A CONCISE
BIBLE DICTIONARY

BASED ON THE

CAMBRIDGE COMPANION TO THE BIBLE



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PREFACE

THE object of the present volume is to provide Sunday School Teachers and other students with a concise book of reference to the Bible. It is based upon the Cambridge Companion to the Bible, but the principal materials which in the Companion are presented as a number of articles written by different Scholars are here re-arranged in the form of a brief dictionary. One object of the re-arrangement has been to provide a volume of a convenient size to bind with the Bible. The subjects dealt with are accordingly treated very briefly and for further discussion the student is referred to the Cambridge Companion to the Bible, and to the volumes of the Cambridge Bible for Schools and Colleges; but it is hoped that he will find that much useful matter has been here compressed into a small space, and that the arrangement of the articles in dictionary form will be found convenient for the purposes of ready reference especially when the book is used in class.

In addition to a list of Persons and Places there are articles which may be regarded as introductory to the study of Scripture, e.g. **God, Bible, Canon;** short accounts are given of the various books of the Bible, special attention having been paid to the Gospels and Pauline Epistles; while some attempts have been made to deal in a non-controversial manner with a few doctrinal subjects, e.g. **Atonement, Baptism, Church, Holy Spirit.** Bible Chronology and various matters connected with Bible Antiquities have also received attention.

The abbreviations used will probably offer no difficulty. Where a dot occurs in the middle of a Proper Name, e.g. Azar·iah, the termination -iah is a form of the name JAH, and may be pronounced as one syllable, e.g. A-zar-yah.

WEIGHTS, MEASURES AND COINAGE.

By Professor BEVAN, M.A.

WEIGHTS.

The GĒRAH was the smallest weight used among the Hebrews, and amounted to the twentieth part of a shekel (Exod. 30. 13; Lev. 27. 25; Num. 3. 47; 18. 16; Ezek. 45. 12).

The BEKA', or half-shekel, is mentioned only in Gen. 24. 22, and Exod. 38. 26.

The SHEKEL was by far the most ordinary unit of weight; hence in stating weights the word "shekel" is often omitted, as in Gen. 20. 16, where "a thousand of silver" means a thousand shekels. It cannot be said what was the exact weight of the shekel among the Hebrews before the Maccabæan period (i.e. the latter half of the second century B.C.), when it amounted to 218 grains. The Phœnician shekel was a little more, about 224 grains. Some people are of opinion that in earlier times the Hebrews had two distinct shekels, one equal to 129 grains and the other to 258, in accordance with the Babylonian system of weights; but of this there is no positive proof. Nor yet is it certain that the "sacred shekel" or "shekel of the sanctuary," mentioned in the Pentateuch, was really double of the ordinary shekel, as the Rabbins assert.

The *Māneh* (usually translated POUND both in A.V. and R.V., 1 Kings 10. 17; Ezra 2. 69; Neh. 7. 71, 72) is often supposed to have amounted to 100 *shekels*, because 3 *mānehs* in 1 Kings 10. 17 correspond to 300 *shekels* in 2 Chron. 9. 16. When, however, we consider the frequent discrepancies between the numbers given in Kings and those given in Chronicles, it will appear unsafe to attach much importance to such an argument. In the LXX. version of Ezek. 45. 12 the *māneh* is fixed at 50 *shekels*, which modern commentators accept as the true reading, the received Hebrew text being unintelligible. From the Phœnicians the word passed on to the Greeks, who pronounced it *mnâ*, and to the Italians, who pronounced it *mina*. But the weight of the Greek *mnâ* varied greatly in different times and places.

The *Kikkār* (translated TALENT in the English Bible) consisted, according to Exod. 38. 25, 26, of 3000 shekels. The same was the case with the Phœnician talent, which was accordingly about 96 lbs. avoird. A difficulty has sometimes been found in 2 Sam. 12. 30, where we read of a crown containing a talent's weight of gold. This crown, however, was not worn by a man but by an idol, presumably of colossal size—for the word *malkām* (translated "their king") was used by the heathen Semites as a name for deities; see R.V. margin.

The *Qĕsîṭāh* is mentioned only in Gen. 33. 19; Job 42. 11 (where the A.V. has "piece of money"); and Josh. 24. 32 (A.V. "pieces of silver"). It has been conjectured that the *qĕsîṭāh* was equal to about 4 shekels, but we have no means of determining its true weight.

The *Litra* (Latin *libra*) which is translated POUND in John 12. 3; 19. 39, was the ordinary unit of weight in the Roman Empire. It was rather over 11 ounces avoirdupois.

The TALENT mentioned in Rev. 16. 21 is probably the Attic talent, equal to about 57 lbs.

MEASURES OF LENGTH.

Of the measures of length in the Old Testament some are obviously mere approximations, for practical purposes, and as their meaning is plain they require no comment. Such are—

The FINGER, or FINGER-BREADTH, in Jer. 52. 21.

The HAND-BREADTH, Exod. 25. 25; 37. 12; 1 Kings 7. 26; 2 Chron. 4. 5; Ezek. 40. 5, 43; 43. 13.

The SPAN, Exod. 28. 16; 39. 9; 1 Sam. 17. 4; Ezek. 43. 13.

The PACE or STEP, 2 Sam. 6. 13.

The following call for more special notice:

The *Ammāh*, or CUBIT, was at all periods the ordinary unit of length among the Hebrews. Originally it was no doubt the length from the elbow to the tip of the fingers; hence we read of "the cubit of a man" (Deut. 3. 11). As to the real length of the ancient Hebrew cubit, the most trustworthy source of information is the so-called Siloam inscription, discovered only a few years ago. In this inscription, which was probably made about the 8th century B.C., a distance of 1758 feet is described as 1200 cubits. Hence the cubit at that time must have been equal to about 17·6 inches. To this cubit there seems to be a reference in 2 Chron. 3. 3, "cubits after the *first* (or rather *former*) measure"—a phrase which implies that at the time of the chronicler or of the source from which he copied (about 3rd century B.C.) another cubit had come into use. With this agrees the fact that Ezekiel speaks of a cubit longer by a hand-breadth than the ordinary cubit (Ezek. 40. 5). Under the Roman Empire the length of the ordinary Jewish cubit was 21·6 inches, but two other cubits are mentioned (in Rabbinical literature), of which one was apparently longer and the other shorter, by a hand-breadth, than the common cubit. It is therefore probable that where in the New Testament we read of a cubit (Matt. 6. 27; Luke 12. 25; John 21. 8; Rev. 21. 17) we are to understand the Jewish cubit of 6 hand-breadths (21·6 inches), not the Greek cubit, which measured a little over 18 inches.

The *Gōmed* occurs only in Judges 3. 16, where it is variously translated (A.V. and R.V. "cubit").

The *Kibrath ereç*, rendered somewhat vaguely "a little way" in the A.V. (Gen. 35. 16; 48. 7; 2 Kings 5. 19), is a land measure which we have no means of fixing.

The SABBATH-DAY'S JOURNEY (Acts 1. 12) is mentioned nowhere in the Old Testament, but was an invention of the Rabbinical theologians. Because in Exod. 16. 29 the Israelites, during their journey through the wilderness, are commanded to "abide every man in his place" on the Sabbath, and because the extreme ends of the Israelite camp were supposed to have been at a distance of 2000 cubits from the Tabernacle, it was concluded by the Rabbins that no Israelite should move more than 2000 cubits from his home or city on the Sabbath. It need hardly be said that various means were discovered for modifying or evading this decree.

The following measures, borrowed from the Greeks or Romans, are mentioned in the New Testament.

The FATHOM (Greek *orguia*)—Acts 27. 28—varied from 74·7 to 72·9 inches.

The FURLONG (Greek *stadion* or *stadios*)—Luke 24. 13; John 6. 19; 11. 18; Rev. 14. 20; 21. 16—was equal to about 202 yards.

The MILE (Greek *milion*, from the Latin)—Matt. 5. 41—was 1000 double paces, or nearly 1614 yards.

MEASURES OF AREA.

The ACRE (Hebrew *Çemed*, i.e. yoke)—Isai. 5. 10, perhaps also 1 Sam. 14. 14—was, like the Latin *jugerum*, the area which a yoke of oxen could plough in a day. In Isaiah the *Çemed* is the measure of vineyard land: corn land was also measured by the amount of seed it required (Lev. 27. 16).

MEASURES OF CAPACITY.

The ancient Hebrew measures of capacity cannot be accurately determined, as the Bible itself furnishes little information on the subject, and our only other guides are late writers, such as Josephus. The names mentioned are as follows.

The LŌG occurs only Lev. 14. 10, 12, 15, 21, 24, and is believed to have been about 32 cubic inches, or very nearly an English pint.

The HĪN, according to the Rabbins, contained 12 *lōgs*. It occurs only in Ezekiel and in the ritual portions of the Pentateuch.

The BATH is believed to have contained 6 *hins*, that is, about 2300 cubic inches, or about 8¼ gallons.

The above measures were used only for fluids—the following for dry substances:

The KAB (mentioned only in 2 Kings 6. 25) was probably equal to about 128 cubic inches, or something less than two quarts.

The 'ŌMER (which word occurs, as the name of a measure, only in Exod. 16. 16, etc.) or *'Issārōn* (occurring only in the ritual portions of the Pentateuch—it is translated TENTH DEAL) contained the tenth part of an *ēphāh*, i.e. about 230 cubic inches.

The *Sĕ'āh* is translated MEASURE, and occurs Gen. 18. 6; 1 Sam. 25. 18; 1 Kings 18. 32; 2 Kings 7. 1, 16, 18 (Isai. 27. 8 is doubtful). It formed the 3rd part of an *ēphāh*, that is, it was equal to about 767 cubic inches, not quite 1½ peck. It has been conjectured that the word *shālīsh* (translated "measure" in Is. 40. 12 and "great measure" in Ps. 80. 5) was another name for the *sĕ'āh*.

The ĒPHĀH was the most usual measure for dry substances. In the A.V. it is sometimes translated "measure" (Deut. 25. 14, 15; Micah 6. 10; Prov. 20. 10). Ezekiel (45. 11) declares the *ēphāh* equal to the *bath* (see above).

The *Hŏmer* or *Kōr* contained 10 *ēphahs* or *baths* (Ezek. 45. 11, 14), that is, it amounted to about 23,000 cubic inches, or 10 bushels and 3 gallons. The term *kōr* was used both for solids and fluids (see 1 Kings 5. 11), and is generally rendered by "measure" in the A.V. (1 Kings 4. 22; 2 Chron. 2. 10; 27. 5; Ezra 7. 22).

The *Lethek* (mentioned only in Hos. 3. 2) is supposed to have been equal to half a *hŏmer*.

Of the measures of capacity mentioned in the New Testament, some have already been described. Thus the *batos* (translated MEASURE—Luke 16. 6) is the Hebrew *bath*; the *saton* and the *koros* (also translated MEASURE) are the Hebrew *sĕ'āh* and *kōr* respectively. The former occurs in Matt. 13. 33; Luke 13. 21—the latter in Luke 16. 7. The New Testament mentions also the following:

The *Xestēs* (translated POT—Mark 7. 4) was a vessel containing a Roman *sextarius*, that is, about 35 cubic inches. The Syrian *xestēs* appears to have been larger, and to have contained about 44 cubic inches.

The *Chœnix* (translated MEASURE—Rev. 6. 6) contained about 70 cubic inches (a quart). As a labourer could be hired for a penny (denarius) a day (Matt. 20. 2), we must suppose that "a chœnix of wheat or three of barley for a penny" implies great scarcity.

The *Modios* (the Latin *modius*) is properly a vessel containing 550 cubic inches, or two gallons. It is translated BUSHEL (Matt. 5. 15; Mark 4. 21; Luke 11. 33).

The *Metrētēs* (FIRKIN—John 2. 6) contained about 2520 cubic inches, or over 9 gallons.

MONEY.

In spite of the important place which Palestine held in the commercial world of antiquity, the Hebrews appear to have been completely ignorant of coinage until the beginning of the Persian period. All through the Old Testament, however, we read of gold and silver used as a medium of exchange. Payments were made by weight (Gen. 23. 16; Jer. 32. 10), and in ordinary Hebrew "to weigh" and "to pay" are expressed by the same word (Is. 55. 2; Job 28. 15). Hence Amos (8. 5) reproaches the corn-sellers of his time with "making the ephah small and the shekel great," i.e. selling a scant measure of corn for an overweight of silver. So also we may explain the frequency with which, in Hebrew and Aramaic, the idea of "honour" or moral value is conveyed by words properly meaning "heaviness" (*kābōd*, *yĕqār*). Pieces of silver, bearing probably a mark to indicate their weight, but without any official sanction, were called "silver current with the merchant" (see Gen. 23. 16). In weighing them stones were employed, and were therefore carried about by the trader in a bag or purse. So primitive a system offered strong temptations to dishonesty, as we may infer from the frequent allusions to false weights and false balances. It is illustrative of the practical character of the Old Testament religion that, just as Isaiah attributes the skill of the husbandman to divine teaching (Isaiah 28. 26, 29), so a right balance is said to be the Lord's, and the stones of the bag to be His work (Prov. 16. 11). In New Testament times the "money-changers" (Matt. 21. 12) or "bankers" (Matt. 25. 27) formed a special class.

Before the Babylonian Exile sums of money were usually reckoned in shekels or talents. By a shekel we must always understand a shekel of silver, unless it is expressly stated to be of gold,

as in 1 Chron. 21. 25. It is clear that throughout the whole of antiquity gold as compared with silver was worth considerably less than at present. The ratio was not quite steady but was about 13 to 1.

The only coin, properly so called, which is mentioned in the Old Testament is the DARIC (so rendered in the R.V. always; A.V. has DRAM). It is written *darkĕmōn* in Ezra 2. 69; Neh. 7. 70, 71, 72, and *adarkōn* in 1 Chron. 29. 7; Ezra 8. 27. The older form was probably *adarkĕmōn*—it is no doubt a foreign word, but its derivation is obscure. At all events, it has nothing to do with the name of Darius (Dārayavaush). That in 1 Chron. 29. 7 darics are mentioned in connexion with David does not of course prove that they were really current in the time of that king. It is said that Darius I. (B.C. 521—486) was the first to coin darics. In any case the gold daric and the silver *siglos*, i.e. shekel (equal in value to the twentieth part of the daric), formed the official coinage of the Persian Empire from the time of Darius onwards. The weight of the Persian daric was 130 grains. On it was represented a kneeling figure, holding in one hand a bow, in the other an arrow or a spear, but it bore no inscription. It may be well to observe that in a Phœnician inscription recently discovered at the Piræus the word *darkĕmōn* seems to be used as the equivalent of the Greek *drachmē*.

The earliest Jewish coinage is that of the Hasmonæan princes. Simon Maccabæus (B.C. 143—135) coined silver shekels and half-shekels (weighing about 218 and 109 grains, i.e. equal to half-a-crown and to 1*s.* 3*d.* respectively), as well as bronze money.

The silver shekel bears on one side the figure of a cup, with the inscription "Shekel of Israel" (written in the *old* Hebrew character, quite different from that used in our Hebrew Bibles), and on the other side a branch with three buds and the words "Jerusalem the Holy." The successors of Simon Maccabæus appear to have issued bronze coins only, presumably fractions of the shekel, bearing inscriptions in Hebrew or in Greek, sometimes in both languages.

The coins mentioned in the New Testament belong either to the Greek or to the Roman system.

The *Drachmē* (PIECE OF SILVER, Luke 15. 8, 9) was from an early time the most ordinary silver coin among the Greeks. Its weight varied from about 96 to about 60 grains, the heavier kind being known as the drachm of Ægina. In the first century of our era, the drachm weighed little more than 60 grains, and was therefore nearly equal to the denarius (see below), that is, it was worth about 8½*d.* of our money.

The *Didrachmon* (TRIBUTE MONEY, Matt. 17. 24, R.V. HALF-SHEKEL) was double of the drachm.

The *Statēr* (PIECE OF MONEY, Matt. 17. 27, R.V. SHEKEL) was originally a gold coin, weighing about 130 grains, but in later times the name *statēr* was given to the silver tetradrachm, i.e. a coin worth four drachms. This is no doubt the statēr of the New Testament. It has been supposed that the "pieces of silver" mentioned in Matt. 26. 15; 27. 3, 5, 6, were statērs.

The *Lepton* (MITE, Mark 12. 42; Luke 12. 59; 21. 2) was the smallest bronze coin in use among the Jews. According to Mark 12. 42, it was equal to half a *quadrans* (see below).

The three following coins are of Roman origin.

The *Dēnarion* (Latin *denarius*) was the principal silver coin among the Romans. It was about the size of a modern sixpence, and weighed from 60 to 52 grains. At the time when the New Testament was written the denarius was worth about 8 pence of our money. The A.V. always translates this word by PENNY (Matt. 18. 28; 20. 2, 9, 13; 22. 19; Mark 6. 37; 12. 15; 14. 5; Luke 7. 41; 10. 35; 20. 24; John 6. 7; 12. 5; Rev. 6. 6).

