19:1, &c.

Pilate is described by Philo, as a judge accustomed to sell justice; and for money, to pronounce any sentence that was desired. He mentions his rapines, his injuries, his murders, the torments he inflicted on the innocent, and the persons he put to death without form or process. In short, he seems to have been a man that exercised excessive cruelty during all the time of his government.

PINE, a well-known tree, of the nature of the fir. It is spoken in Scripture of a tree growing on mount Lebanon, Isa. 41:19, 60:13, which the Vulgate calls *ulmus, elm*; probably a species of *platanus* or plane-tree.

PINNACLE of the temple. When the devil had tempted Jesus in the desert, Matt. 4:5, "he took him up into the holy city, and set him on a pinnacle of the temple; and said to him, If thou be the Son of God, cast thyself down," &c. This pinnacle was probably in some accessible part, to which there was a passage by stairs; for, as to

the very vague, though common notion, of the person of Jesus being carried through the air by the power of the devil, it is by no means necessarily implied in the language. The summit or roof of the principal porch of the temple, next the southern wall of the court of the Gentiles, is said by Josephus to have been 500 cubits, i. e. about 750 feet, above the bottom of the valley below, and may well be considered as the *pinnacle* spoken of. This statement, however, is not credible, in its full extent, as it would make the temple nearly four times as high as the loftiest steeple in this country.

PISGAH, a mountain range, east of the Jordan, of which Nebo was one of the peaks or summits. By comparing Deut. 32:49 and 34:1, it would appear that *Pisgah* and the *Abarim* were only different names of the same ridge or range of mountains.

PISIDIA, a province of Asia Minor, lying mostly on mount Taurus, and having Lycaonia on the north, Pamphylia south, Cilicia and Cappadocia east, and Phrygia and Lycia west. Paul preached at Antioch, its capital, Acts 13:14, and throughout Pisidia, 14:24.

PISON, one of the four great rivers that watered Paradise, Gen. 2:11,12, and which ran through all the land of Havilah, where excellent gold is found. It has, of course, been placed as variously as the garden of EDEN, to which article the reader is referred.

PITHOM, one of the cities built by the children of Israel for Pharaoh in Egypt, during their servitude. Ex. 1:11. This is probably the *Pathumos* mentioned by Herodotus, which he places

on the canal made by the kings Necho and Darius, to join the Red sea with the Nile. See EGYPT.

PLEIADES, a cluster of seven stars in the neck of *Taurus*, or the Bull, one of the twelve signs of the zodiac. The sun enters Taurus about the middle of April; and the appearance of the Pleiades, therefore, marks the return of spring. Job 9:9. 38:31.

POETRY OF THE HEBREWS. Of all the *fine arts*, poetry alone was cultivated among the Hebrews; and was carried to a high degree of perfection. The poetry of this people was almost wholly *lyric*;—whether didactic, sententious or prophetic, it was still **LYRIC**. Now the essence of lyric poetry is the vivid expression of internal emotions. It is, therefore, *subjective*; in opposition to epic poetry, which treats of external objects, and is therefore *objective*. The chief subject of Hebrew poetry was religion, and then patriotism; which, under the theocracy, was very nearly allied to religion. The most obvious and striking characteristic of the poetry of the Hebrews, is sublimity. Religious poetry was in ancient times almost peculiar to the Jews; the little that is found among other ancient nations is not worthy of comparison with it. So also the Koran, which is an attempted imitation of the poetical parts of the O. T. The present prevailing views of the nature of Hebrew poetry, of its rhythm, &c. were first proposed by bishop Lowth in his Lectures on the Poetry of the Hebrews.

Hebrew poetry differs from Hebrew prose in three respects. (1.) In the peculiar poetical nature of the contents; of which

the characteristics are sublimity, boldness, abruptness, lofty metaphors, &c. (2.) In the peculiarities of the poetic dialect or diction, which, however, are not so striking as among the Greeks and Romans. (3.) In *rhythm*, which differs from *metre*; the latter importing a measure of syllables or feet, the former a harmonious arrangement of words and members. It is the opinion of those best acquainted with the subject, that the Hebrews had no prosody, i. e. no measure of syllables. Their *rhythm* consisted only in the symmetry or correspondence of the larger members.

Rhythm may be of three species, viz. (1.) It may consist merely in the syllables, or in a succession of poetical feet, as dactyles, &c. without any larger pauses or members. (2.) It may also exist, where the poetical feet or measures of syllables are neglected, but a certain measure of the larger members or clauses is found. This last is the rhythm of the Hebrews. (3.) The third and most perfect form of rhythm comprises both the others, and appears in Greek, Roman and modern poetry. The rhythm of Hebrew poetry, then, consists in the **PARALLELISM** of the members, (as it is called by Lowth,) of which the fundamental principle is, *that every verse must consist of at least two corresponding parts or members.*

Laws of Parallelism.—The parallelism of Hebrew poetry occurs either in the *thought*, or solely in the *form*. Of the former there are three kinds, viz.

1. *Synonymous*; where the two members express the same idea in different, but closely, and often literally, corresponding words: e. g.

Psalm 8 : 4.

What is man, that thou art mindful of him?
And the son of man, that thou dost visit him?

Psalm 2 : 1.

Why do the heathen rage?
And the people imagine a vain thing?

Psalm 2 : 4.

He that sitteth in the heavens shall laugh;
The Lord shall have them in derision.

Job 6 : 5.

Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?

So also the song of Lamech, Gen. 4:23, and Job 7:1, &c.

2. *Antithetical*; where an antithesis of thought is expressed by corresponding members: e. g.

Proverbs 14 : 11.

The house of the wicked shall be overthrown;
But the tabernacle of the upright shall flourish.

Proverbs 15 : 1.

A soft answer turneth away wrath;
But grievous words stir up anger.

3. *Synthetic*; which is a mere juxtaposition; or rather the thought is carried forward in the second member with some addition; the correspondence of words and construction being as before: e. g.

Psalm 19 : 7,8,9.

The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.

22

The fear of the Lord is clean, enduring for ever.
The judgments of the Lord are true and righteous altogether.

Mere *rhythmical* parallelism is that in which no similarity or correspondence of thought exists; but the verse is divided by the *cæsura*, as it were, into corresponding members. This is the most imperfect species of parallelism; and may be compared with the hexameter, divided by the *cæsura*: e. g.

Psalm 2 : 6.

Yet have I set my king
Upon my holy hill of Zion.

Psalm 3 : 2.

Many *there be* which say of my soul,
There is no help for him in God.

This is most common in the book of Lamentations; where there is hardly any other species of parallelism.

Thus far we have had regard to the simplest and most perfect parallelisms of two members; such as are more usually found in the Psalms, Job, &c. But in the prophets and a few of the psalms, we find a less regular, and sometimes *compound* parallelism. Thus the parallelism is irregular, when one member is shorter than the other; as Hosea 4:17.

Ephraim is joined to idols;
Let him alone.

Of *compound* parallelisms there are various kinds; as when the verse has three members; and the two first correspond to the third: e. g.

Psalm 53 : 6.

O that the salvation of Israel were come out of Zion!

When God bringeth back the captivity of his people,
Jacob shall rejoice and Israel shall be glad.

Or when the verse has four members; of which the first and third correspond to the second and fourth: e. g.

Psalm 31: 10.

For my life is spent with grief,
And my years with sighing;
My strength faileth because of mine iniquity,
And my bones are consumed.

Or the verse may have four parallel members; as

Psalm 1: 1.

Blessed is the man
Who walketh not in the counsel
of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scorners.

We may name Psalms 2 and 15 as affording examples of most of the species of poetic parallelism.

In the common manuscripts and editions of the Hebrew Bible, the members of the parallelisms in the poetical parts are not written or printed separately; but the accents serve to divide them. In other editions, however, the members are printed separately. It is matter of regret, that this mode was not adopted in our English version; since the common reader has now often no means of distinguishing whether that which he reads is Hebrew poetry or Hebrew prose. Indeed, a good translation ought to adhere closely to the *form* of the original, and not give it a foreign costume. Hence the mere parallelism should be exhibited, without metre, and generally without feet.

The preceding principles refer solely to the *rhythm* of Hebrew poetry. Besides this, there are other peculiarities; e. g. the *strophe*, as in Ps. 42, 43, where verses 5, 11 and 5, are a burden or refrain, repeated at the end of each strophe. So also the *alphabetic* psalms and poems; (see LETTERS;) and the psalms of *degrees*, in which the chief words of each verse are taken up and repeated at the beginning of the next verse. See DEGREES.

POMEGRANATE, the *punica granatum* of Linnæus; called also *malum granatum*, that is, granate apple, (*pomme granate*;) whence its name. The tree grows wild in Palestine and Syria, as generally in the south of Europe, and north of Africa. It is low, with a straight stem, reddish bark, many and spreading branches, lancet-formed leaves, bearing large and beautiful red blossoms. The fruit is of the size of an orange, of a tawny brown, with a thick, astringent coat, containing abundance of seeds, each enveloped in a distinct, very juicy, crimson coat, whose flavor, in a wild state, is a pure and very strong acid; but in the cultivated plant, sweet and highly grateful. Comp. Cant. 4:13. Num. 13:23. Deut. 8:8. Artificial pomegranates were used as ornaments on the robe of the high-priest, Ex. 28:33, and also as an architectural ornament, 1 K. 7:18.

PONTUS, the north-eastern province of Asia Minor, bounded north by the Euxine sea, west by Galatia and Paphlagonia, south by Cappadocia and part of Armenia, and east by Colchis. It was originally governed by kings, and was in its most flourishing state under Mithridates the Great, who waged a long and

celebrated war with the Romans, but was at length subdued by Pompey; after which Pontus became a province of the Roman empire. Acts 2:9. 1 Pet. 1:1.

POTSHERD, a broken fragment or piece of an earthen vessel; not merely a brittle pot, but a piece of a pot; a pot already broken. Isa. 45:9.

POTTER'S-FIELD, a piece of ground that was bought with the money for which Judas sold our Saviour, but which he brought back again to the temple. See **ACELDAMA**.

POWER. For the use of this word in 1 Cor. 11:10, see the article **VEIL**.

PRAYER is the lifting up of the heart and soul to God, in the name and through the mediation of our Lord and Saviour Jesus Christ. It is the communion of the heart with God, and is to the Christian the very life of the soul. Without this filial spirit, no one can be a Christian.

In all ages God has delighted in the prayers of his saints. From the promulgation of the law, the Hebrews did not intermit public prayer in the tabernacle, or in the temple, as opportunity returned. It consisted in offering the evening and morning sacrifices, every day, accompanied with prayers by the priests and Levites in that holy edifice. Every day they offered sacrifices, incense, offerings and first-fruits; they performed ceremonies for the redemption of the first-born, or the purification of pollutions; in a word, the people came thither from all parts to discharge their vows, and to perform their devotions, not only on great and solemn days, but also on ordinary days; but nothing of this was performed without prayer.

In the later Jewish prayers

we may observe their length and their tedious repetitions. These Christ reproves in Matt. 6:7, and gives to his disciples the form of the Lord's prayer as a beautiful model. In Eph. 6:18. 1 Thess. 5:17. 1 Tim. 2:8, Paul directs that believers should pray in all places and at all times, lifting up pure hands towards heaven, and blessing God for all things, whether in eating, drinking, or any other action; and that every thing be done to the glory of God. 1 Cor. 10:31. In a word, our Saviour has recommended to us to pray without ceasing. Luke 18:1. 21:36.

PRESS. This word is often used in Scripture not only for the machine by which grapes are squeezed, but also for the vessel, or vat, into which the wine runs from the press; that in which it is received and preserved. Whence proceed these expressions: he *digged a wine-press* in his vineyard, Matt. 21:33; *your presses shall run over with wine*, Prov. 3:10; *to draw out of the press*, &c. Hag. 2:16. It was a kind of subterraneous cistern, in which the wine was received and kept, till it was put into jars or vessels of earth or wood.

PRETORIUM, a name given in the Gospels to the house in which dwelt the Roman governor of Jerusalem. Mark 15:16. Comp. Matt. 27:27. John 18:28, 33. Here he sat in his judicial capacity, and here Jesus was brought before him. This was properly the palace of Herod at Jerusalem, near the tower of Antonia, with which it had communication. Here the Roman procurators resided whenever they visited Jerusalem; their headquarters being properly at Cæsarea. The pretorium or palace

of Herod (Eng. tr. *judgment-hall*) at Cæsarea is also mentioned, Acts 23:35. Paul speaks also of the pretorium (Eng. tr. *palace*) at Rome, in which he gave testimony to Christ. Phil. 1:13. Some think, that by this he means the palace of the emperor Nero; and others, that he means the place where the Roman *prætor* sat to administer justice, that is, his tribunal. Others have maintained, with greater probability, that under the name of the *pretorium* at Rome, Paul would express the camp of the pretorian soldiers, whither he might have been carried by the soldier that always accompanied him, and who was fastened to him by a chain, as the manner was among the Romans.

PRICKS. The Greek word signifies properly a *stimulus*, a *goad*, with which oxen were driven from behind. Hence the proverbial expression, *to kick against the goad*, applied to those who rashly offer resistance to one who is more powerful than themselves, and thus expose themselves to severe retribution. Acts 9:5. 26:14. The expression was common to the Greeks, Romans and Hebrews.

PRIEST, one who officiates in performing the public worship of God. In the O. T. the priesthood was not annexed to a certain family, till after the promulgation of the law by Moses. Before that time, the first-born of each family, the fathers, the princes, the kings, were priests in their own cities, and in their own houses. Cain and Abel, Noah, Abraham and Job, Abimelech and Laban, Isaac and Jacob, offered, personally, their own sacrifices. In the solemnity of the covenant made by the Lord

with his people, at the foot of mount Sinai, Moses performed the office of mediator, and young men were chosen from among Israel to perform the office of priests. Ex. 24:5. But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, then the right of offering sacrifice to God was reserved to the priests of this family. Num. 16:40. The punishment of Uzziah, king of Judah, is well known, who, having presumed to offer incense to the Lord, was suddenly smitten with a leprosy. 2 Chr. 26:19. However, it seems that on certain occasions the judges and kings of the Hebrews offered sacrifice to the Lord, especially before a constant place of worship was fixed at Jerusalem. See 1 Sam. 7:9, where Samuel, who was no priest, offered a lamb for a burnt-sacrifice to the Lord. See also c. 9:13. 16:5. 13:9,10. 1 K. 18:31,33, &c.

The Lord having reserved to himself the first-born of Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation, he accepted the tribe of Levi for the service of his tabernacle. Num. 3:41. Thus the whole tribe of Levi was appointed to the sacred ministry, but not all in the same manner; for of the three sons of Levi, Gershom, Kohath and Merari, the heads of the three great families, the Lord chose the family of Kohath, and out of this family the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses and their descendants, remained among the Levites.

The high-priest was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation, as being at the head of all the priests by whom this was administered. Deut. 17:8—12. 19:17. 21:5. 33:8,10. Ezek. 44:24. He only had the privilege of entering the sanctuary once a year, on the day of solemn expiation, to make atonement for the sins of the whole people. Lev. 16:2, &c. He was to be born of one of his own tribe, whom his father had married a virgin; and was to be exempt from corporal defect. Lev. 21:13. In general, no priest who had any defect of this kind could offer sacrifice, or enter the holy place to present the shew-bread. But he was to be maintained by the sacrifices offered at the tabernacle. Lev. 21:17—22.

God also appropriated to the person of the high-priest the oracle of his truth; so that when he was habited in the proper ornaments of his dignity, and with the urin and thummim, he answered questions proposed to him, and God discovered to him secret and future things. He was forbidden to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract or hazard the contraction of uncleanness. Lev. 21:10—12.

The ordinary priests served immediately at the altar, killed, skinned and offered the sacrifices. They kept up a perpetual fire on the altar of burnt-sacrifices, and in the lamps of the golden candlestick in the sanctuary: they kneaded the loaves of shew-

bread, baked them, offered them on the golden altar in the sanctuary, and changed them every sabbath day. Every day, night and morning, a priest, appointed by casting of lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, and set it on the golden table, otherwise called the altar of incense. Luke 1:9.

The Lord had given no lands of inheritance to the tribe of Levi, in the Land of Promise. He intended that they should be supported by the tithes, the first-fruits, the offerings made in the temple, and by their share of the sin-offerings and thanksgiving-offerings sacrificed in the temple; of which certain parts were appropriated to them. In the peace-offerings they had the shoulder and the breast, Lev. 7:33,34; in the sin-offerings they burnt on the altar the fat that covers the bowels, the liver and the kidneys; the rest belonged to themselves. Lev. 7:6,10. The skin or fleece of every sacrifice also belonged to them; and this alone was no mean allowance. When an Israelite killed any animal for his own use, he was to give the priest the shoulder, the stomach and the jaws. Deut. 18:3. He had also a share of the wool when sheep were shorn. Deut. 18:4. Thus, though the priests had no lands or inheritances, they lived in great plenty. God also provided them houses and accommodations, by appointing forty-eight cities for their residence. Num. 35:1—7. In the precincts of these cities they possessed a thousand cubits beyond the walls. Of these forty-eight cities, six were appointed as cities of refuge for those who had committed casual and involuntary manslaughter. The priests had thir-

teen of these cities; the others belonged to the Levites. Josh. 21:10.

A principal employment of the priests, next to attending on the sacrifices and the temple service, was the instruction of the people and the deciding of controversies; distinguishing the several sorts of leprosy, divorce causes, the waters of jealousy, vows, causes relating to the law and uncleannesses, &c. They publicly blessed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army. Num. 10:8,9. Deut. 20:2.

The Christian priesthood is the substance and truth of which that of the Jews was but a shadow and figure. Christ, the *everlasting priest*, according to the order of Melchisedec, abides forever, as Paul observes; whereas the priests according to the order of Aaron were mortal, and, therefore, could not continue long. Heb. 7:23, &c. The Lord, to express to the Hebrews what great favors he would confer on them, says he would make them kings and priests. Ex. 19:6. And Peter repeats this promise to Christians, or rather he tells them that they are in truth what Moses promised to Israel. 1 Pet. 2:9. See also Rev. 1:6.

PRISCA, or PRISCILLA, the wife of Aquila. See AQUILA.

PROPHET. The words *prophet* and *to prophesy*, are used in Scripture in a wide sense. The proper meaning of *prophet* is a *foreteller of future events*. But sometimes it means simply *one inspired of God to speak*, &c. God says to Moses, Ex. 7:1, "Aaron, thy brother, shall be thy prophet;" he shall explain thy sentiments to

the people. Paul, Tit. 1:12, quoting a heathen poet, calls him a *prophet*. Scripture does not withhold the name of *prophet* from impostors, although they falsely boasted of inspiration. As true prophets, when filled by the energy of God's Spirit, were sometimes agitated violently, similar motions were called *prophesying* when exhibited by persons who were filled with a good or evil spirit. Saul, being moved by an evil spirit, prophesied in his house. 1 Sam. 18:10.

The term *prophesy* is also used, 1 Cor. 11:4,5. 14:1, &c. for "explaining Scripture, speaking to the church in public;" probably because they who exercised these functions were regarded as under the direction of the Holy Spirit. So it is said in Acts 13:1, that Judas and Silas were prophets; that there were in the church at Antioch certain prophets and teachers; that is, official instructors. God has set in the church, first, apostles, then prophets. 1 Cor. 12:28. See also Eph. 2:20. Rev. 18:20. Acts 21:9.

The usual way by which God communicated his will to the prophets was by inspiration, which consisted in illuminating the mind, and exciting them to proclaim what the Lord had dictated. In this sense we acknowledge, as prophets, all the authors of the canonical books of Scripture, both of the Old and New Testaments. God also communicated information to the prophets by dreams and visions. Joel, 2:28, promises to the people of the Lord that their young men should see visions, and their old men have prophetic dreams. Peter, Acts 10:11,12, fell into a trance at noon-day, and had a

revelation importing the call of the Gentiles. The Lord appeared to Abraham, to Job, and to Moses, in a cloud, and discovered his will to them.

We have in the O. T. the writings of sixteen prophets; that is, of four greater and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel and Daniel. The twelve lesser prophets are Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

Chronological Order of the Prophets, according to Calmet.

1. HOSEA, under Uzziah, king of Judah, who began to reign B. C. 806; and under Jotham, Ahaz and Hezekiah, kings of Judah, and under Jeroboam II, king of Israel, and his successors.
2. AMOS, under Uzziah, B. C. 780, and about six years before the death of Jeroboam II, king of Israel.
3. ISAIAH, at the death of Uzziah, and at the beginning of the reign of Jotham, king of Judah, B. C. 754; to the reign of Manasseh, B. C. 694.
4. JONAH, under the kings Jotham and Jeroboam II, in the kingdom of Israel; about the same time as Hosea, Isaiah and Amos. Jeroboam died B. C. 780.
5. MICAH, under Jotham, Ahaz and Hezekiah, kings of Judah. Jotham began to reign B. C. 754, and Hezekiah died B. C. 694. Micah was contemporary with Isaiah.
6. NAHUM, under Hezekiah, and after the expedition of Sennacherib, that is, after B. C. 710.
7. JEREMIAH, in the thirteenth year of Josiah, king of Judah, B. C. 625. Jeremiah continued to prophesy under Shallum, Jehoiakim, Jeconiah and Zedekiah, to the taking of Jerusalem by the Chaldeans, B. C. ~~587~~ 597. It is supposed he died two years afterwards in Egypt.
8. ZEPHANIAH, at the beginning of the reign of Josiah, and before the twenty-eighth year of that prince, B. C. 620.
9. JOEL, under Josiah, about the same time as Jeremiah and Zephaniah. But see under JOEL.
10. DANIEL was taken into Chaldea, B. C. 600, the fourth year of Jehoiakim, king of Judah. He prophesied at Babylon to the end of the captivity, B. C. 540, and perhaps longer.
11. EZEKIEL was carried captive to Babylon with Jeconiah, king of Judah, B. C. 595. He began to prophesy about B. C. 590. He continued till toward the end of the reign of Nebuchadnezzar, who died B. C. 558.
12. HABAKKUK, in Judea, at the beginning of the reign of Jehoiakim, about B. C. 606, and before the coming of Nebuchadnezzar.
13. OBADIAH, in Judea, after the taking of Jerusalem, B. C. 586, and before the desolation of Idumea.
14. HAGGAI returned from the captivity B. C. 532, and prophesied in the second year of Darius, son of Hystaspes, B. C. 516.
15. ZECHARIAH prophesied in

Judea, at the same time as Haggai, and seems to have continued after him.

16. **MALACHI** has no date to his prophecies. He may probably have prophesied under Nehemiah, who returned into Judea, B. C. 450.

Besides these, there are many whose names appear in Scripture, but of whom we have no writings remaining.

The **PROPHETESSES** are, (1.) Miriam, sister of Moses. (2.) Deborah. (3.) Huldah.

The prophets were the divines, the philosophers, the instructors, and the guides of the Hebrews in piety and virtue. They generally lived retired, in some country retreat, or in a sort of community, where they and their disciples were employed in study, prayer and labor. Their habitations were plain and simple. They exercised no trade for gain, nor did they undertake any work that was too laborious, or inconsistent with the repose their employment required. Elisha quit- ted his plough, when Elijah called him to the prophetic office. 1 K. 19:20. Zechariah, 13:5, speaks of one who is no prophet, but a husbandman. Amos says, 7:14, he is no prophet, but a herdsman, and a gatherer of sycamore fruit.

PROSELYTE, in the Jewish sense, a foreigner who adopted the Jewish religion, a convert from heathenism to Judaism. Matt. 23:15. Acts 2:10. 6:5. 13:43. There were two species of proselytes among the Jews. The first were called *proselytes of the gate*, and were foreigners, either bond or free, who lived

among the Jews and conformed to their customs in regard to what the rabbins call "*the seven precepts of Noah*;" i. e. they abstained from injurious language in respect to God, from idolatry, homicide, incest, robbery, resistance to magistrates, and from eating blood, or the flesh of animals killed without shedding their blood. The other class were called *proselytes of justice*, i. e. complete, perfect proselytes, and were those who had abandoned their former religion, and bound themselves to the observance of the Mosaic law in its full extent. These, according to the rabbins, by means of circumcison, baptism, and an offering, obtained all the rights of Jewish citizenship. Among the more liberal Jews, however, there were those who did not consider circumcison as in this case essential, except as it enabled the person to partake of the paschal supper, which might not be eaten by an uncircumcised person. Ex. 12:48.

PROVERBS, the *Book of*, is probably a collection of the proverbs of Solomon, compiled by several hands: but we cannot hence conclude, that it is not the work of Solomon, who, being inspired by divine Wisdom, composed no less than three thousand proverbs. 1 K. 4:32. Several persons might make collections of them; Hezekiah among others, as mentioned c. 25:1; and Agur also, c. 30:1. From these collections might be composed the work which we now have; and nothing is more reasonable than this supposition. It is no where said, that Solomon himself had made a collection of proverbs and sentences.

PSALMS. The book of

Psalms is the poetical *anthology*, or flowers of the inspired poetry, of the Hebrew nation, containing productions of different authors in different ages. The Hebrew name is *tehillim*, *praises*; which is not altogether appropriate, because many of the Psalms are rather elegiac; but this name was probably given, because hymns in praise of God constitute the greater part of the book. Most of the psalms have the superscription *mizmôr*, a *poem*, *song*. This word is rendered in the Septuagint by *psalmus*, i. e. a song sung to music, a lyric poem. The Greek *psalterion* means a *stringed instrument*; hence by a metaphor the book of Psalms is called *Psalter*. For the poetical characteristics of the Psalms, see the article **POETRY**.

Classification.—Some writers have classified the psalms according to their poetic or prosodic character, into odes, elegies, &c. The method of De Wette is preferable, who divides them according to their contents. In this way we may make *six* classes.

I. Hymns in praise of Jehovah; *tehillim* in the proper sense. These are directed to Jehovah from various motives and views; e. g. as the God of all nature, and the Creator of the universe, Ps. 8, 104; as the Protector and Patron of Israel, Ps. 20, 29, 33; or of individuals, with thanksgiving for deliverance from evils, Ps. 18, 30, 46, 47; while others refer to the more special attributes of Jehovah, Ps. 90, 139. These psalms express thoughts of the highest sublimity in respect to God, nature, &c.

II. Temple hymns; sung at the consecration of the temple,

the entrance of the ark, &c. or intended for the temple service, Ps. 24, 132. So also *pilgrim songs*, sung by those who came up to worship in the temple, etc. e. g. the so called *songs of degrees*, Ps. 120, &c. See **DEGREES**.

III. Religious and moral songs of a general character; containing the poetical expression of emotions and feelings, and therefore *subjective*; e. g. confidence in God, Ps. 23, 62, 125; devotedness to God, Ps. 16; longing for the worship of the temple, Ps. 42, 43; prayers for the forgiveness of sin, Ps. 51, etc. So also *didactic* songs; the poetical expression of some truth, maxim, &c. Ps. 1, 34, 128. Ps. 15, 32, 50, &c. This is a numerous class.

IV. Elegiac psalms, i. e. lamentations, psalms of complaint; generally united with prayer for help. This class has several subdivisions, viz.

(1.) The lamentations of particular individuals, Ps. 7, 17, 22, 52, 55, 56, &c.

(2.) National lamentations; where the poet laments over the circumstances of the nation, mostly in a religious view. Most of these psalms are of a late date; and none of them are from David, Ps. 44, 80, 137, &c. Some are both individual and national. Ps. 77, 102.

(3.) These sufferings of the nation and of individuals inspire a melancholy view of life in general; hence many psalms are general complaints against a wicked world, Ps. 12, 14, 36.

(4.) Psalms, the authors of which attempt to reply to the complaining views of the preceding class, and satisfy them of the goodness of God, &c. Ps. 63, 73. So the book of Job. This whole class comprises

about one third of the whole number of Psalms.

V. Odes to kings, patriotic hymns, &c. Ps. 20, 21, 45, 110, &c.

VI. Historical psalms, in which the ancient history of the Israelites is repeated in a hortatory manner, Ps. 78, 105, 106, 114.

The prophetic psalms are here distributed among these various classes. Perhaps they might with more propriety constitute another separate class.

Inscriptions.—With the exception of twenty-five psalms,—hence called *orphan* psalms,—all the rest have inscriptions of various kinds, and often very difficult of interpretation. They refer to the different kinds of song, the melody or rhythm, the instrumental accompaniment, the choir who shall perform, &c. These are mostly very obscure; because the music and musical instruments of the Hebrews are almost wholly unknown to us. On very good grounds, the inscriptions, or at least many of them, are supposed to be of later date; and for this reason our English translators have very properly separated the inscriptions from the body of the psalms; (in the Hebrew they are united with them;) and given them merely as inscriptions.

Authors and Age of the Psalms.—Most of those psalms which are assigned to an author, are ascribed to David and to his contemporaries, chiefly Levites and singers out of David's school. Psalm 90 is attributed to Moses. To David are assigned *seventy-one* psalms in the Hebrew, and in the Septuagint eleven more; of these, many cannot be his. The character of David's psalms is generally ele-

giac, and expressive of a soft and pensive melancholy; but he is also, on various occasions, sublime; as in Ps. 18, 29, &c. Twelve are ascribed to Asaph; eleven to the sons of Korah; two to Solomon; and one to each of the singers Heman and Ethan, Ps. 88, 89. Those which are anonymous are probably all later than David, and are imitations of his style and manner. The rabbins have the custom to reckon all anonymous psalms to that author who has been last named; thus Ps. 91—100, which are *orphan* psalms, they assign to Moses, because he is named as the author of Ps. 90, which next precedes these. Many of these later psalms are probably from pious, persecuted prophets and others in the time of the kings; some from the exile, and others later still, containing recollections of the exile. Compare Ps. 123, 124, 126, 137. Later than about this period, none would seem to have been written.

Arrangement.—The whole collection of the Psalms appears to have first existed in *five* books; after the example, perhaps, of the Pentateuch. Each book closes with a doxology.

Book I.	comprises	Psalms 1—41.
“ II.	“	“ 42—72.
“ III.	“	“ 73—89.
“ IV.	“	“ 90—106.
“ V.	“	“ 107—150.

The *original* collection would seem to have comprised psalms 1—72. (See the subscription, Ps. 72:20.) As to arrangement, there seems, in part, to have been a plan; and in part it is accidental. (1.) Psalms of the same author are placed together; though other psalms of the same authors also stand separately. So also psalms of similar con-

tents are sometimes together, and sometimes separate. Thus Ps. 3—41 are all ascribed to David; Ps. 42—49 are songs of the Korahites; Ps. 73—83 all belong to Asaph. But there are other psalms of all these authors.

(2.) One psalm occurs twice. Ps. 14, comp. Ps. 53. Some occur as parts of other psalms; e. g. Ps. 70 forms also a part of Ps. 40. So also some psalms are repeated from other books of Scripture; thus Ps. 18 is the same with 2 Sam. c. 22. A few psalms are compiled by bringing together verses out of other psalms and poems, a sort of *cento*; e. g. Ps. 144. All these general appearances are best explained by the hypothesis of a gradual origin of the whole book out of particular collections, each smaller collection preserving its own arrangement. Thus, if we suppose Ps. 1—72 to have been the principal collection, then the other three books may have been collected at different times, and appended to it. The time of these collections cannot be determined. It would seem, however, to have been *not before* the exile; since the first book contains psalms apparently of that date.

The character and value of the Psalms, so far as they contain the expression of religious and moral affections, are, perhaps, higher than those of any other book of the O. T. They exhibit the sublimest conceptions of God, as the Creator, Preserver and Governor of the universe; to say nothing of the prophetic character of many of them, and their relation to the Messiah, and the great plan of man's redemption. They present us, too, with the most perfect models of child-like resignation and devot-

edness, of unwavering faith, and confidence in God. Luther, in his preface to the Psalter, has the following beautiful language: "Where canst thou find nobler words of joy, than in the psalms of praise and thanksgiving? There thou mayst look into the hearts of all good men, as into beautiful and pleasant gardens; yea, as into heaven itself. How do grateful, and fine, and charming blossoms spring up there, from every kind of pleasing and rejoicing thoughts towards God and his goodness! Again, where canst thou find more deep or mournful words of sorrow, than in the psalms of lamentation and wo? There thou mayst look again into the hearts of all good men, as upon death, yea, as if into hell. How dark and gloomy is it there, from anxious and troubled views of the wrath of God! I hold, however, that no better or finer book of models, or legends of saints and martyrs, has existed, or can exist on earth, than the Psalter. For we find here, not alone what one or two saints have done, but what the Head of all saints has done, and what all holy men still do; in what attitude they stand towards God, and towards their friends and enemies; and how they conduct themselves in all dangers and sufferings. And besides this, all sorts of divine doctrines and precepts are contained in it. Hence it is, that the Psalter is **THE BOOK** of all good men; and every one, whatever his circumstances may be, finds in it psalms and words suited to his circumstances, and which are to him just as if they had been put there on his very account; and in such a way, that he himself could not have made, or found, or wished for better."

Psalms of Degrees, see in DEGREES.

PSALTERY. (See HARP.) The modern instrument called *psaltery* is flat, and in the form of a trapezium, or triangle cut off at the top, and is strung with thirteen strings. It is struck with a plectrum, or small iron rod. This instrument, however, can hardly be said to be in use at the present day; and is most certainly not the ancient *nabla*.

PTOLEMAIS, see ACCHO.

PUBLICAN, an officer of the revenue, employed in collecting taxes. Among the Romans there were two sorts of tax-gatherers: some were general receivers, who in each province had deputies; they collected the revenues of the empire, and accounted to the emperor. These were men of great consideration in the government; and Cicero says, that among these were the flower of the Roman knights, the ornaments of the city, and the strength of the commonwealth. But the deputies, the under-collectors, the publicans of the lower order, were looked upon as so many thieves and pickpockets. Theocritus being asked, which was the most cruel of all beasts, answered, "Among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the publican and the parasite." Among the Jews, also, the name and profession of a publican was excessively odious. They could not, without the utmost reluctance, see publicans exacting tributes and impositions laid on them by foreigners—the Romans. The Galileans, or Herodians, especially, submitted to this with the greatest impatience, and thought it even unlawful. Those of their own nation who undertook this

office they looked upon as heathen. See Matt. 18:17. It is even said, they would not allow them to enter the temple, or the synagogues; to partake of the public prayers, or offices of judicature; or to give testimony in a court of justice.

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 19:2; but Matthew was only an inferior publican, Luke 5:27. The Jews reproached Jesus with being a "friend of publicans and sinners, and eating with them." Luke 7:34.

PUBLIUS, a wealthy inhabitant of Malta, when Paul was shipwrecked on that island, A. D. 60. Acts 28:7—9. Publius received the apostle and his company into his house very kindly, and entertained them three days with great humanity.

PURPLE. It is related that the fine purple color was discovered by Hercules Tyrius, whose dog having by chance eaten a shell-fish called *murex*, or *purpura*, and returning to his master with his lips tinged with a purple color, occasioned the discovery of this precious dye. Purple, however, is much more ancient than this, since we find it mentioned by Moses in several places. It comes from the sea-mussel, *purpura*, and is of a reddish or crimson purple hue. There was another kind of bluish purple, or purple blue, made from a species of snail, *conchylium*, *helix ianthina* of Linnæus. This word is usually rendered in the English Bible by *blue*. Moses used much wool of this crimson purple color in the work of the tabernacle, and in the orna-

ments of the high-priest. It was the color used by princes and great men, by way of distinction. Judg. 8:26. Luke 16:19. The Babylonians also clothed their idols in habits of a purple and azure color. Jer. 10:9.

PUTEOLI, (*the wells*), now *Pozzuoli*, a city in the Campania of Naples, on the northern side of the bay, eight miles north-west from that city. It was a

Roman colony. Here Paul abode seven days. Acts 28:13.

PYGARG, (*white-rump*.) This is properly the name of a species of eagle; but is applied, in Deut. 14:5, to a quadruped, apparently a species of gazelle or antelope. So the Syriac version and Targums. Both the Arabic versions refer it to a species of mountain goat.

Q.

QUAILS. The oriental quail is a bird of passage, and about the size of a turtle-dove. Hasselquist states that it is plentiful near the shores of the Dead sea and the Jordan, and in the deserts of Arabia; and Diodorus affirms that it is caught in immense numbers about Rhinocolura, in the south-west corner of Palestine. Burekhardt also found great quantities of them in the regions south of the Dead sea. The flocks of quails, therefore, which came up to the camp of Israel, are entirely credible; and the miracle consisted in these immense flocks being directed to a particular spot, in the extreme emergency of the people, by means of "a wind from the Lord." Numb. 11:31.

QUATERNION of soldiers, i. e. a detachment or division

consisting of four men. Acts 12:4. The Romans detached a quaternion or four men for a night guard; and divided the night into four watches, so that each soldier should in his turn be on guard three hours. (See **HOURS**.) When, therefore, Herod, who adopted the Roman customs, is said to have delivered Peter 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, and two before the doors, (comp. vs. 6,) and that they were relieved every three hours by four others; making in all sixteen men.

QUEEN OF HEAVEN, a name given by the Hebrew idolaters to the moon. Jer. 7:18. 44:17,18.

R.

RAAMSES, or **RAMESES**, a city built by the Hebrews, during their servitude in Egypt. Gen. 47:11. Exod. 1:11. It was situated in the land of Goshen; and appears to have been the

capital of that country. It was most probably the same with Heroopolis, situated on the great canal between the Nile and Suez, where are now the ruins of Aboukeyshid.

RAB, RABBI. The word *rab* in Hebrew signifies *chief*; thus Nebuzaradan is the *chief* or captain of the guard, 2 K. 25:8; in Heb. *rab*; so Ashpenaz is the *rab, chief* or master of the eunuchs. Dan. 1:3. At a later period, it was introduced as a solemn title of honor in the Jewish schools, and means *master, teacher, doctor*. There were various distinctions and degrees; the term *rab* was accounted the least honorable; that of *rabbi*, signifying *my master*, being of higher dignity. Another form of the word was *rabbān* or *rabbōn*, from which comes also *rabboni*, John 20:16; this was regarded as the highest title of honor, and was never formally bestowed on more than seven persons, who all belonged to the celebrated school of Hillel, and were pre-eminently distinguished by their rank and learning. The more common and usual appellation afterwards was *rabbi*; and this has descended among the Jews to the present day. Matt. 23:7, 8. John 1:38, 49.

RABBATH, or RABBATH-AMMON, of RABBATH OF THE CHILDREN OF AMMON, afterwards called *Philadelphia*, the capital of the Ammonites, was situated in the mountains of Gilead, near the source of the Arnon, beyond Jordan. It was famous even in the time of Moses. Deut. 3:11. When David declared war against the Ammonites, his general, Joab, laid siege to Rabbath-Ammon, where Uriah lost his life by a secret order of his prince; when the city was reduced to the last extremity, David himself went thither, that he might have the honor of taking it. From this time it became subject to the kings of Judah; but the kings of Israel subse-

quently became masters of it, with the tribes beyond Jordan. Towards the conclusion of the kingdom of Israel, Tiglath-pileser having taken away a great part of the Israelites, the Ammonites were guilty of many cruelties against those who remained; for which the prophets Jeremiah and Ezekiel pronounced very severe prophecies against Rabbath, their capital, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. Antiochus the Great afterwards took the city. It is now called *Amman*, and is about fifteen miles south-east of Szalt. Burckhardt found there extensive ruins, which he has described.

RABBI and RABBONI, see **RAB**.

RAB-MAG, a general officer of Nebuchadnezzar's army, at the taking of Jerusalem. Jer. 39:3. It means more probably *chief of the magi*, a dignitary who had accompanied the king of Babylon in his campaign. See **MAGI**.

RAB-SARIS, an officer sent with Rab-shakeh and Tartan, to summon Hezekiah. 2 K. 18:17. Jer. 39:3. It signifies the *chief of the eunuchs*.

RAB-SHAKEH, that is, the *chief butler*, or *cup-bearer*, was an officer sent by Sennacherib, king of Assyria, to summon Hezekiah to surrender; which message he delivered in a most insolent and oppressive manner. The history is told in 2 K. 19:17, &c. 2 Chr. 32:9, &c. Isa. c. 36.

RACA, a word derived from a Hebrew word signifying *vain, trifling, brainless*; otherwise, *beggary, worthless*. It is thus translated by the Vulgate, in Judg. 11:3; in the English, *vain men*. The word includes a strong

idea of contempt. Christ says, Matt. 5:22, whoever shall say to his brother, *Raca*, shall be condemned by the council, or sanhedrim.

RACHEL, a daughter of Laban, and sister of Leah, was married to Jacob, by whom she had Joseph and Benjamin. She died in childbirth with the latter, whom she named *Ben-oni*, son of my pain; but Jacob named him Benjamin, or the son of my right hand. See her history in Gen. c. 29.—35.

RAIN. In Scripture the *early* and the *latter* rain of Palestine is spoken of. The former falls in the latter part of October, the seed time of Palestine; and the weather then continues variable, with more or less rain the whole winter, until after the *latter* or *spring* rain, in the latter part of April. Afterwards, the weather becomes serene, and the crops ripen. The *harvest* takes place in May; by the first or middle of August, the *fruits* are gathered in; and from that time till the coming of the first or October rains, prevail the scorching heats and droughts of summer.

RAM, or **BATTERING RAM**, a well-known engine of war, for battering down the walls of cities, mentioned in Ezek. 4:2. 21:22, and used by Nebuchadnezzar at the siege of Jerusalem.

RAMAH. This word signifies an *eminence*; and hence so many places in Palestine are named *Ramah*, *Ramath*, *Ramoth*, *Ramathaim*, &c. Sometimes the same place is called by one or other of these names indiscriminately, all signifying the same. Comp. in 2 K. 8:28,29. Sometimes *Rama*, or *Ramoth*, is joined to another name, to determine the place of such city, or

eminence; and it is sometimes put simply for a *high place*, and signifies neither city nor village. The principal *Ramah* was a city of Benjamin, between Geba and Bethel, toward the mountains of Ephraim, six miles from Jerusalem north, and on the road from Samaria to Jerusalem. Baasha, king of Israel, caused it to be fortified, to obstruct the passage from the land of Judah into that of Israel. This is probably the *Ramatha*, or *Ramathaim-zophim*, of the prophet Samuel. 1 Sam. 1:1,19. 2:11, &c. (See ARIMATHEA.) It was on the frontiers of Ephraim and Benjamin; and frontier cities were often inhabited by both tribes.

RAMATHAIM, see RAMAH.

RAMESES, see RAAMES.

RAMOTH, a famous city in the mountains of Gilead; often called *Ramoth-Gilead*, and sometimes *Ramath-Mizpeh*, or the Watch-tower. Josh. 13:26. It belonged to Gad, was assigned to the Levites, and became one of the cities of refuge beyond Jordan. Deut. 4:43. Josh. 20:8. 21:38. It was famous during the reigns of the later kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavored to regain it. 1 K. c. 22. 2 K. 8:28,29. 2 Chr. 22:5,6.

RAVEN, a bird similar to the crow, but larger. It feeds on dead bodies; and in its general characteristics resembles entirely the crow of America.

REBEKAH, the wife of Isaac. The manner in which she was sought and obtained as his wife, exhibits a striking picture of oriental manners and customs.

Read the history in Gen. c. 24. c. 25:20.—c. 28.

RECHABITES. Scripture acquaints us, Jer. 35:2—11, that Jonadab, son of Rechab, in the time of Jehu, king of Israel, laid an injunction on his posterity not to drink wine, not to build houses, not to plant vineyards, to have no lands, and to dwell in tents all their lives. This they continued to observe for above 300 years; but in the last year of Jehoiakim, king of Judah, Nebuchadnezzar coming to besiege Jerusalem, the Rechabites were forced to take refuge in the city, still, however, lodging in tents. During this siege, Jeremiah received orders from the Lord, to invite them into the temple, and to offer them wine to drink. But they answered, "We will drink no wine; for so Jonadab the son of Rechab, our father, commanded us," &c.

REDEEMER, a name given by way of eminence to Jesus Christ, the Saviour of the world; because he *redeems* or delivers mankind from the bondage and burden of their sins. In the law of Moses, Lev. 25:25, 48, this title is given to one who has the right of redemption in an inheritance, or even to a near kinsman, who may redeem it from a stranger, or any Jew who had bought it. Such was Boaz, who, being one of the nearest relations of Elim-elech, married Ruth, the heiress of Elim-elech, and thereby reentered into the possession of her estate. Jeremiah redeemed the field of his nephew Hanameel, which was on the point of being sold to another. Jer. 32:7, 8.

The same person, i. e. the nearest kinsman, was also called *The Redeemer of Blood*, (Eng. Tr. *The Avenger*, or *Revenger of Blood*,) and had a right to

revenge the blood of his murdered kinsman. Numb. 35:12, 19, 21. Deut. 19:6, 12. To curb the resentment of these avengers, or redeemers, God appointed cities of refuge throughout Israel. See **REFUGE**.

RED SEA, see **SEA**.

REFUGE, *Cities of.* To provide security for those who should undesignedly kill a man, the Lord commanded Moses to appoint six cities of refuge, or *asylums*, that whoever should have thus spilt blood, might retire thither, and have time to prepare his defence before the judges; and that the kinsmen of the deceased might not pursue and kill him. Ex. 21:13. Numb. 35:11, &c. Of such cities there were three on each side Jordan. On the west were Kedesh of Naphtali, Hebron and Shechem; on the east, Bezer, Golan and Ramoth-Gilead. Josh. 20:7, 8. These cities served not only for Hebrews, but for all strangers who resided in the country. Deut. 19:1—10. The Lord also commanded, that, when the Hebrews should multiply and enlarge their land, they should add three other cities of refuge. But this command was never fulfilled.

In our country, we do not discover that distinguished wisdom in the institution of the cities of refuge, which there really was, With us, murder or manslaughter is prosecuted so regularly, that we are apt to overlook the policy of this national appointment of cities of refuge. But in the East, travellers inform us, that such is the vindictive and irritable spirit of the Arabs and other inhabitants, that if one sheikh should seriously say to another, "Thy bonnet is dirty," or "The wrong side of thy turban is out," nothing but blood can wash away

the reproach; and not merely the blood of the offender, but that also of all the males of his family! In several districts in Arabia, the relations of a person who has been slain have leave either to accept a composition *in money*, or to require the murderer to surrender himself to justice, or even to wreak their vengeance upon his whole *family*. Indeed, the custom of *blood-revenge* appears to have been an institution, or we may almost say a principle, very early introduced and practised among the nomadic oriental tribes. So firmly was this practice established among the Israelites, before their entrance into the promised land, and probably also even before their sojourning in Egypt, that Moses was directed by Jehovah not to attempt to eradicate it entirely; but only to counteract and modify it by the institution of cities of refuge. The custom of avenging the blood of a member of a family or tribe, upon some member of the tribe or family of the slayer, still exists in full force among the modern Bedouins; the representatives, in a certain sense, of the ancient Israelites in the desert. They prefer this mode of self-vengeance. Niebuhr informs us expressly, that "the Arabs rather avenge themselves, as the law allows, upon the family of the murderer, and seek an opportunity of slaying its *head*, or most considerable person, whom they regard as being properly the person guilty of the crime, as it must have been committed through his negligence, in watching over the conduct of those under his inspection. In the mean time, the judges seize the murderer, and detain him till he has paid a fine of 200 crowns.

Had it not been for this fine, so absurd a law must have been long since repealed. From this time, the two families are in continual fears, till some one or other of the murderer's family be slain. No reconciliation can take place between them, and the quarrel is still occasionally renewed. There have been instances of such family feuds lasting forty years. If, in the contest, a man of the murdered person's family happens to fall, there can be no peace until two others of the murderer's family have been slain." How far superior to this was the Mosaic institution of cities of refuge! where the involuntary homicide might remain in peace till the death of the high-priest, and then go forth in safety; while a really guilty person did not escape punishment.

REGENERATION means *new birth*, and in a moral sense, that change from a carnal to a Christian life, which takes place through the influence of the Holy Spirit, in every sincere believer and follower of our Lord.

REHOBAM, the son and successor of Solomon, by Naamah, an Ammonitess. 1 K. c. 12. c. 14:21, &c. 2 Chr. c. 10.—12. He was forty-one years old when he began to reign; and was therefore born in the first year of his father's reign. He ascended the throne about 970 B. C. and reigned seventeen years at Jerusalem. Under his reign the ten tribes revolted, and formed the kingdom of Israel under Jeroboam.

REINS, or **KIDNEYS**. The Hebrews often make the reins the seat of the affections, and ascribe to them knowledge, joy, pain, pleasure; hence in Scripture it is so often said, that God searches the heart and the reins.

REMPHAN, an idol, the same as *Chiun*. Comp. Amos 5:26, and Acts 7:43. See **CHIUN**.

REPENTANCE, a change of mind, accompanied with regret and sorrow for something done, and an earnest wish that it was undone. Such was the *repentance* of Judas, Matt. 27:3; and so it is said that Esau found no place of *repentance* in his father Isaac, although he sought it with tears, Heb. 12:17; i. e. Isaac would not change what he had done, and revoke the blessing given to Jacob, Gen. c. 27. But the true gospel *repentance*, or *repentance unto life*, is sorrow for sin, grief for having committed it, and a turning away from it with abhorrence, accompanied with sincere endeavors, in reliance on God's grace and the aids of the Holy Spirit, to live in humble and holy obedience to the commands and will of God. This is that *repentance* to which is promised the free forgiveness of sin through the merits of Jesus Christ.

REPETITIONS in prayers, which our Saviour censures, Matt. 6:7, were short forms or particular expressions in prayer, which the Jews were accustomed to repeat a certain number of times. So the Roman Catholics still repeat the Lord's prayer, and other prayers, a great number of times, and think that the oftener the prayer is repeated, the more efficacious it is; i. e. if repeated 200 times, it will be twice as good as if repeated only 100 times.

REPHAIM, ancient giants of Canaan, of whom there were several families. There were Rephaim beyond Jordan, at Ashtaroth Karnaim, in the time of Abraham, Gen. 14:5; also some in the time of Moses. Og,

king of Bashan, was of the Rephaim. In the time of Joshua, some of their descendants dwelt in the land of Canaan, Josh. 12:4. 17:15, and we hear of them in David's time, in the city of Gath, 1 Chr. 20:4—6. The giant Goliath and others were remains of the Rephaim. Their magnitude and strength are often spoken of in Scripture.

The Valley of the Rephaim, or *Giants*, was famous in Joshua's time, and also in David's. Josh. 15:8. 18:16. 2 Sam. 5:18,22. 1 Chr. 11:15. 14:9. It is placed as one limit of the portion of Judah. It was near Jerusalem, and it may be doubted whether it belonged to Judah or to Benjamin, because of the contiguity of these two tribes. Eusebius places it in Benjamin; but Josh. 18:16, and those passages of the books of Samuel where it is mentioned, hint that it belonged to Judah, and was south or west of Jerusalem, towards Bethlehem and the Philistines.

REPHIDIM, an encampment of the Israelites near mount Sinai, where the people murmured, and God gave them water from the rock. Ex. c. 17. See under **SINAI**.

RESURRECTION, revival from the dead. The belief of a resurrection is an article of religion common to Jew and Christian; and is expressly taught in both Testaments. We speak not here of that miraculous resurrection, which consists in reviving for a time, to die again afterwards; as Elijah, Elisha, Christ, and his apostles, raised some from the dead; but of a general resurrection of the dead, which will take place at the end of the world, and which will be followed by an immortality either of happiness or of mis-

ery. So the psalmist says, 16:10, "For thou wilt not leave my soul in hell, [the grave,] neither wilt thou suffer thine holy one to see corruption."

When our Saviour appeared in Judea, the resurrection from the dead was received as a principal article of religion by the whole Jewish nation, except the Sadducees, whose error our Saviour has effectually confuted. He has promised his faithful servants a complete state of happiness after the general resurrection; and he arose himself from the dead, to give, among other things, a proof in his own person, a pledge, a pattern of the future resurrection. Paul, in almost all his epistles, speaks of a general resurrection; refutes those who denied or opposed it; proves it to those who had difficulties about it; in some degree explains the mystery, the manner, and several circumstances of it; says, that to deny it, is the same as to deny our Saviour's resurrection; and that, if we were not to rise again from the dead, we should be of all men the most miserable. 1 Cor. c. 15.

REUBEN, (*behold, a son!*) so called in reference to the sentiment of his mother, "The Lord hath looked on my affliction;" the eldest son of Jacob and Leah. Gen. 29:32. Reuben, having defiled his father's concubine Bilhah, lost his birthright, and all the privileges of primogeniture. Gen. 35:22. His tribe was never very numerous, nor very considerable in Israel. They had their inheritance beyond Jordan, between the brooks Arnon south, and Jazer north, having the mountains of Gilead east, and Jordan west.

REVELATION, an extraordinary and supernatural discov-

ery made to the mind of man; whether by dream, vision, ecstasy, or otherwise. Paul, alluding to his visions and revelations, 2 Cor. 12:1,7, speaks of them in the third person, out of modesty; and declares, that he could not tell whether he were in the body or out of the body. Elsewhere he says that he had received his gospel by a particular revelation. Gal. 1:12.

For the book of *Revelation*, see APOCALYPSE.

REVENGER, or REVENGER OF BLOOD, is a name given in Scripture to the man who had the right, according to the Jewish polity, of taking revenge on him who had killed one of his relations. If a man had been guilty of manslaughter, involuntarily and without design, he fled to a city of refuge. See under REFUGE.

RHEGIUM, a city of Italy, in the kingdom of Naples, on the coast near the south-west extremity of Italy, opposite to Messina in Sicily. It is now called *Reggio*. The ship in which Paul was on his way to Rome touched here. Acts 28:13,14.

RHODES, an island and famous city of the Levant, the ancient name of which was *Astoria*, *Ophiusa* and *Etheria*. Its modern name alludes to the great quantity and beauty of the roses that grew there. It is chiefly famous for its brazen Colossus, which was 105 feet high, made by Chares of Lyndus: it stood across the mouth of the harbor of the city Rhodes, and continued perfect only fifty-six years, being thrown down by an earthquake, under the reign of Ptolemy Euergetes, king of Egypt, who began to reign B. C. 244. When Paul went to Jeru-

salem, A. D. 58, he visited Rhodes. Acts 21:1.

RIBLAH, a city of Syria, in the country of Hamath, the situation of which, however, has been matter of dispute. The Babylonians, in their incursions into Palestine, were accustomed to take their way over Hamath and Riblah. Mr. Buckingham mentions a place *Rebla*, about thirty miles south of Hamath, on the Orontes, in which the ancient Riblah is doubtless to be recognized. 2 K. 23:33. 25:6. Jer. 39:5.

RIGHT HAND. The *right hand* is the symbol of power and strength; whence the effects of the divine omnipotence are often ascribed to the *right hand of the Most High*. Ex. 15:6. Psalm 21:8.

The *right hand* commonly denotes the *south*, as the left hand denotes the *north*. The Hebrews always speak of the quarters of the world in respect of a person whose face is turned to the east, his back to the west, his right hand to the south, and his left hand to the north. See **EAST**.

RINGS, ornaments for the ears, nose, legs or fingers. The antiquity of rings appears from Scripture and from profane authors. Judah left his ring with Tamar. Gen. 38:18. When Pharaoh committed the government of Egypt to Joseph, he gave him his ring from his finger. Gen. 41:42. After the victory of the Israelites over the Midianites, they offered to the Lord the rings, the bracelets, and the golden necklaces, taken from the enemy. Numb. 31:50. The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears, and on their ankles. (See **BRACELETS**.) James distin-

guishes a man of wealth and dignity by the ring of gold on his finger. Jam. 2:2. At the return of the prodigal son, his father ordered a handsome apparel for his dress, and that a ring should be put on his finger. Luke 15:22.

The ring was used chiefly as a signet to seal with, and Scripture generally assigns it to princes and great persons; as the king of Egypt, Joseph, Ahaz, Jezebel; king Ahasuerus, his favorite Haman, Mordecai, king Darius, &c. 1 Kings 21:8. Esth. 3:10, &c. Dan. 6:17. The patents and orders of these princes were sealed with their rings or signets, an impression from which was their confirmation. See **SEAL**.

RIVER, a running stream of water. The Hebrews give the name of *the river*, without addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. The tenor of the discourse must determine the sense of this uncertain and indeterminate way of speaking. They give also the name of *river* to brooks and rivulets that are not very considerable.

The principal rivers and brooks of Palestine were the **JORDAN**, the Arnon, the Jabbok, the Kishon, the Kidron, the Barady, or Abanah and Pharpar, rivers of Damascus. See their respective articles.

ROBES, see **GARMENTS**.

ROE is the smallest species of deer, *cervus capreolus*, and is still found in Scotland and Germany. But the Hebrew word translated *roe* in the Bible, refers to the oriental *antelope* or *gazelle*.

This gazelle or antelope is the *antilopa cervicapra* or *dorcac* of Linnæus, the common

antelope. It is about two and a half feet in height, of a reddish-brown color, with the belly and feet white, has long, naked ears, and a short, erect tail. The horns are black, about twelve inches long, and bent like a lyre. It inhabits Barbary, Egypt, Arabia and Syria, and is about half the size of a fallow deer. It goes in large flocks, is easily tamed, though naturally very timid; and its flesh is reckoned excellent food.

There are no less than twenty-nine species of antelopes in all. This animal constitutes a genus between the deer and the goat. They are mostly confined to Asia and Africa, inhabiting the hottest regions of the old world, or the temperate zones near the tropics. None of them, except the chamois and the saiga, are found in Europe. In America only one species has yet been found, viz. the Missouri antelope, which inhabits the country west of the Mississippi. Antelopes chiefly inhabit hilly countries, though some reside in the plains; and some species form herds of two or three thousand, while others keep in small troops of five or six. These animals are elegantly formed, active, restless, timid, shy, and astonishingly swift, running with vast bounds, and springing or leaping with surprising elasticity; they frequently stop for a moment in the midst of their course to gaze at their pursuers, and then resume their flight.

The chase of these animals is a favorite diversion among the eastern nations; and the accounts that are given of it supply ample proofs of the swiftness of the antelope tribe. The greyhound, the fleetest of dogs, is usually outrun by them; and

the sportsman is obliged to have recourse to the aid of the falcon, which is trained to the work, for seizing on the animal and impeding its motion, that the dogs may thus have an opportunity of overtaking it. In India and Persia a sort of leopard is made use of in the chase; and this animal takes its prey not by swiftness of foot, but by its astonishing springs, which are similar to those of the antelope; and yet if the leopard should fail in its first attempt, the game escapes.

The fleetness of this animal has been proverbial in the countries which it inhabits, from the earliest time; as also the beauty of its eyes. So that to say, "You have the eyes of a gazelle," is used as the greatest compliment that can be paid to a fine woman.

ROGEL, a fountain near Jerusalem, in Judah. Josh. 15:7. 18:16. 2Sam. 17:17. 1K. 1:9. The name signifies the *fullers* fountain, in which, probably, the articles were washed, by treading with the feet. It seems to have been not far from the fountain Siloam.

ROLL, see Book.

ROME, ROMANS. The city of Rome is in some respects the most celebrated on earth; as it was long the mistress of the heathen world, and has since been for many centuries the ecclesiastical capital of the Christian world. It was founded by Romulus 752 years before Christ, and governed for a time by kings. After the expulsion of Tarquin, B. C. 509, it was governed by two consuls, elected annually; and this form of government continued several centuries, and indeed after the real power had passed into the hands of a sovereign. Julius Cæsar first ac-

quired the sovereign power, though he refused the name of emperor. His nephew Octavius, afterwards Augustus, took the name of emperor about 30 B. C. In his reign our Saviour was born. The succeeding Roman emperors, who ruled over the whole of the then known world, were mostly distinguished only for their cruelties, debaucheries and licentiousness; until Constantine embraced Christianity and made it the religion of his empire. By transferring the seat of his empire to Constantinople, A. D. 328, he gave a fatal blow to the power and influence of Rome; which thenceforth continued to be only the ecclesiastical metropolis of the western church. But as such she acquired afterwards, under the popes, an immense power, which still continues in Catholic countries; but which has received its death-wound through Protestantism, and the consequent enlightening of the popular mind. At the present day, Rome is rendered deeply interesting by the magnificent ruins of its former greatness.

In the books of the O. T. no direct allusion is apparently made to Rome, or to the Roman power. Up to the time when the canon of the O. T. was closed, before B. C. 400, the Romans had not so far extended their conquests, as to bring them in contact with the Jews. But in the books of the Maccabees, and in the N. T. they are often mentioned. See 1 Mac. 8:1, &c. The first alliance between the Jews and Romans was made by Judas Maccabeus, B. C. 162. This was renewed by his brother Jonathan, B. C. 144. After this time, the Romans had enough to do with the Jews, not only under the Herods, but also when re-

duced to the form of a Roman province; until at last they were driven utterly to exterminate them from the country. They took the city of Jerusalem not less than three times; first under Pompey, B. C. 63; again under Sosius, B. C. 33; and at last under Titus, A. D. 72, when both the city and temple were destroyed. See JUDEA.

The *Epistle to the Romans* is one of the most important of all the writings of Paul. (See under PAUL.) It was probably written in consequence of feelings which existed between Jewish and Gentile converts, not only at Rome, but everywhere. The Jew felt himself to have a privilege superior to the Gentile; who, on the other hand, did not allow this superiority, and was vexed by the assertion of it. In reference to this, in the first five chapters, the apostle proves that neither Gentile nor Jew has any privilege of birth or personal merit, but receives all through the mere sovereign grace of God, Christ alone being our justification. He then proceeds to exhibit Christ as our *sanctification*; answers the objections made to the doctrine of gratuitous justification, that it tends to encourage sin, and that God has no right to treat mankind in this way. In c. 10, 11, he applies all this to the Jews. In the remainder of the epistle, which is hortatory, the apostle lays down many practical rules of conduct, which are of the highest moment to all Christians.

ROOF, see HOUSE.

ROSE, a well-known shrub. It is evident from Ecclus. 24:14, that the rose was a favorite with the Jewish people, and also, that "the rose of Jericho" was a very different plant from that now

bearing the same name. In Cant. 2:1, Solomon has chosen the rose to represent the matchless excellences of the bride: "I am the rose of Sharon;" but the ancient versions, as the Septuagint, Vulgate, and also the Targum on Isaiah, render the Hebrew word by *lily*, or *narcissus*; of which the latter is to be preferred. The Syriac, however, renders it by a word signifying the *colchicum autumnale*, a bulbous, crocus-like plant, with flowers of white and violet. We may, therefore, assume it to be either the narcissus or the colchicum.

RUBY. The *oriental ruby* is next in value, as a gem, to the diamond. Indeed, a ruby of this kind, above a certain size, is more valuable than a diamond of the same weight. The oriental ruby is a red variety of the sapphire; its color is usually between a vivid cochineal and crimson. The word *rubies* occurs several times in the English Bible, as Job 28:18. Prov. 3:15. 8:11, &c. but the corresponding word in Hebrew means *coral*, which was much esteemed by the ancients.

RUE, a well-known garden herb. Our Saviour reproaches the Pharisees with their superstitious affectation of paying the tithe of rue, which was not in reality subject to the law of tithe, while they neglected the more essential parts of the law. Luke 11:42.

RUTH, a Moabitess, who, having returned with her mother-in-law Naomi to Judea, afterwards married Boaz, a kinsman of Naomi. From this marriage descended David, and through him our Saviour Jesus Christ.

The *book of Ruth* contains this history, told in a most simple and affecting manner. The object of the writer, no doubt, was to trace the genealogy of king David. At the outset, he says, that these events took place when the judges ruled in Israel—an intimation that they had then ceased to rule. At the close of the book the name of David is introduced; which shows that it was not written before his day. This book is inserted in our Bibles after the book of Judges, as a sort of sequel to it. Many of the ancient fathers make but one book of Judges and Ruth.

S.

SABAOTH, or rather *Tsaba-oth*, a Hebrew word, signifying *hosts* or *armies*; *Jehovah Sabaoth* is *The Lord of Hosts*; whether we understand the host of heaven, or the angels and ministers of the Lord, or the stars and planets, which, as an army ranged in battle array, perform the will of God; or, lastly, the people of the Lord, both of the old and new covenants, which is truly a great army, of

which God is the general and commander.

SABBATH, (*rest.*) God, having created the world in six days, rested on the seventh, Gen. 2:2, 3; that is, he ceased from producing new beings in this creation; and because he had rested on it, he blessed or sanctified it, and appointed it in a peculiar manner for his worship. The Hebrews, afterwards, in consequence of this designation, and

to preserve the memory of the creation, sanctified, by his order, the sabbath day, or the seventh day of the week, abstaining from all work, labor and servile employment, and applying themselves to the service of the Lord, to the study of his law, and to prayer.

On the sabbath day, the ministers of the temple entered on their week; and those who had attended the foregoing week, went out. They placed on the golden table new loaves of shewbread, and took away the old ones. Lev. 24:8. Also, on this day were offered particular sacrifices of two lambs for a burnt-offering, with the wine and the meal. The sabbath was celebrated, as the other festivals, from evening to evening. Num. 28:9,10.

The first obligation of the sabbath expressed in the law, is to sanctify it, Exod. 20:8. Deut. 5:12: "Remember to sanctify the sabbath day." It is sanctified by doing good works; by prayers, praises and thanksgivings, by public and private worship of God, by the study of his law, by justice and innocence, and tranquillity of mind. The second obligation is that of rest: "Thou shalt do no work on the sabbath." Meaning any servile or laborious work, that might fix the mind, and interrupt that attention which is due to God, and which is necessary when we pay acceptable worship to him.

The obligation of devoting a portion of our time to God, to be employed in his worship and service, is founded on natural right and reason. The law had fixed this to the seventh day, that is, the sabbath, for the nation of the Jews. It is supposed by some that the apostles, to honor

the day of our Saviour's resurrection, determined it to every seventh day, and fixed it on the Sunday, that is, the first day of the week among the Hebrews, and the day dedicated to the sun among the pagans. The change of the day, however, is rather to be gathered from the practice of the Christian church, than as clearly enjoined in the N. T. It appears that believers came together on this day to break bread, that collections for the poor were then made, and put into the general treasury of the church; (as we understand 1 Cor. 16:2;) that on this day exhortations and discourses were made to the people; and, in short, we have the various parts of public worship noted, as being performed on this day. It will follow, that we may safely imitate those examples which the apostles and primitive Christians have left us; and whatever obligations the Jews might lie under to the observance of the Saturday sabbath, they do not bind Christians; because those obligations were national, not general; and were commemorative, in some degree, of Israelitish events, in which others have no interest; whereas the resurrection sabbath commemorates an event in which all Christians throughout the world are interested, and for which no equal mode of commemoration can be devised. We have then good example and strong propriety in behalf of our observance of the Lord's day, as a religious festival, though not as a Jewish sabbath; and the same principles influenced the Christians of early ages.

We are informed by Eusebius, that from the beginning the Christians assembled on the first day of the week, called by them

the "Lord's day," for the purposes of religious worship, "to read the Scriptures, to preach, and to celebrate the Lord's supper;" and Justin Martyr observes, "that, on the Lord's day, all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the person presiding makes an oration to the assembly, to exhort them to imitate and to practise the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the chief officer, who distributes it to orphans and widows, and other necessitous Christians, as their wants require." See 1 Cor. 16:2. A very honorable conduct and worship! Would that it were more prevalent among us, with the spirit and purity of primitive Christianity!

The second sabbath after the first, Luke 6:1, should rather read, "*the first sabbath after the second day of the passover*." Of the seven days of the passover, the first was a sabbath, and on the second was a festival in which the fruits of the harvest were offered to God. Lev. 23:5,9, &c. From this second day the Jews reckoned seven weeks or sabbaths to the feast of Pentecost. Lev. 23:15, &c. Hence the first week or the first sabbath which occurred after this second day, was called the *first week or sabbath after the second day*.

The *preparation of the sabbath or passover* was the Friday before; for as it was forbidden to make a fire, to bake bread, or to

dress victuals, on the sabbath day, they provided on the Friday every thing needful for their sustenance on the sabbath. Mark 15:42. Matt. 27:62. John 19:14,31,42.

For a *sabbath day's journey*, see JOURNEY.

SABBATICAL YEAR was to be celebrated among the Jews from seven years to seven years, when the land was to rest, and be left without culture. Exod. 23:10. Lev. 25:2,3, &c. They were then to set slaves at liberty, and each was to reënter on his inheritance that had been alienated. God appointed the observance of the sabbatical year, to preserve the remembrance of the creation of the world; to enforce the acknowledgment of his sovereign authority over all things, particularly over the land of Canaan, which he had given to the Hebrews, by delivering up the fruits of their fields to the poor and the stranger. It was a kind of tribute which they paid for it to the Lord. Besides, he intended to inculcate humanity on his people, by commanding that they should resign to the slaves, to the poor, to strangers and to brutes, the produce of their fields, of their vineyards, and of their gardens.

I. SABLEANS, the inhabitants of the country called *Seba*. This appears to have been the great island or rather peninsula of *Meroë*, in northern Ethiopia, or Nubia, formed between the Nile and the Astaboras, now Atbara. Upon this peninsula lay a city of the like name; the ruins of which are still visible a few miles north of the modern Shendy. *Meroë* was a city of priests, whose origin is lost in the highest antiquity. The monarch was chosen by the priests

from among themselves; and the government was entirely theocratic, being managed by the priests according to the oracle of Jupiter Ammon. This was the *Seba* of the Hebrews, according to Josephus, who mentions, at the same time, that it was conquered by Cambyzes, and received from him the name *Meroë*, after his sister. With this representation accord the notices of *Seba* and its inhabitants, in Scripture. In Gen. 10:7, their ancestor is said to be a son of Cush, the progenitor of the Ethiopians. In Isa. 43:3, and Ps. 72:10, *Seba* is mentioned as a distant and wealthy country; in the former passage, it is connected with Egypt and Ethiopia; and *Meroë* was one of the most important commercial cities of interior Africa.

II. SABEANS, the inhabitants of the country called *Sheba*. The *Sheba* of Scripture appears to be the *Saba* of Strabo, situated towards the southern part of Arabia, at a distance from the coast of the Red sea, the capital of which was *Mariaba*, or *Mareb*.

The queen of *Sheba*, who visited Solomon, 1 K. 10:1, &c. 2 Chr. 9:1, &c. and made him presents of gold, ivory and costly spices, was most probably the mistress of this region; indeed, the Sabeans were celebrated, on account of their important commerce, in these very products, among the Greeks also. Isa. 60:6. Jer. 6:20. Ezek. 27:22. Ps. 72:10,15. Joel 3:8. The tradition of this visit of the queen of *Sheba* to Solomon, has maintained itself among the Arabs, who call her *Balkis*, and affirm that she became the wife of Solomon.

It would seem that the two names *Seba* and *Sheba* have

often been confounded; and hence *Sheba* has sometimes been referred to Ethiopia, the proper location of *Seba*. In this way the queen of *Sheba* is also often regarded as queen of Ethiopia, even by the Ethiopians themselves, who also have traditions respecting her.

SACK, SACK-CLOTH. These are pure Hebrew words, and have spread into almost all languages. Sack-cloth is a very coarse stuff, often of hair. In great calamities, in penitence, in trouble, they wore sack-cloth about their bodies. 2 Sam. 3:31. The prophets were often clothed in sack-cloth; and generally in coarse clothing. The Lord bids Isaiah put off the sack-cloth from about his body, and to go naked. Isa. 20:2. Zechariah says, 13:4, that false prophets should no longer prophesy in sack-cloth, (Eng. Tr. a rough garment,) to deceive the simple.