The *Assarion* (Latin *assarius* or *as*, A.V. FARTHING, Matt. 10. 29; Luke 12. 6) was a bronze coin, originally equal in value to the tenth part of the denarius; but it was afterwards reduced in weight, so that 16 assaria went to the denarius; accordingly the assarion of the New Testament was worth about a halfpenny of our money.

The *Kodrantēs* (Latin *quadrans*), also translated FARTHING in Matt. 5. 26; Mark 12. 42, was a fourth part of the preceding.

The TALENT (Matt. 18. 24; 25. 15) and the *Mnâ* (POUND, Luke 19. 13) are not coins but sums of money. In the Attic system of money, which was the most generally adopted among the Greeks, 100 *drachmæ* made a *mnâ*, and 6000 made a *talent*. It is to this system that the New Testament refers. Hence by a *talent* we must understand a sum of about £213, by a *mnâ* about £3. 11*s.*

BIBLE DICTIONARY.

AARON, son of Amram and Jochebed, of the tribe of Levi, Ex. 6. 16—20, and elder brother of Moses, 7. 7; appointed by God to assist M. in bringing Israel out of Egypt, 4. 14, 27—30; 5. 1—12. 50, and with him until the 40th year of the wanderings. We read of him in connexion with the manna, 16. 2—10, 33, 34, the battle of Rephidim, 17. 10, and Jethro's sacrifice, 18. 12. At Sinai A. was one of those who accompanied M. up the mountain, 19. 24; 24. 1, 9—11; and when M. and Joshua were summoned into the presence of God, A. and Hur were appointed judges during their absence, 24. 13, 14. It was then that A. made the golden calf at the people's request, 32. 1—6, 21, 25, 35. On Mt. Sinai Moses received directions about the appointment of A. and his four sons, Nadab, Abihu, Eleazar, and Ithamar to the priesthood, 28. 1—4; 29; and on the completion of the tabernacle he consecrated them to their office, Lev. 8; 9. Sedition of Miriam and A. against M. Nu. 12. 1—12; his atonement in Korah's rebellion, when the murmurings were finally silenced by the budding of A.'s rod, Nu. 16; 17. For failing to do honour to God at Meribah he was forbidden to enter Canaan, Nu. 20. 8—13, and died on Mt. Hor at the age of 123, Nu. 20. 22—29; 33. 38, 39. Throughout the history of Israel the high-priesthood remained in the family of A. (see *High-priest*), and according to the later law the priesthood was also restricted to his descendants (see *Priests.*)

ABADDON, a word found in the Wisdom literature of the O. T. denoting the place of the lost in Sheol, Job 26. 6; Pro. 15. 11; 27. 20, R.V.; in each case A.V. translates *destruction.* In Rev. 9. 11 it is used as the name of the prince of the infernal regions. See *Apollyon.*

ABAGTHA, *fortunate* (a Persian name), chamberlain of Ahasuerus, Est. 1. 10.

ABANA (R.V. Abanah), also called Amanah, the larger of the two rivers which water Damascus; now known as the Barada; 2 K. 5. 12.

ABARIM, *parts beyond* (Jordan), the mts. from which Moses viewed the Promised Land, Nu. 27. 12; 33. 47; Dt. 32. 49; Jer. 22. 20, R.V.

ABBA, Aramaic word for *father*, Mk. 14. 36; Ro. 8. 15; Gal. 4. 6.

ABDA, *servant*, (1) 1 K. 4. 6; (2) Neh. 11. 17; same as Obadiah, 1 Ch. 9. 16.

ABDEEL, Jer. 36. 26, and **ABDIEL**, 1 Ch. 5. 15, *servant of God.*

ABDI, *servant of the Lord*, 1 Ch. 6. 44; 2 Ch. 29. 12; Ezr. 10. 26.

ABDON, *servant*, (1) one of the judges, Judg. 12. 13; (2) 2 Ch. 34. 20, in VSS. Achbor as in 2 K. 22. 12: others in 1 Ch. 8. 23, 30; 9. 36; (3) a city of Asher, Jos. 21. 30; same as Hebron, Jos. 19. 28.

ABED-NEGO, *servant of Nego*=?*Nebo*, q.v.; one of three saved in furnace, Dan. 3. 12—30. See *Azariah.*

ABEL, *breath, vanity*, younger son of Adam and Eve, a shepherd, Gen. 4. 2, who offered to God a more excellent sacrifice than Cain, Heb. 11. 4, and was killed by him out of jealousy, Gen. 4. 8. The reason for his acceptance was not his conformity to a revealed law of ritual, nor because God preferred an offering of a lamb to the fruits of the earth, but because of the inner motive which prompted him to offer a sacrifice at all. For N. T. reff. see Mt. 23. 35; Lk. 11. 51; 1 Jn. 3. 12; Heb. 12. 24.

ABEL, *meadow*; in 1 S. 6. 18 the name is a misreading for Eben or stone; it occurs also in the following compounds:—

ABEL-BETH-MAACHAH, *m. of Beth-Maachah*, in upper Galilee, 12 miles N. of waters of Merom, 2 S. 20. 15; 1 K. 15. 20; 2 K. 15. 29; also called

ABEL-MAIM, *m. of waters*, 2 Ch. 16. 4; cf. 1 K. 15. 20.

ABEL-CHERAMIM, *m. of the vineyards*, in Moab, Judg. 11. 33, R.V.; plain of the vineyards, A.V.

ABEL-MEHOLAH, *m. of the dance*, in Jordan valley, near Bethshean, Ju. 7. 22; 1 K. 4. 12; 19. 16.

ABEL-MIZRAIM, *m. of Egypt*, Gen. 50. 11; the place of the mourning (Heb. *Ebel*, R.V. marg.) of Egyptians, site unknown.

ABEL-SHITTIM, *m. of the acacias*, in plains of Moab, Nu. 33. 49; elsewhere *Shittim.*

ABEZ, Jos. 19. 20.

ABI, mother of Hezekiah, 2 K. 18. 2; same as Abijah, 2 Ch. 29. 1.

ABIA, **ABIAH**, **ABIJAH** (*The Lord (is) father*):
- ABIA: (1) Son of Rehoboam, 1 Ch. 3. 10; Mt. 1. 7; same as Abijah (2).
- ABIAH: (2) Lk. 1. 5; same as Abijah (3).
- ABIAH: (1) Son of Samuel, 1 S. 8. 2; 1 Ch. 6. 28.
- ABIJAH: (2) 1 Ch. 2. 24. (3) 1 Ch. 7. 8.
- ABIJAH: (1) Son of Jeroboam, 1 K. 14. 1—17.
- ABIJAH: (2) Son of Rehoboam, 2 Ch. 11. 20, 22; 12. 16; 13. 1—22; called Abijam in 1 K. 15. 1—8. (3) 1 Ch. 24. 10. (4) 2 Ch. 29. 1; see *Abi.*

Also, Neh. 10. 7; 12. 4, 17. R.V. has Abijah throughout, except in 1 Ch. 2. 24.

ABIALBON, *father of strength*, 2 S. 23. 31; same as Abiel, 1 Ch. 11. 32.

ABIASAPH, *the Father* (God) *gathers*, Ex. 6. 24; same as ? Ebiasaph, 1 Ch. 6. 23.

ABIATHAR, *father of excellence*, or *plenty*, son

of the high-priest Ahijah or Ahimelech, escapes Saul, 1 S. 22. 20; abides with David, 23. 6, 9; 30. 7; brings ark to Jerusalem, 2 S. 15. 24—36; 17. 15; 19. 11; takes part in Adonijah's rebellion, 1 K. 1. 7; thrust out from the priesthood, 2. 27, 35;—Mk. 2. 26. Ahimelech and Abiathar probably interchanged in 2 S. 8. 17; 1 Ch. 18. 16; 24. 3, 6, 31; cf. 2 S. 20. 25.

ABIB, *a green ear of corn*; the name of the harvest month, Ex. 13. 4; 23. 15; 34. 18; Deut. 16. 1. After the Captivity it was known as Nisan; Neh. 2. 1. See *Calendar*.

ABIDAH, *the Father knows*, Gen. 25. 4; 1 Ch. 1. 33.

ABIDAN, *father-judge*, Nu. 1. 11; 2. 22; 7. 60; 10. 24.

ABIEL, *God (is) father* or *f. of strength*, (1) 1 S. 9. 1; 14. 51; (2) A. the Arbathite, 1 Ch. 11. 32; cf. 2 S. 23. 31.

ABIEZER, ABIEZRITE, *father of help*, (1) a family in Manasseh, Jos. 17. 2; 1 Ch. 7. 18; called Abiezrites, Judg. 6. 11, 24, 34; 8. 32; to which Gideon belonged, written Jeezer, Nu. 26. 30; *vintage* of A., Judg. 8. 2; (2) 2 S. 23. 27; 1 Ch. 11. 28; 27. 12.

ABIGAIL, *f. of rejoicing*, (1) wife of Nabal, 1 S. 25. 3; became David's wife, 25. 42; 27. 3; 30. 5; 2 S. 2. 2; mother of Chileab, 2 S. 3. 3, or Daniel, 1 Ch. 3. 1; (2) sister of David, 1 Ch. 2. 16, called in R.V. ABIGAL, 2 S. 17. 25.

ABIHAIL, *father of strength*, five people, Nu. 3. 35; 1 Ch. 2. 29; 5. 14; 2 Ch. 11. 18; Est. 2. 15; 9. 29.

ABIHU, *Father (is) He* (God), son of Aaron, Ex. 6. 23; 24. 1, 9; 28. 1; offered strange fire and died, Lev. 10. 1; Nu. 3. 2, 4; 26. 60, 61;—1 Ch. 6. 3; 24. 1, 2.

ABIHUD, *f. of splendour*, 1 Ch. 8. 3.

ABIJAH, ABIJAM. See *Abia*.

ABILENE, a district near Lebanon, Lk. 3. 1.

ABIMAEL, *f. of Mael*, Gen. 10. 28; 1 Ch. 1. 22.

ABIMELECH, *father-king*, (1) k. of Gerar, takes Sarah, Gen. 20. 2; warned in a dream, reproves Abraham for denying her, and is healed, 20. 3—18; 21. 22—32; (2) reproves Isaac for denying his wife, 26. 7—11; makes covenant with I., 26. 16, 26—33; (1) and (2) are possibly the same person, an early tradition having been preserved in two different forms; (3) son of Gideon, Judg. 8. 31; murders his brethren and is made king, 9. 1—6; overcomes conspiracy and sows Shechem with salt, 9. 22—49; slain by a millstone, 9. 50—55; 2 S. 11. 21; (4) 1 Ch. 18. 16, see *Abiathar;* (5) in title of Ps. 34 same as Achish, 1 S. 21. 11.

ABINADAB, *noble father*, (1) ark rests in house of A. at Kirjath-jearim 20 years, 1 S. 7. 1; 2 S. 6. 3; 1 Ch. 13. 7; (2) second son of Jesse, 1 S. 16. 8; 17. 13; (3) son of Saul, 1 S. 31. 2; 1 Ch. 10. 2; (4) 1 K. 4. 11, cf. marg. and R.V.

ABINOAM, *father of pleasantness*, or *grace*, f. of Barak, Judg. 4. 6.

ABIRAM, *father, high*, (1) with Dathan in Korah's rebellion, Nu. 16. 1—27; 26. 9; Dt. 11. 6; Ps. 106. 17, see *Korah;* (2) 1 K. 16. 34; cf. Jos. 6. 26.

ABISHAG, *f. of error*, the Shunammite, 1 K. 1. 3, 15; 2. 17—22.

ABISHAI, *f. of a gift*, eldest son (1 Ch. 2. 16) of Zeruiah, David's sister; 1 S. 26. 6—9; 2 S. 2. 18, 24; 3. 30; 10. 10, 14; 16. 9; 18. 2, 5; 19. 21; 20. 6, 10; 21. 17; 23. 18; 1 Ch. 2. 16; 18. 12; 19. 11 (Heb. Abshai), 15.

ABISHALOM, *f. of peace*, 1 K. 15. 2, 10, called Absalom, 2 Ch. 11. 20.

ABISHUA, *f. of safety*, (1) 1 Ch. 6. 4; Ezr. 7. 5; (2) 1 Ch. 8. 4.

ABISHUR, *father-wall*, 1 Ch. 2. 28.

ABITAL, *father-dew*, 2 S. 3. 4; 1 Ch. 3. 3.

ABITUB, *f. of goodness*, 1 Ch. 8. 11.

ABIUD, Mt. 1. 13.

ABNER, *f. of Ner*, or *light*, captain of Saul's army, 1 S. 14. 50; 17. 55; 20. 25; 26. 5—15; makes Ishbosheth king, 2 S. 2. 8; defeated by Joab, slays Asahel, 2. 12—31; revolts to David, 3. 6—21; killed by Joab, 3. 27; David's lament over A., 3. 33; 4. 1, 12; 1 K. 2. 5, 32; 1 Ch. 26. 28; 27. 21.

ABOMINATION, an object that excites loathing, Prov. 12. 22; hence an idol, 2 K. 23. 13; Is. 44. 19; the word is also used to denote any heathen or immoral practice, Dt. 18. 9, 12; 20. 18; also the flesh of prohibited animals, Lev. 11. 10—13, etc.

ABOMINATION OF DESOLATION, Mt. 24. 15; Mk. 13. 14; the expression is borrowed from Dan. 9. 27; 11. 31; 12. 11. Our Lord is referring to some object the setting up of which would be a desecration of the Holy City, perhaps the Roman standards to which sacrifices were offered in the Temple after the entry by Titus.

ABRAHAM, *f. of a multitude* (originally called Abram, *exalted father*, Gen. 11. 26; 17. 5), son of Terah, born in Ur (q.v.) of the Chaldees, Gen. 11. 26—28; the migration to Haran, where Terah died, 11. 31; A.'s journey to Canaan; the divine call and the threefold promise, 12. 1—5; at Shechem, 12. 6, at Bethel, 8, in Egypt, 11—20; return to Bethel and separation from Lot, 13. 1—13; renewal of the promise, 13. 14—17; settlement in Hebron, 13. 18; A.'s rescue of Lot and the meeting with Melchizedek (q.v.), 14; further blessings and promises, 15. 1—17. 8; institution of circumcision and change of name, 17. 9—27; intercession for Sodom, 18; journey to Gerar, 20; birth of Isaac and casting out of Ishmael, 21 (cf. Gal. 4. 22); offering of Isaac and renewal of divine promise and blessing, 22; death of Sarah and purchase of Machpelah, 23; A.'s death and burial, 25. 8—10.

Abraham is always regarded in O. T. as the founder of the Jewish race, the "father of the faithful"; his call marks the moment of the Election of Israel to be God's peculiar people. Jn. the Bapt. and S. Paul rebuked the popular idea that natural descent from A. was by itself sufficient to secure God's favour, Mt. 3. 9; Ro. 9. 7. For reff. to him in our Lord's teaching see Mt. 8. 11; Lk. 16. 22; Jn. 8. 56. In Ro. 4. 1—8 and Gal. 3 S. Paul shows from the case of A. who was "justified by faith" that faith is always the foundation of the spiritual life, and the only ground of acceptance with God; see also Heb. 11. 8—11.

ABRAHAM'S BOSOM, a term used to denote the place of the righteous dead, Lk. 16. 22, 23. There is a ref. to the Jewish idea of a banquet in Paradise, Mt. 8. 11, and to the practice of reclining at table so that the head of a guest rests on the bosom of his neighbour.

ABRONAH, Nu. 33. 34, R.V.; Ebronah, A.V.

ABSALOM, *f. of peace*, 3rd son of David, 2 S. 3. 3; kills his brother Amnon, 13. 20—39; 14. 21—33; conspires against David, who flees from Jerusalem, 15—17; hanging in the oak is slain by Joab, 18. 9—17; David wept for A., 18. 33; 19. 1—6, 9, 10;—20. 6; 1 K. 1. 6; 2. 7; 28; 1 Ch. 3. 2; 2 Ch. 11. 20; Ps. 3, title.

ACCAD, one of the four chief cities in the land of Shinar, i.e. N.W. Babylonia, Gen. 10. 10.

ACCHO, Judg. 1. 31, same as Ptolemais, Ac. 21. 7.
ACCURSED in Jos. 6. 17; 7. 12; = *devoted* to God, as in R.V.
ACELDAMA (AKELDAMA, R.V.), *field of blood*, the popular name for the field bought with the money returned to the chief priests by Judas, Mt. 27. 3—10. From Ac. 1. 18 it appears to have been so called as being the scene of his death. It was afterwards used as a burying-place for "strangers," i.e. Jews of the dispersion and proselytes.
ACHAIA, in N.T. times a Roman Province forming the southern part of Greece. Ac. 18. 12, 27; 19. 21; Ro. 15. 26; 16. 5; 1 Cor. 16. 15; 2 Cor. 1. 1; 9. 2; 11. 10; 1 Thes. 1. 7, 8.
ACHAICUS, 1 Cor. 16. 17.
ACHAN, stoned for taking the "accursed" thing, Jos. 7; 22. 20. See *Achor*.
ACHAR, *troubler*, 1 Ch. 2. 7; cf. Jos. 7. 25.
ACHAZ, N. T. form of Ahaz, Mt. 1. 9.
ACHBOR, *mouse*, (1) Gen. 36. 38; (2) 2 K. 22. 12, same as *Abdon*, q.v.; (3) Jer. 26. 22; 36. 12.
ACHIM, short form of Jehoiachin; Mt. 1. 14.
ACHISH, king of Gath, receives David kindly, 1 S. 21. 10; 27; 28. 1; 29. 3—10; 1 K. 2. 40; called Abimelech, Ps. 34, title, probably by change of letters.
ACHMETHA, Ezr. 6. 2, the city Ecbatana (q.v.).
ACHOR, *trouble* (valley of), near Jericho, Achan stoned there, Jos. 7. 24, 26; 15. 7; Is. 65. 10; Hos. 2. 15.
ACHSAH, *ankle-ring*, daughter of Caleb, given to Othniel to wife, receives as her dowry land containing upper and lower springs, Jos. 15. 15—19; Judg. 1. 11—15; 1 Ch. 2. 49.
ACHSHAPH, *magic*, Jos. 11. 1; 12. 20; 19. 25.
ACHZIB, *a lie*, (1) town in lowland of Judah, Jos. 15. 44; Mic. 1. 14; (2) town of Asher, Jos. 19. 29; Judg. 1. 31.
ACTS OF APOSTLES. This book, as its opening words imply, is the "second part" of the Gospel according to S. Luke. The earlier work gives an account of the things which Jesus began to do and teach between His Incarnation and His Ascension. This "second part" tells us of His Administration of His Kingdom through the Spirit from His throne in Heaven. The simplest outline of the book is supplied by our Lord's words in 1. 8, "Ye shall be my witnesses both in Jerusalem (1—5), and in all Judæa and Samaria (6—9. 31), and unto the uttermost part of the earth" (9. 32—28).

I. After an introduction containing the story of the Ascension (1. 1—14) and the election of Matthias (15—26), the witness in Jerusalem begins with the fulfilment on the day of Pentecost of the promise of the Father in the outpouring of the Spirit (2. 1—13) and with S. Peter's explanation of the meaning of the sign (14—36). In answer to his appeal three thousand persons were added by baptism to the original band of disciples (2. 37—47). While the Temple and its regular services remained as before the sphere of their public devotions, their distinctive position as believers was marked in a fourfold manner. "They continued stedfastly," we are told, "in the teaching of the Apostles," which would explain to them more and more their new privileges and duties; "and in the fellowship," that is to say the new bond of membership, which expressed itself for example in a common meal; "in the breaking of the bread," in accordance with the command of the Lord Himself; "and in the prayers," those specially Christian devotions with which they could supplement their Temple worship, as they met in little groups in private houses. It would seem as though their new enthusiasm, at first at any rate, claimed all their time and energies for praise and prayer and instruction in the faith; but yet there was no lack of daily bread even for the poorest among them: for the wealthier gladly supplied their needs, even selling their possessions for this purpose and counting nothing as their own. A strange joy pervaded the whole brotherhood, and its numbers gradually increased.

We are then shown how on two critical occasions the Sanhedrin deliberately refused to accept the apostolic witness. The first occasion arose out of the arrest of Peter and John for preaching in the Temple after the healing of the impotent man (3. 1—4. 4) and issued in a threat on the part of the rulers (5—22), answered by increased earnestness in prayer and work on the part of the Church (23—31), even though the leaven of hypocrisy which appeared in Ananias and Sapphira threatened her purity and called for a startling judgment to cast it out (32—5. 11). The second occasion arose out of the development of popular enthusiasm (12—16) and issued in a formal condemnation of the apostolic doctrines (17—42).

II. The witness in all Judæa and Samaria (6—9. 31) is recorded in three stages, after the account of the appointment of the seven deacons (6. 1—7). First we are told of the cause of the dispersion, viz. the martyrdom of Stephen and the persecution which followed (6. 8—8. 3). Then comes the work of Philip (8. 4—40), including the evangelization of Samaria, (where his work was supplemented by Peter and John (14—25)) and the baptism of the Ethiopian eunuch (26—40). After this we have the conversion and early preaching of Saul of Tarsus at Damascus and in Jerusalem (9. 1—31).

III. The account of the spread of the witness "unto the uttermost part of the earth" falls into three subdivisions. The first (9. 32—11. 26) contains the opening of the door for the world-wide extension of the Gospel by the baptism of Cornelius (10. 1—11. 18), and the establishment of the Church in Antioch (11. 19—26). The second (11. 27—15. 35) describes the activity of the Church of Antioch through its accredited representatives Barnabas and Saul, including (*a*) the alms sent by their hands to Jerusalem at the time of the famine and Herod's persecution (11. 27—12); (*b*) the solemn commission given them to evangelize, which issued in the establishment of Churches in Cyprus, at Antioch in Pisidia, at Iconium, at Lystra, and at Derbe (13, 14); and (*c*) the successful protest which they raised against the claim put forward by some members of the Church of Jerusalem to impose circumcision on all converts from heathenism (15. 1—35). The third (15. 36—28) contains in two stages an account of the independent missionary activity of Paul, the first culminating in the establishment of the Church in Ephesus (19. 20); the second in two years' undisturbed preaching at Rome (28. 30, 31). In the first of these we read how Paul, after his separation from Barnabas (15. 36—16. 5), was led on step by step to Macedonia, where in face of bitter opposition he preached with great success (16. 6—17. 15) before passing on to Athens (17. 16—34) and to Corinth (18. 1—17). Leaving Corinth after nearly two years he revisits Jerusalem and Antioch (18.

18—23) and finally settles down for three years' work at Ephesus (18. 24—19. 20). The preaching at Rome was in like manner the goal of a long course of providential leadings (19. 21—28. 30). His stay at Ephesus was closed abruptly by a riot (21—41); he passed thence through Macedonia to Corinth, and then pressed on to Jerusalem in spite of constant warnings of the danger that awaited him, only pausing at Miletus to bid farewell to the elders of the Ephesian Church (20. 1—21. 16). After arriving at Jerusalem he had hardly time to greet the Church (21. 17—36) before he was seized by a Jewish mob, and was called upon to defend himself before the people (21. 37—22. 29) and before the Sanhedrin (22. 30—23. 10); then after escaping from a plot against his life (11—35) he defended himself before Felix (24), before Festus (25. 1—12), and before Agrippa (25. 13—26); and finally, after an eventful voyage, was carried a prisoner to Rome (27. 1—28. 16). On his arrival he makes a solemn appeal to his fellow-countrymen and then turns to work among the Gentiles.

The date of the composition of the Acts cannot be fixed with certainty. The book was probably completed about A.D. 80. See *Luke*.

ADADAH, Jos. 15. 22.

ADAH, *ornament*, (1) Gen. 4. 19—23; (2) Gen. 36. 2—16.

ADA'IAH, *the L. hath adorned*, name of 8 or 9 persons, 2 K. 22. 1; 1 Ch. 6. 41; 8. 21; 9. 12; 2 Ch. 23. 1; Ezr. 10. 29, 39; Neh. 11. 5, 12. See *Iddo*.

ADAL'IA, Est. 9. 8.

ADAM, *man*, the name given to the first man in the early narrative of Genesis. By comparing the A.V., R.V. and R.V. marg. it will be seen there is some difficulty in deciding how far it is used as a proper name, e.g. in Gen. 2. 19, 20, 21; 3. 8; but it is certainly a proper name in 5. 1—5. The only later ref. to him in O. T. is in 1 Ch. 1. 1. In N. T. there are reff. to A. in Lk. 3. 38, and Jude 14; see also 1 Cor. 11. 9; 1 Tim. 2. 13. The story of A. finds an important place in the teaching of S. Paul, who regards A. and Christ as the two heads of humanity, the one bringing condemnation and death, and the other justification and life; Ro. 5. 12—21; 1 Cor. 15. 22, 45—49. See *Fall*.

ADAM, name of a city in the Jordan valley, site uncertain, Jos. 3. 16.

ADAMAH, Jos. 19. 36.

ADAMI, Jos. 19. 33; A.-NEKEB, R.V., see *Nekeb*.

ADAR, (1) Jos. 15. 3; ADDAR, R.V., same as Hazar-addar, Nu. 34. 4; (2) the 12th month, Est. 3. 7. See *Calendar*.

ADBEEL, *miracle of God*, Gen. 25. 13; 1 Ch. 1. 29.

ADDAN, Ezr. 2. 59, same as ADDON, Neh. 7. 61.

ADDAR, 1 Ch. 8. 3, same as *Ard*, Nu. 26. 40, q.v.

ADDI, Lk. 3. 28.

ADER, *flock*, 1 Ch. 8. 15; Eder, R.V.

ADIEL, *ornament of God*, 1 Ch. 4. 36; 9. 12; 27. 25.

ADIN, *pleasant*, Ezr. 2. 15; 8. 6; Neh. 7. 20; 10. 16.

ADINA, *pleasant*, 1 Ch. 11. 42.

ADINO, the Eznite, 2 S. 23. 8; cf. 1 Ch. 11. 11, and see *Jashobeam*.

ADITHAIM, *double ornament*, Jos. 15. 36.

ADLAI, 1 Ch. 27. 29.

ADMAH, one of the "cities of the plain," Gen. 10. 19; 14. 2, 8; Dt. 29. 23; Hos. 11. 8.

ADMATHA, Est. 1. 14.

ADNA, *pleasure*, Ezr. 10. 30;)(Neh. 12. 15.

ADNAH, *pleasure*, 1 Ch. 12. 20;)(2 Ch. 17. 14.

ADONI-BEZEK, *lord of Bezek*, Judg. 1. 2—7.

ADONIJAH, *the L. is my Lord*, (1) 4th son of David, 2 S. 3. 4; usurps the kingdom, pardoned, afterwards slain, 1 K. 1. 5—53; 2. 13—28;—1 Ch. 3. 2; (2) 2 Ch. 17. 8; (3) Neh. 10. 16, probably same as

ADONIKAM, Ezr. 2. 13; 8. 13; Neh. 7. 18.

ADONIRAM (sometimes abbrev. into Adoram), the officer "over the levy," i.e. who superintended the forced labour employed in public works during the reigns of David, Sol., Rehoboam; 2 S. 20. 24; 1 K. 4. 6; 5. 14; 12. 18; 2 Ch. 10. 18 (where he is called Hadoram).

ADONIS, Is. 17. 10, R.V. marg.

ADONI-ZEDEK, *lord of righteousness*, k. of Jerusalem, Jos. 10. 1; one of the 5 kings who war agst. Gibeon, 3—5; put to death, 22—27.

ADOPTION, a term used by S. Paul in describing the sonship of members of the Christian family. In Ro. 9. 4 he mentions among the special privileges of Israel "the adoption," i.e. the choice of Israel to occupy a position of spiritual advantage; see Ex. 4. 22; Dt. 14. 1; 32. 6; Jer. 31. 9; Hos. 11. 1. In Ro. 9. 6—8 he shows that this adoption depended in individual cases on acceptance of the divine promises. The Christian Church is the new Israel; believers are "adopted" into the family of God, and are placed by baptism in a position of privilege and opportunity, Ro. 8. 15, 23; Gal. 4. 5; Eph. 1. 5.

ADORAIM, 2 Ch. 11. 9.

ADORAM, see *Adoniram*.

ADRAMMELECH, *splendour of the king*, or *fire-king*, (1) name of idol, probably representing the sun, 2 K. 17. 31; (2) s. of Sennacherib, 2 K. 19. 37; Is. 37. 38.

ADRAMYTTIUM, a seaport of the Roman prov. of Asia, Ac. 27. 2.

ADRIA, the part of the Mediterranean Sea betw. Crete and Sicily, Ac. 27. 27.

ADRIEL, *flock of God*, 1 S. 18. 19; 2 S. 21. 8.

ADULLAM, in the valley of Elah, Gen. 38. 1, 12, 20; Jos. 12. 15; allotted to Judah, Jos. 15. 35; frequently mentioned in O. T. history, 1 S. 22. 1; 2 S. 23. 13; 1 Ch. 11. 15; 2 Ch. 11. 7; Neh. 11. 30; Mic. 1. 15.

ADUMMIM (the going up of, or to), the steep pass on the road from Jericho to Jerus., Jos. 15. 7; 18. 17.

ADVOCATE, see *Christ; Spirit, Holy*.

ÆNEAS, healed by S. Peter at Lydda, Ac. 9. 33.

ÆNON, *springs*, where John baptized, its site uncertain, Jn. 3. 23.

AGABUS, a Christian prophet who foretold a famine, Ac. 11. 28, and Paul's imprisonment, 21. 10.

AGAG, an Amalekite king spared by Saul and killed by Samuel, 1 S. 15. 8—23; the name was perhaps a title (like Pharaoh among the Egyptians); see Nu. 24. 7.

AGAGITE, Est. 3. 1, 10.

AGAR, Gal. 4. 24; = *Hagar*, q.v.

AGEE, 2 S. 23. 11.

AGRICULTURE, first mention of, Gen. 4. 2; laws affecting, Lev. 19. 9, 10, 19; 23. 10—14, 22; 25. 3—7, 11, 18—22; Dt. 24. 19—22; 25. 4; 26. The agriculture of the Hebrews was no doubt mainly learned from the Canaanites. The cultivation of the vine and olive, two of the most important products of Palestine,

necessarily implies a settled life, and could not be practised by wandering tribes. Besides the vine and olive, various kinds of cereals were extensively cultivated. Thus the ploughshare and the pruning-hook together represent agriculture (Is. 2. 4; Joel 3. 10). Among other implements of husbandry are mentioned the sickle, the threshing instrument, the winnowing shovel and the winnowing fork. Corn was either simply parched (Ruth 2. 14), or pounded in a mortar (Prov. 27. 22), or ground in a hand-mill, made of two slabs of stone which were placed one upon another. The work of grinding was usually performed by slaves, most often by female slaves (Matt. 24. 41), and hence came to be regarded as degrading (Judges 16. 21; Lam. 5. 13). Thus the prophet, addressing Babylon, bids her descend from the throne and grind meal (Is. 47. 2). The N.T. also speaks of mills turned by asses (Matt. 18. 6, R.V. marg.). See *Rain*.

AGRIPPA, listens to S. Paul at Cæsarea, Ac. 25. 13—26. 32; he was son of Herod Agrippa I, and bro. of Bernice and Drusilla; see *Herod*.

AGUR, a Hebrew sage, Pro. 30.

AHAB, (1) son of Omri, and the most wicked and most powerful of the kings of Israel; he married Jezebel, a Sidonian princess, through whose influence the worship of Baal and Asherah was established in Israel, 1 K. 16. 32, 33; 2 K. 3. 2, and an attempt was made to exterminate the prophets and the religion of Jehovah, 1 K. 18. 13. We have another instance of J.'s evil influence over A. in the story of Naboth, 1 K. 21. During A.'s reign the kingdom of Israel was politically strong. After a struggle with Benhadad, k. of Syria, in which A. was successful, 1 K. 20, Israel and Syria made an alliance for the purpose of opposing Assyria. We learn from Assyrian inscriptions that the united forces were defeated by Shalmaneser II, and Ahab then made an alliance with Jehoshaphat, k. of Judah, against Syria, and was killed while attempting to capture Ramoth-gilead, 1 K. 22; 2 Ch. 18.

(2) A lying prophet, Jer. 29. 21.

AHARAH, 1 Ch. 8. 1; called Ahiram, Nu. 26. 38; perhaps=Aher, 1 Ch. 7. 12.

AHARHEL, 1 Ch. 4. 8.

AHASAI, Neh. 11. 13; called Jahzerah, 1 Ch. 9. 12.

AHASBAI, 2 S. 23. 34; cf. 1 Ch. 11. 35.

AHASUERUS, O. T. name of one Median and two Persian kings; (1) Dan. 9. 1, f. of "Darius the Mede," q.v.; (2) Ezra 4. 6; probably the same as (3) Esther 1. 1 etc.; where A. is certainly to be identified with Xerxes.

AHAVA, a town on a river bank, probably near Babylon, but its site is uncertain, Ezr. 8. 15, 21, 31.

AHAZ, *possessor*, king of Judah, 2 K. 16; 2 Ch. 28; makes an alliance with Tiglath-pileser, k. of Assyria, in order to repel an attack from Syria and Israel; copies heathen altar, 2 K. 16. 10; Isaiah's message to, Is. 7; dial of A., 2 K. 20. 11;—23. 12.