In times of joy, or on hearing good news, those who were clad in sack-cloth tore it from their bodies, and cast it from them. Ps. 30:11.

SACKBUT, a wind instrument of music, like a trumpet, which may be lengthened or shortened. Italian *trombone*.

SACRIFICE was an offering made to God on his altar, by the hand of a lawful minister. Sacrifice differed from oblation: in a sacrifice there was a real change or destruction of the thing offered; whereas an oblation was but a simple offering or gift. As men have always been bound to acknowledge the supreme dominion of God over them, and over whatever belongs to them, and as there have always been persons who have conscientiously acquitted themselves of this duty, we may

affirm, that there have a ways been sacrifices in the world. Adam and his sons, Noah and his descendants, Abraham and his posterity, Job and Melchisedec, before the Mosaic law, offered to God real sacrifices. That law did but settle the quality, the number, and other circumstances of sacrifices. Before that, they offered fruits of the earth, the fat or the milk of animals, the fleeces of sheep, or the blood and the flesh of victims. Every one pursued his own mode of acknowledgment, his zeal, or his devotion : but among the Jews, the law appointed what they were to offer, and in what quantities. Before the law, every one was priest and minister of his own sacrifice ; at least he was at liberty to choose what priest he pleased, in offering his victim. Generally, this honor belonged to the most ancient, or the head of a family, to princes, or to men of the greatest virtue and integrity. But after Moses, this was, among the Jews, confined to the family of Aaron.

The Hebrews had properly but three sorts of sacrifices : (1.) the burnt-offering or holocaust ; (2.) the sacrifice for sin, or sacrifice of expiation ; (3.) the pacific sacrifice, or sacrifice of thanksgiving. Beside these, were several kinds of offerings, of corn, of meal, of cakes, of wine, of fruits ; and one manner of sacrificing, which has no relation to any now mentioned, that is, the setting at liberty one of the two sparrows offered for the purification of leprous persons, Lev. 14:4,5, &c. also the scape-goat, which was taken to a distant and desert place, where it was let go. Lev. 16:10,20, &c. These animals, thus left to themselves, were esteemed victims

of expiation, loaded with the sins of those who offered them.

The *holocaust* was offered and burnt up, on the altar of burnt-offerings, without any reserve to the person who gave the victim, or to the priest who killed and sacrificed it ; only the priest had the skin ; for before the victims were offered to the Lord, their skins were flayed off, and their feet and entrails were washed. See Lev. 7:8.

The *sacrifice for sin*, or for expiation, or the purification of a man who had fallen into any offence against the law, was not entirely consumed on the fire of the altar. No part of it returned to him who had given it, but the sacrificing priest had a share of it.

The *peace-offering* was offered to return thanks to God for benefits ; or to solicit favors from him ; or to satisfy private devotion ; or simply, for the honor of God. The Israelites offered this when they pleased ; no law obliged them to it. They were free to choose what animal they would, among such as were allowed to be sacrificed. No distinction was observed of age, or sex, of the victim, as in the burnt sacrifices, and the sacrifices for sin. Lev. c. 3. The law only required that the victim should be without blemish. He who presented it came to the door of the tabernacle, put his hand on the head of the victim, and killed it. The priest poured out the blood about the altar of burnt sacrifices : he burnt on the fire of the altar the fat of the lower belly, that which covers the kidneys, the liver and the bowels. And if it were a lamb, or a ram, he added to it the rump of the animal, which, in that country, is very fat. Before these things

were committed to the fire of the altar, the priest put them into the hands of the offerer, then made him lift them up on high, and wave them toward the four quarters of the world, the priest supporting and directing his hands. The breast and the right shoulder of the sacrifice belonged to the priest that performed the service; and it appears, that both of them were put into the hands of him who offered them; though Moses mentions only the breast of the animal. After this, all the rest of the sacrifice belonged to him who presented it, and he might eat it with his family and friends, at his pleasure. Lev. 8:31, &c.

The sacrifices or offerings of meal, or liquors, which were offered for sin, were in favor of the poorer sort, who could not afford to sacrifice an ox, or goat, or sheep. Lev. 6:14, &c. They contented themselves with offering meal or flour, sprinkled with oil, with spice (or frankincense) over it. And the priest, taking a handful of this flour, with all the frankincense, sprinkled them on the fire of the altar; and all the rest of the flour was his own: he was to eat it without leaven in the tabernacle, and none but priests were to partake of it. As to other offerings, fruits, wine, meal, wafers or cakes, or any thing else, the priest always cast a part on the altar; the rest belonged to him and the other priests. These offerings were always accompanied with salt and wine, but were without leaven. Lev. c. 2.

Sacrifices in which they set at liberty a bird, or a goat, were not properly such; because there was no shedding of blood, and the victim remained alive.

Sacrifices of birds were offered

on three occasions. (1.) For sin, when the person offering was not rich enough to provide an animal for a victim. Lev. 5:7,8. (2.) For purification of a woman after her lying-in. Lev. 12:6,7. When she could offer a lamb and a young pigeon, she gave both; the lamb for a burnt-offering, the pigeon for a sin-offering. But if she were not able to offer a lamb, she gave a pair of turtles, or a pair of young pigeons; one for a burnt-offering, the other for a sin-offering. (3.) They offered two sparrows for those who were purified from the leprosy; one was a burnt-offering, the other was a scape-sparrow, as above. Lev. 14:4, &c. 49—51.

For the sacrifice of the paschal lamb, see PASSOVER.

The perpetual sacrifice of the tabernacle and temple, Exod. 29:38—40. Num. 28:3, was a daily offering of two lambs on the altar of burnt-offerings; one in the morning, the other in the evening. They were burnt as holocausts, but by a small fire, that they might continue burning the longer. The lamb of the morning was offered about sunrise, after the incense was burnt on the golden altar, and before any other sacrifice. That in the evening was offered between the two evenings, that is, at the decline of day, and before night. With each of these victims was offered half a pint of wine, half a pint of the purest oil, and an assaron, or about five pints, of the finest flour.

Such were the sacrifices of the Hebrews; sacrifices, indeed, very imperfect, and altogether incapable, in themselves, to purify the soul! Paul has described these and other ceremonies of the law, "as weak and beggarly elements." Gal. 4:9. They rep-

resented grace and purity, but they did not communicate it. They convinced the sinner of the necessity to purify himself, and make satisfaction to God; but they did not impart holiness to him. Sacrifices were only prophecies and figures of the true sacrifice, the Lamb of God, which eminently includes all their virtues and qualities; being at the same time holocaust, a sacrifice for sin, and a sacrifice of thanksgiving; containing the whole substance and efficacy, of which the ancient sacrifices were only representations. The paschal lamb, the daily burnt-offerings, the offerings of flour and wine, and all other oblations, of whatever nature, promised and represented the death of Jesus Christ.

The sacrifice of an humble and contrite heart is that which, on our part, constitutes the whole merit of what we can offer to God. Ps. 51:17. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Jews, without these dispositions, could not present any offering agreeable to God; and he often explains himself on this matter in the prophets. Ps. 40:6. Isa. 1:11—14. Amos 5:21,22. Hos. 6:6. Joel 2:12,13, &c.

SADDUCEES. This name was applied in the time of Jesus to a portion or sect of the Jews, who were usually at variance with the other leading sect, viz. the Pharisees, but united with them in opposing Jesus, and in accomplishing his death. The name would seem to be derived from a Hebrew word signifying *the just*; but the Talmudists affirm that it comes from a certain Sadoc, or Sadducus, who was the founder of the sect, and lived about three centuries before

the Christian era. The Sadducees disregarded all the traditions and unwritten laws, which the Pharisees prized so highly; and professed to consider the Scriptures as the only source and rule of the Jewish religion. They rejected the demonology of the Pharisees; denied the existence of angels and spirits; considered the soul as dying with the body, and of course admitted no future state of rewards and punishments. While, moreover, the Pharisees believed that all events and actions were directed by an overruling fate or providence, the Sadducees considered them all as depending on the will and agency of man. The tenets of this sect were not, in general, so acceptable to the people, as those of the Pharisees; yet many of the highest rank adopted them, and practised great severity of manners and of life. Matt. 22:23. Mark 12:18. Luke 20:27. Acts 23:8.

SAFFRON, a well-known flower, of a bluish color, in the midst of which are small yellow threads of a very agreeable smell. Solomon, Cant. 4:14, joins it with other aromatics; and Jeremiah is supposed to speak of cloths of a saffron color, Lam. 4:5. The passage, however, rather signifies *purple* or *crimson*; in the Engl. Tr. *scarlet*.

SAINTE, a holy person, a friend of God, either on earth, or already removed to heaven. It is sometimes used of the pious Israelites, as Ps. 16:3. Nothing is more frequent in Paul than the name of *saints* given to Christians, Rom. 1:7. 8:27. 12:13. 15:25,31. 16:2, &c. But it is, probably, never given to any, after the promulgation of the gospel, who had not been baptized. In this acceptation it

continued during the early ages of Christianity; nor was it applied to individuals declared to be saints by any other act of the church, till various corruptions had depraved the primitive principles. The church of Rome assumes the power of making saints, or of beatification; that is, of announcing certain departed spirits as objects of worship, and from which the faithful may solicit favors—a notion worthy of the dark ages in which it originated.

SALAMIS, the chief city of the isle of Cyprus, visited by Paul and Barnabas, A. D. 44, when they converted Sergius Paulus. Acts 13:5. It was situated on the south-east side of the island, and was afterwards called *Constantia*.

SALOME, wife of Zebedee, mother of James the Elder and John the Evangelist, one of those holy women who attended our Saviour in his journeys, and ministered to him. Matt. 27:56. She requested of Jesus, that her two sons, James and John, might sit one on his right hand, and the other on his left hand, when he should possess his kingdom. Mark 15:40. 16:1.

SALT. In Syria, where there are salt lakes, it is natural that comparisons, and even proverbs, should be taken from the properties of the article they furnished. So we read, Matt. 5:13, "Salt," that is in its genuine state, "is good; but, if it have lost its saltness, wherewith will ye season it?" how restore it to any relish? The surface of the salt lakes also, or the thinner crust of salt, next the edges of the lakes, after rains, and especially after long-continued rains, loses the saline particles, which are washed away and dried off; yet

it retains the form and appearance of salt, like the most perfect. For this reason, those who go to gather salt from the lakes, drive their horses over this worthless matter, (and consequently trample it into mere mud and dirt,) in order to get nearer the lake, where the salt is better; and often they are obliged to dig away the surface from thence, to obtain the salt pure and pungent. See below.

Salt is the symbol of wisdom: "Let your speech be always with grace, seasoned with salt." Col. 4:6. And our Saviour says, "Have salt in yourselves, and have peace one with another." Thus we read of Attic salt, that is, Attic wit, or sharpness, mental intelligence, &c.

Salt is also the symbol of perpetuity and incorruption. Thus they said of a covenant, "It is a covenant of salt forever, before the Lord." Num. 18:19. And elsewhere, "The Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons, by a covenant of salt." 2 Chron. 13:5.

Lastly, salt is the symbol of hospitality; also of that fidelity due from servants, friends, guests and officers, to those who maintain them, or who receive them at their tables. The governors of the provinces beyond the Euphrates, writing to king Artaxerxes, tell him, "Because we have maintenance from the king's palace," &c. which, in the Chaldee, is, "Because we are salted with the salt of the palace." Ezra 4:14.

Valley of Salt. This valley would seem to be either the northern part of the great valley El Ghor, leading south from the Dead sea; or perhaps some smaller valley or ravine opening

into it near the Dead sea. The whole of this region is strongly impregnated with salt, as appears from the reports of all travellers. According to captains Irby and Mangles, "a gravelly ravine, studded with bushes of acacia and other shrubs, conducts [from the west] to the great sandy plain at the southern end of the Dead sea. On entering this plain, the traveller has on his right a continued hill, composed partly of salt and partly of hardened sand, running south-east and north-west, till, after proceeding a few miles, the plain opens to the south, bounded, at the distance of about eight miles, by a sandy cliff from sixty to eighty feet high, which traverses the valley El Ghor like a wall, forming a barrier to the waters of the lake when at their greatest height." On this plain, besides the saline appearance left by the retiring of the waters of the lake, the travellers noticed, lying on the ground, several large fragments of rock-salt, which led them to examine the hill, on the right of the ravine by which they had descended to the plain, described above, as composed partly of salt and partly of hardened sand. They found the salt, in many instances, hanging from the cliffs, in clear perpendicular points, resembling icicles. They observed, also, strata of salt, of considerable thickness, having very little sand mixed with it, generally in perpendicular lines. During the rainy season, the torrents apparently bring down immense masses of this mineral. Was, then, this "gravelly ravine," perhaps, the particular "Valley of Salt?" or was this term applied, more generally, to this whole plain, which exhibits similar characteristics?

Strabo mentions that to the southward of the Dead sea there are towns and cities built entirely of salt; and "although," add the travellers, "such an account seems strange, yet when we contemplated the scene before us, it did not seem incredible." The sea had thrown up at high-water mark a quantity of wood, with which the travellers attempted to make a fire, in order to bake some bread; but it was so impregnated with salt, that all their efforts were unavailing. On the southern extremity of the eastern shore, salt is also deposited by the evaporation of the water of the lake. The travellers found several of the natives peeling off a solid layer of salt, several inches thick, with which they loaded their asses. At another point, also, where the water, being shallow, retires or evaporates rapidly, a considerable level is left, encrusted with a salt that is but half dried and consolidated, appearing like ice in the commencement of a thaw, and giving way nearly ankle deep. All these appearances are surely sufficient to justify the appellation of *Plain or Valley of Salt*.

For the *Salt sea*, see SEA.

SALVATION means, strictly, *deliverance*; and so it is used of temporal deliverance, victory, in 1 Sam. 14:45. Ps. 14:7. But as the spiritual deliverance from sin and death, through the Redeemer, is a far greater *salvation*, so this word has come to be used mostly only in this moral and spiritual sense; and implies not only this deliverance, but also the consequences of it, viz. eternal life and happiness in the kingdom of our Lord. 2 Cor. 7:10. Eph. 1:13.

The Hebrews rarely use concrete terms, as they are called,

but often abstract terms. Thus, instead of saying, God saves them and protects them; they say, God is their salvation. So, a voice of salvation, tidings of salvation, the rock of salvation, the shield of salvation, a horn of salvation, a word of salvation, &c. are equivalent to a voice declaring deliverance; the joy that attends escape from a great danger; a rock where any one takes refuge, and is in safety; a buckler that secures from the attack of an enemy; a horn or ray of glory, of happiness and salvation, &c. Thus, to work great salvation in Israel signifies to deliver Israel from some imminent danger, to obtain a great victory over enemies.

The *Garments of Salvation*, Isa. 61:10, refer to the habits of joy and festivity, worn on festival days, and after receiving a signal favor from God, as after deliverance from great danger.

SALUTATION. The formula of salutation among the Hebrews was *Shâlôm lekâ*, i. e. *Peace be with you*, or rather, *Prosperity, welfare be to you*. The same mode of expression is the common one among the Arabs to the present day: they say, *Sâlâm lekâ*, which means precisely the same thing, and is, indeed, the same words. Hence we hear of the Arab and Turkish *salams*, i. e. salutations.

The orientals have various ceremonies of salutation; sometimes they embrace and kiss each other; sometimes an inferior kisses the hand or the beard of a superior, &c. Such a kind of salutation occupies much time; and hence, when the prophet sent his servant in great haste to lay his staff upon the dead child, he forbade him to salute any one, or answer any salutation by the

way. 2 K. 4:29. For a similar reason, our Saviour forbade the seventy disciples to salute any one by the way. Luke 10:4. See Jacob's salutation of Esau, Gen. c. 33.

SAMARIA, a city situated near the middle of Palestine, and built by Omri, king of Israel, on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel, i. e. of the ten tribes; and after having been destroyed by Shalmanezzer, king of Assyria, and rebuilt by the inhabitants whom he left in the land, it was again destroyed by John Hyrcanus. The Roman proconsul Gabinius once more restored it, and called it *Gabinia*; and it was afterwards given by Augustus to Herod the Great, who enlarged and adorned it, and gave it the name of *Sebaste*, in honor of Augustus. It is now an inconsiderable village, called *Shenrun*.

The following is the account of the modern city, as given by Richardson: "Its situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine, large, insulated hill, compassed all round by a broad, deep valley; and, when fortified, as it is stated to have been by Herod, one would have imagined, that in the ancient system of warfare, nothing but famine would have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces to the top, sown with grain and planted with fig and olive-trees, as is also the valley. The hill of Samaria, likewise, rises in terraces to a height equal to any of the adjoining mountains.

"The present village is small and poor, and, after passing the

valley, the ascent to it is very steep ; but, viewed from the station of our tents, is extremely interesting, both from its natural situation, and from the picturesque remains of a ruined convent of good Gothic architecture.

“ Having passed the village, towards the middle of the first terrace, there is a number of columns still standing. I counted twelve in one row, besides several that stood apart, the brotherless remains of other rows. The situation is extremely delightful, and my guide informed me that they belonged to the serai or palace. On the next terrace there are no remains of solid building, but heaps of stone and lime, and rubbish mixed with the soil in great profusion. Ascending to the third, or highest terrace, the traces of former buildings were not so numerous, but we enjoyed a delightful view of the surrounding country. The eye passed over the deep valley that compasses the hill of Sebaste, and rested on the mountains beyond, that retreated as they rose with a gentle slope, and met the view in every direction, like a book laid out for perusal on a writing desk.”

SAMARITANS, the inhabitants of Samaria. But in the N. T. this name is the appellation of a race of people who sprung originally from an intermixture of the ten tribes with Gentile nations. When the inhabitants of Samaria and of the adjacent country were carried away by Salsmanezzer, king of Assyria, he sent in their place colonies from Babylonia, Cuthah, Ava, Hamath and Sepharvaim, with which the Israelites who remained in the land became intermingled, and were ultimately

amalgamated into one people. 2 K. 17:24. An origin like this would of course render the nation odious to the Jews ; and the Samaritans further augmented this cause of hatred, by rejecting all the sacred books of the Jews, except the Pentateuch. It was therefore in vain, that, when the Jews returned from captivity and began to rebuild Jerusalem and the temple, the Samaritans requested to be acknowledged as Jewish citizens, and to be permitted to assist in their work. 2 K. 17:26, &c. Ezra 4:1, &c. In consequence of this refusal, and the subsequent state of enmity, the Samaritans not only took occasion to calumniate the Jews before the Persian kings, Ezra 4:4. Neh. 4:1, &c. but also, recurring to the directions of Moses, Deut. 27:11,12,13, that on entering the promised land the Hebrews should offer sacrifices on mount Gerizim, they erected a temple on that mountain, and instituted sacrifices according to the prescriptions of the Mosaic law. (See **SANBAL-LAT.**) From all these and other circumstances, the national hatred between the Samaritans and Jews, instead of being at all diminished by time, was, on the contrary, fostered and augmented. 2 Macc. 6:2. Hence the name of *Samaritan* became among the Jews a term of reproach and contempt, John 8:48, and all intercourse with them was carefully avoided, John 4:9. The temple on mount Gerizim was destroyed by Hyrcanus, about the year 129 B. C. but the Samaritans in the time of Jesus continued to esteem that mountain sacred, and as the proper place of national worship, John 4:20,21, as is also the case with the small remnant of that people

who exist at the present day, and who go three times a year from Naplous, the ancient Sychar, where they reside, to worship on mount Gerizim. The Samaritans, like the Jews, expected a Messiah, John 4:25, and many of them became the followers of Jesus, and embraced the doctrines of his religion. See Acts 8:1, &c. 9:31. 15:3.

It is well known that a small remnant of the Samaritans still exists at Naplous, the ancient Shechem. Great interest has been taken in them by the learned of Europe; and a correspondence has several times been instituted with them, which, however, has never led to results of any great importance. It was commenced by Joseph Scaliger in 1559; and again, after a century, by several learned men in England, in 1675; and by the celebrated Ludolf in 1685. Of late years, the orientalist De Sacy, of Paris, has again held correspondence with them; and has recently published all that is known respecting them, and all their letters, Paris, 1829. They have often been visited, of late years, by travellers; and the best account we have of them and of their present circumstances, is from the pen of the late American missionary, the Rev. P. Fisk, under date of November 19, 1823. See *Missionary Herald*, 1824, p. 310.

SAMOS, an island of the Archipelago, on the coast of Asia Minor, opposite Lydia, from which it is separated by a narrow strait. The island was devoted to the worship of Juno, who had there a magnificent temple. It was also celebrated for its valuable potteries, and as the birth-place of Pythagoras. The Romans wrote to the governor in

favor of the Jews, in the time of Simon Maccabæus. 1 Mac. 15:23. Paul landed here when going to Jerusalem, A. D. 58. Acts 20:15.

SAMOTHRACIA, an island in the Egean sea, on the coast of Thrace, opposite the estuary of the river Hebrus, from which it is distant about thirty-two miles. It was anciently called *Dardana* and *Leucania*, and afterwards *Samos*, and in order to distinguish it from the other Samos, the epithet *Thracian* was added, which passed into the name of *Samo-thracia*. The inhabitants were very religious, and all the mysteries, especially those celebrated in the worship of Ceres and Proserpina, were supposed to have taken their origin there. Hence the island received the epithet of *sacred*, and was an inviolable asylum to all fugitives and criminals. Acts 16:11.

SAMSON, one of the Hebrew judges, celebrated for his vast physical strength, and for the bravery and success with which he defended his country against the Philistines. It has been remarked, that there is a general resemblance between his character and that of the Hercules of heathen mythology. Judg. c. 13.—16.

SAMUEL, i. e. *God hath heard*, (see 1 Sam. 1:20,) the name of the celebrated Hebrew prophet, the son of Elkanah and Hannah, of the tribe of Levi. Having been consecrated to God from his birth, he received divine communications even in his childhood; and was the last of the Hebrew judges. By the direction of God, he converted the commonwealth of Israel into a kingdom, and anointed Saul as the first king, and afterwards David. He appears, also, to have first established schools for

the education of the prophets. See 1 Sam. 1:20, &c.

The two *Books of Samuel* could not all have been written by him, because his death is mentioned in 1 Sam. c. 25. Thus far it is not improbable that he was the author. Why his name is given to them both cannot be known;—in the Septuagint they are called the *first and second books of Kings*. (See under **KINGS**.) The two books comprise the history of Samuel, Saul and David.

SANBALLAT, chief or governor of the Cuthites, or Samaritans, and a great enemy to the Jews. When Nehemiah came from Shushan to Jerusalem, Neh. 2:10,19, B. C. 454, and began to rebuild the walls of Jerusalem, Sanballat, Tobiah and Geshem taunted him, and sent to inquire on what authority he undertook this enterprise; and whether it were not a revolt against the king. Nehemiah, however, proceeded with vigor in his undertaking, and completed the walls of the city.

Nehemiah being obliged to return to king Artaxerxes at Shushan, Neh. 13:6, B. C. 441, in his absence, the high-priest Eliashib married his grandson Manasseh, son of Joiada, to a daughter of Sanballat, and allowed Tobiah, a kinsman of Sanballat, an apartment in the temple. Nehemiah, at his return to Jerusalem, (the exact year of which is not known,) drove Tobiah out of the temple, and would not suffer Manasseh, the high-priest's grandson, to continue in the city, nor to perform the functions of the priesthood. Manasseh, being thus expelled, retired to his father-in-law, Sanballat, who provided him the means of exercising his priestly

office on mount Gerizim. See **GERIZIM**.

When Alexander the Great came into Phœnicia, and invested Tyre, Sanballat abandoned the interests of Darius, and went, at the head of 8000 men, to offer his service to Alexander, who readily received him, and gave him leave to erect a temple on mount Gerizim, where he constituted his son-in-law Manasseh the high-priest. See **SAMARITANS**.

SANCTUARY. By this name that part of the temple of Jerusalem was called, which was the most secret and most retired; in which was the ark of the covenant; and where none but the high-priest might enter, and he only once a year, on the day of solemn expiation. The same name was also given to the most sacred part of the tabernacle set up in the wilderness. See **TABERNACLE**, and **TEMPLE**.

SANDALS. The sandals or shoes of the orientals were in ancient times, and are still at the present day, merely soles of hide, leather, or wood, fastened to the bottom of the foot by two straps, one of which passes around the great toe, on the fore part of the foot, and the other around the ankle. Niebuhr says, "The shoes of the Arabs, of the middling and lower classes, consist only of a sole, with one or two straps over the foot, and one around the ankle. These straps are by no means so long as those which painters are accustomed to assign to the oriental costume. The Arabs sometimes wear in their houses wooden sandals or slippers with high heels, which are common throughout the East. These are worn also by ladies of rank in Egypt and Turkey." These were probably

also not unknown among the Hebrews. It is easy to see now, why the Hebrew prophets could speak so contemptuously of the value of a pair of shoes, i. e. sandals. Amos 2:6. 8:6.

The sandals of females were often ornamented; and it is not impossible that these may have resembled the *slippers* or shoes of modern orientals, which cover also the upper part of the foot, and are usually made of morocco leather. Judith 10:4. 16:9. Ezek. 16:10. Compare the article **BADGERS' SKINS.**

It is not customary in the East to wear shoes or sandals in the houses; hence they are always taken off on entering a house, and especially temples and all consecrated places. Hence the phrase *to loose one's shoes or sandals from off one's feet.* Ex. 3:5. Deut. 25:9, &c. To loose and bind on the sandals was the business of the lowest servants; and a slave, newly bought, commenced his service by loosing the sandals of his new master, and carrying them a certain distance. Disciples, however, performed this office for their master, and accounted it an honor; but the rabbins advise, not to do it before strangers, lest they should be mistaken for servants. Hence the expression of John the Baptist, that he was "not worthy to loose or to bear the sandals of Jesus." Matt. 3:11. Mark 1:7. As stockings are not worn in the East, the feet in sandals become dusty and soiled; accordingly, on entering a house and putting off the sandals, it was customary to wash the feet. This was also the business of the lowest servants. On visits, slaves presented the water; and to guests of distinction, the master or the house performed this of-

fice. Gen. 18:4. Luke 7:44. Comp. John 13:4,5. The poor, of course, often went barefoot; but this was not customary among the rich, except as a *sign of mourning.* See under **FOOT, Washing of the Feet.**

In contracts, the seller drew off his sandals and gave them to the buyer, in confirmation of the bargain. Ruth 4:7. The loosing of the sandals was also a ceremony when a man refused to marry the widow of his deceased brother. Deut. 25:9.

SANHEDRIM, or BETH-DIN, (*house of judgment,*) was a council of seventy-one or seventy-two senators, among the Jews, who determined the most important affairs of the nation. The room in which they met, according to the rabbins, was a rotundo, half of which was built without the temple, and half within; the latter part being that in which the judges sat. The *nasi* or president, who was generally the high-priest, sat on a throne at the end of the hall; his deputy, or vice-president, called *ab-beth-din*, at his right hand; and the sub-deputy, or *hakam*, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.

The authority of the sanhedrim was very extensive. It decided causes brought before it by appeal from inferior courts; and even the king, the high-priest, the prophets, were under its jurisdiction. The general affairs of the nation were also brought before this assembly. The right of judging in capital cases belonged to it, until this was taken away by the Romans. —The sanhedrim was probably

the council referred to by our Lord, Matt. 5:22.

SAPPHIRA, see ANANIAS I.

SAPPHIRE, a gem next in hardness and value to the diamond, and comprising, as varieties, all those precious stones known by the name of oriental gems, viz. the oriental ruby, oriental topaz, and oriental emerald. In general the name of *sapphire* is given to the blue variety, which is either of a deep indigo blue, or of various lighter tints, and sometimes gradually passes into perfectly white or colorless, which, when cut, may almost pass for a diamond. Ex. 28:18. 39:11. Rev. 21:19.

SARAI, or SARAH, the wife of Abraham, the daughter of his father by another mother. Gen. 20:12. When God made a covenant with Abraham he changed the name of Sarai, or *My Princess*, into that of Sarah, or *Princess*; and promised Abraham a son by her, which was fulfilled in due time. Sarah lived to the age of 127 years. She died in the valley of Hebron, and Abraham came to Beer-sheba to mourn for her, after which he bought a field of Ephron the Hittite, wherein was a cave hewn in the rock, called *Machpelah*, where Sarah was buried. Gen. 23:9.

SARDIS, now called *Sart*, a city of Asia Minor, formerly the capital of Croesus, king of the Lydians, is situated at the foot of mount Tmolus, on the north, having a spacious and delightful plain before it, watered with several streams that flow from the neighboring hill to the south-east, and by the Pactolus, rising from the same, on the east, and increasing with its waters the stream of Hermus, into which it runs. It is now a pitiful village;

25

but, for the accommodation of travellers, it being the road for the caravans that come out of Persia to Smyrna with silk, there is a large khan built in it, as is usual in most of these towns. The inhabitants are for the most part shepherds, who have charge of those numerous flocks and herds which feed in the plains.

To the southward of the town are very considerable ruins still remaining, which remind us of what Sardis was, before earthquake and the sword had caused those desolations which have visited it.

The Turks have a mosque here, which was formerly a Christian church; at the entrance of which are several curious pillars of polished marble. Some few Christians live among them, working in gardens, or otherwise employed in such like drudgery. The church in Sardis was reproached by our Saviour for its declension in vital religion. It had a name to live, but was really dead. Rev. c. 3.

SARDIUS, or SARDIAN, a species of precious stone of a blood-red, or sometimes of a flesh color. It is more commonly known by the name of *carnelian*. Rev. 4:3.

SARDONYX; as if a *sardius* united to an *onyx*; a species of gem exhibiting the reddish color of the carnelian (sardian) and the white of the chalcedony, intermingled, either in shades, or in alternate stripes. Rev. 21:20.

SAREPTA, see ZAREPHATH.

SARON, the same as SHARON, which see.

SATAN signifies, properly, *adversary, enemy*; and is so applied by Jesus to Peter, Matt. 16:23. Mark 8:33. Hence it is used particularly of the *grand*

adversary of souls, i. e. the devil, the prince of the fallen angels. According to the opinions of the later Hebrews, he acts as the accuser and calumniator of men before God. Job 1:7,12. Zech. 3:1,2; comp. Rev. 12:10. He seduces them to sin, 1 Chron. 21:1; and is the author of evil, both physical and moral, by which the human race is afflicted, —especially of those vicious propensities and wicked actions which are productive of so much misery; and also of death itself. Wisd. 2:24. Tob. 3:8. Hence in the N. T. Satan is represented both as soliciting men to commit sin; and as the source, the efficient cause, of impediments which are thrown in the way of the Christian religion, or which are designed to diminish its efficacy in reforming the hearts and lives of men and inspiring them with the hope of future bliss. Matt. 4:10. John 13:27. Rom. 16:20. See DEVIL.

The Synagogue of Satan, Rev. 2:9,13, probably denotes the unbelieving Jews, the false zealots for the law of Moses, who at the beginning were the most eager persecutors of the Christians. They were very numerous at Smyrna, to which church John writes.

SATYRS, wild men, or imaginary animals, half man and half goat, poetically introduced by Isaiah, 13:21. 34:14, as dancing among the ruins of Babylon. It is remarkable, that the present inhabitants of that country still believe in the existence there of satyrs.

SAUL, the first king of the Israelites, anointed by Samuel, B. C. 1091; and, after a life of various events, slain with his sons on mount Gilboa. He was succeeded by David, who was

his son-in-law, and whom he had endeavored to put to death. His history is contained in 1 Sam. c. 10.—31.

The character of Saul is that of a gloomy, apprehensive, melancholy man; and after taking, without success, what remedies were customary, his servants, or physicians, (see Gen. 50:2,) finding his case beyond the reach of their art, thought proper to represent it as a visitation from on high; yet to recommend the use of music, as a recipe whose effects might be favorable. The event justified their expectations; and the amusement, the sympathy, and the enjoyment of Saul, while his attention was engaged, produced an interval of disease, which gradually improved to convalescence. Indeed he appears to have been a hypochondriac, rather than a maniac.

Saul was also the Hebrew name of the apostle Paul.

SAVIOUR is a term applied preëminently to our Lord Jesus Christ, because, as the angel expressed it, he came to "save his people from their sins." Matt. 1:21. He was therefore called *Jesus*, which signifies *Saviour*.

SCARLET, a color much prized by the ancients. Exod. 25:4. 26:1,31,36. It is assigned as a merit of Saul, that he clothed the daughters of Israel in scarlet. 2 Sam. 1:24. So the diligent and virtuous woman is said to clothe her household in scarlet. Prov. 31:21. This color was obtained from the *coccus ilicis* of Linnæus, a small insect found on the leaves of a species of oak, the *quercus cocciferus*, in Spain and the countries on the eastern part of the Mediterranean, which was used by the ancients for dyeing a beautiful crimson or deep scarlet color,

and was supposed by them to be the berry of a plant or tree. It is the *kermes* of the *Materia Medica*. As a dye it has been superseded in modern times by the cochineal insect, *coccus cactus*, which gives a more brilliant but less durable color.

SCHOOLMASTER is not, in the New Testament, *the teacher of a school*, but is put for the Greek *pedagogue*. This among the ancients was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office of a *pedagogue* nearly answered to that of a governor or tutor, who constantly attends his pupil, teaches him, and forms his manners. To the Galatians, the apostle says, 3: 24, 25, "The law was our schoolmaster (*pedagogue*) to bring us to Christ." It pointed out Christ in the Scriptures, the figures, the prophecies, of the O. T. but since we are advanced to superior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster, or *pedagogue*; as such are of no further use to young persons when advanced to years of maturity. "But after that faith is come, we are no longer under a schoolmaster—*pedagogue*."

SCORPION. This is the largest and most malignant of all the insect tribes. It somewhat resembles the lobster in its general appearance, but is much more hideous. Those found in Europe seldom exceed four inches in length, but in the tropical climates it is no uncommon thing to meet with them twelve inches long. There are few animals more formidable, and none more irascible, than the scorpion; but

happily for mankind, they are equally destructive to their own species, as to other animals. *Mau-pertuis* put about a hundred of them together in the same glass; and they scarcely came into contact, when they began to exert all their rage in mutual destruction; so that in a few days there remained but fourteen, which had killed and devoured all the rest. But their malignity is still more apparent in their cruelty to their offspring. He enclosed a female scorpion, big with young, in a glass vessel, and she was seen to devour them as fast as they were excluded. There was only one of the number that escaped the general destruction, by taking refuge on the back of its parent; and this soon after revenged the cause of its brethren, by killing the old one in its turn. Such is the terrible nature of this insect; and it is even asserted, that when placed in circumstances of danger, from which it perceives no way of escape, it will sting itself to death. The passage most descriptive of the scorpion is Rev. 9: 3—10, in which it is to be observed, that the sting of these creatures was not to produce death, but pain so intense that the wretched sufferers should seek death, ver. 6, rather than submit to its endurance. Dr. Shaw states, that the sting of scorpions is not always fatal, the malignity of their venom being in proportion to their size and complexion.

It may be necessary to remark on the contrast which our Lord draws between a scorpion and an egg, Luke 11: 11, 12, that the body of this insect is much like an egg; especially those of the white kind, which is the first species mentioned by *Ælian* and others; and *Bochart* has shown

that the scorpions of Judea were about the size of an egg.

The Jews used whips on some occasions, which were called, from the suffering they occasioned, *scorpions*. To these it is probable the haughty Rehoboam alluded, when he menaced the house of Israel with increasing their oppressions. 1 K. 12:11.