AHAZ·IAH, *the L. upholds*, (1) k. of Israel; the chief events of his reign were his joint maritime expedition with Jehoshaphat, 2 Ch. 20. 35—37, and the revolt of Moab (see *Moabite Stone*) 2 K. 1. 1; 3. 4, 5; see also 1 K. 22. 40, 49—53; 2 K. 1; (2) k. of Judah; joined Jehoram, k. of Israel, in his attempt to recover Ramoth-gilead, was wounded in Samaria, and died at Megiddo; 2 K. 8. 25—29; 9. 16—29; 10. 13; 12. 18; 1 Ch. 3. 11; 2 Ch. 22. 1—11; called Azariah 2 Ch. 22. 6, and Jehoahaz 2 Ch. 21. 17.

AHBAN, 1 Ch. 2. 29.

AHER, 1 Ch. 7. 12; Ahiram in Nu. 26. 38. See *Ehi*.

AHI, (1) 1 Ch. 5. 15; (2) 1 Ch. 7. 34, contraction of Ahijah, cf. Abi.

AHIAH same as (*The L. (is) a brother*): (1) priest in Saul's time, 1 S. 14. 3, 18; same as ? Ahimelech; others in 1 K. 4. 3; 1 Ch. 8. 7.

AHIJAH: (1) the Shilonite, prophesies to Jeroboam the rending of the kingdom, 1 K. 11. 29—39; 12. 15; and God's judgment, 14. 2—18; 15. 29; 2 Ch. 9. 29; (2) father of Baasha, 1 K. 15. 27, 33: others in 1 Ch. 2. 25; 11. 36; 26. 20; Neh. 10. 26.

AHIAM, 2 S. 23. 33; 1 Ch. 11. 35.

AHIAN, 1 Ch. 7. 19.

AHIEZER, *brother-help*, (1) Nu. 1. 12; 2. 25; 7. 66, 71; 10. 25; (2) 1 Ch. 12. 3.

AHIHUD, (1) Nu. 34. 27; (2) 1 Ch. 8. 7.

AHIJAH. See *Ahiah*.

AHIKAM, *brother rising up*, s. of Shaphan, sent with others to Huldah by Josiah, 2 K. 22. 12—14; 2 Ch. 34. 20; 2 K. 25. 22; protects Jeremiah, Jer. 26. 24; 39. 14. See *Gedaliah* and Jer. 40—43.

AHILUD, 2 S. 8. 16; 20. 24; 1 K. 4. 3, 12; 1 Ch. 18. 15.

AHIMAAZ, *b. of anger*, (1) 1 S. 14. 50; (2) son of Zadok, 2 S. 15. 27, 36; sent secretly to David, hidden in a well, 17. 17—21; 18. 19—29; 1 Ch. 6. 8, 9, 53; (3) 1 K. 4. 15.

AHIMAN, Nu. 13. 22; Jos. 15. 14; Judg. 1. 10; 1 Ch. 9. 17.

AHIMELECH, *brother-king*, (1) gives David hallowed bread, 1 S. 21. 1—9; slain by Saul, 22. 9—20; 23. 6; 30. 7; Ps. 52, title; (2) 2 S. 8. 17; 1 Ch. 24. 3, 6, 31, see *Abiathar;* (3) 1 S. 26. 6 (Abim-, LXX.).

AHIMOTH, 1 Ch. 6. 25; =Mahath, ver. 35; =Maath, Lk. 3. 26.

AHINADAB, *noble brother*, 1 K. 4. 14.

AHINOAM, *b. of grace*, (1) 1 S. 14. 50; (2) wife of David and mother of Amnon, 1 S. 25. 43; 27. 3; 30. 5; 2 S. 2. 2; 3. 2; 1 Ch. 3. 1.

AHIO, *brotherly*, or *the Lord is a brother*, 2 S. 6. 3, 4; 1 Ch. 13. 7;)(1 Ch. 8. 14, 31; 9. 37.

AHIRA, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.

AHIRAM, *exalted brother*, Nu. 26. 38, same as *Ehi*, q.v.

AHISAMACH, *brother sustains*, Ex. 31. 6; 35. 34; 38. 23.

AHISHAHAR, *brother-dawn*, 1 Ch. 7. 10.

AHISHAR, over Solomon's household, 1 K. 4. 6.

AHITHOPHEL, *b. of folly*, 2 S. 15. 12, 31, 34; his counsel overthrown by Hushai, hangs himself, 16. 15—17. 23; grandfather of Bathsheba, cp. 23. 34 and 11. 3; 1 Ch. 3. 5;—1 Ch. 27. 33, 34.

AHITUB, *b. of goodness*, (1) 1 S. 14. 3; 22. 9—20; (2) 2 S. 8. 17; 1 Ch. 6. 7, 8, 52; 18. 16; Ezr. 7. 2; (3) 1 Ch. 9. 11; Neh. 11. 11; 1 Ch. 6. 11, 12.

AHLAB, Judg. 1. 31.

AHLAI, (1) 1 Ch. 2. 31; (2) 1 Ch. 11. 41.

AHOAH, 1 Ch. 8. 4.

AHOHITE, 2 S. 23. 9, 28; 1 Ch. 11. 12, 29; 27. 4.

AHOLAH, *her tent*, and **AHOLIBAH**, *my tent in her*: Ezk. 23. 4—44. R.V. has Oholah and Oholibah.

AHOLIAB (Oholiab, R.V.), *tent of (the) father*, of tribe of Dan, constructs tabernacle, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.

AHOLIBAMAH (Oholibamah, R.V.), *tent of the high place*, Gen. 36. 2, 5, 14, 18, 25; duke A., 36. 41; 1 Ch. 1. 52.

AHUMAI, 1 Ch. 4. 2.

AHUZAM, *their possession*, 1 Ch. 4. 6; **-ZZAM**, R.V.

AHUZZATH, *possession*, Gen. 26. 26.

AI, and **HAI**, *the heap of ruins*, 2 miles S.E. of Bethel, Gen. 12. 8; 13. 3; Isr. smitten at Ai, Josh. 7; taken by stratagem, 8;—9. 3; 10. 1, 2; 12. 9; Ezr. 2. 28; Neh. 7. 32; in Jer. 49. 3 read Ar as Nu. 21. 15, 28. See *Ar*.

AIATH, Is. 10. 28.
AIJA, Neh. 11. 31.
AYYAH, 1 Ch. 7. 28, R.V. marg.; Gaza, A.V.
} probably the same as Ai.

AIAH, (1) 2 S. 3. 7; 21. 8—11; (2) 1 Ch. 1. 40; same as

AJAH, Gen. 36. 24; Aiah, R.V.

AIJALON (near Beth-horon, in tribe of Dan, Jos. 21. 24; Judg. 1. 35; 12. 12 (? Elon); 1 S. 14. 31; 1 Ch. 6. 69; 8. 13; 2 Ch. 11. 10; Jos. 10. 12; 19. 42; 2 Ch. 28. 18. R.V. has Aijalon throughout.) same as **AJALON**

AIJELETH SHAHAR, *the hind of the morning*, Ps. 22 title, name of the tune to which the Ps. was chanted.

AIN, *eye, fountain*, also with other words **EN-**, (1) Nu. 34. 11; (2) Jos. 15. 32; 19. 7; 21. 16; 1 Ch. 4. 32; cf. Ashan, 1 Ch. 6. 59; En-rimmon, Neh. 11. 29.

AKAN, Gen. 36. 27, same as *Jakan*, 1 Ch. 1. 42, q.v.

AKKUB, name of 5 persons, 1 Ch. 3. 24; 9. 17; Ezr. 2. 42, 45; Neh. 7. 45; 8. 7; 11. 19; 12. 25.

AKRABBIM, *scorpions*, Maaleh-A., the ascent of A., going up to A., cp. text and marg. A.V. and R.V. of Nu. 34. 4; Jos. 15. 3; Judg. 1. 36.

ALAMETH, 1 Ch. 7. 8, Alemeth, R.V., same as

ALEMETH, 1 Ch. 8. 36; 9. 42.

ALEMETH, 1 Ch. 6. 60;=Almon, Jos. 21. 18; Allemeth, R.V.

ALAMOTH, *virgins*, in Ps. 46 title, indicates that the music is to be sung by soprano voices.

ALAMMELECH, *king's oak*, Jos. 19. 26.

ALEXANDER, (1) s. of Simon of Cyrene and bro. of Rufus, Mk. 15. 21; (2) Ac. 4. 6; otherwise unknown; (3) 19. 33; (4) 1 Tim. 1. 20; (5) 2 Tim. 4. 14. The last three are all connected with Ephesus.

ALEXANDER, k. of Macedon, surnamed THE GREAT; born B.C. 356, died B.C. 323. He made himself ruler over a wide empire stretching from Greece to the Indus, including Syria and Egypt. Josephus records a meeting between him and the high priest Jaddua (Neh. 12. 11, 22). This story is that Alexander was marching against Jerusalem when the high priest came to meet him in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the high priest, visited Jerusalem and conferred important privileges on the Jews.

ALEXANDRIA, the Greek capital of Egypt, founded B.C. 332 by Alex. the Great. It soon became an important centre of commerce and learning; its library was the largest in the world. Jews settled here in large numbers, and it was for their use that the Greek translation of the O. T. was made. (See *Septuagint*.) A. was the meeting-place of Jewish religious belief and Greek philosophy. We see some of the results of this meeting in the Book of the Wisdom of Solomon (see *Apocrypha*), written in Greek by a Jew in A. about the beginning of the Christian era. Philo, an eminent Jewish philosopher, lived at A., B.C. 20—A.D. 50. There is an early tradition that S. Mark was the founder of the Church here. It became the home of a very celebrated Theological school (its best known teachers were Clement and Origen) which made valuable and permanent contributions to Religious Thought and Biblical Criticism.

ALGUM=Almug, q.v.

ALIAH and **ALIAN**, 1 Ch. 1. 51, 40.

ALLELUIA, Hallelujah, R.V.; *praise ye the Lord*, Rev. 19. 1—6; cf. Ps. 105. 45, and 106—150.

ALLON, *oak*, (1) 1 Ch. 4. 37; (2) Jos. 19. 33; the oak, R.V.

ALLON-BACHUTH, *oak of weeping*, Gen. 35. 8.

ALMODAD, Gen. 10. 26; 1 Ch. 1. 20.

ALMON, *hidden*, Jos. 21. 18, same as *Alemeth*, q.v.

ALMON-DIBLATHAIM, Nu. 33. 46, 47.

ALMOND TREE in full blossom in Palestine during Jan. or Feb., the leaves appear in March, and the fruit is ripe by April or May; Ex. 25. 33, 34; 37. 19, 20; Nu. 17. 8; Eccles. 12. 5.

ALMSGIVING, Ps. 41. 1; 112. 9; Pro. 14. 21; 19. 17; 22. 9; 28. 27; Mt. 6. 1—4; Lk. 11. 41; 12. 33; Ac. 9. 36; 10. 2; 11. 29, 30; 24. 17; Ro. 15. 25—27; 1 Cor. 16. 1, 2; 2 Cor. 8; 9; Phil. 4. 18; 1 Tim. 6. 18, 19.

ALMUG, R.V. marg. "sandal wood"; imported by Solomon from Ophir for the Temple, for his own house, and for musical instruments, 1 K. 10. 11, 12; 2 Ch. 2. 8; 9. 10, 11; the wood used was probably the red sandal-wood of India, of which musical instruments are still made.

ALOES, or Lign-aloes; some aromatic and highly-prized wood is indicated, Nu. 24. 6; Ps. 45. 8; Prov. 7. 17; Song 4. 14. A mixture of myrrh and aloes was used for embalming, Jn. 19. 39.

ALOTH, 1 K. 4. 16; Bealoth, R.V.

ALPHA, first letter of Greek alphabet, Rev. 1. 8, 11 (cp. R.V.); 21. 6; 22. 13.

ALPHÆUS, (1) f. of Matthew or Levi, Mk. 2. 14; (2) f. of James the Apostle, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13; by some scholars identified with Cleopas, Jn. 19. 25, and Cleopas, Lk. 24. 18. See *James*.

ALTAR, first mention of an, Gen. 8. 20; sacrifice offered on, Gen. 12. 7, 8; 13. 4, 18; 22. 9; 26. 25; 33. 20; 35. 7; Nu. 23. 1, 29; 1 S. 14, 35; 1 K. 18. 30—32. At the four corners were four horns; on these, the loftiest points of the altar, the blood of the sin-offerings was put, that the atonement might be brought the nearer to God. These horns were also a place of refuge for fugitives, 1 K. 1. 50; 2. 28. The materials of an altar were either earth (2 K. 5. 17; Ex. 20. 24), or unhewn stones (Deut. 27. 5; Josh. 8. 31; Ex. 20. 25). The Israelites were wont to enclose the earth or stones in a wooden case to preserve the proper shape; Ex. 27. 1. The wood again might be overlaid with brass or gold, Ex. 39. 39; 40. 26. In the Jewish Tabernacle the Altar of Burnt Offering stood in a court outside the Tent. Its outer frame was acacia wood overlaid with brass, Ex. 27. 1, 2, 8; 39. 39. Round it, halfway up, was a ledge, Ex. 27. 5. It had rings and staves by which it was carried. In the Holy Place, before the veil and the Mercy-Seat (Ex. 30. 6) was the Altar of Incense, similar in construction to the Altar of Burnt Offering, but smaller and overlaid with gold. On it was burned incense morning and evening (no animal sacri-

fices); and on its horns was put once a year, on the Day of Atonement, the blood of the sin-offering, Ex. 30. 10. In the Holy of Holies stood the Ark of the Covenant, and above it the Mercy-Seat. These also served as an altar on which was sprinkled the blood of the sin-offering on the Day of Atonement, Lev. 16. 14, 15. The furniture of Solomon's Temple was similar to that of the Tabernacle. The Altar of Incense was of cedar wood overlaid with gold. In the outer court stood the brazen altar made after the old pattern, but much larger, 2 Chr. 4. 1. Ahaz replaced it by an altar of Damascus pattern, 2 K. 16. 11—16. Under the Law (Deut. 12. 5, 11—14) it was forbidden to build an altar, except "in the place which God should choose to put His Name there," i.e. the Temple at Jerusalem; but until the days of Hezekiah sacrifices were offered in other places as well. In Heb. 13. 10 there is a reference to the Altar of the Christian Church; and in Ac. 17. 23 to a heathen altar.

AL-TASCHITH, *destroy not*, (R.V. Al-tashheth), in title of Pss. 57—59, 75; probably name of a tune.

ALUSH, Nu. 33. 13, 14.

ALVAH and ALVAN, Gen. 36. 40, 23, same as *Aliah* and *Alian*, q.v.

AMAD, Jos. 19. 26.

AMAL, *trouble*, 1 Ch. 7. 35.

AMALEK, AMALEKITES, an Arab tribe who lived in the desert of Paran between the Arabah and the Mediterranean, and at one time seem to have ranged as far north as Mt. Ephraim, Judg. 5. 14; 12. 15. The A. were at constant war with the Hebrews from the time of Moses, Ex. 17. 8 etc., till their power was broken by Saul and David, 1 S. 15; 27. 8; 30; 2 S. 8. 12, and their last remnant destroyed by the Simeonites, 1 Ch. 4. 43.

AMAM, Jos. 15. 26.

AMANA, Song 4. 8; 2 K. 5. 12 marg.

AMARIAH, *the Lord hath said* (promised), name of 9 persons, 1 Ch. 6. 7, 11, 52; 23. 19; 24. 23; 2 Ch. 19. 11; 31. 15; Ezr. 7. 3; 10. 42; Neh. 10. 3; 11. 4; 12. 2, 13; Zep. 1. 1.

AMASA, *a burden*, made captain of the host by Absalom, 2 S. 17. 25; David's offer to A., 19. 13; slain by Joab, 20. 4, 5, 8—12; 1 K. 2. 5, 32; 1 Ch. 2. 17; same as ? Amasai, 1 Ch. 12. 18;)(2 Ch. 28. 12.

AMASAI, 1 Ch. 6. 25, 35; 12. 18; 15. 24; 2 Ch. 29. 12.

AMASHAI, Neh. 11. 13; AMASHSAI, R.V. as Heb.

AMASIAH, *the L. beareth* (cf. Is. 46. 3), 2 Ch. 17. 16.

AMAZIAH, *strong (is) the L.*, (1) k. of Judah, 2 K. 12. 21; 13. 12; slays murderers of his father, conquers Edom, overcome and spoiled by Joash, slain at Lachish, 14. 1—23; 15. 1, 3; 1 Ch. 3. 12; 2 Ch. 24. 27—26. 4; (2) priest of Beth-el, Am. 7. 10—17: others in 1 Ch. 4. 34; 6. 45.