SCOURGE, or WHIP. The punishment of scourging was very common among the Jews. Moses limits the number of stripes to *forty*, which may not be exceeded. Deut. 25:3. The Jews afterwards, in order to avoid, in any case, exceeding forty, and thus breaking the law, were accustomed to give only thirty-nine stripes. There were two ways of giving the lash; one with thongs or whips, made of rope-ends, or straps of leather; the other with rods or twigs. The offender was stripped from his shoulders to his middle, and tied by his arms to a low pillar, that he might lean forward, and the executioner the more easily strike his back. Paul informs us, 2 Cor. 11:24, that at five different times he received thirty-nine stripes from the Jews; which implies that this was a fixed number, not to be exceeded. The apostle also clearly shows, that correction with rods was different from that with a whip; for he says, "Thrice was I beaten with rods." And when he was seized by the Jews in the temple, the tribune of the Roman soldiers ran and took him out of their hands; and, desiring to know the reason of the tumult, he ordered him to be tied and stretched on the ground, to put him to the question, by beating him with rods, Acts 22:24,25,

for thus the Romans commonly put prisoners to the question. The bastinado was sometimes given on the back, at others on the soles of the feet.

SCRIBE, in the earlier Hebrew writings, was the person who communicated to the people the commands of the king, like the modern *secretary of state*. 2 Sam. 8:17. 20:25. In the later times of the O. T. especially after the captivity, and in the N. T. a *scribe* is a person *skilled in the Jewish law*, a teacher or interpreter of the law. So Ezra was "a ready scribe in the law of Moses." Ezra 7:6. 1 Chr. 27:32. The scribes of the N. T. were a class of men educated for the purpose of preserving and expounding the sacred books. They had the charge of transcribing them, of interpreting the more difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great, and since many of them were members of the sanhedrim, we often find them mentioned in connection with the elders and chief-priests. Matt. 2:4. 5:20. 7:29. 12:38. 20:18. 21:15, &c. They are also sometimes called *lawyers* and *doctors of the law*.—Hence *scribe* is also used generally for a person distinguished for learning and wisdom. 1 Cor. 1:20.

SCRIPTURES, i. e. *the Writings*, by way of eminence. See BIBLE.

SCYTHOPOLIS, see BETH-SHEAN.

SEA. The Hebrews give the name of *sea* to any large collection of water; as to the lakes of Tiberias and Asphaltites; and also to the rivers Nile and Euphrates. Is. 11:15. 18:2. 21:1. Jer. 51:36,42, &c. The prin-

pal seas mentioned in Scripture are the following :—

1. The *Great Sea*, i. e. the Mediterranean, called also the *Western sea*. Indeed the Hebrew word for *sea*, meaning the Mediterranean, is often put for *the west*.

2. The *Red Sea*, which lies between Arabia on the east and north-east, and Abyssinia and Egypt on the west and south-west, and extends from the straits of Babelmandeb to Suez, a distance of about 1400 miles. At the northern end it is divided into the two gulfs of Suez and Akaba, anciently called *Sinus Heroopolites* and *Sinus Elanites*, i. e. the gulf of Heroopolis and the Elanitic gulf. Between these gulfs lies the celebrated peninsula of mount Sinai. That of Akaba is connected with the Dead sea by the great sand valley El Ghor and El Araba, described under the article JORDAN. It is only these gulfs of the Red sea, that are mentioned in Scripture. The Israelites, in their *exodus* out of Egypt, crossed the western gulf miraculously near Suez, and then, after many years of sojourning and wandering in the deserts of the peninsula and north of it, they came to Ezion-geber, at the extremity of the eastern gulf. See EXODUS.

3. The *Dead Sea*, *Salt Sea*, *Sea of Sodom*, or *Sea of the Plain*, is the lake Asphaltites, which is situated in the southern part of Judea, and occupies the site of the cities of Sodom, Gomorrhah, Admah and Zeboim. Its real size is not yet ascertained; for no modern traveller has measured it; and the measurements of Josephus, who found it seventy-two miles long, and eighteen broad, are still referred

to. The waters of the Dead sea are clear and limpid, but uncommonly salt, and even bitter. Their specific gravity exceeds that of all other waters known. Josephus and Tacitus say that no fish can live in it; and according to the concurring testimony of several travellers, those carried thither by the Jordan instantly die. Maundrell, nevertheless, states, that he found some shell-fish resembling oysters on the shore, and Pococke was informed that a monk had seen fish caught in the water: these are assertions, however, that require further corroboration. The mud is black, thick and fetid, and no plant vegetates in the water, which is reputed to have a petrifying quality. Branches of trees, accidentally immersed in it, are speedily converted into stone, and the curious in Jerusalem then collect them. Neither do plants grow in the immediate vicinity of the lake, where every thing is dull, cheerless and inanimate; whence it is supposed to have derived the name of the *Dead sea*. But the real cause of the absence of animals and vegetables, is probably owing to the saltness and acrid nature of the water, greatly surpassing what exists in other seas. The earth surrounding it is deeply impregnated with the same saline qualities, too predominant to admit of vegetable life, and even the air is saturated with them. The waters are clear and incorruptible, as holding salt in solution; nor is the presence of this substance equivocal, for Pococke found a thin crust of salt upon his face after bathing in the sea, and the shores where it occasionally overflows, are covered with a similar crust. Messrs. Fisk and King had their clothes

wet by the dashing of the waves, and as they dried, found them covered with salt. There are mines of fossil salt in the southwest bank, from which specimens have been brought to Europe; some also exist in the declivities of the mountains, and have provided, from time immemorial, for the consumption of the Arabs and the city of Jerusalem. See *SALT, Valley of.*

Great quantities of asphaltum appear floating on the surface of the sea, and are driven by the winds to the east and west bank, where it remains fixed. Ancient authors inform us, that the neighboring inhabitants were careful to collect it, and went out in boats, or used other expedients for that purpose. Sulphur is likewise found on the edges of the Dead sea, and a kind of stone, or coal, called *musca* by the Arabs, which, on being rubbed, exhales an intolerable odor, and burns like bitumen. This stone, which also comes from the neighboring mountains, is black, and takes a fine polish. Maundrell saw pieces of it two feet square, in the convent of St. John in the Wilderness, carved in bas-relief, and polished to as great a lustre as black marble is capable of. The inhabitants of the country employ it in paving churches, mosques, courts, and other places of public resort. In the polishing its disagreeable odor is lost. The citizens of Bethlehem consider it as endued with anti-septic virtues, and bracelets of it are worn by attendants on the sick, as an antidote against disease. Mr. King made an experiment with this stone by placing it on hot coals. A strong stench of sulphur issued from it, and it soon began to

blaze. The blaze rose four or five inches high, and continued about two minutes.

As the lake is at certain seasons covered with a thick, dark mist, confined within its own limits, which is dissipated by the rays of the sun, spectators have been induced to allege that black and sulphureous exhalations are constantly issuing from the water. They have been no less mistaken in supposing, that birds attempting to fly across are struck with pestiferous fumes. Late and reputable travellers declare, that numerous swallows skim along the surface, and from thence take up water necessary to build their nests; and Messrs. Fisk and King saw great numbers of birds flying about its shores, and several at once flying over the water. No vessel or boat is found upon these waters, for the simple reason, that there is no one there to build and use one.

An uncommon love of exaggeration is testified in all the older narratives, and in some of modern date, respecting the nature and properties of the lake. Chateaubriand speaks of a "dismal sound proceeding from this lake of death, like the stifled clamors of the people engulfed in its waters!" that its shores produced fruit beautiful, but containing nothing but ashes; that it bears upon its surface the heavier metals. These, and a thousand other stories of a like character, have been perpetually repeated with barely any foundation of truth. Among other facts apparently unaccountable, has been ranked that of this lake constantly receiving the waters of the Jordan without overflowing its banks, seeing that there is no visible outlet. Some have therefore conjectured the possibility of a sub-

terraneous communication with the Red sea; others are of opinion, that the daily evaporation is sufficient to carry off all the waters discharged into it. See JORDAN.

A small quantity of the water of the Dead sea was analyzed by Dr. Marcet. It was perfectly transparent, and deposited no crystals on standing in close vessels. Its taste was peculiar, bitter, saline and pungent. Solutions of silver produced from it a very copious precipitate, showing the presence of marine acid. Oxalic acid instantly discovered lime in the water. Solutions of barytes produced a cloud, showing the existence of sulphuric acid. The specific gravity was ascertained to be 1.211, which is somewhat less than what had been found by Lavoisier, being 1.240, in a portion submitted to his examination. From different experiments in the analyses which we refer to, the result proved the contents of 100 grains of water to be,

Muriate of lime,	3.920
Muriate of magnesia, . .	10.246
Muriate of soda,	10.360
Sulphate of lime,	0.054

24.580

Whence it appears, that this water contains about one fourth of its weight of salts in a state of perfect dryness; but if these salts be dried only at the temperature of 180°, they will amount to 41 per cent. of the water.

4. The *Sea of Tiberias*, or of *Galilee*, the *Lake of Genesareth*, or of *Cinnereth*, is so called from the adjacent country, or from some of the principal cities on its shores. It resembles, in its general appearance, the lake of Geneva in Switzerland, though not so large. The Jordan passes

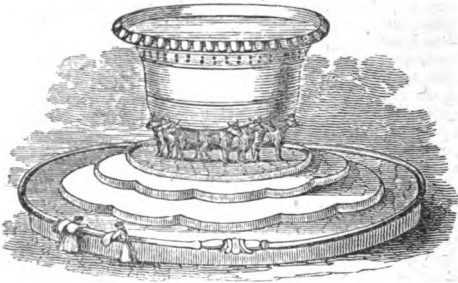
through it from north to south. Josephus and Pliny agree in stating it to be about sixteen miles in length, and about six in breadth. Mr. Buckingham thus describes it: "The waters of this lake lie in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlet of the Jordan at each extreme; for which reason, long-continued tempests from any one quarter are here unknown; and this lake, like the Dead sea, with which it communicates, is, for the same reason, never violently agitated for any great length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls and sudden gusts from the hollow of the mountains, which, as in any other similar basin, are of short duration; and the most furious gust is succeeded by a perfect calm. A strong current marks the passage of the Jordan through the middle of the lake, in its way to the Dead sea, where it empties itself. The appearance of this sea from the town of Capernaum, which is situated near the upper end of the bank, on the western side, is extremely grand; its greatest length runs nearly north and south. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found."

5. The *Sea or Waters of Merom*, see MEROM.

THE BRAZEN OR MOLTEN SEA, made by Solomon for the temple, was a vessel which stood

in the temple, and contained three thousand baths, according to 2 Chron. 4:5, or two thousand baths according to 1 K. 7:26. Calmet supposes this may be reconciled by saying that the cup or bowl contained two thou-

sand baths, and the foot, which was hollow, a thousand more. It stood on its foot now mentioned, besides which it was supported by twelve oxen of brass. The accompanying engraving is, of course, chiefly imaginary.



SEAL, SEALING. The allusions and references to seals and sealing are very frequent in the sacred writings. Seals or signets were in use at a very early period; and they were evidently of various kinds.

The principal use of seals was for authentication, and they appear to have been worn by the parties to whom they respectively belonged. The seal of a private person was usually worn on his finger, or on his wrist, or in a bracelet, being small in size. The seal of a governor was worn by him, or carried about his person, in the most secure manner possible. The royal seal was either personal, to the king, or public, to the state; in other words, the seal of the king, and the seal of the crown; the first the king retained; the latter he delivered to the proper officer of state. So far, modern usages enable us to comprehend clearly

the nature of this important instrument.

Sometimes *clay* appears to have been used to take an impression of a seal, instead of wax. Job 38:14.

SEBAT, the fifth month of the Jewish civil year; and the eleventh of the ecclesiastical year; from the new moon of February to that of March; or, according to some, corresponding to our January, O. S. (See **MONTH**.) They began in this month to number the years of the trees they planted, the fruits of which were esteemed impure till the fourth year. Zech. 1:7.

SECRET, see **MYSTERY**.

SECT, a Latin word which has the same signification as the Greek word *hæresis*, heresy, though the sound is not so offensive to us. Among the Jews, there were four sects, distinguished by their practices and opinions, yet united in communion

with each other, and with the body of their nation, viz. the Pharisees, the Sadducees, the Essenians, and the Herodians. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says, that he was chief of the seditious sect of the Nazarenes, Acts 24:5; and the Jews of Rome said to the apostle, when he arrived in this city, that "as to this sect, it was every where spoken against." Acts 28:22. See HERESY.

SEIR, a mountainous tract, stretching from the southern extremity of the Dead sea, to the eastern gulf of the Red sea. Mount Hor formed part of Seir, and is the only part that retains its original name. Mount Seir is more particularly described under the article IDUMEA.

SELA, the name of a place mentioned in 2 Kings 14:7, where it is said that Amaziah, king of Judah, slew ten thousand men of Edom, in the valley of Salt, and took Sela by war, and called the name of it *Joktheel*. *Sela*, in Hebrew, signifies a rock, and answers to the Greek word *petra*; whence it has been reasonably inferred that the city bearing the name of *Petra*, and which was the celebrated capital of Arabia Petraea, is the place mentioned by the sacred historian. The ruins of this place have in modern times been first discovered by Burckhardt, and attest the splendor of the ancient city. The following is Burckhardt's account: "At the distance of a two long days' journey north-east from Akaba, is a rivulet and valley in the Djebel Shera, on the east side of the Araba, called *Wady Mousa*. This place is very interesting for its antiquities and the remains of an ancient

city, which I conjecture to be *Petra*, the capital of Arabia Petraea, a place which, as far as I know, no European traveller has ever visited. In the red sand-stone of which the valley is composed are upwards of two hundred and fifty sepulchres, entirely cut out of the rock, the greater part of them with Grecian ornaments. There is a mausoleum in the shape of a temple, of colossal dimensions, likewise cut out of the rock, with all its apartments, its vestibule, peristyle, &c. It is a most beautiful specimen of Grecian architecture, and in perfect preservation. There are other mausolea with obelisks, apparently in the Egyptian style, a whole amphitheatre cut out of the rock, with the remains of a palace and of several temples. Upon the summit of the mountain which closes the narrow valley on its western side, is the tomb of Haroun, or Aaron. It is held in great veneration by the Arabs. If I recollect right, there is a passage in Eusebius, in which he says that the tomb of Aaron was situated near *Petra*. The information of Pliny and Strabo, on the site of *Petra*, agree with the position of *Wady Mousa*." The place was afterwards visited by Messrs. Banks and Legh, and captains Irby and Mangles, who confirm the above accounts. So Isa. 16:1, and probably also Judg. 1:36, where, in our version, *rock* is put for *Sela*.

SELAH, a musical term, which occurs frequently in the Psalms, and is found also in Hab. 3:3, 9, 13. It usually occurs at the end of a period or strophe; but sometimes at the end only of a clause. This difficult word most probably means a *symphony*; or rather, perhaps, a *pause of the song*,

when the instruments strike up ; which, indeed, is much the same thing.

SELEUCIA, a fortified city of Syria, situated on the sea-coast, a little north of the mouth of the Orontes. It stood near mount Pierius, and was therefore sometimes called *Pieria*, and sometimes *Seleucia by the sea*, in order to distinguish it from other cities of the same name, of which there were not less than seven or eight in Syria and the vicinity. They were all thus named from Seleucus Nicator. Acts 13:4.

SENNACHERIB, king of Assyria, son and successor of Shalmaneser, began to reign B. C. 710, and reigned but four years. Hezekiah, king of Judah, having shaken off the yoke of the Assyrians, by which Ahaz, his father, had suffered under Tiglath-pileser, Sennacherib marched an army against him, and took all the strong cities of Judah. Hezekiah, seeing he had nothing left but Jerusalem, which he, perhaps, found it difficult to preserve, sent ambassadors to Sennacherib, then at the siege of Lachish, to make submission. Sennacherib accepted his tribute, but refused to depart ; and sent Rabshakeh with an insolent message to Jerusalem. Hezekiah entreated the Lord, who sent a destroying angel against the Assyrian army, and slew in one night 185,000 men. Sennacherib returned with all speed to Nineveh, where, while he was paying adorations to his god Nisroch, in the temple, his two sons, Adrammelech and Sharezer, slew him and fled into Armenia. Esar-haddon, his son, reigned in his stead. 2 K. c. 18, 19. 2 Chron. c. 32.

SEPHARVAIM. When Shalmaneser, king of Assyria, carried

away Israel from Samaria to beyond the Euphrates, he sent people in their stead into Palestine, among whom were the Sefharvaim. 2 K. 17:24,31. That Sefharvaim was a small district under its own king, is apparent from 2 K. 19:13. Isa. 37:13. It may, with most probability, be assigned to Mesopotamia ; because it is named along with other places in that region ; and because Ptolemy mentions a city of a similar name, *Sipphara*, as the most southern of Mesopotamia. Below this city, he adds, the Euphrates divides itself into two branches, of which the eastern goes to Seleucia, and the western to Babylon.

SEPTUAGINT is the name of the most ancient Greek version of the Old Testament ; and is so called because there were said to have been seventy translators. See under **ALEXANDRIA**.

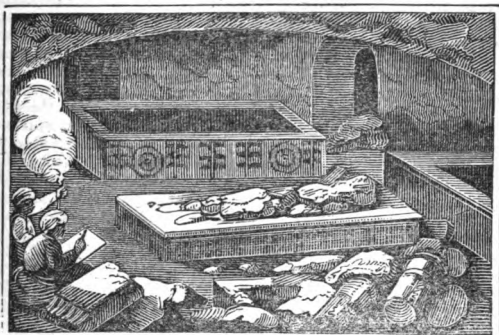
SEPULCHRE, a place of burial. The Hebrews were always very careful about the burial of their dead. Many of their sepulchres were hewn in rocks ; as that bought by Abraham for the burying of Sarah, Gen. 23:4,6 ; those of the kings of Judah and Israel ; and that in which our Saviour was laid on mount Calvary. Sometimes their graves were dug in the ground ; and commonly without their towns. Our Saviour, Matt. 23:27, says, that the Pharisees were like whited sepulchres, which appeared fine without, but inwardly were full of rottenness and corruption ; and Lightfoot has shown, that every year, on the fifteenth of February, the Hebrews whitened them anew. In Luke 11:44, Christ compares the Pharisees to " graves which appear not, so that men walk over them without being aware

of it;" not knowing that these places are unclean; so that they contract an involuntary impurity. See BURIAL.

Mr. Maundrell's description of the sepulchre called that of the kings of Judah, may be useful for illustrating some passages of Scripture:—

"The next place we came to was those famous grotts called the sepulchres of the kings; but for what reason they go by that name is hard to resolve; for it is certain none of the kings, either

of Israel or Judah, were buried here, the Holy Scripture assigning other places for their sepulchres; unless it may be thought, perhaps, that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. 32:33. Whoever was buried here, this is certain, that the place itself discovers so great an expense, both of labor and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side,



through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock with which it is encompassed instead of walls. On the south side of the court is a portico nine paces long and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculpture, of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres.

The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive in a large, fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect, with levels and plummets, could build a room more regular. And the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into, I think, six more, one within another, all

of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them. In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces, by sacrilegious hands."

SERAPHIM denotes a class of angels, which encircle the throne of the Lord. Those described by Isaiah, 6:2, had each six wings; with two of which he covered his face, with two his feet, and with the two others flew. They cried to one another, and said, "Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory!"

SERGEANTS, Acts 16:35, properly Roman *lictors*, public servants who bore a bundle of rods before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which they pronounced.

SERGIUS PAULUS, proconsul or governor of the isle of Cyprus, was converted by the ministry of Paul, A. D. 44 or 45. Acts 13:7.

SERPENT. The craft and subtlety of this reptile are frequently spoken of in the sacred writings, as qualities by which it is particularly distinguished. Gen. 3:1. Matt. 10:16. Seven different kinds of serpents are supposed to be mentioned in the Scriptures; but it is impossible to distinguish the species which correspond to the Hebrew names. For the incantation of serpents by music, &c. see **INCHANTMENTS**.

Interpreters have largely speculated concerning the nature of that serpent which tempted Eve.

Some have thought that serpents originally had feet and speech; but there is no probability that this creature was ever otherwise than it now is. Besides, it cannot be doubted, but that by the serpent, we are to understand the devil, who merely employed the serpent as a vehicle to seduce the first woman. Gen. 3:13.

SERVANT. This word, in Scripture, generally signifies a slave, because, among the Hebrews, and the neighboring nations, the greater part of the servants were such, belonging absolutely to their masters, who had a right to dispose of their persons, goods, and, in some cases, even of their lives. See **SLAVE**.

Sometimes, however, the word merely denotes a man who voluntarily dedicates himself to the service of another. Thus Joshua was the servant of Moses; Elisha of Elijah; and Peter, Andrew, Philip, &c. were servants of Jesus Christ. The servants of Pharaoh, of Saul, and of David, were their subjects in general; and their domestics in particular. So the Philistines, Syrians and other nations were servants of David; i. e. they obeyed and paid him tribute. The servants of God are those who are devoted to his service and obey his holy word.

SEVEN. As from the beginning this was the number of days in the week, so it has ever in Scripture a sort of emphasis attached to it, and is very often and generally used as a round number, or, as some would say, a *perfect* number. Clean beasts were taken into the ark by *sevens*. Gen. c. 7. The years of plenty and famine in Egypt were marked by *sevens*. Gen. c. 41. With the Jews, not only was there a

seventh day sabbath, but every *seventh* year was a sabbath, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread and of tabernacles, were observed for *seven* days; the number of animals in many of their sacrifices was limited to *seven*. The golden candlestick had *seven* branches. *Seven* priests with *seven* trumpets went around the walls of Jericho *seven* days; and *seven times seven* on the *seventh* day. In the Apocalypse we find *seven* churches addressed, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels to pour them out.

Seven is often put for any round or whole number, just as we use *ten*, or a *dozen*; so in Matt. 12:45. 1 Sam. 2:5. Job 5:19. Prov. 26:16,25. Isa. 4:1. Jer. 15:9. In like manner *seven times*, or *seven fold*, means *often*, *abundantly*, *completely*. Gen. 4:15,24. Lev. 26:24. Ps. 12:6. 79:12. Matt. 18:21. And *seventy times seven* is still a higher superlative. Matt. 18:22.

SHALLUM, son of Jabesh, or a native of Jabesh, who treacherously killed Zechariah, king of Israel, and usurped his kingdom. He held it only one month, when Menahem, son of Gadi, killed him in Samaria. Scripture says, that Shallum was the executioner of the threatenings of the Lord against the house of Jehu. 2 K. 15:10—15. B. C. 768.

SHALMANESER, king of Assyria, succeeded Tiglath-pileser, and had Sennacherib for his successor. He ascended the throne about B. C. 724, and reigned 14 years. Scripture reports that he came into Palestine, subdued Samaria, and obliged

Hoshea, son of Elah, to pay him tribute; but in the third year, being weary of this exaction, Hoshea combined secretly with So, king of Egypt, to remove the subjection. Shalmaneser brought an army against him, ravaged Samaria, besieged Hoshea in his capital, and notwithstanding his long resistance of three years, 2 K. c. 17. 18:9—12, he took the city, put Hoshea into bonds, and carried away the people beyond the Euphrates. He thus ruined the city and kingdom of Samaria, which had subsisted 254 years, from B. C. 970 to 717.

SHAMGAR, son of Anath, the third judge of Israel; after Ehud, and before Barak. Judg. 3:31. Scripture only says that he defended Israel, and killed six hundred Philistines with an ox goad.

SHARON. This name was almost proverbial to express a place of extraordinary beauty and fruitfulness. It was properly the name of a district south of mount Carmel, along the coast of the Mediterranean, extending to Cæsarea and Joppa. It was extremely fat and fertile. Cant. 2:1. Isa. 33:9. 35:2. 65:10. In Acts 9:35 it is called *Saron*. Some have unnecessarily assumed a Sharon beyond Jordan, in the country of Bashan, and in the tribe of Gad. 1 Chron. 5:16.

SHEBA, *Queen of*, 1 K. c. 10. 2 Chron. c. 9, called *queen of the South*, Matt. 12:42. Luke 11:31, was most probably a queen of Arabia. See SABEANS II.

SHECHEM, SYCHAR, or SYCHEM, Acts 7:16, a city of Benjamin. Josh. 17:7. Jacob bought a field in its neighborhood, which, by way of overplus, he gave to his son Joseph, who was buried

here. Gen. 48:22. Josh. 24:32. In its vicinity was Jacob's well or fountain, at which Christ discoursed with the woman of Samaria. John 4:5. After the ruin of Samaria by Shalmaneser, Shechem became the capital of the Samaritans; and Josephus says, it was so in the time of Alexander the Great. At the present day, it is also the seat of the small remnant of the Samaritans. (See SAMARITANS.) It is ten miles from Shiloh, and forty from Jerusalem, towards the north. It was called by the Romans *Neapolis*, from which the Arabs have made *Napolose*, or *Nablous*.

The situation of the city is very romantic. The following is Dr. Jowett's notice of it in 1823: "It was about an hour after mid-day that we had our first view of the city of Nablous, romantically situated in a deep valley, between the mountains of Ebal on our left, and Gerizim on the right. There is a kind of sublime horror in the lofty, craggy and barren aspect of these two mountains, which seem to face each other with an air of defiance, especially as they stand contrasted with the rich valley beneath, where the city appears to be embedded on either side in green gardens and extensive olive-grounds, rendered more verdant by the lengthened periods of shade which they enjoy from the mountains on each side. Of the two, Gerizim is not wholly without cultivation."

Dr. Clarke visited this place some years earlier, and speaks of it in the following manner: "The view of the ancient *Sychem*, now called *Napolose*, surprised us, as we had not expected to find a city of such magni-

tude in the road to Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessary articles of life, in much greater profusion than the town of Acre. There is nothing in the Holy Land finer than a view of *Napolose*, from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making soap; but the manufactures of the town supply a very widely extended neighborhood, and they are exported to a great distance, upon camels. In the morning after our arrival, we met caravans coming from Grand Cairo, and noticed others reposing in the large olive plantations near the gates.

"The sacred story of events transacted in the fields of *Sychem*, from our earliest years is remembered with delight; but with the territory before our eyes where those events took place, and in the view of objects existing as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley we beheld 'a company of Ishmaelites, coming from Gilead,' Gen. 37:25, as in the days of Reuben and Judah, "with their camels bearing spicery, and balm, and myrrh," who would gladly have purchased another Joseph of his brethren, and conveyed him, as a slave, to some Potiphar in Egypt. Upon the hills around,

flocks and herds were feeding, as of old ; nor in the simple garb of the shepherds of Samaria was there any thing repugnant to the notions we may entertain of the appearance presented by the sons of Jacob. It was indeed a scene to abstract and to elevate the mind ; and, under emotions so called forth by every circumstance of powerful coincidence, a single moment seemed to concentrate whole ages of existence.

“The principal object of veneration is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages ; but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of John, without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of

our Lord from Judea into Galilee ; the cause of it ; his passage through the territory of Samaria ; his approach to the metropolis of this country ; its name ; his arrival at the Amorite field which terminates the narrow valley of Sychem ; the ancient custom of halting at a well ; the female employment of drawing water ; the disciples sent into the city for food, by which its situation out of the town is obviously implied ; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans ; the depth of the well ; the oriental allusion contained in the expression ‘*living water* ;’ the history of the well, and the customs thereby illustrated ; the worship upon mount Gerizim ;—all these occur within the space of twenty verses ; and if to these be added, what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, ‘*we may lift up our eyes, and look upon, for it is white already to harvest.*’”

SHEEP. Of the Syrian sheep, according to Dr. Russell, there are two varieties : the one called *Bedouin sheep*, which differ in no respect from the larger kinds of sheep among us, except that their tails are something longer and thicker ; the others are those often mentioned by travellers on account of their extraordinary tails ; and this species is by far the most numerous. The tail of one of these animals is very broad and large, terminating in a small appendage that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A com-

mon sheep of this sort, without the head, feet, skin and entrails, weighs from sixty to eighty pounds, of which the tail itself is usually fifteen pounds or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above one hundred and fifty pounds, and the tail, alone, fifty; a thing to some scarcely credible. To preserve the tails from being torn by the bushes, &c. they fix a piece of thin board to the under part, where it is not covered with thick wool; and some have small wheels to facilitate the dragging of this board after them; whence, with a little exaggeration, the story of having carts to carry their tails.

The sheep or lamb was the common sacrifice under the Mosaic law; and it is to be remarked, that when the divine legislator speaks of this victim, he never omits to appoint, that the rump or tail be laid whole on the fire of the altar. The reason for this is seen in the account just given from Dr. Russell; from which it appears that this was the most delicate part of the animal, and therefore the most proper to be presented in sacrifice to Jehovah.

The sheep-folds, among the Israelites, appear to have been generally open houses, or enclosures walled round, to guard the sheep from beasts of prey by night, and the scorching heat of noon. John 10:1—5 is a curious passage, in reference to the subject of this article, and deserves attention. See SHEPHERD.

SHEKEL. The shekel was properly and only a weight, which it has been attempted to fix at ninety-six Paris grains, or also at nine pennyweights three grains Troy. It was used es-

pecially in weighing uncoined gold and silver. Gen. 23:15,16. In such cases the word *shekel* is often omitted in the Hebrew, as in Gen. 20:16. 37:28, where our translators have supplied the word *pieces*, but improperly, because coined money was not then known. (See MONEY.) Between the *sacred shekel*, Ex. 30:15, and the *shekel after the king's weight*, 2 Sam. 14:26, there would seem to have been a difference; but this difference cannot now be determined. The first coin which bore the name of *shekel*, was struck after the exile, in the time of the Maccabees, 1 Mac. 15:6, and bore the inscription *shekel of Israel*. The value was about fifty cents; and it is the coin mentioned in the N. T. Matt. 26:15, etc. where our translators have rendered it by *pieces of silver*.

The shekel of gold was half the weight of the shekel of silver; and was worth eighteen shillings and three-pence sterling, or about four dollars. The "shekel of the sanctuary" has been supposed by some to have been double the common shekel; but this wants proof.

SHEM, the second son of Noah. Gen. 6:10. Noah pronounced blessings on him; from him descended the Jews, and through them the Messiah. He had five sons, who peopled the finest provinces of the East. The languages of these nations are still called the *Shemitish* languages, including the Hebrew, Chaldee, Syriac, Arabic, Ethiopic, &c.

SHEMINITH, in the titles of Ps. 6, 12, and in 1 Chr. 15:21. It means properly *octave*, and seems to have been not an instrument, but a *part* in music; perhaps the lowest.

SHENIR, see **HERMON**.

SHEPHERD, or **PASTOR**. Abel was a keeper of sheep, Gen. 4:2, as were the greater number of the ancient patriarchs. When men began to multiply, and to follow different employments, Jabel, son of Lamech, was acknowledged as father, that is, founder, of shepherds and nomads. Gen. 4:20.

God sometimes takes the name of *Shepherd of Israel*, Jer. 31:10. Ps. 80:1; and kings, both in Scripture and ancient writers, are distinguished by the title of shepherds of the people. The prophets often inveigh against the shepherds of Israel, against the kings who feed themselves and neglect their flocks; who distress, ill-treat, seduce and lead them astray. Ezek. 34:10. In like manner Christ, as the Messiah, is often called a shepherd, and also takes on himself the title of the good shepherd, who gives his life for his sheep. John 10:11,14,15. Paul calls him the great shepherd of the sheep, Heb. 13:20, and Peter gives him the appellation of prince of shepherds, 1 Pet. 5:4.

In the passage John 10:11, &c. our Saviour says, the good shepherd lays down his life for his sheep; that he knows them, and they know him; that they hear his voice, and follow him; that he goes before them; that no one shall force them out of his hands, and that he calls them by their name. These, however, being all incidents taken from the customs of the country, are by no means so striking to us as they must have been to those who heard our Lord, and who every day witnessed such methods of conducting this domesticated animal. The hireling, or bad shepherd, forsakes the sheep,

and the thief enters not by the door of the sheep-fold, but climbs in another way. See **SHEEP**.

SHESHACH, a poetical name for Babylon, signifying *house or court of the prince*. Jer. 51:41.

SHEW-BREAD, see **BREAD**.

SHIBBOLETH. In a war between the Ephraimites and the men of Gilead under Jephthah, the former were discomfited and fled towards the fords of the Jordan. The Gileadites took possession of all these fords, and when an Ephraimite who had escaped, came to the river side, and desired to pass over, they asked him if he were not an Ephraimite. If he said, No, they bade him pronounce *shibboleth*; but he pronouncing it *sibboleth*, according to the dialect of the Ephraimites, they killed him. In this way there fell 42,000 Ephraimites. Judg. c. 12. This incident should not be passed over without observing, that it affords proof of dialectical variations among the tribes of the same nation, and speaking the same language, in those early days. There can be no wonder, therefore, if we find in later ages the same word written different ways, according to the pronunciation of different tribes. That this continued, is evident from the peculiarities of the Galilean dialect, by which Peter was discovered to be of that district.

The term *shibboleth* signifies an *ear of grain*, and also *stream*. In this case, it is probably to be taken in the latter sense; as the Ephraimites would thus be understood to ask permission to pass over the Jordan.

SHIELD, a piece of defensive armor. God is often called the shield of his people, Gen. 15:1. Ps. 5:12, as are also princes

and great men. 2 Sam. 1:21. See ARMOR.

SHIGGAION, Ps. 7, title, and **SHIGIONOTH**, Hab. 3:1; probably *song*, or *song of praise*; perhaps some particular species of ode.

I. SHILOH. This term is used, Gen. 49:10, to denote the Messiah, the coming of whom Jacob foretells in these words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." It must be admitted, however, that the proper signification of the word is not well ascertained. Some translate, "The sceptre shall not depart from Judah till he comes to whom it belongs." Others, till the coming of the peace-maker, or of prosperity.

II. SHILOH, a famous city of Ephraim, about ten or twelve miles south of Shechem. Here Joshua assembled the people, to make the second distribution of the Land of Promise, and here the tabernacle of the Lord was set up, when they were settled in the country. Josh. 18:1. 19:51. The ark and the tabernacle continued at Shiloh, from B. C. 1440 to B. C. 1112, when it was taken by the Philistines, under the administration of the high-priest Eli. At Shiloh Samuel began to prophesy, 1 Sam. 4:1, and here the prophet Ahijah dwelt. 1 K. 14:2.

SHINAR, a province of Babylonia, generally supposed to be the plain between the rivers Euphrates and Tigris. Gen. 10:10. Isa. 11:11. Zech. 5:11. See MESOPOTAMIA.

SHIP. The ships of the ancients were very imperfect in comparison with modern ones; as indeed was the case with navi-

gation in general. Even in St. Paul's time, vessels passing from Palestine to Italy frequently wintered on the way! Acts 27:12. 28:11. The ancient ships were in general very small; and many of them had oars, as well as sails. The Phœnicians, and especially Tyre and Sidon, were celebrated for their ships, as appears from Ezekiel's description, c. 27. For the *ships of Tarshish*, see TARSHISH.

SHISHAK, a king of Egypt, who declared war against Rehoboam, king of Judah, in the fifth year of his reign. He entered Judea with an innumerable multitude of people out of Egypt, the countries of Lubim, of Suchim, and of Cush, captured the strongest places in the country, and carried away from Jerusalem the treasures of the Lord's house, and of the king's palace, as well as the golden bucklers of Solomon. Jeroboam having secured the friendship of Shishak, his territories were not invaded. 2 Chron. c. 12. 1 K. 14:25,26. See PHARAOH.

SHITTAH, and **SHITTIM**, a valuable kind of wood, of which Moses made the greater part of the tables, altars and planks belonging to the tabernacle. Jerome says, "The shittim wood grows in the deserts of Arabia; it is like white thorn in its color and leaves, but not in its size, for the tree is so large, that it affords very long planks. The wood is hard, tough, smooth, without knots, and extremely beautiful; so that the rich and curious make screws of it for their presses. It does not grow in cultivated places, nor in any other places of the Roman empire, but only in the deserts of Arabia." From this description, it is thought he means the black

acacia, which is found in the deserts of Arabia, and the wood of which is very common about mount Sinai, and the mountains which border on the Red sea, and is so hard and solid as to be almost incorruptible.

SHIBMAH, see SIBMAH.

SHOES, see SANDALS.

SHRINE, see DIANA.

SHUNEM, a city of Issachar.

Josh. 19:18. The Philistines encamped at Shunem, in the great field or plain of Esdraelon, 1 Sam. 28:4; and Saul encamped at Gilboa. Eusebius places Shunem five miles south of Tabor.

I. SHUSHAN, Ps. 60, title; or SHOSHANNIM, Ps. 45, 69, titles; the name of a musical instrument. The word signifies a *lily*, or *lilies*; and if the instrument were so named from its similarity to this flower, we might understand the *cymbal*.

II. SHUSHAN, the capital city of Elam, or Persia, Dan. 8:2, on the river Ulai. It was the winter residence of the Persian kings, after Cyrus. Here Daniel had the vision of the ram and he-goat, in the third year of Belshazzar. Dan. c. 8. Nehemiah was also at Shushan, when he obtained from Artaxerxes permission to return into Judea, and to repair the walls of Jerusalem. Neh. 1:1.

The present Shouster, the capital of Khuzistan, is generally believed to be the ancient Susa; but Mr. Kinneir rather thinks the ruins about thirty-five miles west of Shouster are those of that ancient residence of royalty, "stretching not less, perhaps, than twelve miles from one extremity to the other. They occupy an immense space between the rivers Kerah and Abzal; and, like the ruins of Ctesiphon,

Babylon and Kufa, consist of hillocks of earth and rubbish, covered with broken pieces of brick and colored tile. The largest is a mile in circumference, and nearly one hundred feet in height; another, not quite so high, is double the circuit. They are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, as it should seem, as a kind of prop to the mass. Large blocks of marble, covered with hieroglyphics, are not infrequently here discovered by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids (ruins) stands the tomb of Daniel, a small and apparently a modern building, erected on the spot where the relics of that prophet are believed to rest." Major Rennell coincides in the opinion that these ruins represent the ancient Susa.

SIBMAH, or SHIBMAH, a city of Reuben. Numb. 32:38. Josh. 13:19. Isaiah, 16:8,9, speaks of the vines of Sibmah, which were cut down by the enemies of the Moabites; for that people had taken the city of Sibmah, Jer. 48:32, and other cities of Reuben, after this tribe had been carried into captivity by Tiglath-pileser. 1 Chron. 5:26. 2 K. 15:29. Jerome says that between Heshbon and Sibmah there was hardly the distance of 500 paces.

SICHEM, see SHECHEM.

SIDON, or ZIDON, now called *Saïde*, is a celebrated city of Phœnicia, on the Mediterranean sea, north of Tyre and Sarepta. It is one of the most ancient cities in the world, Gen. 49:13, and is believed to have been founded by Sidon, the eldest son



of Canaan. In the time of Homer, the Sidonians were eminent for their trade and commerce, their wealth and prosperity. Upon the division of Canaan among the tribes by Joshua, Sidon fell to the lot of Asher, Josh. 19:28; but that tribe never succeeded in obtaining possession. Judg. 1:31. The Sidonians continued long under their own government and kings, though sometimes tributary to the kings of Tyre. They were subdued, successively, by the Babylonians, Egyptians, Seleucidæ and Romans, the latter of whom deprived them of their freedom. Many of the inhabitants of Sidon became followers of our Saviour, Mark 3:8, and there was a Christian church there, when Paul visited it on his voyage to Rome. Acts 27:3. It is at present, like most of the other Turkish towns in Syria, dirty and full of ruins, though there is a considerable trade carried on there. Its present population is estimated at from 8000 to 10,000.

SIGNET, a ring for sealing. See **RING**, and **SEAL**.

SIHON, king of the Amorites, on refusing passage to the Hebrews, and coming to attack them, was himself slain, his army routed, and his dominions distributed among Israel. Num. 21:21—24. Deut. 2:26, &c.

SIHOR, a river, by some supposed to be the Nile; but more probably the little river in the south of Judah. (See Josh. 13:3, and **EGYPT**, *River of*.) But in Is. 23:3, and Jer. 2:18, this name must necessarily be understood of the Nile.

SILAS, Acts 15:22, and **SILVANUS**, 2 Cor. 1:19, the former name being a contraction of the

latter; one of the chief men among the first disciples, and supposed by some to have been of the number of the seventy. On occasion of a dispute at Antioch, on the observance of the legal ceremonies, Paul and Barnabas were chosen to go to Jerusalem, to advise with the apostles; and they returned with Judas and Silas. Silas joined himself to Paul; and after Paul and Barnabas had separated, Acts 15:37—41, A. D. 51, he accompanied Paul to visit the churches of Syria and Cilicia, and the towns and provinces of Lycaonia, Phrygia, Galatia and Macedonia, &c.

SILK is mentioned in the O. T. once in Prov. 31:22, where it should be *purple*, as in many other places. But in Ezek. 16:10,13, it is the proper silk that is meant; i. e. according to the Hebrew, *picked silk*, or *silk drawn out*. Pliny says that silk was brought from Eastern Asia to Greece, in robes which were only half silk, and was then ravelled or picked out, and made up again into garments of entire silk. In the N. T. it occurs Rev. 18:12.

SILOAM, or **SILLOAH**, a fountain under the walls of Jerusalem, on the east, between the city and the brook Kidron. It is, perhaps, the same as En-rogel, or the fuller's fountain. Josh. 15:7. 2 Sam. 17:17. 1 K. 1:9. Josephus often speaks of the waters of Siloam, and says, that when Nebuchadnezzar besieged Jerusalem, they increased; and that the same happened when Titus besieged the city. Isaiah, 8:6, intimates, that the waters of Siloam flowed gently and without noise.

The following description of

the fountain of Siloam is from the journal of Messrs. Fisk and King, under date of April 28, 1823: "Near the south-east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah, (see Neh. 3:15,) whose waters flow with gentle murmur from under the holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and, forming a beautiful rill, takes its way down into the valley, towards the south-east. We drank of the water, both at the fountain and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the 'Pool of Siloam.' It was to this that the blind man went, and washed, and came seeing. John 9:7—11." *Missionary Herald*, 1824, p. 66. See JERUSALEM.

SILVANUS, see SILAS.

SILVER, one of the precious metals, and the one most commonly used as coin among all nations. The ancient Hebrews weighed it out instead of having coins. In the times of the N. T. there were coins. See SHEKEL, and MONEY.

SIMEON, the name of several persons in the O. T. and N. T.

1. *Simeon*, one of the twelve patriarchs, the son of Jacob and Leah. Gen. 29:33. The tribes of Simeon and Levi were scattered, and dispersed in Israel, in conformity with the prediction of

Jacob. Gen. 49:5. Levi had no compact lot, or portion; and Simeon received for his portion only a district dismembered from the tribe of Judah, with some other lands they overran in the mountains of Seir, and in the desert of Gedor. 1 Chron. 4:24, 39, 42. The portion of Simeon was west and south of that of Judah; having the tribe of Dan and the Philistines north, the Mediterranean west, and Arabia Petrea south. Josh. 19:1—9.

2. *Simeon*, a pious old man at Jerusalem, full of the Holy Spirit, who was expecting the redemption of Israel. Luke 2:25, &c. It had been revealed to him, that he should not die before he had seen the Christ of the Lord; and he therefore came into the temple, prompted by inspiration, just at the time when Joseph and Mary presented our Saviour there, in obedience to the law. Simeon took the child in his arms, gave thanks to God, and blessed Joseph and Mary. We know nothing further concerning him.

3. *Simeon*, surnamed *Niger*, or *the Black*, Acts 13:1, was among the prophets and teachers of the Christian church at Antioch. Some think he was Simon the Cyrenian; but there is no proof of this.

4. The apostle Peter is also called *Simeon* in Acts 15:14, but elsewhere *Simon*.

SIMON is the name of several persons in the Bible.

1. *Simon Peter*, one of the twelve apostles. See PETER.

2. *Simon the Canaanite*, or *Zelotes*, one of the twelve apostles. See ZELOTES.

3. *Simon*, a brother of the apostles Jude and James the Less, and of course a kinsman of Jesus. Matt. 13:55. Mark 6:3. He is by some supposed

to be the same with the preceding Simon Zelotes.

4. *Simon of Cyrene*, who was compelled to aid in bearing the cross of Jesus. Matt. 27:32.

5. *Simon*, a Pharisee who invited Jesus to dinner at his house. Luke 7:36,40.

6. *Simon the Leper*, i. e. who had been a leper, of Bethany, with whom also Jesus supped. Matt. 26:6. Mark 14:3. Comp. John 12:1, &c.

7. *Simon the Tanner*, who dwelt at Joppa, and in whose house Peter lodged. Acts 9:43. 10:6,17,32.

8. *Simon the Magician*, or *Sorcerer*, of Samaria. Acts 8:9,13. See **SORCERER**.

I. SIN is any thought, word, desire, action, or omission of action, contrary to the law of God, or defective when compared with it. *Sin* is also sometimes put for the sacrifice of expiation, the *sin-offering*, described in Lev. 4:3,25,29. So, Rom. 8:3, and also in 2 Cor. 5:21, Paul says that God was pleased that Jesus, who knew no sin, should be our victim of expiation: "For he hath made him to be sin [a *sin-offering*] for us, who knew no sin; that we might be made the righteousness of God in him."

The sin against the Holy Ghost is differently explained by the fathers and interpreters. Athanasius seems to have been the nearest to the truth. He thinks this sin was chargeable on the Pharisees, because they *maliciously* imputed the works of Christ to the power of the devil, though they could not but be convinced in their own minds, that they were effected by a good spirit. This also involved a denial of the divinity of the Son, which was clearly proved by his works, works performed

by the divine power of the Holy Spirit.

II. SIN is also the proper name of several places.

1. *Sin*, or *Zin*, deserts south of the Holy Land, in Arabia Petrea. Scripture distinguishes two deserts of Sin, one being written *Sin*, the other *Tzin*. The former was near Egypt, on the coast of the Red sea. Ex. 16:1. 17:1. The latter is also south of Palestine, but toward the Dead sea. Deut. 32:51. Num. 13:21. 27:14. 34:3. Josh. 15:3.

2. *Sin*, Ezek. 30:15,16, the city Pelusium, in Egypt, the easternmost city of that kingdom, situated among marshes, and now inundated by the Mediterranean.

3. *Sin*, or *Sinim*, Isa. 49:12, is most probably *China*, with which the ancient Hebrews and other orientals seem to have been acquainted.

SINAI, a mountain, or mountain range, in Arabia Petrea, in the peninsula formed by the two arms of the Red sea, and rendered memorable as the spot where the law was given to Israel through Moses. Exod. c. 19, &c. As this mountain has been almost unknown in modern times, until recently, and is of such importance in Scripture history, we shall enter into some details respecting it.

The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature. This, therefore, was the part of the peninsula best adapted to the residence of nearly a year, during which the Israelites were numbered, and received their laws from the Most High. This tract is thus described by Burck-

hardt. "The upper nucleus of Sinai, composed almost entirely of granite, forms a rocky wilderness of an irregular circular shape, intersected by many narrow valleys, and from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shagged and pointed peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this highest region of the peninsula, that the fertile valleys are found which produce fruit-trees; they are principally to the west and south-west of the convent, at three or four hours' distance. Water, too, is always found in plenty in this district; on which account it is the place of refuge of all the Bedouins, when the low country is parched up. I think it probable, that this upper country or wilderness is, exclusively, the *desert of Sinai* so often mentioned in the account of the wanderings of the Israelites." In approaching this elevated region from the north-west, Burckhardt writes, May 1st, "We now approached the central summits of mount Sinai, which we had had in view for several days. Abrupt cliffs of granite, from six to eight hundred feet in height, whose surface is blackened by the sun, surround the avenues leading to the elevated region to which the name of *Sinai* is specifically applied. These cliffs enclose the holy mountain on three sides, leaving the east and north-east sides only, towards the gulf of Akaba, more open to the view. At the end of three hours, we entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides.

The ground is covered with sand and pebbles, brought down by the torrent which rushes from the upper region in the winter time."

The general approach to Sinai from the same quarter is thus described by Mr. Carne: "A few hours more, and we got sight of the mountains round Sinai. Their appearance was magnificent. When we drew near, and emerged out of a deep pass, the scenery was infinitely striking; and on the right extended a vast range of mountains, as far as the eye could reach, from the vicinity of Sinai down to Tor, on the gulf of Suez. They were perfectly bare, but of grand and singular form. We had hoped to reach the convent by daylight, but the moon had risen some time, when we entered the mouth of a narrow pass, where our conductors advised us to dismount. A gentle yet perpetual ascent led on, mile after mile, up this mournful valley, whose aspect was terrific, yet ever varying. It was not above 200 yards in width, and the mountains rose to an immense height on each side. The road wound at their feet along the edge of a precipice, and amidst masses of rock that had fallen from above. It was a toilsome path, generally over stones placed like steps, probably by the Arabs; and the moonlight was of little service to us in this deep valley, as it only rested on the frowning summits above. Where is mount Sinai? was the inquiry of every one. The Arabs pointed before to *Gebel Mousa*, the mount of Moses, as it is called; but we could not distinguish it. Again and again, point after point was turned, and we saw but the same stern

scenery. But what had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of the Lord. The scenes, as you gazed around, had an unearthly character, suited to the sound of the fearful trumpet, that was once heard there. We entered at last on the more open valley, about half a mile wide, and drew near this famous mountain. Sinai is not so lofty as some of the mountains around it; and in its form there is nothing graceful or peculiar, to distinguish it from others. Near midnight, we reached the convent."

Rüppell, in travelling from Akaba to the convent, approached Sinai from the north-north-east, through the Wadys Safra and Salaka. "The nakedness of the landscape is frightfully mournful. In the distance lay before us a lofty chain of mountains; and three summits lift their heads above the whole chain. That in the middle, directly before us south, is Gebel Mousa, or Sinai; the south-western is St. Catharine, the Horeb of some. We penetrated into this chain from the north; very soon we turned towards the east; all is here of perpendicular and ragged granite formation. After some hours, we reached the walls of the convent of St. Catharine, situated in a very narrow valley or chasm of the mountains, which extends from north-west to south-east. One chief object of my visit here was to determine the geographical position of the convent by means of lunar observations; but the mountains around the convent, especially to the south and west, are so lofty and

perpendicular, that the moon was visible only for a very short time; and never at the same time with the sun or planets."

"The convent is situated," according to Burckhardt, "in a valley so narrow, that one part of the building stands on the side of the [south] western mountain, [Gebel Mousa,] while a space of twenty paces only is left between its walls and the eastern mountain. The valley is open to the north, from whence approaches the road from Cairo; to the south, close beyond the convent, it is shut up by a third mountain, less steep than the others, over which passes the road to Sherm. The convent is an irregular quadrangle of about one hundred and thirty paces, enclosed by high and solid walls, built with blocks of granite, and fortified by several small towers. The convent contains eight or ten small court-yards, some of which are neatly laid out in beds of flowers and vegetables; a few date-trees and cypresses also grow there, and great numbers of vines." "In the convent are two deep and copious wells of spring water. A pleasant garden adjoins the building, into which there is a subterraneous passage; the soil is stony; but in this climate, wherever water is plenty, the very rocks will produce vegetation. The fruit is of the finest quality." According to tradition, the convent dates from the fourth century, when the empress Helena is said to have built a church here; but the present building was erected by the emperor Justinian, in the sixth century.

Directly behind the convent, towards the south-west, rises Gebel Mousa, or the proper Sinai; the path to the summit of

which begins to ascend immediately behind the walls of the convent. At the end of three quarters of an hour's steep ascent is a small plain, on which is a large building called the convent of St. Elias, formerly inhabited, but now abandoned. "According to the Koran and the Moslem traditions, it was in this part of the mountain, which is now called *Djebel Oreb*, or *Horeb*, that Moses communicated with the Lord." Is not this, perhaps, the real Horeb, which, indeed, seems in the Scriptures to be synonymous with Sinai? From hence a still steeper ascent of half an hour leads to the summit of *Djebel Mousa*. The view from this summit is very grand. The summit itself is a plain of about sixty paces in circumference. Ruppell estimates the height of Sinai at about 6000 feet; Dr. Ehrenberg at 8400 feet. To the west-south-west of Sinai, lies mount St. Catharine, separated from the former by a narrow valley, in which is situated a deserted convent, called *El Erbayin*, or the convent of the Forty. The eastern side of mount St. Catharine is noted for its excellent pasturage; herbs sprout up every where between the rocks, and, as many of them are odoriferous, the scent, early in the morning, when the dew falls, is delicious. A slow ascent of two hours brought Burckhardt to the top of the mountain, "which, like the *Djebel Mousa*, terminates in a sharp point. Its highest part consists of a single immense block of granite, whose surface is so smooth, that it is very difficult to ascend it. Luxuriant vegetation reaches up to this rock." This mountain is higher than that of Moses; the

view from its summit is of the same kind, only much more extensive, than from the top of Sinai; it commands a view of some parts of the two gulfs of Akaba and Suez. It is in this valley, between the two mountains, where the convent *El Erbayin* stands, that the site of Rephidim has been fixed by tradition; about twenty minutes' walk northward from this convent is shown the rock out of which water is said to have issued. The valley is now called *El Ledja*, is very narrow, and extremely stony; and at forty minutes' walk north-eastward from *El Erbayin*, it opens into the broader valley, which leads south-eastward to the convent of St. Catharine. At this point, i. e. on the northern side of Sinai, the valley has considerable width, and constitutes, according to Mr. Carne, a plain capable of containing a large number of people. He remarks, "From the summit of Sinai you see only innumerable ranges of rocky mountains. One generally places, in imagination, around Sinai, extensive plains or sandy deserts, where the camp of the hosts was placed, where the families of Israel stood at the doors of their tents, and the line was drawn round the mountain, which no one might break through on pain of death. But it is not thus. Save the valley by which we approached Sinai, about half a mile wide and a few miles in length; and a small plain we afterwards passed through, [just above mentioned,] there appear to be few open places around the mount." He says, farther on, "We had not the opportunity of making the tour of the whole of the region of Sinai; yet we traversed three sides of the mountain, [the east, west, and north,] and found it

every where shut in by narrow ravines, except on the north, in which direction we had first approached it. Here there is, as before observed, a valley of some extent, and a small plain, in the midst of which is a rocky hill. These appear to have been the only places in which the Israelites could have stood before the mount; because on the fourth [or south] side, though unvisited, we could observe from the summit, were only glens or small rocky valleys, as on the east and west."

Such is the most graphic account which the writer has been able to compile, from the accounts of travellers, of that celebrated region of which the summit Djebel Mousa is the centre; and which has now for centuries been supposed to be the Sinai of the Scriptures, and the scene of the awful communications between God and his covenant people of old, in the giving of the law. It must not, however, be denied, that the identity of this mountain rests upon tradition, strengthened indeed by its geographical position and several other circumstances. Compare the article **EXODUS**.

I. **SION**, a name given, Deut. 4:48, to one of the elevations of the mountain-ridge called *Hermon*, which see.

II. **SION**, the name of the south-westernmost of the hills on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it, and transferred his court thither from Hebron. Hence it is frequently called "the city of David;" and from his having deposited the ark here, it is also frequently called "the holy hill." When Dr. Richardson visited this spot, one part of it supported a crop

of barley, and another was undergoing the labor of the plough, in which circumstance we have another remarkable instance of the fulfilment of prophecy:—"Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps." Mic. 3:12. See **JERUSALEM**.

SIRION, see **HERMON**.

SISERA, a general in the army of Jabin, king of Hazor, was sent by his master against Barak and Deborah, who occupied mount Tabor with an army. Being defeated, he fled on foot, and was ingloriously slain by Jael. Judg. c. 4, 5. See **JAEL**.

SISTER. In the style of the Hebrews, *sister* has equal latitude with *brother*. It is used, not only for a sister by natural relation, from the same father and mother, but also for a sister by the same father only, or by the same mother only; or for any near female relative. Matt. 13:56. Mark 6:3. See **BROTHER**.

SLAVES. Moses notices two or three sorts of slaves among the Hebrews, who had *foreign* slaves, obtained by capture, by purchase, or born in the house. Over these, masters had an entire authority; they might sell them, exchange them, punish them, judge them, and even put them to death, without public process. In which the Hebrews followed the rules common to other nations.

A *Hebrew* might fall into slavery in several ways: (1.) If reduced to extreme poverty, he might sell himself. Lev. 25:39. (2.) A father might sell his children as slaves. Exod. 21:7. (3.) Insolvent debtors might be delivered to their creditors as slaves. 2 K. 4:1. (4.) Thieves not able to make restitution for their thefts, or the value, were sold for the ben-

efit of the sufferers. Exod. 22:3. (5.) They might be taken prisoners in war. (6.) They might be stolen, and afterwards sold for slaves, as Joseph was sold by his brethren. (7.) A Hebrew slave redeemed from a Gentile by one of his brethren, might be sold by him to another Israelite. Compare SERVANT.

SLIME, Gen. 11:3, a bituminous production, procured from pits in the earth, out of which it issues, often in considerable quantities. Slime-pits were pits yielding bitumen.

SMYRNA, a celebrated Ionia city, situated at the head of a deep gulf on the western coast of Asia Minor. It was one of the richest and most powerful cities of that region, and was frequented by great numbers of Jews. It is still a commercial city, and is called by the Turks *Ismir*. The population is usually stated at 130,000, as follows:—

Turks,	70,000
Greeks,	30,000
Armenians,	15,000
Jews,	10,000
Franks, &c.	5,000
	130,000

A church was early established in Smyrna, which is addressed as one of the seven churches of Asia. Rev. 1:11. 2:8.

SNOW, from its whiteness, forms a frequent object of comparison in Scripture. Exod. 4:6. Num. 12:10. 2 K. 5:27. The expression in Prov. 25:13, "As the cold of snow in the time of harvest, so is a faithful messenger to them who send him; for he refresheth the soul of his masters," seems to refer to the cooling effect of snow on the wines drank in the East; or to what in Italy is termed *alfresco*, that is, snow put into water to cool

it, previous to its being drank, which is esteemed extremely refreshing. This removes the apparent contradiction of this passage with c. 26:1. As snow, that is, a fall of snow, in summer, is unnatural and ill-timed, so honor is not seemly for a fool; but it is quite out of character, out of season.

SO, king of Egypt, made an alliance with Hoshea, king of Israel, and promised him assistance, yet gave none, nor prevented Shalmaneser, king of Assyria, from taking Samaria, and subverting the kingdom. 2 K. 17:4. See PHARAOH.

SOAP, or FULLER'S SOAP, named, in Hebrew, *borith*, signifying *the cleanser*, is by some supposed to be a salt, extracted from the earth, called by the Arabs *bora*. Others suppose it rather to be a vegetable. The ancients certainly employed vegetables, and the salt extracted from them, for the purpose of washing linen. The *kali*, or *barilla*, is called, in the London Pharmacopœia, *natron*; and there seems to be sufficient reason to consider it as the *borith*-plant of Jeremiah, 2:22; at least, it is the best known to us of those plants which possess the property of cleansing, either by themselves or their salts. In its wild state, it rises about a foot in height; the leaves are long, narrow and prickly, the flowers whitish or rose-colored. It is found on the sea-shore, and is considered as a sea-weed. The best, burned into a hard mass of salt, comes from Alicant in Spain. Combined with fat, it forms soap. Jer. 2:22. Mal. 3:2.

SODOM, one of the cities of the plain, and for some time the dwelling-place of Lot. Gen. 13:10,12,13. Its crimes, how-

ever, were so enormous, that God destroyed it by fire from heaven, with three neighboring cities, Gomorrha, Zeboim and Admah, which were as wicked as itself. Gen. c. 19. The plain in which they stood was pleasant and fruitful, like an earthly paradise, but it was first burned, and afterwards overflowed by the waters of the Jordan, which formed the present Dead sea, or lake of Sodom. The prophets, in denouncing woes upon other countries, mention the destruction of Sodom and Gomorrha, or allude to it, and intimate that these places shall be desert, and dried up, and uninhabited, Jer. 49:18. 50:40; that they shall be covered with briars and brambles, a land of salt and sulphur, where can be neither planting nor sowing, Deut. 29:23. Amos 4:11. Throughout Scripture, the ruin of Sodom and Gomorrha is represented as a most signal effect of God's anger. See SEA, Dead, and JORDAN.

SOLOMON, the son and successor of David, celebrated for his immense riches and for the extent of his kingdom, but still more for his wisdom and sagacity. He executed David's plan for building a temple, which he erected with the utmost magnificence. In his old age, he fell away into idolatry. His history is found in 1 K. c. 1—11. 2 Chr. c. 1—9.

The *Writings of Solomon* are generally understood to include the books of *Proverbs*, *Ecclesiastes* and *Canticles*, though it is by no means certain that he was the author of them all. See these articles.

For the *Song of Solomon*, see **CANTICLES**.

SOOTHSAYER, see **SORCERER**.

SOPATER, see **SOSIPATER**.

SORCERER, one who practised sorcery, and nearly or quite synonymous with *magician*, *soothsayer*, *wizard*, &c. This was a class of persons who dealt in incantations and divinations, and boasted of a power, in consequence of their deep science and by means of certain rites, to evoke the spirits of the dead from their gloomy abodes, and compel them to disclose information on subjects beyond the reach of the human powers. They pretended also, that, by means of certain herbs and incantations, they were able to expel evil demons. Acts 13:6,8. Those persons also who devoted themselves to the general studies above mentioned, often abused their knowledge and deceived the common people, by pretending to foretell the destinies of men from the motions and appearances of the planets and stars, and to cure certain diseases by repeating certain phrases, &c. Of this class appears to have been *Simon the sorcerer*, mentioned Acts 8:9,11. Females who practised such arts were called *sorceresses*, *witches*, &c. See **DIVINATION**, **INCHANTMENTS**, and **MAGIC**.

SOSIPATER, or, contracted, **SOPATER**, a disciple of Berea, whom Paul calls his kinsman. Acts 20:4. Rom. 16:21.

SOSTHENES, the chief of the synagogue of Corinth, who was beaten by the Gentiles, when the Jews carried Paul before Gallio, the proconsul. Acts 18:17. 1 Cor. 1:1.

SOUL. The ancients supposed the soul, or rather the animating principle of life, to reside in the breath, and that it departed from the body with the breath. Hence the Hebrew and Greek words which, when they

refer to man, in our Bibles are translated *soul*, are usually rendered *life* or *breath*, when they refer to animals. Sometimes, however, the word *soul* refers also to the *life* of man, as Gen. 2:7.

But, beside this spirit, which is the principle of animal life, common to men and brutes, and which is dispersed after death, there is in man a spiritual, reasonable and immortal soul, the origin of our thoughts, desires and reasonings, which distinguishes us from the brute creation, and in which chiefly consists our resemblance to God. Gen. 1:26. This must be spiritual, because it thinks; it must be immortal, because it is spiritual. And though Scripture ascribes both to man and beast a spirit or life, it allows to man alone the privilege of understanding, the knowledge of God, wisdom, immortality, hope of future happiness, and of eternal life. It threatens men, only, with punishment in another life, and with the pains of hell.

The immortality of the soul is a fundamental doctrine of revealed religion. The ancient patriarchs lived and died persuaded of this truth; and it was in the hope of another life that they received the promises. But it is only under the gospel, that "life and immortality" are fully brought to light, and that the worth of immortal souls can be fully appreciated. To save the souls of men, Christ has freely devoted himself to death. How then does it become us to labor, and toil, and strive, in our respective spheres, to promote the great work for which a Saviour bled and died!

SPAIN comprehended, in ancient usage, the modern kingdoms of Spain and Portugal, i. e.

27 *

the whole Spanish peninsula. In the time of Paul, it was subject to the Romans, and was frequented by many Jews. In Rom. 15:24,28, Paul expresses his intention of visiting Spain; but there is no good evidence that he was ever permitted to fulfil his purpose.

SPARROW, a small bird, the *passer domesticus*, or *fringilla domestica*, of the naturalists, with quill and tail feathers brown, and its body gray and black, resembling the small *chirping-bird* of America. It is a general inhabitant of Europe, Asia and Africa; is bold and familiar in its habits; and frequents populous places. It builds under the eaves of houses, and in similar situations; feeds on seeds, fruits and insects; and lays five or six eggs of a pale ash color, with brown spots. A sparrow is, of course, a thing of comparatively little value; and it is, therefore, a striking exemplification of God's providence, to say that he watches even over the sparrow's fall. Matt. 10:29.

SPIDER, a well-known insect, remarkable for the thread which it spins, and with which it forms a web of curious texture, but so frail that it is exposed to be broken and destroyed by the slightest accident. To the slenderness of this filmy workmanship Job compares the hope of the wicked, 8:14. In Prov. 30:28, it is said in our version, that "the spider taketh hold with her hands, and is in kings' palaces." But the Hebrew employs here a different word, which signifies, according to the best interpreters, a species of poisonous *newt*, or *lizard*.

SPIKENARD, the *andropogon nardus* of Linneus, is a plant belonging to the order of

gramina or grasses, and is of different species. In India, whence the best sort comes, it grows as common grass, in large tufts close to each other, in general from three to four feet in length. So strong is its *aroma*, which resides principally in the husky roots, that, when trodden upon, or otherwise bruised, the air is filled with its fragrance. Dr. Blane, who planted some of the roots in his garden, at Lucknow, states, that in the rainy season it shot up spikes about six feet high.

This plant was highly valued among the ancients, both as an article of luxury, and as a medicine. The *unguentum nardinum*, or *ointment of nard*, was the favorite perfume used at the ancient baths and feasts; and it appears from a passage in Horace, that it was so valuable, that so much of it as could be contained in a small box of precious stone was considered a sort of equivalent for a large vessel of wine; and as a handsome quota for a guest to contribute to an entertainment, according to the custom of antiquity.

This leads us to notice the narrative of the evangelist, of "a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box and poured it on his [Christ's] head." Mark 14:3. In verse 5, this is said to have been worth *more* than three hundred pence; (*denarii*, see PENNY;) and John mentions "a *pound* of ointment of spikenard, *very costly*—the house was filled with the odor of the ointment;—it was worth three hundred pence. John 12:3. As this evangelist has determined the quantity, a *pound*,—and the *lowest* value (for Mark says *more*) was nearly *forty* dollars, we may

safely suppose that this was not a Syrian production, or made from any fragrant grass growing in the neighboring districts; but was of the true Indian spikenard, "very costly." See ALABASTER.

SPIRIT is a word employed in various senses in Scripture.

(1.) For the *Holy Spirit*, the third person of the Holy Trinity, who inspired the prophets, who animates good men, pours his unction into our hearts, imparts to us life and comfort; and in whose name we are baptized, as well as in that of the Father and the Son. When the adjective *holy* is applied to the term *spirit*, we should always understand it as here explained; but there are many places where it must be taken in this sense, although the term *holy* is omitted. (2.) *Breath*, respiration, animal life, common to men and animals: this God has given, and this he recalls when he takes away life. Ecc. 3:21. (3.) The *rational soul* which animates us, and preserves its being after the death of the body. That spiritual, reasoning and choosing substance, which is capable of eternal happiness. See SOUL. (4.) An *angel*, a *demon*, a *soul separate* from the body. It is said, Acts 23:8, that the Sadducees denied the existence of angels and spirits. Christ, appearing to his disciples, said to them, Luke 24:39, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (5.) Spirit is sometimes taken for the *disposition* of the mind or intellect. So, a spirit of jealousy, a spirit of fornication, a spirit of prayer, a spirit of infirmity, a spirit of wisdom and understanding, a spirit of fear of the Lord, &c. Hos. 4:12. Zech. 12:10. Luke 13:11. Isa. 11:2.

The *Spirit of Christ*, which animates true Christians, the children of God, and distinguishes them from the children of darkness, who are animated by the spirit of the world, is the gift of grace, of adoption, the Holy Spirit poured into our hearts, which emboldens us to call God "My Father, my Father." Rom. 8:5. Those who are influenced by this spirit "have crucified the flesh, with its affections and lusts."

Distinguishing or discerning of Spirits was a gift of God, which consisted in discerning whether a man were really inspired by the Spirit of God, or was a false prophet, an impostor, who only followed the impulse of his own spirit, or of Satan. Paul speaks, 1 Cor. 12:10, of the discerning of spirits, as being among the miraculous gifts granted by God to the faithful, at the first settlement of Christianity.

To quench the Spirit, 1 Thess. 5:19, is a metaphorical expression easily understood. The Spirit may be quenched, by forcing, as it were, that divine agent to withdraw from us, by irregularity of manners, vanity, avarice, negligence, or other sins contrary to charity, truth, peace, and his other gifts and qualifications.

We *grieve the Spirit* of God, by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them; by abusing his favors, either out of vanity, curiosity or indifference. In a contrary sense, 2 Tim. 1:6, we *stir up the Spirit* of God which is in us, by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, &c.

STACHYS, a disciple of Paul, by whom he is honorably mentioned, Rom. 16:9; but we know no particulars of his life that can be relied upon.

STACTE, a drug, which was one of the four ingredients composing the sacred perfume, Exod. 30:34,35. It is understood to be the purest kind of myrrh; and as the Heb. properly signifies a *drop*, it would seem to refer to myrrh as distilling, dropping, from the tree, of its own accord, without incision. So Pliny, speaking of the trees whence myrrh is produced, says, "Before any incision is made, they exude of their own accord what is called *stacte*, to which no kind of myrrh is preferable."

STAR. Under the name of stars, the Hebrews comprehended all constellations, planets and heavenly bodies; all luminaries, except the sun and moon. The psalmist, to exalt the power and omniscience of God, says, "He numbers the stars, and calls them by their names." Ps. 147:4. He is described as a king taking a review of his army, and knowing the name of every one of his soldiers. To express a very extraordinary increase and multiplication, Scripture uses the similitude of the stars of heaven, or of the sands of the sea. Gen. 15:5. 22:17. 26:4. Exod. 32:13, &c. In times of disgrace and public calamity, it is said, the stars withhold their light; that they are covered with darkness; that they fall from heaven, and disappear. These figurative and emphatic expressions, which refer to the governing powers of nations, are only weakened and enervated by being explained.

The beauty and splendor that men observed in the stars; the great advantages they derived

from them; the wonderful order apparent in their courses; the influence ascribed to their returns, in the production and preservation of animals, fruits, plants and minerals, have induced almost all natives to impute to them life, knowledge, power, and to pay them a sovereign worship and adoration. See **IDOLATRY**.

STEPHANAS, a Christian of Corinth, whose family Paul baptized; probably about A. D. 52. 1 Cor. 1:16. He was forward in the service of the church, and came to Paul at Ephesus. 1 Cor. 16:15,17.

STEPHEN, the first among the deacons of the church of Jerusalem, "a man full of faith and of the Holy Ghost," Acts 6:5, and the first Christian martyr. His defence and martyrdom are narrated in Acts, c. 7.

STOICS, a sect of heathen philosophers, so named from the Greek word, signifying *porch*, or *portico*, because Zeno, its founder, held his school in a porch of the city of Athens. They placed the supreme happiness of man in living agreeably to nature and reason; affecting the same stiffness, patience, apathy, austerity and insensibility, as the Pharisees, whom they much resembled. They were in great repute at Athens when Paul visited that city. Acts 17:18.

STONE, see **CORNER-STONE**.

STONING was a punishment much in use among the Hebrews, and the rabbins reckon all crimes as being subject to it, which the law condemns to death, without expressing the particular mode. They say, that when a man was condemned to death, he was led out of the city to the place of execution, and

there exhorted to acknowledge and confess his fault. He was then stoned in one of two ways; either stones were thrown upon him till he died, or he was thrown headlong down a steep place, and a large stone rolled upon his body. To the latter mode it is supposed there is a reference in Matt. 21:44. So also in Luke 4:29, where compare **NAZARETH**.