AMEN, *firm, true*. The word is used to denote acceptance, Deut. 27. 15—26; or truthfulness, 1 K. 1. 36. Amen was the proper response of a person to whom an oath was administered, Neh. 5. 13; 8. 6; 1 Ch. 16. 36; Jer. 11. 5 marg., and the Deity to whom the appeal is made is called "The God of Amen," Is. 65. 16 (Heb.). So Christ is called "the Amen, the faithful and true witness," Rev. 3. 14; comp. John 1. 14; 14. 6; 2 Cor. 1. 20. There is a tradition that in the Temple the "Amen" was not uttered by the people, but that instead, at the conclusion of the priest's prayers, they responded "Blessed be the name of the glory of His kingdom for ever and ever"; hence the doxology added to the Lord's Prayer. In synagogues and private houses, the Amen was used; and the custom continued in the Christian Church, Rom. 9. 5; 11. 36; 15. 33; 16. 27; 1 Cor. 14. 16; 2 Cor. 13. 14 etc.

AMI, Ezr. 2. 57, same as Amon, Neh. 7. 59.

AMITTAI, *true*, 2 K. 14. 25; Jonah 1. 1.

AMMAH, 2 S. 2. 24. See *Metheg-Ammah*.

AMMI, *my people*, Hos. 2. 1. See *Lo-ammi*, 1. 9.

AMMIEL, (1) Nu. 13. 12; (2) 2 S. 9. 4, 5; 17. 27; (3) 1 Ch. 3. 5; =Eliam, 2 S. 11. 3; (4) 1 Ch. 26. 5.

AMMIHUD, (1) Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26:—4 others in Nu. 34. 20, 28; 2 S. 13. 37; AMMIHUR, R.V. of 2 S. 13. 37;—1 Ch. 9. 4.

AMMINADAB, (1) Ex. 6. 23; (2) Nu. 1. 7; 2. 3; 7. 12; 10. 14; Ruth 4. 19; 1 Ch. 2. 10;)(1 Ch. 6. 22, same as Izhar, vv. 2, 18, 38;)(1 Ch. 15. 10, 11; AMINADAB, Mt. 1. 4; Lk. 3. 33. Similar in meaning to

AMMINADIB, Song 6. 12; *my princely people*, R.V.; *willing*, marg. A. and R.V.

AMMISHADDAI, *servant of the Almighty*, Nu. 1. 12; 2. 25; 7. 66, 71; 10. 25.

AMMIZABAD, 1 Ch. 27. 6.

AMMON, AMMONITES, a tribe descended from Lot, the nephew of Abraham, Gen. 19. 38; Dt. 2. 19; worshippers of Molech (q.v.) or Milcom, 1 K. 11. 7, 33; they were settled east of Mt. Gilead, from the Jabbok southwards, and in the time of the Judges laid claim to the Israelite settlements in Gilead, Judg. 11, but were repulsed by Jephthah and again by Saul, 1 S. 11, and finally reduced to subjection by David, 2 S. 10; 11. 1; 12. 9, 26, 31. They regained their independence after David's death and maintained it, as allies of their Aramæan neighbours and bitter enemies of Israel, till they fell under the power of Assyria and Chaldea, Amos 1. 13 ff.; Zeph. 2. 8; 2 K. 24. 2; Ezk. 25. 2 ff. Nor were they less hostile to the Jews after the Captivity, Neh. 4; 1 Macc. 5. Even under foreign rule the obstinate little nation retained its individuality for two centuries after Christ, till it disappeared absorbed by the advance of the Arabs. The capital Rabbath Ammon received a Greek colony and the name of Philadelphia from Ptolemy Philadelphus, but the old name reappears in the modern Amman.

AMNON, (1) David's eldest son, 2 S. 3. 2; 13 (AMINON, ver. 20, marg.); 1 Ch. 3. 1; (2) 1 Ch. 4. 20.

AMOK, *deep*, Neh. 12. 7, 20.

AMON, (1) 1 K. 22. 26; 2 Ch. 18. 25; (2) king of Judah, 2 K. 21. 18—25; 1 Ch. 3. 14; 2 Ch. 33. 20—25; Jer. 1. 2; 25. 3; Zep. 1. 1; Mt. 1. 10; (3) Jer. 46. 25, R.V.; the multitude, A.V. See *No-Amon* and *Ami*.

AMORITES, there is some uncertainty as to the use of this name; it probably denotes a fair skinned and blue eyed race (as we learn from Egyptian monuments) who inhabited the south of Palestine before Semitic tribes like the Israelites, Ammonites, Edomites etc. made their appearance there. Lachish was one of their chief cities. In the Tell el-Amarna tablets Amurri is the common name for Palestine. Among the Amorites were included the Hivites.

AMOS, *burden*. He prophesied in the days of Uzziah, k. of Judah (d. about B.C. 740), and Jeroboam II, k. of Israel (d. about B.C. 750). He was a shepherd (1. 1; 7. 14) and a native of

Tekoa, 12 miles S. of Jerusalem. His great religious conception is that of the purely moral character of Jehovah, the righteous ruler of all nations and men. This universalism is expressed by the name "God of hosts," "God of Israel" being avoided. Amos shows that the one offering He cares for is a righteous life, sacrifices of flesh have no meaning to Him (5. 21 etc.). The fact that Israel were the chosen people would make their punishment the heavier (3. 2; 9. 7). Yet Israel cannot be utterly destroyed (9. 8); the kingdom would yet return to its ancient glory (9. 11 etc.).

AMOZ, f. of Isaiah, Is. 1. 1, etc.

AMPHIPOLIS, a city of Macedonia on the river Strymon, Ac. 17. 1.

AMPLIAS, AMPLIATUS, R.V., greeted by S. Paul, Ro. 16. 8.

AMRAM, (1) a Levite, s. of Kohath, Nu. 3. 17—19; 1 Ch. 6. 2, 3, 18; married Jochebed and became father of Moses and Aaron, Ex. 6. 18—20; and Miriam, Nu. 26. 59; 1 Ch. 6. 3; (2) Ezr. 10. 34; (3) 1 Ch. 1. 41, same as Hemdan, Gen. 36. 26; Hamran, R.V.

AMRAMITES, descendants of Amram (1), Nu. 3. 27; 1 Ch. 26. 23.

AMRAPHEL, k. of Shinar, Gen. 14. 1, 9.

AMULET, mentioned in Is. 3. 20, where A.V. has "ear-rings"; something carried about to act as a charm and protect against danger, worn over the heart, or round the neck, or attached to the head.

AMZI, *strong*, (1) 1 Ch. 6. 46; (2) Neh. 11. 12.

ANAB, *grapes*, Jos. 11. 21; 15. 50.

ANAH, (1) Gen. 36. 2, 14, 18, 25; (2) 36. 24; (3) 36. 20, 29; 1 Ch. 1. 38.

ANAHARATH, Jos. 19. 19.

ANA·IAH, *the L. hath answered*, Neh. 10. 22.

ANAK, ANAKIM, *long-necked*, a giant race, settled near Hebron but also met with further north, Nu. 13. 32, 33; Dt. 1. 28; 2. 10, 11, 21; 9. 1, 2; Jos. 14. 12—15; 11. 21, 22.

ANAMIM, an Egyptian tribe, Gen. 10. 13; 1 Ch. 1. 11.

ANAMMELECH, an idol worshipped by Assyrian settlers in Samaria, 2 K. 17. 31.

ANAN, *cloud*, Neh. 10. 26.

ANANI, 1 Ch. 3. 24.

ANAN·IAH, *the L. covers*, Neh. 3. 23; 11. 32.

ANANIAS, (1) punished for lying, Ac. 5. 1—6; (2) a Christian disciple at Damascus who baptized S. Paul, Ac. 9. 10—18; 22. 12; (3) the high-priest before whom S. Paul was brought by C. Lysias, and who was one of P.'s accusers at the hearing before Felix, Ac. 23. 2—5; 24. 1. He was a worthless person, and was finally murdered by the populace during a disturbance in Jerusalem.

ANATH, Shamgar, son of A., Ju. 3. 31; 5. 6.

ANATHEMA, *an accursed thing*, 1 Cor. 16. 22.

ANATHOTH, a Levite town in Benj., 1 Ch. 7. 8; Neh. 10. 19; birthplace of Jeremiah, Jos. 21. 18; 1 K. 2. 26; 1 Ch. 6. 60; Ezr. 2. 23; Neh. 7. 27; 11. 32; Is. 10. 30; Jer. 1. 1; 11. 21, 23; 32. 7—9. A man of Anathoth is called an

ANETHOTHITE, ANTOTHITE, ANETOTHITE, 2 S. 23. 27; 1 Ch. 11. 28; 12. 3; 27. 12; in R.V. ANATHOTHITE for all.

ANDREW, the first-called apostle, bro. of Simon Peter, and son of Jonas or John of Bethsaida in Galilee, Mt. 4. 18; 10. 2; Mk. 1. 16, 29; 13. 3; Jn. 1. 40, 44; 6. 8; 12. 22.

ANDRONICUS, a kinsman of Paul at Rome, Ro. 16. 7.

ANEM, 1 Ch. 6. 73; probably short form of Engannim.

ANER, (1) Gen. 14. 13, 24; (2) 1 Ch. 6. 70; same as Tanach, Jos. 21. 25.

ANGELS, i.e. "messengers" of God, spirit beings whose office is "to do Him service in heaven, and by His appointment to succour and defend men on earth." There are many reff. to the work of angels in O. T. In some passages the "Angel of God" speaks as the voice of God Himself; e.g. see Gen. 22. 11, 12; Ex. 3. 2, 6, 14; the word "angel" is also used of a human messenger, e.g. Is. 42. 19; Hag. 1. 13; Mal. 3. 1; but there is abundant evidence of a Jewish belief in spirit beings who serve God in heaven, 1 K. 22. 19; Is. 6. 1—3; Dan. 7. 9, 10; and also do God's will and minister to the wants of men on earth, Gen. 28. 12; 32. 1; Ps. 91. 11; 2 S. 24. 16; 1 K. 19. 5, 7; 2 K. 1. 15; 19. 35; Ezk. 9. 2. After the Exile Jewish belief on the subject became more precise and definite, e.g. we find angels mentioned by name, Dan. 8. 16; 9. 21; 10. 13, 21; 12. 1; Tobit 12. 15; 2 Esdras 5. 20. Each country was regarded as having its own guardian or patron angel, Michael being the prince of Israel. But there was considerable difference of opinion on the subject, and while the Pharisees attached much importance to angelic ministries, the Sadducees were sceptical, Ac. 23. 8. In the Book of *Enoch* (q.v.) we first meet with a full statement of Jewish belief in "fallen" angels.

In the N. T. there are abundant reff. to the ministry of angels, but no statement of belief as to their nature or their relation to mankind in general. Angels attended on our Lord throughout His life on earth, Lk. 1. 11—20, 26—38; Mt. 1. 20; Lk. 2. 9—15; Mt. 2. 13, 19; 4. 11; Lk. 22. 43; Mt. 28. 2—8. Our Lord repeatedly gave His countenance to the popular belief, see Mt. 18. 10 (where the ref. is to the belief in guardian angels), 13. 24—30, 37—41; 16. 27; 22. 30; 24. 36; Lk. 15. 10; etc. For other N. T. reff. see Ac. 7. 53; 1 Cor. 4. 9; 6. 3; 11. 10; Gal. 1. 8; 3. 19; Col. 2. 18 (where we are warned against the worship of angels); and throughout Rev. There are reff. to fallen angels in 2 Pet. 2. 4 and Jude 6.

ANGELS OF THE SEVEN CHURCHES, addressed by S. John in Rev. 2; 3. Three explanations are offered; (1) by the "angel" is meant the bishop of the Church addressed; (2) there is a ref. to the Jewish doctrine of guardian angels; (3) the angel of each Church is simply that Church personified.

ANGER, reproved, Gen. 49. 7; Est. 3. 5—15; 7. 7—10; Ps. 37. 8; Pro. 14. 17, 29; 15. 1; 16. 32; 19. 11; 21. 19, 24; 27. 4; 29. 8, 22; Ecc. 7. 9; Mt. 5. 21—26; Eph. 4. 26, 31; Col. 3. 8, 13; Tit. 1. 7; Jas. 1. 19, 20; effects of, Gen. 4. 5—8; 34; 49. 6; Nu. 20. 10—13, 24; 27. 12—14; Dt. 31. 2; Judg. 15. 3—8; 2 S. 13. 28, 37; justifiable, Gen. 31. 36; 34. 7; Ex. 16. 20; 32. 19—22; Nu. 16. 15; 31. 14; Dt. 9. 16; 2 S. 12. 5, 6; Mk. 3. 5; Eph. 4. 26.

ANIAM, 1 Ch. 7. 19. ANIM, Jos. 15. 50.

ANIMALS, created, Gen. 1. 24; names given to them, Gen. 2. 20; dominion over, given to man, Gen. 1. 24—26; 9. 2; Ps. 8. 6—8; cf. Mk. 1. 13; preserved in the ark, Gen. 6. 19—22; penalty for damage done by, Ex. 21. 28—36; 22. 5; penalty for offences against, Ex. 21. 33; care for, Ex. 22. 30; 23. 5, 19; 34. 26; Lev. 22. 27, 28; Dt. 14. 21; 22. 4, 6, 7; 25. 4; Pro. 12. 10; 1 Cor. 9. 9; 1 Tim. 5. 18; God's care for, Ps. 36. 6; 104. 10—18; habits of, Job 6. 5; 38. 39—41; 39; 40. 15—24; 41; Ps. 104. 20—22; Is. 1. 3; 38. 13, 14; Jer. 2. 24; 4. 7; 5.

8; 8. 7; 14. 5, 6; 25. 33; Amos 3. 4, 12; praise God, Ps. 148. 10; Is. 43. 20.

ANISE, or "dill," cultivated for its seeds as a carminative and for seasoning dishes.

ANNA, (N. T. form of Hannah), a prophetess of the tribe of Asher, who after a short married life of seven years had been, at the time of our Lord's birth, a widow for 84 years. She was one of those who greeted the Infant Jesus at His Presentation in the Temple, Lk. 2. 36—38, R.V.

ANNAS, appointed high-priest A.D. 7 by the Roman legate Quirinius and deposed in A.D. 15 by Valerius Gratus. From A.D. 18—36 his son-in-law (Jn. 18. 3) Joseph Caiaphas was high-priest, and during this time A. was a person of great influence in the Sanhedrin. Jesus, when arrested, was first brought to him, Jn. 18. 3; he also took a leading part in the trial of the Apostles, Ac. 4. 6. In accordance with Jewish custom he kept the title "high-priest" after he was deposed from office.

ANNUNCIATION, i.e. the message brought by the angel Gabriel to the Virgin Mary announcing the Saviour's birth, Lk. 1. 26—35.

ANOINTING, of a king, 1 S. 10. 1; 16. 13; 2 S. 5. 3; 1 K. 1. 39; 2 K. 9. 3, 6; 11. 12; 1 Ch. 11. 3; 29. 22; 2 Ch. 23. 1; of a priest, Ex. 40. 15; of high-priest, Lev. 21. 10; of a prophet, 1 K. 19. 16; of the Lord's Body, Mt. 26. 6—13; Mk. 14. 3—9; Lk. 7. 37—50; 23. 56; 24. 1; Jn. 11. 2; 12. 3—9; 19. 38—40; of the Spirit, 2 Cor. 1. 21, 22; 1 Jn. 2. 20, 27; see Ps. 45. 7; Heb. 1. 9; (as a sign of joy), 2 S. 12. 20; 14. 2; Ps. 23. 5; 45. 7; 104. 15; Is. 61. 3; composition of anointing oil, Ex. 30. 22—33; 37. 29. For Anointed as a title of Christ, see *Christ*.

ANTICHRIST. The word is used by S. John to describe one who assuming the guise of Christ opposes Christ, 1 Jn. 2. 18, 22; 4. 3; 2 Jn. 7.

ANTIOCH, (1) in Syria, an important city on the Orontes, founded B.C. 300 by Seleucus Nicator, in N. T. times the third city in the Roman Empire. It was the chief meeting point of East and West, and the most disreputable city in the world. It became a very important centre of Christian work, and during S. Paul's life was the capital of Gentile Christianity, Ac. 6. 5; 11. 19—30; 13. 1; 14. 26; 15. 22—35; 18. 22; Gal. 2. 11; (2) in Pisidia, a Phrygian city in the Roman province of Galatia, Ac. 13. 14; 14. 19—21; 2 Tim. 3. 11.

ANTIOCHUS EPIPHANES, k. of Syria (B.C. 175—164), at a time when Palestine was a Syrian province. He resolved to try and crush all that was distinctive of Jewish nationality and worship. The struggle which followed is recorded in 1 Maccabees.

ANTIPAS or Antipater; see *Herod*.

ANTIPAS, "my faithful martyr," Rev. 2. 13; cf. R.V.

ANTIPATRIS, a city founded by Herod the Great on the road from Jerus. to Cæsarea, Ac. 23. 31.

ANTOTHIJAH, 1 Ch. 8. 24; ANTHOTHIJAH, R.V.

ANUB, 1 Ch. 4. 8.

APELLES, saluted by Paul, Ro. 16. 10.

APHARSACHITES, -SATHCHITES, -SITES, Assyrian colonists in Samaria, Ezr. 4. 9; 5. 6; 6. 6.

APHEK, (1) Jos. 12. 18, site unknown, perhaps =APHEKAH, Jos. 15. 53; (2) in Asher, Jos. 13. 4; 19. 30; (3) 1 S. 4. 1, near Ebenezer and pass of Bethhoron; (4) in plain of Esdraelon, 1 S. 29. 1; perhaps same as (1); (5) East of Jordan, near S. of Galilee, 1 K. 20. 26, 30; 2 K. 13. 17.

APHIAH, 1 S. 9. 1.

APHIK, Ju. 1. 31; same as ? Aphek (2).

APHRAH, *dust*, Mic. 1. 10; Beth-le-Aphrah, R.V.

APHSES, 1 Ch. 24. 15; Happizzez, R.V.

APOCALYPSE. See *Revelation*.

APOCRYPHA, *secret*. By this word is generally meant those sacred books of the Jewish people which were not included in the Hebrew Bible (see *Canon*). They are valuable as forming a link connecting the two inspired "Testaments," and are regarded by the Church as useful "for example of life and instruction of manners" (Art. of Religion VI). Among these books the following are of special value.

The First Book of Esdras. The book contains an account of Josiah's religious reforms and the subsequent history down to the destruction of the Temple B.C. 588. It then describes the Return under Zerubbabel and the events which followed, of which we have another account in the books of Ezra and Nehemiah. Esdras is another form of the name Ezra.

In ch. 3. 1—5. 6 there is a story which tells how Zerubbabel by his wisdom as page of Darius won the king's favour and obtained permission to restore the captive Jews to their own country. This section is entirely independent of the canonical scriptures.

Of the date of the compilation of the book we know nothing save that its contents were known to Josephus (born A.D. 38).

The Second Book of Esdras contains seven visions or revelations made to Ezra who is represented as grieving over the afflictions of his people and perplexed at the triumph of Gentile sinners. It was evidently written only a short time after the destruction of Jerusalem by the Romans, probably during the reign of Domitian (81—96 A.D.). The book is marked by a tone of deep melancholy. The only note of consolation is presented in the thought of the retribution that is to fall upon the heads of the Gentiles who have crushed the Jews. The references to the Messiah (7. 28, 29; 12. 32; 13. 32, 37, 52) deserve special notice.

The Book of Tobit contains an agreeably written Jewish work of fiction. The story is briefly as follows: Tobit is a Jew of the tribe of Naphtali, living in Nineveh, a pious God-fearing man and very strict in the observance of the Jewish law. Trouble comes upon him, and he loses his eyesight. He sends his son Tobias to fetch 10 talents of silver, which he had left in the hands of his kinsman Gabael who dwelt at Rages in Media. Tobias takes a travelling companion with him, who is in reality the angel Raphael. On the way they stop at Ecbatana and lodge at the house of one Raguel, whose daughter Sara has through the evil spirit Asmodeus been seven times deprived of husbands on the night of wedlock. Tobias on the ground of kinship claims her in marriage; and her parents grant consent. By magical means, with which Raphael had supplied him, he is enabled to expel the demon Asmodeus. During the marriage festivities the angel journeys to Rages and obtains the money from Gabael. Tobias and his wife then return to Nineveh; and by further application of magical means Tobias is enabled to restore his father's sight. Raphael having revealed his true nature disappears. Tobit breaks forth

into a song of thanksgiving. He and his family end their days in prosperity.

The story is doubtless fictitious. The details of its chronology and geography can make no claim to accuracy: and its general character seems to show that the work is one of imagination written in praise of a life spent in devout consisteney with the Jewish Law, even in a strange land. The episode of Tobias' marriage with Sara is perhaps introduced for the purpose of urging Jews to contract marriages only with members of their own race.

The prominence given to the angel Raphael, the mention of the evil spirit Asmodeus, and the efficacy ascribed to the magic charms, constitute a peculiar feature in the story, to be explained however rather by comparison with the curiosities of Rabbinic teaching than, as some have thought, by the influence of Persian thought.

The date of its composition is probably about 100 B.C. From the character of its teaching it cannot be much older, and there is good reason for the view that the allusion to the Temple in 14. 5 must have been written before the Herodian restoration.

Its praise of "almsgiving," e.g. 4. 7—11, was very frequently quoted in the Early Church.

The discovery has recently been made of an Aramaic text; and it is most probable that the work was originally written either in Hebrew or in Aramaic.

The Book of Judith purports to describe a romantic event in the history of the Jews, viz. the murder of the Assyrian general Holofernes by Judith, a rich and beautiful widow of Betulia. The historical contradictions in the story, as well as its general character, leave us no reason to doubt that it is a work of fiction, in which perhaps some traditional deed of heroism in early days has been worked up.

The rest of the Chapters of the Book of Esther. These chapters merely expand in greater detail the narrative of the Canonical Book. Their object is to illustrate the hearing of prayer and the deliverances from the Gentiles which God wrought for His people the Jews.

The Book of the Wisdom of Solomon is written in praise of "Wisdom" and in condemnation of those who wilfully rejected her. It purports to be addressed by the Israelite king Solomon to the kings and rulers of the earth. There can be no doubt it was written in Greek by an Alexandrian Jew shortly before, or after, the Christian era. It shows traces of the influence of Greek philosophy. The most famous passages are those containing the description of "the righteous man" (4. 7—18) and the picture of "Wisdom" (ch. 7—9).

The object of the book is to warn Alexandrian Jews against abandoning the religion of their fathers. The "Wisdom" of the Book of Proverbs, "the fear of the Lord," is asserted to be the basis of all true happiness.

The Wisdom of Jesus the son of Sirach, or Ecclesiasticus. This is the only book in the Apocrypha to which the name of the author can be assigned. In ch. 50. 27 he speaks of himself as "Jesus the son of Sirach of Jerusalem." We know nothing of him beyond what is told in the prologue to the book.

In style and character the book resembles the Canonical Book of Proverbs. The greater part is occupied with questions of practical morality. Some of the subjects discussed are "friendship," "old age," "women," "avarice," "health," "wisdom," "anger," "servants." The Song of Praise of the works of Creation (42. 15—43. 33) is a very powerful and beautiful composition, and the eulogy of the nation's great men runs over the whole roll of the O. T. heroes, the omission of Ezra, Daniel and Mordecai being remarkable.

The book was originally written in Hebrew, and has come down to us in a Greek translation made by the author's grandson, who prefixed to it a preface. This preface deserves special notice for its reference to the Jewish Scriptures under the threefold title of "the Law, the Prophets, and the rest of the writings." Some leaves containing about 23 chaps. in the original Hebrew have been recently (1896—1898) discovered at Cairo.

The name "Ecclesiasticus" dates from the time of Cyprian (Bp. of Carthage, A.D. 248—258). It has no connexion with Ecclesiastes, but was so called from its being extensively used for public reading in the Church.

The Book of Baruch, so called because it purports to contain a work written by Baruch, the prophet, in Babylon, in the 5th year after the destruction of Jerusalem by the Chaldeans. It was certainly composed at a very much later date, the earlier part of the book (ch. 1. 1—3. 8) having a different author and being composed at an earlier date than the latter part.

Attached to the Book of Baruch is the so-called **Epistle of Jeremy** purporting to be a letter written by the prophet Jeremiah to the Jews that were being carried away captive to Babylon. It was probably the work of a Jew of Alexandria who wrote in the last century B.C.

The Song of the Three Children purports to be the Song sung by Shadrach, Meshach and Abed-Nego (they are called Ananias, Azarias and Misael in *v.* 66) in the midst of the burning fiery furnace. The greater portion of the Song, *vv.* 35—68, is familiar in the services of the Church as the "Benedicite."

The History of Susanna. This story describes how Daniel as a young man procured the vindication of Susanna from a shameful charge, and the condemnation of the two elders who had borne false witness against her. It is probably an example of a large class of anecdotes which popular tradition associated with the names of bygone heroes.

Bel and the Dragon. In this fragment we have two more anecdotes related of Daniel. In the first, Daniel discovers to king Cyrus the frauds practised by the priests of Bel in connexion with the pretended banquets of that idol. In the second we have the story of his destruction of the sacred dragon that was worshipped at Babylon. Both stories were no doubt composed for the purpose of bringing idolatry into ridicule.

The Prayer of Manasses, king of Judah. This is a penitential prayer built up, for the most part, of sentences and phrases taken from the Canonical Scriptures. There is little reason for giving to it the title that it bears.

The First Book of the Maccabees. (See *Maccabees.*) The importance of this work for our knowledge of Jewish history in the 2nd cent. B.C. can hardly be surpassed. It recounts with great minuteness the whole narrative of the Maccabean movement from the accession of Antiochus Epiphanes (175) to the death of Simon (135). The persecution of Antiochus Epiphanes and the national rising led by the aged priest Mattathias, the heroic war of independence under the lead of Judas the Mac-

cabee, the recovery of religious freedom and political independence under Jonathan (160—143) and Simon (143—135) mark the chief divisions of the stirring period which the book chronicles. The writer was probably a Sadducee.

The Second Book of the Maccabees deals with the history of the Jews during fifteen years (175—160), and therefore goes over part of the period described in 1 Macc. It is inferior to that book both in simplicity and in accuracy. Legends are introduced with great freedom. Its object was to provide religious edification rather than a trustworthy history of events. The writer was probably a member of the Pharisaic party. The doctrine of the Resurrection is strongly affirmed.

These books taken together make up what is generally known as "the Apocrypha." They are frequently printed along with the Canonical Scriptures. The Roman Church regards as part of the Canon the books of Tobit, Judith, Wisd., Ecclus., Baruch, 1 and 2 Macc., and the additions to Daniel and Esther.

Besides the books mentioned above, there are other Jewish apocryphal writings. The chief are the Psalms of Solomon, the Book of Enoch, the Apocalypse of Baruch, the Testaments of the Twelve Patriarchs, the Assumption of Moses, the Book of Jubilees and the Sibylline Oracles.

APOLLONIA, a city of Macedonia, Ac. 17. 1.

APOLLOS, an Alexandrian Jew, an eloquent man and mighty in the Scriptures, Ac. 18. 24—19. 1. He received Christian instruction at Ephesus from Priscilla and her husband, and then went to Corinth; his name was afterwards connected with one of the disputes which arose there, 1 Cor. 1. 12; 3. 4—6, 22; 16. 12. We afterwards hear of him in Crete, Tit. 4. 19. It was first suggested by Luther, and the opinion is now widely held, that he was the author of the Ep. to the Hebrews.

APOLLYON, *destroyer*, a Greek trans. of the Hebrew word Abaddon, or Destruction; in Rev. 9. 11 it is the name of the Angel of the Abyss, made familiar to English readers by Bunyan's *Pilgrim's Progress*.

APOSTLE. The word means "one sent forth." This was the name our Lord gave (Lk. 6. 13) to the twelve whom He chose to be His companions during His ministry on earth, and whom He sent forth to represent Him after His Ascension into heaven. The title was also applied to others who, though not of the number of the Twelve, yet were equal with them in office and dignity. S. Paul repeatedly speaks of himself as an apostle (e.g. Rom. 1. 1; 1 Cor. 1. 1; 9. 1; Gal. 1. 1). He applies the title to James, the Lord's brother (Gal. 1. 19); and to Barnabas (1 Cor. 9. 5, 6; cf. Acts 14. 4, 14). The word also appears to have been sometimes used in a non-official sense, to designate a much wider circle of Christian messengers and teachers (see 2 Cor. 8. 23; Phil. 2. 25; in both passages comp. R.V. marg.).

APPAIM, 1 Ch. 2. 30, 31.

APPHIA, a Christian lady at Colossæ, probably wife of Philemon, Philem. 2.

APPII FORUM, or Market of Appius, a place on the Appian Road, 43 miles from Rome, Ac. 28. 15.

AQUILA, a Jew, native of Pontus, settled in Rome as a tent-maker, married to Priscilla or Prisca, expelled from Rome by decree of Claudius, settled in Corinth where S. Paul met them, and then moved to Ephesus, Ac. 18. 2, 3, 18. At Ephesus Priscilla and her husband instructed Apollos in the Christian faith, Ac. 18. 26, and their house seems to have been a centre of Christian work, 1 Cor. 16. 19. From the ref. to them in Ro. 16. 3 it appears that they returned to Rome, but later on we find them again at Ephesus, 2 Tim. 4. 19. From the fact that the wife's name is generally placed first we may infer that she was of higher rank than her husband, possibly a Roman lady, and that her position enabled her to render special services to the Church.

AR, =AR OF MOAB, capital of Moab, at the E. end of one of the Arnon valleys, Nu. 21. 15, 28, 36; Dt. 2. 9, 18, 29; Is. 15. 1.

ARAB, in hill country of Judah, Jos. 15. 52.

ARABAH, a word meaning "steppe" or "waste"; it is frequently used as a proper name, "the Arābah," and then denotes the Jordan and Dead Sea valley. A.V. generally (but see Jos. 18. 18) translates it "the plain" or "wilderness." It is preserved as a proper name in R.V. Dt. 1. 1; 2. 8; 3. 17; 4. 49; Josh. 3. 16; 8. 14; 11. 2; 12. 1, 3; 1 S. 23. 24; 2 S. 2. 29; 4. 7; 2 K. 14. 25; 25. 4; Jer. 39. 4; 52. 7; where A.V. has plain(s); Dt. 11. 30; champaign, A.V.; Ezek. 47. 8; desert, A.V.

ARABIA, ARABIANS. The inhabitants of S. Arabia are called in O. T. Joktanites, Gen. 10. 26—30. They were a Semitic trading race, and were closely allied to the Abyssinians. In middle Arabia were the Ishmaelites, who claimed descent from Abraham, but in language were more closely allied to the people of S. Arabia than to the Hebrews. In northern Arabia were a large number of wandering tribes, of whom the Midianites were the chief, descended from Abraham and Keturah, Gen. 25. 1—4. These tribes are frequently called in O. T. "the Children of the East."

ARAD, (1) a town 18 miles S. of Hebron, Nu. 21. 1; 33. 40; Jos. 12. 14; Judg. 1. 16; (2) 1 Ch. 8. 15.

ARAH, (1) 1 Ch. 7. 38; (2) 39; (3) Ezr. 2. 5; Neh. 7. 10; 6. 18.

ARAM, ARAMÆANS. The Aramæans were not a single nation, but a widespread branch of the Semitic race. In A.V. they are generally called *Syrians*, q.v. According to Gen. 10. 22 Aram was son of Shem, but in Gen. 22. 21 he is called son of Kemuel and grandson of Nahor. The A. therefore had kinship with the Hebrews. Their oldest seats were in Mesopotamia (Aram-Naharaim or Aram of the Two Rivers). From an early date there were many Aramæans in Assyria and Babylonia, and in these countries the Aramaic language finally prevailed over the old Assyrian and was only displaced by the Arab conquest. On the other hand, the A. crossed the Euphrates and, pushing aside the old inhabitants of the Orontes valley, were settled in the time of David as far south as Damascus and Beth-Rehob on the southern skirts of Hermon, 2 S. 8. 3 ff., 10. 6 ff. These immigrants were not yet strong enough to resist David, who reduced them to subjection, but Damascus regained its independence under Solomon and soon became the centre of a powerful kingdom, which pressed hard on Israel from the days of Ahab downward, and reduced the house of Jehu to the last extremity. When the Assyrians advanced on Canaan the first brunt of their attack fell on the Syrians, and the relief thus given to Israel seems to be alluded

to in 2 K. 13. 5. At length, in 733 B.C., Damascus fell before Tiglath-pileser II. and the Aramæans lost their political independence. But their language, which was already that of a great part of the empire of Nineveh, continued to spread in the train of Assyrian and Persian conquest. Aramaic was the diplomatic speech of Palestine in the time of Hezekiah, 2 K. 18. 26. After the return from exile the Jews themselves gradually forgot their old Hebrew and adopted Aramaic as the language of common life. The dialect called Hebrew in the N.T. is not the language of David and Isaiah, but a form of Aramaic, which at that time was the only Semitic tongue spoken in Asia outside of Arabia.

ARAMAIC, see *Aram.*

ARAMITESS, *woman of Aram*, 1 Ch. 7. 14.

ARAM-MAACAH, 1 Ch. 19. 6, R.V.; Syria-m., A.V.

ARAM-NAHARAIM, *A. of the two rivers*, Ps. 60 (title), called *Mesopotamia* (q.v.); Gen. 24. 10; Dt. 23. 4; Judg. 3. 8; 1 Ch. 19. 6, cf. R.V. marg.