STORK, called in Hebrew, *the kind, the good*, probably because of the tenderness which it is said to manifest towards its parents; never, as is reported, forsaking them, but feeding and defending them in their decrepitude. The stork is a bird of passage, Jer. 8:7, "The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming." Moses places it among unclean birds. Lev. 11:19. Deut. 14:18. The psalmist says, 104:17, "As for the stork, the fir-trees are her house." In the climate of Europe, she commonly builds her nest on some high tower, or on the top of a house; but in Palestine, where the coverings of the houses are flat, she builds in high trees. Profane authors speak much of the filial piety of the stork, and its gratitude to its parents.

The stork has the beak and legs long and red; it feeds on serpents, frogs and insects. Its plumage would be wholly white, but that the extremities of its wings, and some small part of its head and thighs, are black. It sits for the space of thirty days, and lays but four eggs. They migrate to southern countries in August, and return in the spring. They are still the objects of much veneration among

the common people in some parts of Europe.

SUCCOTH, (*tents*), a city east of the Jordan, between the brook Jabbok and that river, where Jacob set up his tents on his return from Mesopotamia. Gen. 33:17. Joshua assigned the city subsequently built here to the tribe of Gad. Josh. 13:27. Gideon tore the flesh of the principal men of Succoth with thorns and briars, because they returned him a haughty answer when pursuing the Midianites. Judg. 8:5.

SUCCOTH BENOTH, 2 K. 17:30, (*tents of the daughters*), an object of idolatrous worship among the Babylonians. These were, most probably, tents or booths, in which the Babylonian females prostituted themselves to Mylitta, the Assyrian Venus.

SUN, the great luminary of day, which furnishes so many similitudes to the Hebrew poets, as well as those of all nations. For the idolatrous worship of the sun, see under **BAAL**.

SUPPER, see **EATING**. For the suppers, or *love-feasts*, which used to accompany the celebration of the Lord's supper, see **FEASTS**.

SWALLOW, the well-known bird of passage, which is so common both in our country, in Europe, and in the East. Ps. 84:3. Isa. 38:14. Jer. 8:7.

SWAN. This bird is mentioned only in Lev. 11:18, and Deut. 14:16; and it is there quite doubtful whether the Hebrew word means a *swan*. The Septuagint has *porphyrio*, or *purple hen*, a water fowl. Not improbably it may be the *pelican*.

SWEARING, see **OATH**.

SWINE, a well-known animal, forbidden as food to the

Hebrews, who held its flesh in such detestation, that they would not so much as pronounce its name. Lev. 11:7. Deut. 14:8.

The beautiful and affecting parable of the prodigal son, designed to represent the degraded and destitute condition of the Gentile nations, before they were called to a participation in the blessings of the covenant, by the incarnation and ministry of the Saviour, shows that the *tending of swine* was considered to be an employment of the most despicable character. It was the last resource of that depraved and unhappy being who had squandered away his patrimony in riotous living; and may, perhaps, help to account for the otherwise unnatural conduct of his brother, while it sets the strong and unconquerable paternal feelings of his affectionate father in a more convincing and interesting light. Luke, c. 15.

SYCAMORE, or **SYCAMINE**, Luke 17:6, a curious tree, which seems to partake of the nature of both the mulberry and the fig, the former in its leaf, and the latter in its fruit. Hence its name in Greek. The sycamore is thus described by Norden:—“I shall remark, that they have in Egypt divers sorts of figs; but if there is any difference between them, a particular kind differs still more. I mean that which the sycamore bears, that they name in Arabic *giomez*. It was upon a tree of this sort that Zacheus got up, to see our Saviour pass through Jericho. This sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itself, which shoots out little sprigs, in form of a grape-stalk, at the end of which grows the fruit, close to

one another, much like bunches of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons, for I have seen some sycamores which had fruit two months after others. The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a disgusting sweetness. Its color is a yellow, inclining to an ochre, shadowed by a flesh color; in the inside, it resembles the common fig, excepting that it has a blackish coloring, with yellow spots. This sort of tree is pretty common in Egypt. The people, for the greater part, live on its fruit." Luke 19:4.

From 1 K. 10:27. 1 Chr. 27:28, and 2 Chron. 1:15, it is evident that this tree was quite common in Palestine, as well as in Egypt; and from its being joined with the vines in Ps. 78:47, as well as from the circumstance of David's appointing a particular officer to superintend the plantations of them, it seems to have been as much valued in ancient as in modern times. From Isa. 9:10, we find that the timber of the sycamore was used in the construction of buildings; and, notwithstanding its porous and spongy appearance, it was of extreme durability. Describing the catacombs and mummies of Egypt, Dr. Shaw states that he found the mummy chests, and the little square boxes, containing various figures, which are placed at the feet of each mummy, to be both made of sycamore wood, and thus preserved entire and uncorrupted for at least three thousand years.

SYCHAR, or SYCHEM, see SHECHEM.

SYENE, a city on the southern frontiers of Egypt, towards

Ethiopia, between Thebes and the cataracts of the Nile, and now called *Assouan*. Pliny says it stands in a peninsula on the eastern shore of the Nile; that it was a mile in circumference, and had a Roman garrison. Ezek. 29:10. 30:6.

SYNAGOGUE, a word which primarily signifies *an assembly*; but, like the word *church*, came at length to be applied to places in which any assemblies, especially those for the worship of God, met, or were convened. From the silence of the O. T. with reference to these places of worship, most commentators and writers on biblical antiquities are of opinion, that they were not in use till after the Babylonish captivity. Prior to that time, the Jews seem to have held their social meetings for religious worship either in the open air, or in the houses of the prophets. See 2 K. 4:23. Synagogues could only be erected in those places where ten men of age, learning, piety, and easy circumstances could be found to attend to the service which was enjoined in them. Large towns had several synagogues, and soon after the captivity, their utility became so obvious, that they were scattered over the land, and became the parish churches of the Jewish nation. Their number appears to have been very considerable, and when the erection of a synagogue was considered as a mark of piety, Luke 7:5, or passport to heaven, we need not be surprised to hear that they were multiplied beyond all necessity, so that, in Jerusalem alone, there were not fewer than 460 or 480. They were generally built on the most elevated ground, and consisted of two parts. The one on the westerly part of the building

contained the ark, or chest, in which the book of the law and the sections of the prophets were deposited, and was called the temple by way of eminence. The other, in which the congregation assembled, was termed the body of the synagogue. The people sat with their faces towards the temple, and the elders in the contrary direction, and opposite to the people; the space between them being occupied by the pulpit or reading desk. The seats of the elders were considered as more holy than the others, and are spoken of as "the chief seats in the synagogues." Matt. 23:6.

The stated office-bearers in every synagogue were ten, though in rank they were but six. We notice only the *archisynagogos*, or ruler of the synagogue, who regulated all its concerns, and granted permission to preach. Of these there were three in each synagogue. Dr. Lightfoot believes them to have possessed a civil power, and to have constituted the lowest civil tribunal, commonly known as "the council of three;" whose office it was to decide the differences that arose between any members of the synagogue, and to judge of money matters, thefts, losses, &c. To these officers there is probably an allusion in 1 Cor. 6:5. (See also JUDGMENT.) The second office-bearer was "the angel of the synagogue," or minister of the congregation, who prayed and preached. In allusion to these, the pastors of the Asiatic churches are called *angels*. Rev. c. 2, 3.

The service of the synagogue was as follows. The people being seated, the minister, or angel of the synagogue, ascended the pulpit, and offered up the public

prayers; the people rising from their seats, and standing in a posture of deep devotion. Matt. 6:5. Mark 11:25. Luke 13:11, 13. The prayers were nineteen in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into fifty-four sections, with which were united corresponding portions from the prophets; (see Acts 15:21. 13:15, 27;) and these were read through once in the course of the year. After the return from the captivity, an interpreter was employed in reading the law and the prophets, (see Neh. 8:2—8,) who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers, or by some distinguished person who happened to be present. The reader will recollect one memorable occasion, on which our Saviour availed himself of the opportunity thus afforded to address his countrymen, Luke 4:20, and there are several other instances recorded of himself and his disciples teaching in the synagogues. See Matt. 13:54. Mark 6:2. John 18:20. Acts 13:5, 15, 44. 14:1. 17:2—4, 10, 17. 18:4, 26. 19:8. The whole service was concluded with a short prayer, or benediction.

The Jewish synagogues were not only used for the purposes of divine worship, but also for courts of judicature, in such matters as fell under the cognizance of the *council of three*, of which we have already spoken. On such

occasions the sentence given against the offender was sometimes carried into effect in the place where the council was assembled. Hence we read of persons being *beaten* in the *synagogue*, and *scourged* in the *synagogue*. Matt. 10:17. Mark 13:9.

SYNTYCHE, Phil. 4:2, a woman eminent for virtue and good works in the church at Philippi.

SYRACUSE, still called *Siracusa*, or *Siragossa*, a large and celebrated city on the eastern coast of Sicily, furnished with a capacious and excellent harbor. The city was opulent and powerful, and was divided into four quarters or districts, to which some add a fifth, which were of themselves separate cities. The whole circumference is stated by Strabo to have been 180 stadia, or about twenty-two English miles. Syracuse is celebrated as having been the birth-place and residence of Archimedes. Acts 28:12.

SYRIA is called in Hebrew *Aram*, or *Aramæa*, and is the name of a large district of Asia, lying, in the widest acceptation of the name, between Palestine, mount Taurus, and the Tigris, and thus including Mesopotamia, i. e. in Hebrew, *Syria of the two rivers*. In the N. T. Syria may be considered as bounded west and north-west by the Mediterranean and by mount Taurus, which separates it from Cilicia and Cataonia in Asia Minor, east by the Euphrates, and south by

Arabia Deserta and Palestine, or rather Judea, for the name *Syria* included also the northern part of Palestine. The valley between the ridges of Libanus and Anti-Libanus was called *Cæle-Syria*, which appellation was also sometimes extended to the adjacent country. At the time of the Jewish exile, Syria and Phœnicia were subject to the king of Babylon, and they afterwards were tributary to the Persian monarchs. After the country fell into the hands of the Romans, Syria was made the province of a proconsul; to which Judea, although governed by its own procurators, was annexed in such a way, that, in some cases, an appeal might be made to the proconsul of Syria, who had at least the power of removing the procurators from office.

SYRO-PHœNICIA is *Phœnicia* properly so called, but which, having by conquest been united to the kingdom of Syria, added its old name, *Phœnicia*, to that of *Syria*. The Canaanitish woman is called a *Syro-phœnician*, Mark 7:26, because she was of Phœnicia, then considered as part of Syria. Matthew, who is by some supposed to have written in Hebrew or Syriac, calls her a *Canaanitish* woman, Matt. 15:22, because that country was really peopled by Canaanites, Sidon being the eldest son of Canaan. Gen. 10:15. See **PHœNICIA**.

T.

TAANACH is always mentioned in connection with *Megiddo*, except in Josh. 21:25. The

inference is, that they lay near each other. See **MEGIDDO**.

TABERNACLE means, prop-

erly, a temporary dwelling, as a booth or tent. In the Scriptures it is employed more particularly of the tent made by Moses at the command of God, for the place of religious worship of the Hebrews. The directions of God, and the account of the execution of them, are contained in Ex. c. 25, and the following chapters. This is usually called the *tabernacle of the congregation*.

The tabernacle was of an oblong rectangular form, thirty cubits long, ten broad, and ten in height, Ex. 26:15—30. 36:20—30; i. e. about fifty-five feet long, eighteen broad, and eighteen high. The two sides and the western end were formed of boards of shittim wood, overlaid with thin plates of gold, and fixed in solid sockets, or vases of silver. Above, they were secured by bars of the same wood, overlaid with gold, passing through rings of gold, which were fixed to the boards. On the east end, which was the entrance, there were no boards, but only five pillars of shittim wood, whose chapiters and fillets were overlaid with gold, and their hooks of gold, standing in five sockets of brass. The tabernacle, thus erected, was covered with four different kinds of curtains. The first and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet; this formed the beautiful ceiling. The next covering was made of goats' hair; the third of rams' skins, dyed red; and the fourth and outward covering was made of badgers' skins. (See *BADGERS' SKINS*.) We have already said, that the east end of the tabernacle had no boards, but only five pillars of shittim wood; it was therefore closed with a richly

embroidered curtain, suspended from these pillars. Ex. 27:16.

Such was the external appearance of the sacred tent, which was divided into two apartments, by means of four pillars of shittim wood, overlaid with gold, like the pillars before described, two cubits and a half distant from each other; only they stood in sockets of silver, instead of sockets of brass, Ex. 26:32. 36:36; and on these pillars was hung a veil, formed of the same materials as the one placed at the east end. Ex. 26:31—33. 36:35. We are not informed in what proportions the interior of the tabernacle was thus divided; but it is generally supposed that it was divided in the same proportion as the temple afterwards built according to its model; i. e. two thirds of the whole length being allotted to the first room, or the holy place, and one third to the second or most holy place. Thus the former would be twenty cubits long, ten wide, and ten high, and the latter ten cubits every way. It is observable, that neither the holy nor most holy places had any window. Hence the need of the candlestick in the one, for the service that was performed therein; the darkness of the other would create reverence.

The tabernacle thus described stood in an open space, or court, of an oblong form, one hundred cubits in length, and fifty in breadth, situated due east and west. Ex. 27:18. This court was surrounded with pillars of brass, filleted with silver, and placed at the distance of five cubits from each other. Their sockets were of brass, and were fastened to the earth with pins of the same metal. Ex. 38:10, 17, 20. Their height is not stated, but it was probably five cubits,

that being the length of the curtains that were suspended on them. Ex. 38:18. These curtains, which formed an enclosure round the court, were of fine twined white linen yarn, Ex. 27:9. 38:9,16, except that at the entrance on the east end, which was of blue, and purple, and scarlet, and fine white twined linen, with cords to draw it either up, or aside, when the priests entered the court. Ex. 27:16. 38:18. Within this area stood the altar of burnt-offerings, and the laver with its foot. This altar was placed in a line between the door of the court and the door of the tabernacle, but nearer the former, Ex. 40:6,29; the laver stood between the altar of burnt-offering and the door of the tabernacle. Ex. 38:8.

But although the tabernacle was surrounded by the court, there is no reason to think that it stood in the centre of it. It is more probable that the area at the east end was fifty cubits square; and indeed a less space than that could hardly suffice for the work that was to be done there, and for the persons who were immediately to attend the service. We now proceed to notice the furniture which the tabernacle contained.

In the *holy place* were three objects worthy of notice, viz. the altar of incense, the table for the shew-bread, and the candlestick for the lights, all of which have been described in their respective places. The *altar of incense* was placed in the middle of the sanctuary, before the veil, Ex. 30:6—10. 40:26,27; and on it the incense was burnt morning and evening. Ex. 30:7,8. On the north side of the altar of incense, that is, on the right hand of the priest as he entered, stood the *table for the shew-bread*, Ex.

26:35. 40:22,23; and on the south side of the holy place, the *golden candlestick*. Ex. 25:31—39. In the *most holy place* were the ark, the mercy-seat and the cherubim.

The remarkable and costly structure thus described was erected in the wilderness of Sinai, on the first day of the first month of the second year, after the Israelites left Egypt, Ex. 40:17; and when erected was anointed, together with its furniture, with holy oil, ver. 9—11, and sanctified by blood. Ex. 24:6—8. Heb. 9:21. The altar of burnt-offerings, especially, was sanctified by sacrifices during seven days, Ex. 29:37; while rich donations were given by the princes of the tribes, for the service of the sanctuary. Num. c. 7.

We should not omit to observe, that the tabernacle was so constructed as to be taken to pieces and put together again, as occasion required. This was indispensable; it being designed to accompany the Israelites during their travels in the wilderness. As often as they removed, the tabernacle was taken to pieces, and borne in regular order by the Levites. Num. c. 4. Wherever they encamped, it was pitched in the midst of their tents, which were set up in a quadrangular form, under their respective standards, at a distance from the tabernacle of 2000 cubits; while Moses and Aaron, with the priests and Levites, occupied a place between them.

How long this tabernacle existed we do not know. In 2 Sam. 6:17 and 1 Chr. 15:1, it is said that David had prepared and pitched a tabernacle in Jerusalem for the ark, which before had long been at Kirjath-jearim, and then in the house of Obed-

edom. 1 Chr. 13:6,14. 2 Sam. 6:11,12. In 1 Chr. 21:29, it is said that the tabernacle of Moses was still at Gibeon at that time; and it would, therefore, seem that the ark had long been separated from it. The tabernacle still remained at Gibeon in the time of Solomon, who sacrificed before it. 2 Chr. 1:3,13. This is the last mention made of it; for apparently the tabernacle brought with the ark into the temple, 2 Chr. 5:5, was the tent in which the ark was kept on Zion. 2 Chr. 1:4. 5:2.

Feast of the Tabernacles.—This festival derives its name from the booths in which the people dwelt during its continuance, which were constructed of the branches and leaves of trees, on the roofs of their houses, in the courts, and also in the streets. It was celebrated during eight days, commencing on the fifteenth day of the month Tisri, (i. e. fifteen days after the new moon in October,) and the first and last days were particularly distinguished. Lev. 23:34—43. Neh. 8:14, &c. This festival was instituted in memory of the forty years' wandering of the Israelites in the desert, Lev. 23:42,43, and also as a season of gratitude and thanksgiving for the gathering in of the harvest; whence it is also called the *feast of the harvest*. Ex. 23:16. 34:22. The season was an occasion of rejoicing and feasting; and the public sacrifices consisted of two rams and fourteen lambs on each of the seven first days, together with thirteen bullocks on the first day, twelve on the second, eleven on the third, ten on the fourth, nine on the fifth, eight on the sixth, and seven on the seventh; while on the eighth day one bullock, one ram, and seven lambs

were offered. Num. 29:12, &c. On every seventh year, the law of Moses was also read in public, in the presence of all the people. Deut. 31:10, &c. Neh. 8:18. To these ceremonies the later Jews added a libation of water mingled with wine, which was poured upon the morning sacrifice of each day. The priests, having filled a vessel of water from the fountain of Siloam, bore it through the water-gate to the temple, and there, while the trumpets and horns were sounding, poured it upon the sacrifice arranged upon the altar. This was probably done as a memorial of the abundant supply of water which God afforded to the Israelites during their wanderings in the desert. The first and eighth days of the festival were *sabbaths* to the Lord, in which there was a holy convocation, and in which all labor was prohibited, Lev. 23:39. Num. 29:12,35; and as the eighth was the last festival day celebrated in the course of each year, it appears to have been esteemed as peculiarly important and sacred. John 7:37.

TABLE, see BREAD, and EATING.

TABITHA, see DORCAS.

TABOR, an isolated mountain which rises on the north-eastern side of the plain of Esdraelon, in Galilee. Its shape is that of a truncated cone, and Burekhardt states its composition to be entirely calcareous. Travellers vary in their estimate of its height, which is probably about 2500 to 3000 feet. Tabor is extremely fertile, and is covered by trees and odoriferous plants. On its summit is a plain about a mile in circumference, where are the remains of a citadel of some considerable extent, but for what purpose it was erected is not

known. Mr. Buckingham, who ascended this mountain, describes the view from its summit as being the finest in the country: "We had on the north-west a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills; to the west-north-west a smaller portion of its waters was seen; and on the west again, the slender line of its distant horizon was just perceptible over the range of land near the sea-coast. From the west to the south, the plain of Esdraelon extended over a vast space, being bounded on the south by the range of hills sometimes said to be Hermon, whose dews are poetically celebrated, Ps. 133:3, and having in the same direction, nearer the foot of Tabor, the springs of Ain-el-Sherrar, which send a perceptible stream through its centre, and form the brook Kishon of antiquity. Ps. 83:9. From the south-east to the east is the plain of Galilee, being almost a continuation of Esdraelon, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon was seated Endor, famed for the witch who raised the ghost of Samuel, 1 Sam. c. 28, and Nain, equally celebrated, as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent. Luke 7:11—15. The range which bounds the eastern view is the mountains of Gilboa, where Saul fell on his own sword, rather than fall into the hands of the uncircumcised Philistines, by whom he was defeated. 1 Sam. c. 31. The sea of Tiberias, or the lake of Genesaret, famed as the seat of

many miracles, is seen on the north-east, filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. In the same direction, over the plain of Galilee, at the distance of three or four miles, is a rising ground, from which it is said that Christ delivered the 'Sermon on the mount;' and the whole view in this quarter is bounded by the high range of Gebel-el-Telji, or the mountain of Snow. The city of Saphet, supposed to be the ancient Bethuliah, a city said to be seen far and near, and thought to be alluded to in the apophthegm which says, 'A city set on a hill cannot be hid,' Matt. 5:14, is also pointed out in this direction. To the north were the stony hills over which we had journeyed hither; and these completed this truly grand and interesting panoramic view." It was from Tabor that Barak descended with his army to attack Sisera, encamped in the plain. Judg. 4:14.

TABRET, or **TABOURET**, a small species of drum, the same as **TIMBREL**, which see.

TADMOR, subsequently called *Palmyra* by the Greeks, was a city founded by Solomon in the desert of Syria, on the borders of Arabia Deserta, near the Euphrates. 2 Chr. 8:4. Its situation was remote from human habitations, in the midst of a dreary wilderness; and it is probable that Solomon built it to facilitate his commerce with the East, as it afforded a supply of water, a thing of the utmost importance in an Arabian desert. It is one day's journey from the Euphrates, two from Upper Syria, and six from Babylon. The

original name was preserved till the time of Alexander, who extended his conquests to this city, which then exchanged *Tadmor* for the title of *Palmyra*. It submitted to the Romans about the year 130, and continued in alliance with them during a period of 150 years. When the Saracens triumphed in the East, they acquired possession of this city, and restored its ancient name of *Tadmor*. Of the time of its ruin there is no authentic record; but it is thought, with some probability, that its destruction occurred during the period in which it was occupied by the Saracens. Of its present appearance Messrs. Wood and Dawkins, who visited it in 1751, thus speak: "It is scarcely possible to imagine any thing more striking than this view. So great a number of Corinthian pillars, mixed with so little wall or solid building, afforded a most romantic variety of prospect." Volney observes, "In the space covered by these ruins, we sometimes find a palace, of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, a triumphal arch. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself. On which side soever we look, the earth is strewed with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by the dust." It is situated under a ridge of barren hills to the west, and its other sides are open to the desert. The city was originally about ten miles in circumference; but such have been the destructions effected by time, that the boundaries are

with difficulty traced and determined.

TAHAPANES, Jer. 2:16, or **TAHPANHES**, Jer. 43:7,9, or **TEHAPHNEHES**, Ezck. 30:18, the name of an Egyptian city, for which the seventy put *Taphne*, and this the Greeks write *Daphne*. This city lay in the vicinity of Pelusium, towards the southwest, on the western bank of the Pelusiac branch of the Nile; and is therefore called by Herodotus the *Pelusiac Daphne*. To this city many of the Jews retired, after the destruction of Jerusalem by the Chaldeans, taking with them the prophet Jeremiah. Jer. 43:7—9. 44:1. That *Tahapanes* was a large and important city, is apparent from the threats uttered against it by Ezekiel, c. 30:18.

TALENT. This was a weight used among the Jews, Greeks, and Romans, but varying exceedingly in different countries and in different parts of the same country. The Jewish talent is usually estimated at about 125 pounds troy weight; though others estimate it a little less than 114 pounds troy. The common Attic talent was equal, on the usual estimate, to about 56 lbs. 11 oz. troy. In the N. T. a *talent* is a denomination of money, which was anciently reckoned by weight. The value of the talent, therefore, varied in different countries, in proportion to the different weights of the talent. The Jewish talent appears, from Ex. 38:25,26, to have been equal to 3000 shekels, and as the shekel is estimated at about 50 cents, the value of the talent would be about 1500 dollars. The Attic talent is usually reckoned at about 225 pounds sterling, or 1000 dollars; though others make it only about 860 dollars. The

talent spoken of in the N. T. is probably the Jewish, and is used only of an indefinitely large sum. Matt. 18:24. 25:15,16, &c.

TAMMUZ, a pagan idol, mentioned in Ezek. 8:14, where the women are represented as weeping for it. It is generally supposed that Tammuz was the same deity as the heathen *Adonis*.

TARES. It is not easy to decide whether, by the term *zizania*, (*tares*.) in Matt. 13:25, the Saviour intends indifferently all plants which grow among grain, or some particular species. All we are certain of from the circumstances of the parable is, that it is a plant which rises to the height of the corn. "Among the hurtful weeds," says Johnson, "*darnell* (*lolium album*) is the first. It bringeth forth leaves like those of wheat or barley, yet rougher, with a long ear, made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad. They grow in fields among wheat and barley. They spring and flourish with the corn; and in August the seed is ripe. Darnell is called in the Arabian tongue, *zizania*." Forskal says the darnell is well known to the people of Aleppo. It grows among corn. If the seeds remain mixed with the meal, they render a man drunk by eating the bread. *The reapers do not separate the plant*; but, after the threshing, they reject the seeds by means of a fan or sieve. This beautifully illustrates the parable of our Saviour, Matt. 13:25, &c.

TARSHISH, the name of a city and country in Spain, *Tartessus*, the most celebrated em-

porium in the west to which the Hebrews and Phœnicians traded. That Tarshish was situated in the west is evident from Gen. 10:4, where it is joined with Elisha, Kittim and Dodanim. See also Ps. 72:10. According to Ezek. 38:13, it was an important place of trade; according to Jer. 10:9, it exported silver; and according to Ezek. 27:12,25, silver, iron, tin and lead to the Tyrian markets. They embarked for this place from Joppa. Jonah 1:3,4. In Isa. 23:1,6,10, it is evidently represented as an important Phœnician colony. It is named among other distant states, in Isa. 66:19. All these notices agree with Tartessus.

In the interval between the composition of the books of Kings and Chronicles, this name seems to have been transferred to denote any distant country; hence the Tarshish ships that went to Ophir, 1 K. 22:48,49, are said expressly by the writer of Chronicles to have gone to Tarshish. 2 Chr. 9:21. 20:36. There is no necessity, then, for the adoption of a second Tarshish, perhaps in India or Ethiopia.

Tarshish ships is employed in Isa. 23:1,14. 60:9, &c. to denote any large merchant ships bound on long voyages, even though they were sent to other countries instead of Tarshish. The English phrase an *Indiaman* is very similar.

TARSUS, the name of a celebrated city, the metropolis of Cilicia, situated on the banks of the river Cydnus, which flowed through and divided it into two parts. Tarsus was distinguished for the culture of Greek literature and philosophy, so that at one time, in its schools and in the number of its learned men, it was the rival of Athens and Al

exandria. In reward for its exertions and sacrifices during the civil wars of Rome, Tarsus was made a free city by Augustus. It was the privilege of such cities, that they were governed by their own laws and magistrates, and were not subjected to the jurisdiction of a Roman governor, nor to the power of a Roman garrison; although they acknowledged the supremacy of the Roman people, and were bound to aid them against their enemies. That the freedom of Tarsus, however, was not equivalent to being a Roman citizen, appears from this, that the tribune, although he knew Paul to be a citizen of Tarsus, Acts 21:39, yet ordered him to be scourged, 22:24, but desisted from his purpose when he learned that Paul was a Roman citizen, 22:27. It is therefore probable, that the ancestors of Paul had obtained the privilege of Roman citizenship in some other way. Acts 9:30. 11:25. 22:3.

TAVERNS, THREE, see **APPII FORUM.**

TEHAPHNEHES, see **TAHAPANES.**

TEIL-TREE, the same with the *lime* or *linden*. See **OAK.**

TEKOA, a city of Judah, 2 Sam. 14:2, twelve miles from Jerusalem, south. The wilderness of Tekoa, mentioned 2 Chr. 20:20, is not far from the Dead sea.

TEMAN means, in general, *the south*. It is also put for a city, district and people, in the south, situated in the desert east of Idumea, and so called from Teman, a descendant of Esau. Gen. 36:11,15. Jer. 49:7,20. Hab. 3:3.

TEMPLE. After the Lord had instructed David that Jerusalem was the place he had

chosen, in which to fix his dwelling, that pious prince began to realize his design of preparing a temple for the Lord, that might be something worthy of his divine majesty. He opened his mind on this subject to the prophet Nathan, but the Lord did not think fit that he should execute his purpose. The honor was reserved for Solomon, his son and successor, who was to be a peaceful prince, and not like David, who had shed much blood in war. David, however, applied himself to collect great quantities of gold, silver, brass, iron, and other materials for this undertaking. 2 Sam. c. 7. 1 Chr. c. 22.

The place chosen for erecting this magnificent structure was mount Moriah, the summit of which, originally, was unequal, and its sides irregular; but it was an object of ambition with the Jews to level and extend it. The plan and the whole model of this structure was laid by the same divine architect as that of the tabernacle, viz. God himself; and it was built much in the same form as the tabernacle, but was of much larger dimensions. The utensils for the sacred service were also the same as those used in the tabernacle, only several of them were larger, in proportion to the more spacious edifice to which they belonged. The foundations of this magnificent edifice were laid by Solomon, in the year B. C. 1008, and it was finished B. C. 1000, having occupied seven years and six months in the building. It was dedicated the next year, with peculiar solemnity, to the worship of Jehovah, who condescended to make it the place for the special manifestation of his glory. 2 Chr. c. 5, 6, 7. The front or en-

trance to the temple was on the eastern side, and consequently facing the mount of Olives, which commanded a noble prospect of the building; the holy of holies, therefore, stood towards the west. The temple itself, strictly so called, which comprised the porch, the sanctuary, and the holy of holies, formed only a small part of the sacred edifice, these being surrounded by spacious courts, chambers, and other apartments, which were much more extensive than the temple itself.

From the descriptions which are handed down to us of the temple of Solomon, it is utterly impossible to obtain so accurate an idea of its relative parts and their respective proportions, as to furnish such an account as may be deemed satisfactory to the reader. Hence we find no two writers agreeing in their descriptions. The following account may give a general idea of the building.

The temple itself was seventy cubits long; the porch being ten cubits, 1 K. 6:3, the holy place forty cubits, ver. 17, and the most holy place, twenty cubits, 2 Chr. 3:8. The width of the porch, holy and most holy places was twenty cubits, 2 Chr. 3:3, and the height over the holy and most holy places was thirty cubits, 1 K. 6:2, but the height of the porch was much greater, being no less than 120 cubits, 2 Chr. 3:4, or four times the height of the rest of the building. To the north and south sides, and the west end of the holy and most holy places, or all around the edifice, from the back of the porch on the one side, to the back of the porch on the other side, certain buildings were attached. These were called side chambers, and

consisted of three stories, each five cubits high, 1 K. 6:10, and joined to the wall of the temple without. Thus the three stories of side chambers, when taken together, were fifteen cubits high, and consequently reached exactly to half the height of the side walls, and end of the temple; so that there was abundance of space, above these, for the windows which gave light to the temple, ver. 4.

The *Court of the Gentiles* was so called because it might be entered by persons of all nations. The chief entrance to it was by the east gate, which was the principal gate of the temple. It was the exterior court, and by far the largest of all the courts belonging to the temple; and is said by some to have covered a space of more than fourteen acres; but this is hardly credible. It was separated from the court of the women, by a wall three cubits high of lattice work. It was from this court that our Saviour drove the persons who had established a cattle-market, for the purpose of supplying those with sacrifices who came from a distance. Matt. 21:12,13. We must not overlook the beautiful pavement of variegated marble, and the piazzas, or covered walks, with which this court was surrounded. Those on the east, west and north sides were of the same dimensions; but that on the south was much larger. The porch called *Solomon's*, John 10:23, Acts 3:11, was on the east side or front of the temple, and was so called because it was built by this prince, upon a high wall rising from the valley of Kedron.

The *Court of the Women*, called in Scripture the *new court*, 2 Chr. 20:5, and the *outer court*,

Ezek. 46:21, was so designated by the Jews, not because none but women were permitted to enter it, but because it was their appointed place of worship, beyond which they might not go, unless when they brought a sacrifice, in which case they went forward to the court of Israel. The gate which led into this court, from that of the Gentiles, was the *beautiful gate* of the temple, mentioned Acts 3:2, so called, because the folding doors, lintel and side-posts, were all overlaid with Corinthian brass. The court itself was 135 cubits square, having four gates, one on each side; and on three of its sides were piazzas, with galleries above them, whence could be seen what was passing in the great court. It was in this court of the women, called the *treasury*, that our Saviour delivered his striking discourse to the Jews, related in John 8:1—20. It was into this court, also, that the Pharisee and publican went to pray, Luke 18:10—13, and into which the lame man followed Peter and John, after he was cured; the court of the women being the ordinary place of worship for those who brought no sacrifice. Acts 3:8. From thence, after prayers, he went back with them, through the *beautiful gate* of the temple, where he had been lying, and through the sacred fence, into the court of the Gentiles, where, under the eastern piazza, or *Solomon's porch*, Peter delivered that sermon which converted 5000. It was in the same court of the women, that the Jews laid hold of Paul, when they judged him a violator of the temple, by taking Gentiles within the sacred fence. Acts 21:26, &c.

The *Court of Israel* was sep-

arated from the court of the women by a wall thirty-two and a half cubits high, on that side, but on the other only twenty-five. The reason of which difference was, that as the rock on which the temple stood always became higher on advancing westward, the several courts naturally became elevated in proportion. The ascent into the court was by a flight of fifteen steps, of a semicircular form. The whole length of the court from east to west was 187 cubits, and the breadth from north to south, 135 cubits. This was divided into two parts, one of which was the *court of the Israelites*, and the other, the *court of the priests*. The former was a kind of piazza surrounding the latter, under which the Israelites stood while their sacrifices were burning in the court of the priests. The space which was comprised in the court of the priests was 165 cubits long, and 119 cubits wide, and was raised two and a half cubits above the surrounding court, from which it was separated by the pillars which supported the piazza, and the railing which was placed between them. Within this court stood the brazen altar, on which the sacrifices were consumed, the molten sea, in which the priests washed, and the ten brazen lavers, for washing the sacrifices; also the various utensils and instruments for sacrificing, which are enumerated in 2 Chr. c. 4. It is necessary to observe here, that although the court of the priests was not accessible to all Israelites, as that of Israel was to all the priests, yet they might enter it on three several occasions; viz. to lay their hands on the animals which they offered, or to kill them, or to wave some part of them.

From the court of the priests, the ascent to the temple was by a flight of twelve steps, each half a cubit in height, which led into the sacred porch. Of the dimensions of this, as also of the sanctuary and holy of holies, we have already spoken. It was within the door of the porch, and in the sight of those who stood in the courts immediately before it, that the two pillars, Jachin and Boaz, were placed. 2 Chr. 3:17. Ezek. 40:49.

The temple thus described retained its pristine splendor but thirty-three years, when it was plundered by Shishak, king of Egypt. 1 K. 14:25,26. 2 Chr. 12:9. After this period it underwent sundry profanations and pillages, and was, at length, utterly destroyed by Nebuchadnezzar, king of Babylon, B. C. 538, after having stood, according to Usher, 424 years, three months and eight days.

After lying in ruins for fifty-two years, the foundations of the second temple were laid by Zerubbabel, and the Jews who had availed themselves of the privilege granted by Cyrus, and returned to Jerusalem. Ezra 1:1—4. 2:1. 3:8—10. After various hindrances, it was finished and dedicated, twenty-one years after it was begun, B. C. 515. Ezra 6:15,16. The dimensions of this temple in breadth and height were double those of Solomon's. The weeping of the people at the laying of the foundation, therefore, Ezra 3:12,13, and the diminutive manner in which they spoke of it, when compared with the first one, Hag. 2:3, were not occasioned by its inferiority in size, but in glory. It wanted the five principal things which could invest it with this; viz. the ark and mercy-seat; the

divine presence, or visible glory; the holy fire on the altar; the urim and thummim; and the spirit of prophecy. In the year B. C. 163, this temple was plundered and profaned by Antiochus Epiphanes, who ordered the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah. 1 Mac. 1:46,47, &c. Thus it continued for three years, when it was repaired and purified by Judas Maccabæus, who restored the divine worship, and dedicated it anew.

Herod, having slain all the sanhedrim, except two, in the first year of his reign, B. C. 37, resolved to atone for it, by rebuilding and beautifying the temple. This he was the more inclined to do, both from the peace which he enjoyed, and the decayed state of the edifice. After employing two years in preparing the materials for the work, the temple of Zerubbabel was pulled down, B. C. 17, and forty-six years before the first Passover of Christ's ministry. Although this temple was fit for divine service in nine years and a half, yet a great number of laborers and artificers were still employed in carrying on the out-buildings, all the time of our Saviour's abode on earth. The temple of Herod was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. For, whereas the second temple was seventy cubits long, sixty broad, and sixty high, this was one hundred cubits long, seventy broad, and one hundred high. The porch was raised to the height of one hundred cubits, and was extended fifteen cubits beyond each side of the rest of

the building. All the Jewish writers praise this temple exceedingly for its beauty, and the costliness of its workmanship. It was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them twenty-five cubits long, eight cubits high, and twelve cubits thick. To these there is no doubt a reference in Mark 13:1. Luke 21:5, "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!" Luke says, *goodly* stones.

This splendid building, however, which was once the admiration and envy of the world, has for ever passed away. According to our blessed Lord's prediction, that "there should not be left one stone upon another that should not be thrown down," Mark 13:2, it was completely demolished by the Roman soldiers, under Titus, A. D. 70. Its site is now occupied by a Turkish mosque, into which neither Jew nor Christian is permitted to enter.

TENT. The mode of dwelling in tents was very general, in ancient times, among eastern na-

tions: their way of life being in general pastoral, locomotion became necessary for pasturage, and dwellings adapted for such a life became indispensable. On the exodus of the Israelites from Egypt, throughout their peregrinations, until they obtained the promised land, they adopted the same kind of habitation. The Midianites, the Philistines, the Syrians, the descendants of Ham, the Hagarites and Cushanites are mentioned in Scripture as living in tents. But the people most remarkable for this unsettled and wandering mode of life are the Arabs, who, from the time of Ishmael to the present day, have continued the custom of dwelling in tents. Amidst the revolutions which have transferred kingdoms from one possessor to another, these wandering tribes still dwell in tents, unsubdued and wild as was their progenitor. This kind of dwelling is not, however, confined to the Arabs, but is used throughout the continent of Asia. The word *tent* is formed from the Latin, "to stretch;" tents being usually made of canvass stretched out, and sustained by poles with cords and pegs.



Tents are of various colors; as of gold shining brilliantly; black, as the tents of Kedar; white, as of canvass. They are red, as of scarlet cloth; yellow, also of various shapes; some

circular, others of an oblong figure, not unlike the bottom of a ship turned upside down. In Syria, the tents are generally made of cloth of goats' hair, woven by women. Those of the Arabs are of black goats' hair. Some other nations adopt the same kind, but it is not common. The modern royal tents of the Arabs have generally no other covering than black hair-cloth. The Turcomans, who are a nation living in the Holy Land, dwell in tents of white linen cloth: they are very neat in their camps, and lie in good beds. The Egyptian and Moorish inhabitants of Askalon are said to use white tents; and D'Arviex mentions that the tent of an Arab emir he visited was distinguished from the rest by its being of white cloth.

TENTH-DEAL, i. e. *tenth part*, corresponding to the Heb. *assaron*, or the tenth part of an ephah. It may, therefore, be the same as the *omer*, about five pints. Lev. 23:17.

TERAH, father of Nahor, Haran and Abraham, Gen. 11:24, begat Abraham at the age of seventy-two years, and left Ur, of the Chaldeans, to settle at Haran, in Mesopotamia, about B. C. 1918, Gen. 11:31,32. He died there the same year, aged 275 years. Scripture intimates plainly, that Terah had fallen into idolatry, Josh. 24:2, 14; and some think that Abraham himself, at first, worshipped idols; but that afterwards, God being gracious to him, convinced him of the vanity of this worship, and that he undeceived his father Terah.

TERAPHIM, idols or superstitious figures, to which extraordinary effects were ascribed. The eastern people are still much

addicted to this superstition of talismans. The images of Rachel, Gen. 31:19, were *teraphim*. So Judg. 17:5. 18:14,20. Hos. 3:4.

TEREBINTH, see under OAK.

TERTIUS, a Christian whom Paul employed as his amanuensis in writing the Epistle to the Romans. Rom. 16:22.

TERTULLUS, a Roman orator or advocate, whom the Jews employed to bring forward their accusation against Paul, before the Roman procurator at Cesarea, probably because they were themselves unacquainted with the modes of proceeding in the Roman courts. Acts 24:1,2.

TESTAMENT is commonly taken in Scripture for the covenant, the law, the promises. See COVENANT.

TETRARCH is strictly the sovereign of the *fourth part* of a state or province. But in the N. T. it is a general title applied to those who governed any part of a kingdom or province, with an authority subject only to that of the Roman emperor. Thus Herod the Great and his brother were at one time, in early life, constituted tetrarchs of Judea by Antony. At the death of Herod the Great, he left half his kingdom to Archelaus, with the title of *ethnarch*; while the other half was divided between two of his other sons, Herod Antipas and Philip, with the title of *tetrarchs*. (See in HEROD 1 and 2.) In the same manner Lysanias is also said to have been tetrarch of Abilene. Luke 3:1. In the N. T. it is spoken only of Herod Antipas. Matt. 14:1. Luke 3:19. 9:7. Acts 13:1. As the authority of the tetrarch was similar to that of the king, so the general term *king* is also ap-

plied to Herod. Matt. 14:9. Mark 6:14.

THADDEUS, a surname of the apostle Jude. See **JUDAS 2**.

THEOPHILUS, an honorable person, to whom the evangelist Luke addressed his Gospel, and the Acts of the Apostles. Luke 1:3. Acts 1:1. We can only say of him, in general, that most probably he was a man of some note, who lived out of Palestine, and had abjured paganism in order to embrace Christianity.

THESSALONICA, a city and seaport of the second part of Macedonia. It is situated at the head of the *Sinus Thermaicus*. When Æmilius Paulus, after his conquest of Macedonia, divided the country into four districts, this city was made the capital of the second division, and was the station of a Roman governor and questor. It was anciently called *Therma*. It was inhabited by Greeks, Romans and Jews, from among whom the apostle Paul gathered a numerous church. There was a large number of Jews resident in this city, where they had a synagogue, in which Paul, A. D. 52, preached to them on three successive sabbaths. Some of the Jews, and many of the Gentiles, embraced the gospel, but the rest of the Jews determined to maltreat the apostle, and surrounded the house in which they believed he was lodging. The brethren, however, secretly led Paul and Silas out of the city, towards Berea, and they escaped from their enemies. Acts c. 17. Thessalonica, now called *Saloniki*, is at present a wretched town, but having a population of about 60,000 persons.

When Paul left Macedonia for Athens and Corinth, he left be-

hind him Timothy and Silas, at Thessalonica, that they might confirm those in the faith who had been converted under his ministry. He afterwards wrote to the church of the Thessalonians two epistles. See **PAUL**.

THOMAS, the apostle, Matt. 10:3, called in Greek *Didymus*, John 20:24, was probably a Galilean, as well as the other apostles; but the place of his birth, and the circumstances of his calling, are unknown. He at first doubted our Lord's resurrection, John 20:19—29. Several of the fathers inform us, that he preached in the Indies; and others say, that he preached in Cush, or Ethiopia, near the Caspian sea.

There are Christians in the East Indies, who bear the name of St. Thomas, because they report that this apostle preached the gospel there. They dwell in a peninsula of the Indus, on this side the gulf. There are also many in the kingdom of Cranganor, and in neighboring places; as also at Negapatam, Meliapuf, Engamar, beyond Cochin, where their archbishop resides, who acknowledges the jurisdiction of the patriarch of Babylon.

THRESHING was anciently and is still performed in the East, sometimes with a flail, sometimes by treading out the grain with oxen or horses, but more generally by means of oxen dragging an uncouth instrument over the sheaves of grain. (See **CORN**.) This last mode of threshing is thus described by Niebuhr. He says, "In threshing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them two oxen, dragging a large stone. This mode of separating the ears from the straw is not unlike that of

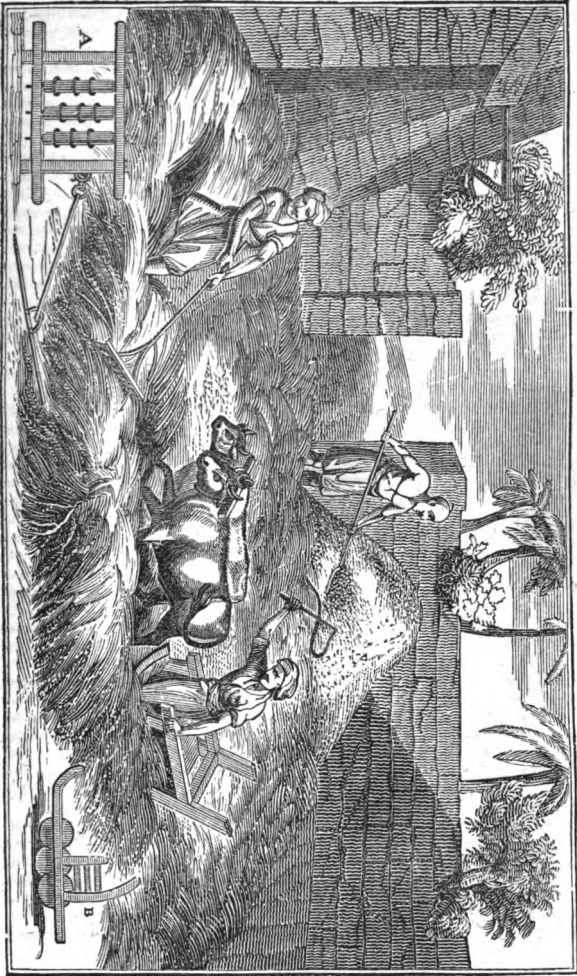
Egypt." The Egyptian mode he thus describes: "They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones, as in Syria, but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses or dromedaries. Two oxen are then yoked in a sledge; a driver gets upon it, and drives them backwards and forwards [or in a circle] upon the sheaves; and fresh oxen succeed in the yoke, from time to time. By this operation, the chaff is very much cut down; the whole is then winnowed, and the pure grain thus separated. This mode of threshing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain."

"This machine is called *nau-ridj*. It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June, Mr. Forskal and I several times saw, in the environs of Gizeh, how corn was threshed in Egypt. Every peasant chose for himself, in the open field, a smooth plat of ground, from 80 to 100 paces in circumference. Hither was brought, on camels or asses, the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the sledge (*traineau*) above mentioned, and this was done with the greatest convenience to the driver; for

he was seated in a chair fixed on the sledge. Two such parcels or layers of corn are threshed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *med-dre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and *against the wind*; which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, a dozen couple of oxen, joined two and two, till, by absolute trampling, they have separated the grains, which they throw into the air with a shovel to cleanse them."

The ancient Arabs, Syrians, Egyptians and Romans threshed their corn in the same manner, by the feet of cattle. "The Moors and Arabs," says Dr. Shaw, "continue to tread out their corn after the primitive custom of the East."

In the accompanying engraving, fig. A gives a view of the bottom of the threshing instrument with its rollers, and fig. B exhibits a side view of the machine.



THUMMIM, see URIM.

THYATIRA, a city of Lydia, in Asia Minor, anciently called *Pelopia* and *Euhippia*, now *Akhisar*. It was situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts 16:14. Rev. 1:11. 2:18,24. The art of dyeing purple was particularly cultivated at Thyatira, as appears from an inscription found there. See *Miss. Her.* for 1821, p. 251.

THYINE-WOOD, Rev. 18:12, the wood of the *thuya* v. *thuja articulata* of Linnæus, an aromatic evergreen tree, resembling the cedar, and found in Libya. The wood was used in burning incense.

TIBERIAS, a city of Galilee, founded by Herod Antipas, and named by him in honor of the emperor Tiberius. It is situated on the south-west shore of the lake of Gennesareth, about an hour's ride from the place where the Jordan issues from the lake. In the vicinity of the city were hot springs, which were much celebrated. The lake is also sometimes called, from the city, *the sea of Tiberias*. John 6:1,23. 21:1. (See the article SEA, and *Miss. Her.* for 1824, p. 308.) After the destruction of Jerusalem, Tiberias was celebrated as the seat of a flourishing school of Jewish learning.

TIBERIUS, i. e. Tiberius Claudius Drusus Nero, the second emperor of Rome. He was the son of Livia, and step-son of Augustus; and, being adopted by that emperor, he succeeded to his throne A. D. 14. He died A. D. 37, after a cruel reign of twenty-two and a half years. It was in the fourteenth year of his reign that John the Baptist first appeared; and the crucifix-

ion of Jesus took place in the third or fourth year after. Luke 3:1.

TIGLATH-PILESER, king of Assyria, was invited by Ahaz, king of Judah, to aid him against the kings of Syria and Israel. 2 K. 16:7, &c. This he did, but exacted also a heavy tribute from Ahaz, so as to distress him without helping him. 2 Chr. 28:20,21. From the kingdom of Israel, also, he carried off the inhabitants of many cities captive, and placed them in various parts of his kingdom. 1 Chr. 5:26. 2 K. 15:29. He reigned nineteen years at Nineveh, and was succeeded by his son Shalmaneser.

TIMBREL, an instrument of music, often mentioned in Scripture. The Hebrews called it *toph*, under which name they comprehended all kinds of drums, tabors and timbrels. We do not find that the Hebrews used it in their wars, but only at their public rejoicings; and it was commonly employed by the women. It consisted, and still consists, of a small rim, over which a skin is drawn. The rim is also hung with small bells. The timbrel is used as an accompaniment to lively music, being shaken and beaten with the knuckles in time. After the passage of the Red sea, Miriam, sister of Moses, took a timbrel, and began to play and dance with the women. Ex. 15:20. The daughter of Jephthah came to meet her father with timbrels and other musical instruments. Judg. 11:34.

TIMOTHY, a disciple of Paul. He was of Derbe or Lystra, both cities of Lycaonia. Acts 16:1. 14:6. His father was a Gentile, but his mother a Jewess. 2 Tim. 1:5. 3:15. When Paul came to Derbe and

Lystra, about A. D. 51, or 52, the brethren spoke highly of the merit and good disposition of Timothy; and the apostle determined to take him along with him, for which purpose he circumcised him at Lystra. Acts 16: 3. Timothy applied himself to labor in the gospel, and did Paul very important services, through the whole course of his preaching. Paul calls him not only his dearly beloved son, but also his brother, the companion of his labors, and a man of God; observing that none was more united with him in heart and mind than Timothy. Indeed, he was selected by Paul as his chosen companion in his journeys, and was left by him for a time at Ephesus, to continue and perfect the work which Paul had begun in that city. He appears to have possessed in a very high degree the confidence and affection of Paul, and is therefore often mentioned by him in terms of warm commendation. Acts 16:1. 17: 14,15. 18:5. 19:22. 20:4.

Paul wrote two *Epistles to Timothy*, which still make part of the N. T. and are most valuable and instructive documents for the direction and admonition of every Christian, and more especially of ministers of the gospel.

TIN is the word commonly employed in the Scriptures to designate the metal tin, as in Num. 31:22. But in Isa. 1:25, the Hebrew word is put for *dross*, or that which is separated by smelting; and here our translators have also improperly retained the word *tin*.

TIPSAH, the ancient Thapsacus, an important city on the western bank of the Euphrates, which constituted the north-eastern extremity of Solomon's do-

minions. There was here a celebrated ford or ferry over the Euphrates, 1 K. 4:24. Perhaps the same city is meant 2 K. 15: 16; though some understand here a city of the same name near Samaria.

TIRHAKAH, king of Ethiopia, or Cush, bordering on Palestine and Egypt. This prince, at the head of a powerful army, attempted to relieve Hezekiah, when attacked by Sennacherib, 2 K. 19:9, but the Assyrian army was routed before he came up.

TIRZAH, (*pleasant*), a city of Ephraim, and the royal seat of the kings of Israel, from the time of Jeroboam to the reign of Omri, who built the city of Samaria, which then became the capital of this kingdom. Josh. 12:24. 2 K. 15:14,16.

TITHES, see **TYTHES**.

TITUS, a Christian teacher, probably of pagan origin, who was a companion and fellow laborer of Paul. In 2 Tim. 4: 10, Paul speaks of him as having gone to Dalmatia; and in Tit. 1:5, he assigns the reason of his leaving Titus in Crete, viz. to perfect the work which Paul had there begun, and to establish and regulate the churches. The more particular accounts which are given of his journey to Dalmatia, and of his residence in Crete, as bishop of the island, where he is said to have died at the age of 92, rest upon no certain authority. 2 Cor. 2:12. 7:6.

The *Epistle of Paul to Titus* is similar in its contents to the first Epistle to Timothy, and was very probably written about the same time.

TOMB, see **SEPULCHRE**.

TOPAZ, a gem of a green color, called by the moderns

chrysolite, and different from the modern topaz. Rev. 21:20. See **CHRYSOLITE**.

TOPHET, the same as the *Valley of Hinnom*, which see.

TORTOISE. Lev. 11:29, a class of animals strongly allied to the reptile kinds. The Hebrew word, however, does not signify a tortoise, but a species of lizard.

TRACHONITIS, (*rocky*, or *rugged*), a province between Palestine and Syria, having Arabia Deserta east, Batanea west, Iturea south, and the country of Damascus north. Josephus says, it is situate between Palestine and Cœlo-Syria, and was peopled by Hush, or Cush, a son of Aram. Of this province Herod Philip was tetrarch. Luke 3:1.

TRADITION, a sentiment or custom not written, but delivered down by succession. The Jews had numerous traditions, which they did not commit to writing, before their wars against the Romans, under Adrian and Severus. Then rabbi Judah the Holy composed the *Mishna*, that is, the second law; which is the most ancient collection of Jewish traditions. To this were added the *Gemara* of Jerusalem, and that of Babylon, which, together with the *Mishna*, form the *Talmud* of Jerusalem, and that of Babylon. Our Saviour often censured the false traditions of the Pharisees; and reproached them with preferring these to the law itself. Mark 7:7, &c. Matt. 15:2,3, &c. He gives several instances of their superstitious adherence to vain observances, while they neglected essential things.

TRESPASS is an offence committed, a hurt, or wrong done, to another person. Under the law, the delinquent who had

trespassed was of course bound to make satisfaction; but an offering or oblation was allowed him, to reconcile himself to the Divine Governor. Lev. 5:6,15.

TRIBE. Jacob having twelve sons, who were heads of so many families, which together formed a great nation, each of these families was called a *tribe*. But this patriarch on his death-bed adopted Ephraim and Manasseh, the two sons of Joseph, and would have them also to constitute two tribes in Israel. Gen. 48:5. Instead of twelve tribes, there were now thirteen, that of Joseph being two. However, in the distribution of lands by Joshua, under the order of God, they reckoned but twelve tribes, and made but twelve lots. For the tribe of Levi, being appointed to the sacred service, had no share in the distribution of the land; but received certain cities to dwell in, with the first-fruits, tithes and oblations of the people. In the division made by Joshua of the land of Canaan, Reuben, Gad and half of Manasseh had their lot beyond Jordan, east; all the other tribes, and the remaining half of Manasseh, had their distribution on this side the river, west.

The twelve tribes continued united as one state, one people and one monarchy, till after the death of Solomon, when ten of the tribes revolted from the house of David, and formed the kingdom of Israel. See **HEBREWS**.

TROAS, a maritime town or city of Mysia, situated on the western coast, at some distance to the southward of the supposed site of ancient Troy. The adjacent region, including all the coast south of the Hellespont, is also called *Troas*, or *the Troad*. Acts 16:8,11. 20:5,6.

TROGYLLIUM, the name of a town and promontory of Ionia, in Asia Minor, between Ephesus and the mouth of the river Meander, opposite to Samos. The promontory is a spur of mount Mycale. Acts 20:15.

TROPHIMUS, a disciple of Paul, a Gentile by religion, and an Ephesian by birth, came to Corinth with the apostle, and accompanied him in his whole journey to Jerusalem, A. D. 58. Acts 20:4. When the apostle was in the temple there, the Jews laid hold of him, crying out, "He hath brought Greeks into the temple, and hath polluted this holy place," because, having seen him in the city, accompanied by Trophimus, they imagined that he had introduced him into the temple. Some years afterwards, we find him sick at Miletus, 2 Tim. 4:20, but nothing further is known respecting him.

TRUMPET. The Lord commanded Moses to make two trumpets of beaten silver, for the purpose of calling the people together when they were to decamp. Num. 10:2. They chiefly used these trumpets, however, to proclaim the beginning of the civil year, the beginning of the sabbatical year, Lev. 23:24. Num. 29:1, and the beginning of the jubilee. Lev. 25:9,10.

The *Feast of Trumpets* was kept on the first day of the seventh month of the sacred year, which was the first of the civil year, called *Tisri*. The beginning of the year was proclaimed by sound of trumpet, Lev. 23:24. Num. 29:1; and the day was kept solemn; all servile business being forbidden. A solemn holocaust was offered in the name of the whole nation, of a calf, two rams, and seven lambs of the same year, with offerings

of flour and wine, as usual with these sacrifices. Scripture does not mention the occasion of appointing this feast.

TURTLE-DOVE, or **TURTLE**, a clean bird often mentioned in Scripture, and which the Jews might offer in sacrifice. It was appointed in favor of the poor, who could not afford more substantial sacrifices, Lev. 12:6—8. 14:22. Luke 2:24. Before the law, Abraham offered birds, which were a turtle and a pigeon; and when he divided the other victims he left the birds entire. Gen. 15:9.

TYCHICUS, a disciple employed by the apostle Paul to carry his letters to several churches. He was of the province of Asia, and accompanied Paul in his journey from Corinth to Jerusalem. Acts 20:4. He carried the Epistle to the Colossians, that to the Ephesians, and the first to Timothy. The apostle calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God, Eph. 6:21,22. Col. 4:7,8; and had intentions of sending him into Crete, to preside there in the absence of Titus. Tit. 3:12.

TYPE is a Greek word which generally signifies a *resemblance*, however it may be produced. Thus, Acts 7:44, Moses was to make the tabernacle according to the type, model, exemplar, he had seen. A type is, however, more usually considered as an example, pattern or general similitude of a person, event or thing which is to come; and in this it differs from a representation, memorial or commemoration of an event which is past. For instance, the ceremony of the passover among the Jews, with its bitter herbs, its

lamb slain, &c. was a commemoration, or memorial repetition of what their fathers had originally transacted at their exodus from Egypt. The lamb of the passover was a victim which procured exemption from evil; and in this light we may regard it as the *type* of a nobler Deliverer, who hath wrought for us a far greater deliverance from the moral tyranny of sin, than that of the Israelites was from the oppressive dominion of Pharaoh; which deliverance is accomplished by the blood of "the Lamb of God, which taketh away the sins of the world." Indeed, most, if not all, the sacred institutions among the Jews were prefigurative hints or notices of what was to happen under a more perfect dispensation. Hence a sacrifice, the blood of which was shed before the ark, or other symbolical presence of God, prefigured a more noble, more dignified blood, which should be shed before God at some future time; that as such blood was shed to reconcile man and God, to mediate between those otherwise distant parties, so the nobler blood should mediate, with unlimited success, in restoring amity between God and man.

TYRANNUS, the name of a person at Ephesus, in whose house or school Paul publicly proposed and defended the doctrines of the gospel. Acts 19:9. By some he is thought to have been a Greek sophist; while others suppose him to have been a Jewish doctor or rabbi, who had a public school.

TYRE, the celebrated emporium of Phœnicia, the seat of immense wealth and power, situated on the coast of the Mediterranean, within the limits of the tribe of Asher, as assigned by

Joshua. Josh. 19:29. Tyre is mentioned by neither Moses nor Homer; but from the time of David onward, reference is frequently made to it in the books of the O. T. There was a close alliance between David and Hiram, king of Tyre, which was afterwards continued in the reign of Solomon; and it was from the assistance afforded by the Tyrians, both in artificers and materials, that the house of David, and afterwards the temple, were principally built. 2 Sam. 5:11. 1 K. 5:1, &c. 1 Chr. 14:1, &c. 2 Chr. 2:3. 9:10. The inhabitants of Tyre are represented in the O. T. as filled with pride and luxury, and all the vices attendant on prosperity and immense wealth; and judgments are denounced against them in consequence of their idolatry and wickedness; and the destruction of their city by Nebuchadnezzar is foretold; which is also described as accomplished, Isa. 23:13. Ez. 26:7. 28:1—19. 29:18. After this destruction, as it would seem, the great body of the inhabitants fixed themselves on an island opposite the former city, about thirty stadia from the main land, where they erected another city. This also soon became opulent and powerful; and was fortified with such strength, and possessed resources so abundant, as to be able to withstand the utmost efforts of Alexander the Great for the space of seven months. It was at length taken by him in 332 B. C. After many subsequent reverses of fortune, and various changes of masters, Tyre at last fell under the dominion of the Romans, and continued to enjoy its commercial prosperity. At present, Tyre is a walled village, standing on a peninsula,

which was formerly an island. It is surrounded by the scattered remnants of its former greatness. Matt. 11:21, 22. 15:21. Acts 21:3, 7. See Miss. Herald, 1824, p. 100, 277, 305.

TYTHES. We have nothing more ancient concerning tythes, than what is read Gen. 14:20, that Abraham gave tythes to Melchizedec, king of Salem, of all the booty he had taken from the enemy. Jacob imitated this piety of his grandfather, when he vowed to the Lord the tythe of all the substance he might acquire in Mesopotamia. Gen. 28:22. Under the law, Moses ordained, "All the tythe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tythes, he shall add thereto the fifth part thereof. And concerning the tythe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30-32.

Tythes are not enforced by the N. T. Our Saviour has commanded nothing as to the support of ministers; only, when he sent his apostles to preach in the cities of Israel, he forbade them to carry either purse, or provisions, and commanded them to enter the houses of those who were willing to receive them,

and to eat what should be set before them; for, as he adds, the laborer is worthy of his hire, that is, of his maintenance. Matt. 10:10. Luke 10:7. Paul also determines, that he who receives instruction, should administer some of his good things to him who gives it. Gal. 6:6. It is agreeable to nature and reason, that they who wait at the altar should live by the altar; and who ever undertook a warfare at his own expense? 1 Cor. 9:13. In the infancy of the church, the ministers lived on the alms and oblations of believers. Afterwards, lands and fixed revenues were settled on churches and their ministers, and people began to give them a certain portion of their substance, which was called *tythe*, in imitation of that paid to the priests of the old covenant, though every one gave only as his devotion inclined him. At last, the bishops, in concurrence with secular princes, made laws obliging Christians to give to ecclesiastics the tythe of their revenues, and of the fruits of the earth. As these regulations were not all made at the same time, nor in a uniform manner, we cannot precisely fix the period of the establishment of tythes. But they were paid as far back as the sixth century; though not every where, nor under the same obligations.

U.

ULAI, a river which ran by the city Shushan, in Persia, on the bank of which Daniel had a famous vision. Dan. 8:2, 16. It was the *Chouspes* of the Greeks, and is now called *Kerrah*. It empties

its waters into the united stream of the Euphrates and Tigris.

UNICORN. It is hardly necessary to remark, that the unicorn, as represented by poets and painters, has never been

found in nature, and never, perhaps, had an existence but in the imagination of the one, and on the canvass of the other. Still, however, the ancients have given us accounts of such an animal; and these have been repeated also by travellers in modern times. Very definite accounts were transmitted from the cape of Good Hope, about 1790, of the existence of an animal like a zebra, with one horn; and, in 1820, similar statements were made from India, where such an animal was said to exist in Thibet. But all these rested on the authority of natives or peasants, and have never yet been confirmed. At any rate, they do not seem to refer to any animal ever known to the Jews. All these accounts may be seen at large in the octavo edition of Calmet, p. 907, &c.

The Hebrew word *reem*, improperly translated *unicorn*, has been by some supposed to mean a species of antelope; by others, the rhinoceros. Neither of these suppositions is tenable. It is every where represented as an animal which pushes with its horns, and which has many other traits in common with the common bull or ox. Deut. 33:17. Ps. 92:10. Num. 23:22. 24:8. Ps. 22:21. 29:6. Job 39:9—12. Isa. 34:7. The most probable supposition, therefore, is, that under the *reem* we are to understand the buffalo of the eastern continent, the *bos bubalus* of Linnæus, which differs from the bison or American buffalo chiefly in the shape of the horns and the absence of the dewlap. This animal is indigenous, originally, in the hotter parts of Asia and Africa, but also in Persia, Abyssinia and Egypt; and is now also naturalized in Italy and southern Europe. As, therefore,

it existed in the countries all around Palestine, there is every reason to suppose that it was also found in that country, or at least in the regions east of the Jordan and south of the Dead sea, as Bashan and Idumea.

The oriental buffalo appears to be so closely allied to our common ox, that, without an attentive examination, it might be easily mistaken for a variety of that animal. In point of size, it is rather superior to the ox; and upon an accurate inspection, it is observed to differ in the shape and magnitude of the head, the latter being larger than in the ox. But it is chiefly by the structure of the horns that the buffalo is distinguished, these being of a shape and curvature altogether different from those of the ox. They are of gigantic size in proportion to the bulk of the animal, and of a compressed form, with a sharp exterior edge; for a considerable length from their base, these horns are straight, and then bend slightly upwards; the prevailing color of them is dusky, or nearly black. The oriental buffalo has no dewlap; his tail is small, and destitute of vertebrae near the extremity; his ears are long and pointed. This animal has the appearance of uncommon strength. The bulk of his body, and prodigious muscular limbs, denote his force at the first view. His aspect is ferocious and malignant; at the same time that his physiognomy is strongly marked with features of stupidity. His head is of a ponderous size; his eyes diminutive; and what serves to render his visage still more savage, are the tufts of frizzled hair which hang down from his cheeks and the lower part of his muzzle.

Wild buffaloes occur in many

parts of Africa and India, where they live in great troops in the forests, and are regarded as excessively fierce and dangerous animals. In all these particulars they coincide with the buffaloes of America. The hunting of them is a favorite but very dangerous pursuit; the hunters never venture in any numbers to oppose these ferocious animals face to face; but conceal themselves in the thickets, or in the branches of the trees; whence they attack the buffaloes as they pass along.

In Egypt, as also in southern Europe, the buffalo has been partially domesticated. In Egypt, especially, it is much employed, where it yields plenty of excellent milk, from which butter and various kinds of cheese are made.

"The buffalo," says Sonnini, "is an acquisition of the modern Egyptians, with which their ancestors were unacquainted. It is more numerous than the common ox, and is there equally domestic, though but recently domesticated; as is easily distinguishable by the constantly uniform color of the hair, and still more by a remnant of ferocity and intractability of disposition, and a wild and lowering aspect, the characters of all half-tamed animals. The buffaloes of Egypt, however, are not near so wild nor so much to be feared as those of other countries. They therefore partake of the gentleness of other domesticated animals, and only retain a few sudden and occasional caprices. They are so fond of water, that I have seen them continue in it a whole day. It often happens that the water which is fetched from the Nile, near its banks, has contracted their musky smell.

These animals multiply more readily than common cattle.

Their term of life is much the same as that of the common ox. They are more robust than this latter animal, better capable of bearing fatigue, and, generally speaking, less liable to distempers. They are, therefore, employed to advantage in different kinds of labor. Buffaloes are made to draw heavy loads, and are commonly guided by means of a ring passed through the nose. In its habits, the buffalo is much less cleanly than the ox, and delights to wallow in the mud. His voice is deeper, more uncouth and hideous, than that of the bull.

Italy is the country where buffaloes are, at present, most common, perhaps, in a domesticated state. They are used more particularly in the Pontine marshes, and those in the district of Siena, where the fatal nature of the climate acts unfavorably on common cattle, but affects the buffaloes less. The Spaniards, also, have paid attention to them; and, indeed, the employment of this useful animal seems to be pretty general in all the countries bordering on the Mediterranean sea, both in Europe and Africa. Niebuhr remarks, that he saw buffaloes not only in Egypt, but also at Bombay, Surat, on the Euphrates, Tigris, Orontes, at Scänderoon, &c. and indeed in almost all marshy regions and near large rivers. He does not remember any in Arabia, there being perhaps in that country too little water for this animal.

All these and other notices go to show that the oriental buffalo has been partially domesticated only at a comparatively recent period; and that the Hebrews, therefore, were probably acquainted with it only as a wild, savage, ferocious animal, resembling the ox; and it was not improbably

often intended by them under the epithet *wild bulls of Bashan*.

UR, the country of Terah, and the birth-place of Abraham, Gen. 11:28; but its precise situation is unknown. It is called *Ur of the Chaldees*; and by the Seventy, *country or region of the Chaldees*. Traces of it most probably remain in the Persian fortress *Ur*, between Nesibis and the Tigris, mentioned by Ammianus.

URIM and THUMMIM, (*light and perfection, or doctrine and judgment*), Ex. 28:30. Lev. 8:8, is supposed to have been an ornament in the high-priest's habit, which was consulted as an oracle upon particular and difficult public questions. Some think it was the precious stones in his breast-plate, which made known the divine will by casting an extraordinary lustre. Others assert that they were the words *manifestation and truth*, written upon two precious stones, or upon a plate of gold. Various, in fact, are the conjectures upon this subject, and Moses has no where spoken of the Urim and Thummim in such terms as to remove the difficulty. When the Urim and Thummim was to be consulted, the high-priest put on his robes, and, going into the holy place, stood before the curtain

that separated the holy place from the most holy place, and then, turning his face directly toward the ark and the mercy-seat, upon which the divine presence rested, he proposed what he desired to have resolved.

USURY, as employed in our version of the Bible, means only *interest*. When the translation was made, this word had not assumed the bad sense which it now has.

UZ, the land in which Job dwelt. The Seventy call it *Ausitis*. It appears to have been a region in the northern part of desert Arabia, between Palestine, Idumea, and the Euphrates; and most probably not far from the borders of Idumea.

UZZAH, a man whom the Lord slew, while driving the cart on which the ark was conveyed from Kirjath-jearim to Jerusalem. He was slain because he laid hold of the ark when the stumbling of the oxen shook it. The whole proceeding seems to have displeased the Lord, because by the law none but the Levites might carry or touch the ark. 2 Sam. c. 6. Compare 1 Chr. c. 13. c. 15:2, 13.

UZZIAH, or AZARIAH, king of Judah. See AZARIAH.

V.

VEIL, a kind of scarf or mantle, with which females in the East cover the face and head.

In the history of Abimelech and Sarah, Gen. 20:16, the veil is by some supposed to be described by the circumlocution of "a covering to the eyes." But the phrase "covering to the eyes" refers

evidently to the *money* given by Abimelech, viz. the thousand pieces of silver, which were to be a covering to the eyes of others, i. e. an atoning present, a testimony of her innocence in the eyes of all. (See ABIMELECH.) There is also a kind of garment mentioned in Ruth 3:15, and

there translated *veil*, which, by the expression of Boaz, it should seem, Ruth wore upon her person. It appears also not to have been very large, as Ruth *held it open*, to receive six measures of barley. Besides, as she *carried* this quantity, it could not have been extremely heavy, and yet it is most likely Boaz nearly or altogether filled it. This, of course, could not have been a fine transparent veil; but was more probably some kind of ornamental shawl or garment. See **WIMPLE**.