ARAM-ZOBAH, Ps. 60 (title), Syrians of Z.; 2 S. 10. 6, 8, R.V., see *Zobah.*

ARAN, Gen. 36. 28; 1 Ch. 1. 42.

ARARAT, the Heb. name of the district called by the Assyrians Urartu, and now called Armenia. On one of its mountains the Ark rested, Gen. 8. 4; see also Jer. 51. 27, and R.V.; cf. 2 K. 19. 37; Is. 37. 38.

ARAUNAH, a Jebusite, whose land David bought in order to build an altar, 2 S. 24. 16—24; cf. R.V. marg.; called Ornan, 1 Ch. 21. 15—28; 2 Ch. 3. 1.

ARBA, father of Anak, i.e. ancestor of a race of giants, Jos. 14. 15; 15. 13; 21. 11; founder of city of A., called Kirjath-arba, afterwards known as Hebron, Gen. 35. 27.

ARBATHITE, *native of the Arabah*, 2 S. 23. 31; 1 Ch. 11. 32.

ARBITE, *belonging to Arab*, 2 S. 23. 35; son of Ezbai, 1 Ch. 11. 37.

ARCHELAUS, son of Herod the Great, Mt. 2. 22, see *Herod.*

ARCHEVITES, *people of Erech*, a town S.E. of Babylon, Ezr. 4. 9.

ARCHI, Jos. 16. 2, the Archites, R.V.

ARCHIPPUS, called by S. Paul his "fellow-soldier," Philem. 2; see also Col. 4. 17; probably, son of Philemon and a leading presbyter at Colossæ.

ARCHITE, 2 S. 15. 32; etc. It is uncertain from what place the name is derived.

ARCHITECTURE. It is probable that long after their settlement in Palestine a considerable portion of the Israelites continued to dwell in tents; and tent sanctuaries were employed from the earliest times, 2 S. 7. 6, 7, down to the reign of Josiah, 2 K. 23. 7, R.V. marg. It was not till the establishment of the monarchy that the taste for sumptuous buildings began to show itself. This was due to foreign influence, and David's house of cedar, 2 S. 5. 11, and the Temple of Solomon were both erected by Phœnician workmen. Phœnician architecture had not such marked peculiarities as distinguished that of Egypt or of Babylonia. Temples were mostly of massive stone blocks; the decorations generally consisted of metal plating or of carved cedar-wood. The Phœnicians, like other Semites, cared much more for richness of material than for beauty of form. Besides the products of Syria, ivory and sandal-wood (called almug trees, 1 K. 10. 11), brought by the Tyrians from the remote East, were occasionally employed. Thus Solomon had an ivory throne, overlaid, at least in part, with gold; and in later times there were ivory palaces (under Ahab, 1 K. 22. 39; see also Psalm 45. 8), that is, of course, palaces in which ivory formed the principal interior decoration. Under the Seleucid dynasty the Greek style of architecture was introduced, but, owing to the religious scruples of the Jews, was never completely naturalized. The plastic representation of men and animals, which constituted an essential feature of Greek art, could not be tolerated by the strict Jews; and so strong was the feeling on this subject that at the time of the Jewish Revolt it was thought necessary to demolish the palace built at Tiberias by Herod Antipas, because of the sculptured animals with which it was adorned. See *House.*

ARCTURUS, Job 9. 9; 38. 32, probably the constellation called the Bear, as R.V.

ARD, ARDITE, Gen. 46. 21; Nu. 26. 40. See *Addar.*

ARDON, 1 Ch. 2. 18.

ARELI, ARELITES, Gen. 46. 16; Nu. 26. 17.

AREOPAGUS, the hill of Ares or Mars, in Athens, W. of the Acropolis, where the Council, which was the highest judicial authority in Athens, used to meet; the assembly mentioned in Ac. 17. 19 was probably an informal gathering and not a judicial tribunal.

AREOPAGITE, a member of the Council of the Areopagus (q.v.), Ac. 17. 34.

ARETAS, father-in-law of Herod Antipas; Paul escapes from him, 2 Cor. 11. 32. See *Herod.*

ARGOB, *stony*, (1) a country E. of Jordan, in Bashan, Dt. 3. 4, 13; 1 K. 4. 13; (2) 2 K. 15. 25.

ARIDAI, Est. 9. 9. **ARIDATHA**, Est. 9. 8.

ARIEH, *the lion*, 2 K. 15. 25.

ARIEL, *lion of God*, (1) Ezr. 8. 16; (2) 2 S. 23. 20; two *sons of* Ariel, R.V., lion-like men, A.V.; (3) a name of Jerusalem, Is. 29. 1—7; *lion* or *hearth of God;* cf. Ezk. 43. 15, 16, marg. and R.V.

ARIMATHÆA, Mat. 27. 57; Lk. 23. 51; Jn. 19. 38; called Ramathaim in O.T., the birthplace of Samuel, 1 S. 1. 1. See *Ramah.*

ARIOCH, (1) Gen. 14. 1, 9; (2) Dan. 2. 14—25.

ARISAI, Est. 9. 9.

ARISTARCHUS, a native of Thessalonica and a devoted fellow-labourer of S. Paul, Ac. 19. 29; 20. 4; 27. 2; with him in prison, Col. 4. 10; Philem. 24. Possibly A. and Epaphras shared the Apostle's imprisonment in turn.

ARISTOBULUS, in Ro. 16. 10 S. Paul sends a greeting to his "household," i.e. his slaves. He is probably to be identified with the A. who was the younger brother of Herod Agrippa I. and who lived in Rome and was a friend of the Emperor Claudius.

ARK, the vessel built by Noah for saving life during the great Flood. Its dimensions were 300 cubits (i.e. about 450 ft.) long, 50 cubits wide, 30 cubits high; it was built of gopher or cypress wood, was 3 storeys high, and was divided into "rooms" or "nests." See *Noah.*

ARK OF THE COVENANT, also known as the Ark of Jehovah, and the Ark of the Testimony; an oblong chest of acacia or shittim wood overlaid with gold, 2½ cubits long, 1½ broad and high, made by Moses at God's command, Ex. 25. It was the oldest and most sacred of the religious symbols of the Israelites, and the Mercy-Seat which formed

its covering was regarded as the earthly dwelling-place of Jehovah, Ex. 25. 22. (See *Mercy-Seat.*) The Ark was fitted with rings and staves, by which it was carried. Prayers were recited before it moved or rested, Nu. 10. 35, 36, and during its progress it was treated with the greatest reverence. According to 1 K. 8. 9 it contained only the Tables of the Law, but in Heb. 9. 4 it is said to have contained the "pot of manna," and "Aaron's rod that budded," which had been ordered to be kept "before the Testimony," Ex. 16. 32—34; Nu. 17. 10; and cf. Ex. 25. 16; 40. 20. The usual resting-place of the Ark was in the Holy of Holies (see *Tabernacle*). It led the way at the passage of the Jordan, Jos. 3. 3—13, it was present at the capture of Jericho, Jos. 6, and during the conquest of Canaan seems to have been kept at Gilgal, 9. 6; 10. 43. It was present at the solemn service held at Ebal, 8. 30—33. Later on it was removed to Shiloh, 18. 1; 1 S. 3. 3. In the days of Eli it was captured by the Philistines, 1 S. 4—7, who sent it back to Beth-shemesh, 6. 11—20, whence it was taken to Kirjath-jearim or Baale of Judah, 6. 21—7. 2. Thence it was brought by David to Jerusalem, the journey being interrupted at Perez-uzzah, 2 S. 6; 1 Ch. 13. 15. In Jerusalem it was placed in a separate tent, which David pitched for it, 2 S. 7. 2; 1 Ch. 16. 1. It accompanied the army in the war against Ammon, 2 S. 11. 11, but David refused to take it with him in his campaign against Absalom, 2 S. 15. 24, 25. On the completion of Solomon's Temple it was placed in the Holy of Holies, 1 K. 8. 1—8. Apparently it was removed by Manasseh, and reinstated by Josiah, 2 Ch. 33. 7; 35. 3. In 2 Macc. 2. 4 there is an untrustworthy tradition of its preservation by Jeremiah at the destruction of the Temple. It had certainly disappeared before the building of the second Temple. It was seen by S. John in his vision of heaven, Rev. 11. 19.

ARKITE, Gen. 10. 17; 1 Ch. 1. 15.

ARMAGEDDON, *hill of Megiddo* (R.V., Har-Magedon), the scene of the defeat of the Antichristian powers in S. John's vision, Rev. 16. 16; cf. 2 Ch. 35. 22; Zec. 12. 11.

ARMENIA, 2 K. 19. 37; Is. 37. 38; R.V. has *Ararat*, q.v.

ARMONI, son of Saul by Rizpah, 2 S. 21. 8.

ARNAN, 1 Ch. 3. 21.

ARNI, Lk. 3. 33, R.V.; A.V. has *Aram*, q.v.

ARNON, the river of Moab, emptying into the Dead Sea, Nu. 21. 13—28; 22. 36; etc.

AROD, ARODI, ARODITES, Gen. 46. 16; Nu. 26. 17.

AROER, (1) by the river Arnon, Dt. 2. 36; 3. 12; 4. 48; Jos. 12. 2; 13. 9, 16; Judg. 11. 26; 2 K. 10. 33; 1 Ch. 5. 8; Jer. 48. 19; (2) before, i.e. east of Rabbah; Nu. 32. 34; Jos. 13. 25; Judg. 11. 33; 2 S. 24. 5;—1 S. 30. 28;—Is. 17. 2=(2)? AROERITE, 1 Ch. 11. 44.

ARPAD, a city of Syria, N.W. of Aleppo, 2 K. 18. 34; 19. 13; Is. 10. 9; Jer. 49. 23.

ARPHAD, Is. 36. 19; 37. 13; same as Arpad, and so R.V.

ARPHAXAD, Gen. 10. 22, 24; 11. 10—13; 1 Ch. 1. 17, 18, 24, ARPACHSHAD, marg. of Gen. 10. 22 and R.V.; Lk. 3. 36.

ARTAXERXES Longimanus, son of Xerxes and king of Persia, 465—425 B.C., hinders Jews from building, Ezr. 4. 7—23; gives commission to Ezra, 6. 14; 7. 1—21; 8. 1; and to Nehemiah, Neh. 2. 1; 5. 14; 13. 6.

ARTEMAS, mentioned only in Tit. 3. 12.

ARUBOTH, 1 K. 4. 10; ARUBBOTH, R.V.

ARUMAH, place near Shechem, Judg. 9. 41.

ARVAD, city on an island off the Syrian coast, 3 or 4 miles N.E. of Tripolis, Ezk. 27. 8, 11; cf. Gen. 10. 18; 1 Ch. 1. 16.

ASA, *physician*, (1) 3rd king of Judah; the history of his reign is told in 1 K. 15; 16; and 2 Ch. 14—16. We are told his "heart was perfect all his days." He raised the army to a state of efficiency, threw off the Egyptian yoke, and rebuilt the fortresses destroyed by Sheshonk. After this time there was no invasion from Egypt for more than 250 years. He made an alliance with Ben-hadad of Syria for the purpose of checking Baasha, k. of Israel. By the advice of Azariah the prophet he removed the high places, the Asherim and sun-images, deposed the queen-mother Maacah and destroyed the idol she had made, and at a national assembly invited the people to make a covenant to seek Jehovah. (2) 1 Ch. 9. 16.

ASAHEL, *God hath made*, youngest son of *Zeruiah* (q. v.), one of David's 30 heroes, 2 S. 23. 24, and a commander in his army, 1 Ch. 27. 7; celebrated for his swiftness of foot, an accomplishment much valued in ancient times; slain by Abner; 2 S. 2. 18—32; Joab's revenge, 3. 27—30; see also 1 Ch. 2. 16; 11. 26; 3 other persons, 2 Ch. 17. 8; 31. 13; Ezr. 10. 15.

ASAH·IAH, ASA·IAH, *The L. hath made* (5 persons), 2 K. 22. 12, 14; 2 Ch. 34. 20; 1 Ch. 4. 36; 6. 30; 9. 5; 15. 6, 11.

ASAPH, *collector*, (1) a Levite, appointed leader of David's choir, hence a musical guild called "the sons of Asaph," "children of A." or "Asaph," 1 Ch. 6. 39; 15. 17, 19; 16. 5, 7, 37; 25. 1—9; 2 Ch. 5. 12; 20. 14; 29. 13, 30; 35. 15; Ezr. 2. 41; 3. 10; Neh. 7. 44; 12. 35, 46, and in titles of Pss. 50, 73—83; (2) 2 K. 18. 18, 37; Is. 36. 3, 22;)(1 Ch. 9. 15; 26. 1 (=Ebiasaph, 9. 19);)(Neh. 2. 8; 11. 17.

ASAREEL, 1 Ch. 4. 16. ASAREL, R.V.

ASARELAH, 1 Ch. 25. 2, same as Jesharelah, ver. 14.

ASCENSION, i.e. the withdrawal of the visible presence of the Risen Christ 40 days after His Resurrection, Lk. 24. 50 (but cf. R.V. marg.); Mk. 16. 19; Ac. 1. 9; 2. 33 (cf. Jn. 6. 22; 20. 17); Eph. 4. 8; 1 Tim. 3. 16; Heb. 4. 14. We should think of it as a change in His mode of existence rather than as a change of place; it also marks the completion of one stage of His mediatorial work. He now "sitteth at the right hand of God," where He reigns as King, 1 Cor. 15. 25; 1 Pet. 3. 22, and carries on a ceaseless work of intercession on our behalf, Rom. 8. 4; Heb. 7. 25; 9. 24; 1 Joh. 2. 1.

ASENATH, Joseph's wife, Gen. 41. 45, 50; 46. 20. Egyptian word from name of goddess Neith.

ASER, Lk. 2. 36. ASHER, R.V., q.v.

ASHAN, *smoke*, (1) Jos. 15. 42; 1 Ch. 6. 59; (2) Jos. 19. 7; 1 Ch. 4. 32. See *Ain, Chor-ashan.*

ASHBEA, 1 Ch. 4. 21.

ASHBEL, ASHBELITE, *man*, or *fire, of Bel*? Gen. 46. 21; Nu. 26. 38; 1 Ch. 8. 1.

ASHCHENAZ and ASHKENAZ, Gen. 10. 3; 1 Ch. 1. 6; Jer. 51. 27.

ASHDOD or Azotus, the modern Esdûd, seat of the worship of Dagon, 1 S. 5. 1 ff.; though allotted to Judah, Jos. 15. 46, 47, and occasionally held by kings of Judah, 2 Ch. 26. 6, it remained a Philistine city, Am. 1. 8; Neh. 4. 7. It was on the main route from Egypt to Phœnicia, midway between Gaza and Joppa. See *Philistines.*

ASHDOTH-PISGAH, *springs* or *slopes of P.*, cf. A. and R.V. and marg. of Dt. 3. 17; 4. 49; Jos. 12. 3; 13. 20.

ASHER, *happy*, son of Jacob, by Zilpah, Leah's handmaid, Gen. 30. 13; blessings of, Gen. 49. 20; Dt. 33. 24; boundaries and inheritance of the tribe, Jos. 17. 7, 10, 11; 19. 24—31, 34; Levite cities in, 21. 6, 30; Judg. 1. 31, 32 (Asherites); 5. 17; 6. 35; 7. 23; 1 K. 4. 16; 1 Ch. 6. 62, 74; the descendants of, 1 Ch. 7. 30—40; 12. 36; 2 Ch. 30. 11; Ezk. 48. 2, 3, 34. In N.T. Anna of tribe of Aser (Asher, R.V.), Lk. 2. 36.

ASHERAH (of which the plural is Asherim or Asheroth), either a living tree or a tree-like pole, set up as an object of worship, being symbolical of the female or productive principle in nature. Every Phœnician altar had an asherah near it; in A.V. the word is often translated "green trees" or "grove." This "nature worship" became associated with gross immorality, and so the practice of setting up asheroth was forbidden by Hebrew prophets, Dt. 16. 21; cf. Nu. 25. 3; Judg. 2. 11—13; 1 S. 7. 3, 4; 1 K. 11. 5; Is. 17. 8; Mi. 5. 12 ff.

ASHIMA, 2 K. 17. 30, a god worshipped in Hamath.

ASHKELON, Judg. 14. 19; Jer. 25. 20; 47. 5, 7; Am. 1. 8; Zep. 2. 4, 7; Zec. 9. 5, also written

ASKELON, Judg. 1. 18; 1 S. 6. 17; 2 S. 1. 20, one of the five cities of the Philistines (q.v.). Its inhabitants called

ASHKELONITES, Jos. 13. 3, R.V.; Eskhal-, A.V.

ASHKENAZ, 1 Ch. 1. 6, same as Ashchenaz, Gen. 10. 3.

ASHNAH, (1) Jos. 15. 33; (2) 15. 43.

ASHPENAZ, brought Daniel to the king, Dan. 1. 3.