Another Hebrew word, rendered *veil* in the English version, seems properly to denote a fine upper garment or mantle, which females were accustomed to throw over their other garments when they went out. Cant. 5:7. Isa. 3:23.—The Greek word which is translated *power* in 1 Cor. 11:10, seems there more properly to be put for *emblem of power or of honor and dignity*, i. e. a *veil*. This, Paul says, should be worn by females in the churches, on account of the *angels*. Who are these? Some say, the *angels of the churches*, i. e. the *bishops*; others, better, the *messengers*, i. e. spies, of the heathen, evil-minded persons, who frequented the assemblies in order to spy out irregularities. Others, still, take *angels* in the usual sense, and consider Paul as representing the angels of heaven as beholding with deep interest the devotions of Christian assemblies. See **ANGEL**.

VETCHES, see **FITCHES**.

VIALS, see **CENSER**.

VINE. Of this valuable and well-known plant there are several species, and there are many references to it in the sacred writings. It grew plentifully in Palestine, and was particularly

fine in some of the districts. The Scriptures celebrate the vines of Sibmah and Eshcol; and profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Sharon, Ascalon and Tyre. The grapes of Egypt being particularly small, we may easily conceive of the surprise which was occasioned to the Israelites by witnessing the bunch of grapes brought by the spies to the camp, from the valley of Eshcol. Numb. 13:23. The account of Moses, however, is confirmed by the testimony of several travellers. At the present day, although the Mohammedan religion does not favor the cultivation of the vine, there is no want of vineyards in Palestine. Besides the large quantities of grapes and raisins which are daily sent to the markets of Jerusalem and other neighboring places, Hebron alone, in the first half of the eighteenth century, annually sent three hundred camel loads, that is, nearly three hundred thousand weight of grape juice, or honey of raisins, to Egypt.

In the East, grapes enter very largely into the provisions at an entertainment. Thus Norden was treated by the aga of Es-suan with coffee, and some bunches of grapes of an excellent taste. To show the abundance of vines which should fall to the lot of Judah in the partition of the promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found—

Binding his colt to the vine,
And to the choice vine the foal
of his ass—
Washing his garments in wine,
His clothes in the blood of the
grape.

Gen. 49:11.

The law enjoined that he who planted a vine should not eat of the produce of it before the fifth year. Lev. 19:23—25. Nor did they gather their grapes on the seventh year; the fruit was then left for the poor, the orphan and the stranger. A traveller was permitted to gather and eat grapes in a vineyard, as he passed along, but was not permitted to carry any away. Deut. 23:24.

The *vine of Sodom*, Deut. 32:32, is used to express figuratively a degenerate condition; and seems to designate a degenerate species of vine, existing, or supposed to exist, in the region around the Dead sea; like the famed *apples of Sodom*, said to be beautiful without, but full of ashes within.

For the *wild grapes* in Isa. 5:2,4, see under GRAPES.

The Jews planted their *vineyards* most commonly on the south side of a hill or mountain, the stones being gathered out, and the space hedged round with thorns, or walled. Isa. 5:1—6. Ps. 80, and Matt. 21:33. A good vineyard consisted of a thousand vines, and produced a rent of a thousand silverlings, or shekels of silver. Isa. 7:23. It required two hundred more to pay the dressers. Cant. 8:11, 12. In these, the keepers and vine-dressers labored, digging, planting, pruning and propping the vines, gathering the grapes and making wine. This was at once a laborious task, and often reckoned a base one. 2 K. 25:12. Cant. 1:6. Isa. 61:5. The vines with the tender grapes gave a good smell early in the spring, Cant. 2:13; as we learn also from Isa. 18:5, before the harvest, that is, the barley-harvest, when the bud is perfect, and the sour grape is ripening in the

flower. In every vineyard was a small hut or house, where a watchman was stationed during the time of ripe grapes; but which was afterwards deserted. Isa. 1:8.

The *vintage* followed the wheat harvest and the threshing, Lev. 26:5. Amos 9:13; about June or July, when the clusters of the grapes were gathered with a sickle, and put into baskets, Jer. 6:9, carried and thrown into the wine-vat, or wine-press, where they were probably first trodden by men, and then pressed. Rev. 14:18—20. It is mentioned as a mark of the great work and power of the Messiah, that he had trodden the figurative wine-press alone, and of the people there was none with him. Isa. 63:3. Rev. 19:15. The vintage was a season of great mirth. Of the juice of the squeezed grapes were formed wine and vinegar.

The *wines* of Canaan, being very heady, were generally mixed with water for common use, as among the Italians; and they sometimes scented them with frankincense, myrrh, calamus and other spices, Prov. 9:2,5. Cant. 8:2; they also scented them with pomegranates, or made wine of their juice as we do of the juice of currants, gooseberries, &c. fermented with sugar. Wine is best when old, and on the lees, the dregs having sunk to the bottom. Isa. 25:6. Sweet wine is that which is made from grapes fully ripe. Isa. 49:26. The Israelites had two kinds of *vinegar*; the one was a weak wine, which they used for their common drink in the harvest field, Ruth 2:14, as the Spaniards and Italians still do; and it was probably of this that Solomon was to furnish twenty thousand baths to Hiram for his ser-

vants, the hewers that cut timber in Lebanon. 2 Chr. 2:10. It was this weak wine, probably, which the soldiers offered to Jesus on the cross. (See GALL.) The other vinegar had a sharp acid taste, like ours; and hence Solomon hints, that a sluggard hurts and vexes such as employ him in business, as vinegar is disagreeable to the teeth, and smoke to the eyes, Prov. 10:26; and as vinegar poured upon nitre spoils its virtue, so he that singeth songs to a heavy heart, does but add to his grief, c. 25:20. The poor were allowed to glean grapes, as well as corn, and other articles, Lev. 19:10. Deut. 24:21. Mic. 7:1; and we learn that the gleaning of the grapes of Ephraim was better than the vintage of Abiezer. Judg. 8:2.

The vessels in which the wine was kept were probably, for the most part, bottles, which were usually made of leather, or goatskins, firmly sewed together and pitched. (See BOTTLES.) The Arabs pull off the skin from goats in the same manner that we do from rabbits, and sew up the places where the legs and tail were cut off, leaving one for the neck of the bottle, to pour from; and in such bags they put up and carry, not only their liquors, but dry things which are not apt to be broken; by which means they are well preserved from wet, dust, or insects. These would, in time, crack and wear out. Hence, when the Gibeonites came to Joshua, pretending that they came from a far country, amongst other things they brought wine-bottles, old and rent, and bound up where they had leaked. Josh. 9:4,13. Thus, too, it was not expedient to put new wine into old bottles, because the fermenta-

tion of it would break or crack the bottles. Matt. 9:17.

Grapes were also dried into raisins. A part of Abigail's present to David, was 100 clusters of raisins, 1 Sam. 25:18; and when Ziba met David, his present contained the same quantity. 2 Sam. 16:1. 1 Sam. 30:12. 1 Chr. 12:40.

VINEGAR, see VINE, near the end, and MYRRH.

VINEYARD, see VINE.

VIPER, a genus of serpent, noted for the venom of its bite, which is said to impart one of the most dangerous poisons in the animal kingdom. There are a great variety of species of this serpent, some of which are more venomous than others. Hasselquist says, "I saw two kinds of vipers at Cyprus; one, called *aspic*, of which it is said, that it contains a venom so penetrating as to produce a universal gangrene, of which a man dies in a few hours; and that, the better to catch his prey, it takes the color of the ground on which it lies. They said of the other, that it has a great antipathy to the former, and destroys it; that they eat one another; and that they feed on larks, sparrows, &c." See under INCHANTMENTS.

VISION, a supernatural presentation of certain scenery or circumstances to the mind of a person, while awake. See DREAM.

VOLUME, see BOOK.

VOW, a promise made to God of doing some good thing hereafter. The use of vows is observable throughout Scripture. Jacob, going into Mesopotamia, vowed the tenth of his estate, and promised to offer it at Bethel, to the honor of God. Gen. 28:22. Moses enacted several laws for the regulation and execution of vows. A man might

devote himself or his children to the Lord. Jephthah devoted his daughter, Judg. 11:30, &c. and Samuel was vowed and consecrated to the service of the Lord. 1 Sam. 1:22, &c. If a man or woman vowed themselves to the Lord, they were obliged to adhere strictly to his service, according to the conditions of the vow; but in some cases they might be redeemed. Lev. 27:3,

&c. See NAZARITES, and also CORBAN.

VULGATE is the name of the Latin version of the Scriptures, used by the church of Rome.

VULTURE, a large bird of prey, belonging to the genus *hawks*, and including a great many species. It is pronounced unclean by Moses. Lev. 11:14. Deut. 14:13. See BIRDS.

W.

WAFER, in Scripture, a thin cake of fine flour, which was used in various offerings, anointed with oil. Ex. 29:2, 23. Lev. 2:4. 7:12. Num. 6:15.

WASHING of Feet, see under FOOT, and also SANDALS.

WATCH, a division of the night. See under HOURS.

WATER, see WELLS, and CISTERN.

WEDDING, see MARRIAGE.

WEEK. The Jews were accustomed, instead of the term *week*, to make use of the expression *eight days*; just as the Germans do at the present day; and just as we also say *fortnight* (i. e. fourteen nights) instead of *two weeks*. This remark serves to illustrate John 20:26, where the disciples are said to have met again after "eight days," i. e. evidently after a week, on the eighth day after our Lord's resurrection.

For the *Feast of Weeks*, see PENTECOST.

WEEPING, see FUNERAL.

WEIGHTS. The Hebrews weighed all the gold and silver they used in trade. The shekel, the half shekel, the maneh, the talent, are not only denominations of money, of certain values,

in gold and silver, but also of certain weights. The *weight of the sanctuary*, or weight of the temple, Ex. 30:13, 24. Lev. 5:5. Num. 3:50. 7:19. 18:16, &c. was probably the standard weight, preserved in some apartment of the temple, and not a different weight from the common shekel; for though Moses appointed, that all things valued by their price in silver should be rated by the weight of the sanctuary, Lev. 27:25, he makes no difference between this shekel of twenty gerahs, and the common shekel. Ezekiel, 45:12, speaking of the ordinary weights and measures used in traffic among the Jews, says that the shekel weighed twenty gerahs: it was therefore equal to the weight of the sanctuary. See the TABLE OF WEIGHTS AND MEASURES, at the end of the volume.

WELLS, or SPRINGS, are frequently mentioned in Scripture. The Hebrews call a well *beer*; whence this word is often compounded with proper names, as *Beer-sheba*, *Beeroth-bene-jaukan*, *Beeroth*, *Beerah*, &c.

How little do the people of this country understand, *feelingly*, those passages of Scripture

which speak of want of water, of paying for that necessary fluid, and of the strife for such a valuable article as a well! So we read, "Abraham reproved Abimelech, because of a well of water, which Abimelech's servants had violently taken away," Gen. 21:25. So, c. 26:20, "The herdsmen of Gerar did strive with Isaac's herdsmen; and he called the well *Esek*, contention." Hence, it seems, water was sometimes paid for. Thus it is said in Num. 20:17,19,—“We will not drink of the water of the wells:—If I and my cattle drink of thy water, then will I *pay for it*.” How strange would it sound among us, if a person in travelling should propose to pay for drinking water from the wells by the road-side! Nevertheless, still stronger is the expression, Lam. 5:4, “We have drunk *our own water for money*,” we bought it of our foreign rulers, although we were the natural proprietors of the wells which furnished it. The custom of demanding pay for water of the traveller is still found in the East, as may be seen under the article CISTERN.

WHEAT is the principal and most valuable kind of grain for the service of man, and is produced in almost every part of the world. It is comprehended under the general name of *grain* or *corn*. See CORN.

WILDERNESS, see DESERT.

WILLOW, a very common tree, which grows in marshy places, with a leaf much like that of the olive. God commanded the Hebrews to take branches of the handsomest trees, particularly of the willows of the brook, and to bear them in their hands before the Lord, as a token of rejoicing, at the Feast of Tabernacles. Lev. 23:40.

30 *

WIMPLE, a veil or hood. But the Hebrew signifies, properly, a broad and large mantle or shawl. So in Ruth 3:15, Boaz gives Ruth six measures of barley, which she carries away in her mantle, not *veil*, as in the English translation. So in Isa. 3:22.

WINDS. The winds which most commonly prevail in Palestine are from the western quarter; more usually, perhaps, from the south-west. The Rev. E. Smith also remarked to the writer, that not unfrequently a north wind arises, which, as in ancient days, is still the sure harbinger of fair weather; illustrating the truth of the observation in Prov. 25:23, “The north wind driveth away rain.” For the tempestuous wind called EUROCLYDON, see that article.

But the principal object which we have here in view is the *East Wind* of the Scriptures, which is represented as blasting and drying up the fruits, Gen. 41:6. Ezek. 17:10. 19:12, &c. and also as blowing with great violence, Ps. 48:7. Ezek. 27:26. Jonah 4:8, &c. It is also the “horrible tempest,” properly *glow-wind*, of Ps. 11:6. This is a sultry and oppressive wind blowing from the south-east, and prevailing only in the hot and dry months of summer. Coming thus from the vast Arabian desert, it seems to increase the heat and drought of the season, and produces universal languor and relaxation. Mr. Smith, who experienced its effects during the summer, at Beyrout, describes it as possessing the same qualities and characteristics as the Sirocco, which he had felt at Malta, and which also prevails in Sicily and Italy; except that the Sirocco, in passing over the

sea, acquires great dampness. The Sirocco is described by Brydone, as resembling a blast of burning steam from the mouth of an oven; in a few minutes those exposed to it find every fibre relaxed in an extraordinary manner. This wind is more or less violent, and of longer or shorter duration at different times; seldom lasting more than thirty-six or forty hours; and, notwithstanding its scorching heat, it has never been known to produce epidemical disorders, or to do any injury to the health of the people. These characteristics, except the dampness, apply entirely to the east wind of Palestine, which is dry and withering.

Many interpreters, however, have chosen to refer the east wind of the Scriptures to the oft described wind of the desert, called by the Arabs *Simoom*, (*Semoom*, or *Smoom*,) by the Turks *Samiel*, and in Egypt *Camsin*; which has long retained the character of a pestilential wind, suddenly overtaking travellers and caravans in the deserts, and almost instantly destroying them by its poisonous and suffocating breath. The result, however, of the researches of more modern and judicious travellers, seems to show, that the former accounts of the destructive power of this wind have been, at least, much exaggerated; and that the authors of these accounts either had their credulity imposed upon by the Arabs, or else have described certain facts in such a way, as to impart to them a coloring, and cause them to make an impression, which the naked facts themselves would not warrant.

The following extract from Burckhardt exhibits his judgment

upon the accounts of former travellers, and gives also a graphic idea of the *Simoom*, or *Camsin*. In describing his journey across the great Nubian desert, in 1814, he gives the results of all his observations upon the *Simoom*, in the following manner:—

“March 22, 1814.—At the end of five hours, we halted in a *Wady*. The wind was still southerly. I again inquired, as I had often done before, whether my companions had often experienced the *Semoom*, which we translate by the poisonous blast of the desert, but which is nothing more than a violent south-east wind. They answered in the affirmative; but none of them had ever known an instance of its having proved fatal. Its worst effect is, that it dries up the water in the skins, and so far endangers the travellers' safety. In these southern countries, however, [Nubia,] water-skins are made of very thick cow leather, which are almost impenetrable to the *Semoom*. In Arabia and Egypt, on the contrary, the skins of sheep or goats are used for this purpose; and I afterwards witnessed the effect of a *Semoom* upon them, in going from Tor to Suez, in 1815, when, in one morning, a third of the contents of a full water-skin was evaporated. I have repeatedly been exposed to the hot wind, in the Syrian and Arabian deserts, in Upper Egypt and Nubia. The hottest and most violent I ever experienced was at Suakin, on the Nubian coast of the Red sea; yet, even there, I felt no particular inconvenience from it, although exposed to all its fury in the open plain. For my own part, I am perfectly convinced, that all the stories which travellers, or the inhabitants of the towns of Egypt

and Syria, relate of the Semoum of the desert, are greatly exaggerated; and I never could hear of a *single well-authenticated instance* of its having proved mortal, either to man or beast. The fact is, that the Bedouins, when questioned on the subject, often frighten the town's-people with tales of men, and even of whole caravans having perished by the effects of the wind; when, upon close inquiry, made by some person whom they find not ignorant of the desert, they will state the plain truth. I never observed that the Semoum blows close to the ground, as commonly supposed, but always observed the whole atmosphere appear as if in a state of combustion; the dust and sand are carried high into the air, which assumes a reddish, or bluish, or yellowish tint, according to the nature and color of the ground, from which the dust arises. The yellow, however, always, more or less, predominates. In looking through a glass of a light yellow color, one may form a pretty correct idea of the appearance of the air, as I observed it during a stormy Semoum at Esne, in Upper Egypt, in May, 1813. The Semoum is not always accompanied by whirlwinds; in its less violent degree, it will blow for hours with little force, although with oppressive heat; when the whirlwind raises the dust, it then increases several degrees in heat. In the Semoum at Esne, the thermometer mounted to 121° in the shade; but the air seldom remains longer than a quarter of an hour in this state, or longer than the whirlwind lasts.

“The most disagreeable effect of the Semoum on man is, that it stops perspiration, dries up the palate, and produces great rest-

lessness. I never saw any person lie down flat upon his face to escape its pernicious blast, as Bruce describes himself to have done in crossing this very desert; but during the whirlwinds, the Arabs often hide their faces with their cloaks, and kneel down near their camels, to prevent the sand or dust from hurting their eyes. Camels are always much distressed, not by the heat, but by the dust blowing into their large, prominent eyes. They turn round, and endeavor to screen themselves by holding down their heads; but this I never saw them do, except in case of a whirlwind, however intense the heat of the atmosphere might be. In June, 1813, going from Esne to Siout, a violent Semoum overtook me upon the plain, between Farshiout and Berdys. I was quite alone, mounted upon a light-footed *hedjin*. When the whirlwind arose, neither house nor tree was in sight, and while I was endeavoring to cover my face with my handkerchief, the beast was made unruly by the quantity of dust thrown into its eyes, and the terrible noise of the wind, and set off at a furious gallop. I lost the reins, and received a heavy fall; and not being able to see ten yards before me, I remained wrapped up in my cloak on the spot where I fell, until the wind abated, when, pursuing my dromedary, I found it at a great distance, quietly standing near a low shrub, the branches of which afforded some shelter to its eyes.”

To these statements it is almost unnecessary to add, that they are confirmed by the oral testimony of the American missionaries who have visited those regions. The Rev. Mr. Smith,

in particular, stated expressly to the editor, that, so far as his opportunities of experience and inquiry, in Egypt and Palestine, had extended, the views given by Burekhardt were entirely correct. We must, therefore, it would seem, abandon the long prevalent idea of the poisonous nature of the hot wind of the desert; while it may no doubt be true, that individuals, previously exhausted by the heat of the season, have sunk under the still greater heat of this wind; as is, also, not very seldom the case in the more sultry days even of our own clime. In the caravans, too, which cross these arid wastes, there are always more or less who are feeble and languid, and who thus may be easily overcome, and perish by a greater degree of heat, and especially by a sudden augmentation of it through a sultry wind. The great Hadj route from Egypt to Mecca, across the desert El Tyh, is strewed with the bones of animals, and studded with the graves of pilgrims, that have died on the route, from fatigue, exhaustion, disease, &c. but not in general from any fatal influence of the wind, or atmosphere.

WINE, see **VINE**. For *Wine-Press*, see **PRESS**.

WISE MEN of the East, see **MAGI**.

WITCH, **WIZARD**, see **SORCERER**.

WO is sometimes used in our Bibles where a softer expression would be at least equally proper: "Wo to such a one!" is, in our language, a threat, or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture.

We find the expression, "Wo is me!" that is, Alas, for my sufferings! and "Wo to the women with child, and those who give suck!" &c. that is, Alas, for their redoubled sufferings, in times of distress! It is also more agreeable to the gentle character of the compassionate Jesus, to consider him as lamenting the sufferings of any, whether person or city, than as imprecating, or even as denouncing, them; since his character of judge formed no part of his mission. If, then, we should read, "Alas, for thee, Chorazin! Alas, for thee, Bethsaida!" we should do no injustice to the general sentiments of the place, or to the character of the person speaking. This, however, is not the sense in which *wo* is always to be taken; as when we read, "Wo to those who build houses by unrighteousness, and cities by blood:" wo to those who are "rebellious against God," &c. in numerous passages, especially of the O. T.

WOLF, a ferocious wild animal, the *canis lupus* of Linnæus, belonging to the dog genus. Indeed, it closely resembles the dog; and it is only by a few slight differences of shape that they are distinguished. They never bark; but only howl. The dogs of the American Indians, which also never bark, are said to be a species of reclaimed wolf. Wolves are cruel, but cowardly animals; they fly from man, except when impelled by hunger; in which case, they prowl by night in great droves through villages, and destroy any persons they meet. In severe winters, wolves assemble in large troops, and join in dreadful howlings, and make terrible devastations. They are at all times the

peculiar object of terror to shepherds; as the defencelessness and timidity of the sheep render it an easy prey to wolves. The wolf inhabits the continents of Europe, Asia, Africa and America. Driven in general from the populous parts of the country, he is yet every where found in large forests and mountainous regions.

WORMWOOD, a plant which

grows wild about dunghills, and on dry waste grounds. It flowers in summer; the leaves have a strong, offensive smell, and a very bitter, nauseous taste; the flowers are equally bitter, but less nauseous. Its bitter qualities are mentioned in several comparisons in Scripture.

WRITING, see **Book**.

Y.

YEAR. The Hebrews always had years of twelve months. But at the beginning, and in the time of Moses, they were solar years of twelve months, each month having thirty days, excepting the twelfth, which had thirty-five days. We see, by the enumeration of the days of the deluge, Gen. c. 7 and 8, that the Hebrew year consisted of 365 days. It is supposed that they had an intercalary month at the end of 120 years; at which time the beginning of their year would be out of its place full thirty days. It must be admitted, however, that no mention is made in Scripture of the thirteenth month, or of any intercalation; and hence some think that Moses retained the order of the Egyptian year, which was solar, and consisted of twelve months of thirty days each. After the time of Alexander the Great, and of the Grecians, in Asia, the Jews reckoned by lunar months, chiefly in what related to religion and to the festivals; and since the completing of the Talmud, they use years wholly lunar; having alternately a full month of thirty days, and a defective month of twenty-nine days. To accom-

modate this lunar year to the course of the sun, at the end of three years they intercalate a whole month after Adar, which intercalated month they call *Ve-adar*, that is, second Adar.

Their civil year has always begun in autumn, at the month Tizri; but their sacred year, by which the festivals, assemblies and other religious acts were regulated, began in the spring, at the month Nisan. See **MONTH**.

YESTERDAY is used to denote all time past, however distant; as to-day denotes time present, but of a larger extent than the very day on which one speaks: "Jesus Christ, the same yesterday, to-day and for ever." Heb. 13:8. His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither yesterday nor to-morrow, but one continued to-day. Job says, 8:9, "We are but of yesterday, and know nothing; because our days upon earth are a shadow."

YOKE, the instrument in which oxen work; hence put as the symbol of subjection and servitude, 1 K. 12:10. Acts 15:10. Gal. 5:1.

Z.

ZACCHEUS, chief of the publicans; that is, farmer-general of the revenue. Luke 19:5. When Christ passed through Jericho, Zaccheus greatly desired to see him, but could not, because of the multitude, and because he was low of stature. He therefore ran before, and climbed up into a sycamore tree. Jesus, observing him, called him down, and proposed to become his guest. The result was, that the heart of Zaccheus was opened, and he declared he would make fourfold restitution to all whom he had injured.

I. ZACHARIAH, king of Israel, succeeded his father, Jeroboam II. B. C. 780, and reigned six months. He did evil in the sight of the Lord, and Shallum, son of Jabesh, conspired against him, killed him in public, and reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu, that his children should sit on the throne of Israel to the fourth generation. 2 K. 14:29. 15:8—11.

II. ZACHARIAH, a person mentioned Matt. 23:35. Luke 11:51, and most probably designating the son of the high-priest Jehoida, (or Barachias,) who was stoned to death by order of king Joash. 2 Chr. 24:20—22. Some suppose the prophet Zechariah to be intended; but history gives no account of his death. Others refer it to a Zacharias, the son of Baruch, who was put to death just before the destruction of Jerusalem.

III. ZACHARIAH, or **ZACHARIAH**, the eleventh of the lesser prophets, was son of Bara-

chiah, and grandson of Iddo. He returned from Babylon with Zerubbabel, and began to prophesy in the second year of Darius, son of Hystaspes, B. C. 520, in the eighth month of the holy year, and two months after Haggai. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years. Ezra 5:1.

Zechariah is the longest and the most obscure of the twelve minor prophets. His style is broken and unconnected; but his prophecies concerning the Messiah are more particular and express than those of most other prophets.

IV. ZACHARIAH, or **ZACHARIAS**, a priest of the family of Abia, father of John the Baptist, and husband to Elisabeth, Luke 1:5,12, &c. with whom he was righteous before God, walking in all the commandments and ordinances of the Lord blameless.

ZADOK, a high-priest of the Jews, of the race of Eleazar, in the days of David. See under **ABIATHAR**. 2 Sam. 8:17. 1 Chr. 18:16. 24:3,6,31.

ZAMZUMMIM, ancient giants who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites. Deut. 2:20. See **AMMONITES**.

ZARED, see **ZERED**.

ZAREPHATH, a city of the Sidonians, between Tyre and Sidon, in Phœnicia, on the coast of the Mediterranean sea, and afterwards called Sarepta. It is between Tyre and Sidon, and was the residence of the prophet Elijah, with a poor woman, dur-

ing a famine in the land of Israel. 1 K. 17:9,10.

ZEBEDEE, father of the apostles James, and John the evangelist, was a fisherman by profession. His wife was called *Salome*, and his two sons left him to follow our Saviour. Matt. 4:21.

ZEBULUN, the sixth son of Jacob and Leah, Gen. 30:20, was born in Mesopotamia. Moses gives us no particulars of his life; but Jacob, in his last blessing, Gen. 49:13, said, "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon." His portion extended to the coast of the Mediterranean, one end of it bordering on this sea, and the other on the sea of Tiberias. Josh. 19:10.

ZECHARIAH, see **ZACHARIAH**.

ZEDEKIAH, or **MATTANIAH**, the last king of Judah, before the captivity of Babylon, was son of Josiah, and uncle to Jeconiah, his predecessor. 2 K. 24:17,19. When Nebuchadnezzar took Jerusalem, he carried Jeconiah to Babylon, with his wives, children, officers, and the best artificers in Judea, and put in his place his uncle Mattaniah, whose name he changed to Zedekiah, and made him promise, with an oath, that he would maintain fidelity to him. He was twenty-one years old when he began to reign at Jerusalem, and he reigned there eleven years. He did evil in the sight of the Lord, committing the same crimes as Jehoiakim. 2 K. 24:18—20. 2 Chr. 36:11—13. Comp. Ezek. 17:12,14,18. In the ninth year of his reign, he revolted against Nebuchadnezzar, in consequence of which the

Assyrian marched his army into Judea, and took all the fortified places. In the eleventh year of his reign, on the ninth day of the fourth month, (July,) Jerusalem was taken. The king and his people endeavored to escape by favor of the night; but, the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was taken and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his children to be slain before his face, and his own eyes to be put out; and then, loading him with chains of brass, he ordered him to be sent to Babylon. 2 K. c. 25. Jer. c. 39. c. 52.

ZELOTES, a surname given to Simon the Canaanite, one of the apostles. It signifies, properly, *one passionately ardent in any cause, a zealot*. Thus, among the ancient Hebrews, those who, from zeal for the institutions of their religion, reproved or punished such as committed offences against them, were said to be *zealots*. Comp. Num. 25:6—13. In the age of Christ and the apostles, this name was applied particularly to an extensive association of private individuals, who undertook to maintain the purity of the national worship, by inflicting punishment, without the form of trial, on all who should violate any of the institutions, &c. which they held sacred. They were impelled, as they said, by a more than human zeal; and were certainly guilty of the greatest excesses and crimes.

The name *Zelotes* was, therefore, probably given to Simon from the circumstance of his having been one of the *Zelotæ*. The name *Canaanite*, or, more

properly, *Cananite*, is also most probably here of the same signification, being derived from the Heb. *kānā*, which is entirely equivalent in meaning to *Zelotes*.

ZEPHANIAH, the ninth in order of the minor prophets, lived under king Josiah, and prophesied probably in the early part of his reign, a few years earlier than Jeremiah. His prophecy contains two oracles, in three chapters, directed against the remains of idolatry, and against wicked rulers, priests and prophets. The style and manner resembles that of Jeremiah. Nothing is known of his further history.

ZERAH, the Ethiopian, 2 Chr. 14:9, was probably the head of an Arabian tribe, in the vicinity of the Red sea. (See CUSH 2.) He came out against Asa with a large army.

ZERED, or **ZARED**, a brook or torrent which takes its rise in the mountains of Moab, and, running from east to west, falls into the Dead sea. It seems to be the stream which Burckhardt calls *Wady Beni Hammad*, south of the Arnon, and about five hours north of Kerek, the ancient Charak Moab. Num. 21:12. Deut. 2:13,14.

ZERUBBABEL, or **ZOROBA-BEL**, son of Salathiel, of the royal race of David, and the leader of the first colony of Jews which returned from the Babylonish captivity. Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. Ezra 1:11. He is always named first, as being chief of the Jews that returned to their own country. Ezra 2:2. 3:8. 5:2. He laid the foundations of the temple, Ezra 3:8,9. Zech. 4:9, &c.

and restored the worship of the Lord, and the usual sacrifices. When the Samaritans offered to assist in rebuilding the temple, Zerubbabel and the principal men of Judah refused them this honor, since Cyrus had granted his commission to the Jews only. Ezra 4:2,3. We know nothing further of his history.

ZIDON, see SIDON.

ZIF, the second month of the holy year of the Hebrews; afterwards called *Jiar*; it answers nearly to April. 1 K. 6:1. See MONTH.

ZIMRI, a general of half the cavalry of Elah, king of Israel. He rebelled against his master, 1 K. 16:9,10, killed him, and usurped his kingdom. He cut off the whole family, not sparing any of his relations or friends; whereby was fulfilled the word of the Lord denounced to Baasha, the father of Elah, by the prophet Jehu. Zimri reigned but seven days; for the army of Israel, then besieging Gibbethon, a city of the Philistines, made their general, Omri, king, and came and besieged Zimri in the city of Tirzah. Zimri, seeing the city on the point of being taken, burned himself in the palace with all its riches.

ZIN, a desert south of the Land of Promise. See SIN II.

ZION, a mountain of Jerusalem. See STON.

ZIPPORAH, daughter of Jethro, wife of Moses, and mother of Eliezer and Gershom. When Moses fled from Egypt, he withdrew into Midian, where, having stood up in defence of the daughters of Jethro, priest or prince of Midian, against shepherds who would have hindered them from watering their flocks, Jethro took him into his house, and gave him his

daughter Zipporah in marriage, by whom he had two sons, Eliezer and Gershom. Ex. 2:15, &c. 18:2—4.

ZOAN, a royal city of Egypt, and extremely ancient. It was called in Greek *Tanis*, Judith 1:10, and built, perhaps, by emigrants, Num. 13:22. Psalm 78:12,43. Isa. 19:11,13. 30:4. Ezek. 30:14.

ZOAR, a city on the southern extremity of the Dead sea, was destined, with the other five cities, to be consumed by fire from heaven; but, at the intercession of Lot, it was preserved. Gen. 14:2. It was originally called *Bela*; but after Lot entreated the angel's permission to take refuge in it, and insisted on the smallness of this city, it had the name *Zoar*, which signifies *small*.

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ZOBAH, a kingdom or country of Syria, whose king carried on war with Saul and David. 1 Sam. 14:47. 2 Sam. 8:3. 10:6. It seems to have lain near Damascus, and to have included the city Hamath, 2 Chr. 8:3; but also to have extended towards the Euphrates. 2 Sam. 8:3.

ZOROBABEL, see ZERUBABEL.

ZUZIM, certain giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies. Gen. 14:5. The Chaldee and the LXX have taken Zuzim in the sense of an appellative, for stout and valiant men. They are not improbably the same with the *Zamzummims*. Deut. 2:20.

TABLES

OF

WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

1. Jewish Weights, reduced to English Troy Weight.

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel	0	0	0	12
Bekah, half a shekel.....	0	0	5	0
The shekel.....	0	0	10	0
The maneh, 60 shekels.....	2	6	0	0
The talent, 50 manehs, or 3000 shekels.....	125	0	0	0

2. Scripture Measures of Length, reduced to English Measure.

	Eng.	ft.	inches.
A digit.....	0	0	0.912
4 A palm	0	3.648	
12 3 A span	0	10.944	
21 6 3 A cubit	1	9.888	
9 21 6 2 A fathom	7	3.552	
144 36 12 6 1.5 Ezekiel's reed.....	10	11.328	
192 48 16 8 2 1.3 An Arabian pole	14	7.104	
1920 480 160 80 20 13.3 10 A schenus or measuring line.....	145	11.04	

3. The long Scripture Measures.

	Eng.	miles.	paces.	feet.
A cubit	0	0	1.824	
400 A stadium or furlong	0	145	4.6	
2000 5 A sabbath day's journey.....	0	729	3.	
4000 10 2 An eastern mile	1	403	1.	
12000 30 6 3 A parasang.....	4	153	3.	
96000 240 48 24 8 A day's journey.....	33	172	4.	

TABLES OF WEIGHTS, MEASURES AND MONEY. 363

4. *Scripture Measures of Capacity for Liquids, reduced to English Wine Measure.*

	Gal.	pints.
A caph.....	0	0.025
1.3 A log	0	0.833
5.3 4 A cab.....	0	3.333
16 12 3 A hin	1	2.
32 24 6 2 A seah	2	4.
93 72 18 6 3 A bath or ephah	7	4.
960 720 180 60 20 10 A kor or choros, chomer or homer.	75	5.

5. *Scripture Measures of Capacity for Things dry, reduced to English Corn Measure.*

	Pecks.	gal.	pints.
A gachal	0	0	0.1416
2 A cab	0	0	2.8333
33 1.8 An omer or gomer	0	0	5.1
120 6 3.3 A seah	1	0	1.
3.0 18 10 3 An ephah	3	0	3.
1800 90 50 15 5 A letech.....	16	0	0.
3600 180 100 30 10 2 A homer or kor	32	0	1.

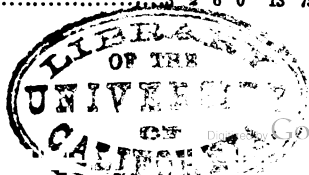
6. *Jewish Money, reduced to the English Standard.*

	£	s.	d.	\$	cts.
A gerah	0	0	1.3687	0	02.5
10 A bekah.....	0	1	1.6875	0	25.09
2 2 A shekel.....	0	2	3.375	0	50.187
120 120 50 A maneh, or mina Hebr.	5	14	0.75	25	09.35
6000 6000 3000 60 A talent.....	342	3	9.	1505	62.5
A solidus aureus, or sextula, was worth....	0	12	0.5	2	64.09
A siclus aureus, or gold shekel, was worth..	1	16	6.	8	03.
A talent of gold was worth.....	5475	0	0.	24309	

In the preceding table, silver is valued at 5s. and gold at £4 per ounce.

7. *Roman Money, mentioned in the New Testament, reduced to the English Standard.*

	£	s.	d.	far.	\$	cts.
A mite.....	0	0	0	0 $\frac{3}{4}$	0	09.34375
A farthing, about	0	0	0	1 $\frac{1}{2}$	0	00.875
A penny, or denarius	0	0	7	2	0	13.75
A pound, or mina.....	3	2	6	0	13	75.



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