AS(H)TAROTH, (1) plur. of *Ashtoreth*, q.v.—idols worshipped with Baal, by Israel; Judg. 2. 13; 10. 6; 1 S. 7. 3, 4; 12. 10; 31. 10; (2) a city in Bashan, Dt. 1. 4; Jos. 9. 10; 12. 4; 13. 12, 31; 1 Ch. 6. 71, the same? as

ASHTEROTH-KARNAIM, *A. of the two horns* (the crescent moon), Gen. 14. 5.

ASHTERATHITE, *native of A.*, 1 Ch. 11. 44.

ASHTORETH, a Phœnician goddess, the moon or Venus—generally regarded as the wife of Baal, and worshipped along with him, Judg. 2. 11—13; 1 S. 7. 3; 1 K. 11. 5, 33; 2 K. 23. 13. See *Ashtaroth*.

ASHUR, 1 Ch. 2. 24; 4. 5; ASHHUR, R.V.

ASHURITES, 2 S. 2. 9 ? Geshurites, as VSS., or Asherites (cf. Ju. 1. 32); Ezk. 27. 6,; cf. R.V.

ASHVATH, 1 Ch. 7. 33.

ASIA in N. T. denotes the Roman province which included the W. parts of what is now called Asia Minor, viz. Mysia, Lydia, Caria, part of Phrygia, and the adjoining islands, Ephesus being the capital.

ASIARCH, title of certain officials of Roman province of Asia, Ac. 19. 31; apparently there were ten of them, whose duty it was to celebrate at their own cost the public games and to have charge of religious festivals. A.V. calls them "the chief of Asia."

ASIEL, 1 Ch. 4. 35.

ASKELON, see *Ashkelon*.

ASNAH, one of the Nethinim, Ezr. 2. 50.

ASNAPPER (Osnapper, R.V.), mentioned in Ezr. 4. 10 as the man who placed Assyrian colonists in the cities of Samaria. Perhaps the name is an Aramaic attempt to reproduce the name of Assur-bani-pal, the great Assyrian king.

ASP, some kind of poisonous serpent, Dt. 32. 33, etc.

ASPATHA, Est. 9. 7.

AS(H)RIEL, ASRIELITES, Num. 26. 31; Jos. 17. 2; 1 Ch. 7. 14.

ASSHUR, Gen. 10. 22; 1 Ch. 1. 17. See *Assyria*.

ASSHURIM, Gen. 25. 3; ? same as Ashurites.

ASSIR Ex. 6. 24; 1 Ch. 3. 17, the *captive*, R.V.; 6. 22, 23, 37.

ASSOS, a seaport in Roman province of Asia and district of Mysia, Ac. 20. 13.

ASSUR, Ezr. 4. 2; Ps. 83. 8; R.V. has Assyria.

ASSYRIA and BABYLONIA were the two great Eastern empires before which all the old states of Syria and Palestine fell. We learn their history partly from the Bible narrative and also from contemporary monuments written in cuneiform characters and recently deciphered.

Babylonia or Shinar (Gen. 10. 10) is the alluvial country on the lower course of the Euphrates and Tigris, of which Babel or Babylon was the chief city. Assyria, or Asshur, occupied the Tigris valley to the north of Babylonia. Its centre lay on the left bank of the Tigris, where the great city of Nineveh stood, opposite Mosul. Babylon and Nineveh were long rivals, but they had a common civilisation, of which the southern alluvium was the original home. Their language was Semitic, but in the southern country the Semites seem to have been preceded by another race from whom they acquired many things in their culture and religion, and to whom the origin of their peculiar cuneiform system of writing is generally ascribed. In process of time Assyria became the stronger power, and after the Egyptians retired from Mesopotamia it began to push forth beyond its original limits. In the latter part of the 12th cent. B.C. the great conqueror Tiglath-pileser I. crossed the Euphrates, and penetrated as far as the Phœnician coast; but these conquests were not permanent, a period of deep decline followed; the monuments are silent for more than a century, and when they speak again about the close of the 10th cent. we find Assyria engaged in re-establishing its lost sovereignty in Mesopotamia. The great conqueror Assurnazirpal (884—860) consolidated his kingdom throughout the country of the Two Rivers to the borders of Babylonia, and took tribute from the western princes as far as Phœnicia, while his successor Shalmaneser II. made many wars beyond the Euphrates. In 854 B.C. he defeated a great confederation of Syrian states with Damascus at its head, and in 842 he took tribute from Jehu king of Israel, but no sustained attempt to incorporate Syria in the empire was made till the reign of Tiglath-pileser II. (745—727). In 738 he took tribute from Damascus and Samaria, cf. 2 K. 15. 19; in 734 these powers revolted and the result of a fresh war was the destruction of Damascus, the depopulation of Gilead and Naphtali, 2 K. 15. 29, and the acceptance of Assyrian suzerainty by Judah. There was now no independent state between Assyria and Egypt, nor had the latter power to check the progress of the victor. But when Tiglath-pileser died, the Ethiopian So or Sebech, 2 K. 17. 4, had made himself lord of all Egypt and begun to foment a revolt in which Syria was involved, together with Philistia and Samaria, and which occupied the whole reign of Shalma-

neser IV. (727—722) and the first years of his successor. The siege of Samaria, begun by Shalmaneser, 2 K. 17. 3 ff., was concluded by Sargon (722—705), a valiant prince, who smote the Egyptians at Raphia (720), and maintained and extended his borders on all sides. There was again a rising of the Philistines in 711, Is. 20, but once more the Egyptians failed their friends in the time of need. On Sargon's death a fresh revolt broke out through all the empire, and Merodach Baladan of Babylon sought alliances even in Judæa, 2 K. 20. If the Egyptians had been active Assyria might have been ruined, but while they encouraged the rebels they were so slow to take the field that the new king Sennacherib (705—681) had time to crush the rising in the east and then appeared in Palestine (701). Once more the centre of the revolt lay in the Philistine country supported by Hezekiah of Judah; but the rebels could do nothing without Egypt, and the siege of Ekron was formed before an Egyptian army appeared on the scene and was defeated in a great battle at Eltekeh. All Palestine now lay at the feet of the Assyrian; one man alone, the prophet Isaiah, who had never ceased to warn the Judæans against the vanity of their reliance on Egypt, remained undaunted and encouraged Hezekiah not to surrender his stronghold. The prophet's confidence was justified; a great disaster fell on Sennacherib's host, 2 K. 19. 35, and he was obliged to return to Nineveh, leaving Judæa humbled indeed, but in possession of some measure of self-government. Sennacherib was assassinated in 681, 2 K. 19. 37, and from this date the Bible has little to say of the Assyrians. But their power was still mighty under Esarhaddon (681—668), who invaded and conquered Egypt, and his son Assurbanipal. The latter lost Egypt, but otherwise maintained the empire in outward strength till his death, *cir.* 626 B.C. After this the fall came swiftly. The Assyrians, powerful to destroy, never showed themselves able to build up a stable political structure. They ruled by terror, crushing their enemies by fire and sword or weakening them by wholesale deportations to other parts of their empire. Their subjects never ceased to be the foes of their masters, and the whole course of the empire was marked by incessant revolts. The Babylonians in particular rose again and again, and on the death of Assurbanipal finally recovered their independence. Meanwhile the Median tribes to the N.E. of Assyria had been consolidated into a kingdom with Ecbatana (Achmetha, Ezra 6. 2, now Hamadan) as capital, and became lords of all the Iranian tableland, Persia (to the south of Media proper) acknowledging their suzerainty. Their king Cyaxares now began to press on Assyria. For a time their progress was interrupted by a great invasion of "Scythian" nomads, who overran Asia as far as Palestine and are probably alluded to in Jer. 4—6. But this diversion was only temporary and left Assyria exhausted. Again the Medes advanced in alliance with the Babylonians, and Nineveh fell, cir. 607 B.C. Assyria proper and the northern provinces fell into the hands of the Medes, while Syria lay open to be seized by Nabopolassar, king of Babylon. On this side however another claimant for empire had appeared in the person of king Necho of Egypt, who in the last days of Nineveh had advanced through Palestine to the Euphrates, 2 K. 23. 29 ff. and made Judah his vassal. Against him Nabopolassar sent his son, Nebuchadnezzar, who in 605 smote Necho in a great battle at Carchemish, Jer. 46. 2. The death of Nabopolassar checked the progress of the victor, but Nebuchadnezzar advanced again as soon as he was confirmed in his kingdom, and at the close of the century was lord of all Syria to the Egyptian border. The Palestinian nations were still impatient of the yoke, and Egypt, under Necho's successor Apries (Pharaoh Hophra, Jer. 44. 30), was still ready with offers of help. But Nebuchadnezzar's hand was too strong. Jerusalem was destroyed on a second revolt, Tyre too fell after a long struggle, Ezk. 29. 17 ff., and Egypt was humbled, though not permanently enslaved. Nebuchadnezzar's chief concern in his reign of 44 years (604—561) was however to strengthen and beautify Babylon (Dan. 4. 30), whose walls and great temple of Bel were among the wonders of the ancient world. (See *Babylon.*) With all this splendour the Babylonian empire was nothing more than a short epilogue to that of Assyria, ruled by the same methods and equally incapable of accomplishing anything permanent in politics. The succeeding kings from Evil Merodach, 2 K. 25. 27, to Nabonidus were not even great warriors; and in 538 Babylon fell almost without a struggle before Cyrus, king of Persia, who was welcomed not only by the captive Jews, Is. 45. 1, but even by the people of Babylon, and at once entered on the whole inheritance of the empire. Cyrus had already overthrown the Median empire and the kingdom of Lydia in western Asia Minor, and on the east his conquests extended into Afghanistan, while his successor Cambyses subdued Egypt. Henceforth all western Asia was united in a single hand, and the Jews who returned to rebuild Jerusalem had before them no possibility of political independence, and could give effect to their sense of nationality only under the form of an exclusive religious community.

ASUPPIM, house of, 1 Ch. 26. 15, 17; storehouse, R.V.

ASYNCRITUS, saluted by S. Paul, Ro. 16. 14.

ATAD, *thorn*, sore mourning for Jacob at, Gen. 50. 10; all we know of its position is that it was E. of Jordan.

ATARAH, *crown*, 1 Ch. 2. 26.

ATAROTH, *crowns*, (1) Nu. 32. 3, 34; (2) Jos. 16. 2, 7; (3) 1 Ch. 2. 54; see *Ataroth-beth-Joab.*

ATAROTH-ADDAR, Jos. 16. 5; 18. 13.

ATER (3 persons), Ezr. 2. 16, 42; Neh. 7. 21, 45; 10. 17.

ATHACH, 1 S. 30. 30. **ATHA·IAH**, Neh. 11. 4.

ATHAL·IAH, daughter of Ahab and wife of Jehoram, k. of Judah, 2 K. 8. 18, 26; 2 Ch. 18. 1; 21. 6. She introduces the worship of Baal into the S. kingdom, 2 K. 8. 18, 27; 2 Ch. 22. 3, 4; 24. 7; destroys the seed royal, Joash saved, 2 K. 11. 1—3; 2 Ch. 22. 2—12; slain, 2 K. 11. 13—20; 2 Ch. 23. 12—21; 24. 7;)(1 Ch. 8. 26;)(Ezr. 8. 7.

ATHARIM, *spies*, Num. 21. 1, R.V.; the way of the spies, A.V.

ATHENS, ancient capital of Attica, about 4 miles from the sea. In N.T. times it was in the Roman province of Achaia; its greatness had then passed away, the old spirit of freedom was extinct, and the Athenians had sunk into a people of gossips and flatterers. Philosophy was represented by the Stoics and

Epicureans. S. Paul visited the city, Ac. 17. 15—18. 1, and made a remarkable speech on Mars Hill, but his efforts met with little success.

ATHLAI, Ezr. 10. 28.

ATONEMENT. The word describes the setting "at one" of those who have been estranged, and in the Bible denotes the reconciliation of man to God. Sin is the cause of the estrangement, and therefore the purpose of atonement is to remove or "cover" sin. Under the old Covenant atonement was made by sacrifices, the power of which lay in the blood, which was regarded as containing the life of the victim, Lev. 17. 11. The offering of the victim's blood represented the surrender of the worshipper's own life to God. (See *Sacrifices*). Atonement had to be made both for moral offences and also for ritual impurity. The services of the Day of Atonement (see *Fasts*) expressed this truth in the clearest way, and foreshadowed the atoning work of Christ, Heb. 9. The N.T. points out the failure of the ancient sacrifices, for they were external to the worshipper, and had no power by themselves to satisfy his conscience or guide his will, Heb. 10. 1—9. It teaches a truer view of sin, which is shown to be a moral offence and not a ritual one. Sin is lawlessness, 1 Jn. 3. 4, it is a refusal on men's part to submit to the law of God, Ro. 8. 7. By deserting the service of God, which is perfect freedom, man loses control over his own will and becomes the slave of sin, Ro. 7. 14, and so incurs the penalty of eternal death, i.e. eternal alienation from the life of God, Ro. 6. 23.

The means of atonement is provided by the Father, Jn. 3. 16, 17, and is offered in the Life and Person of His Son Jesus Christ, 2 Cor. 5. 19, who is our Peace, Eph. 2. 14, and restores peace and order to the world by offering to God a life of perfect obedience, Heb. 10. 9; Col. 1. 20. The supreme moment in this life of obedience was when He offered Himself upon the Cross. The N.T. therefore, borrowing the language of the older covenant, ascribes the efficacy of His sacrifice to His Blood, Col. 1. 20, or to His Death, Ro. 5. 10, or Cross, Eph. 2. 16.

This sacrifice may be considered as it affects (1) God, (2) man. On its God-ward side it satisfies completely the divine requirement of filial obedience to the Father's will. The divine approval was expressed by the voice from heaven heard at the Baptism and again at the Transfiguration: "This is my beloved Son, in whom I am well pleased." But Christ is the Head and representative of the human race whom He has taken into Himself. He is a "ransom for many." By His life and death He made before God an act of moral reparation, in man's name and on man's behalf, to that divine holiness and justice which our sins have outraged and defied. This act of reparation having been made it becomes morally possible for God to forgive us when we ask Him to do so "for Christ's sake."

On its man-ward side the life and death of Christ reveal to us the Divine character, we discover that "God is love." Our hearts are touched and our wills influenced. We give a welcome to the Spirit whom the Father sends in Christ's name, and by Him are enabled to gain freedom from the slavery of our own evil habits. In this way the work which Christ did *for* us is completed by a work done *in* us; our whole life is changed and is merged in the life of Christ, 1 Thes. 5. 10; Gal. 2. 20; Jn. 17. 23.

ATONEMENT, DAY OF, see *Fasts*.

ATROTH, Nu. 32. 35; ATROTH-SHOPHAN, R.V.

ATROTH-BETH-JOAB, 1 Ch. 2. 54, R.V. See *Ataroth*.

ATTAI (3 men), 1 Ch. 2. 35, 36; 12. 11; 2 Ch. 11. 20.

ATTALIA, a seaport in Pamphylia, Ac. 14. 25.

AUGUSTUS, (1) the first Roman emperor, Lk. 2. 1; Ac. 25. 21, 25; called Cæsar, Ac. 25. 8, 11; (2) the emperor Nero, Ac. 27. 1.

AUTHORISED VERSION. See *Bible, English*.

AVA=(Avva, R.V.), a place from which the k. of Assyria brought colonists to Samaria, 2 K. 17. 24; perhaps=Ahava.

AVEN, *vanity* (i.e. idols), (1) Heb. form of the name On or Heliopolis, Ezk. 30. 17; Am. 1. 5, (2) perhaps=Bethaven, i.e. Bethel, Hos. 10. 8.

AVIM, AVITES (Avvim, Avvites, R.V.), a people who lived in villages near Gaza and were driven out by Caphtorite Philistines, Dt. 2. 23; Jos. 13. 3; 18. 23; 2 K. 17. 31.

AVITH, Moabite city, Gen. 36. 35; 1 Ch. 1. 46.

AZAL, Zec. 14. 5; AZEL, R.V.

AZALIAH, 2 K. 22. 3; 2 Ch. 34. 8.

AZANIAH, *the L. hath heard*, Neh. 10. 9.

AZARAEL, AZAREEL, AZAREL, R.V. } *God hath helped,* { Neh. 12. 36; and others, 1 Ch. 12. 6; 25. 18; 27. 22; Ezr. 10. 41; Neh. 11. 13.

AZARIAH, *the L. hath helped*, (1) prophet in time of Asa, 2 Ch. 15. 1 ff.; (2) king of Judah (Uzziah), 2 K. 14. 21; 15. 1—7, 8, 13, 17, 23, 27; 1 Ch. 3. 12; 2 Ch. 26; burns incense, ver. 16; (3) the priest who withstood the king, 2 Ch. 26. 16—21; (4) Heb. name of Abed-nego, Dan. 1. 6, 7; 2. 17, 49:—many others, especially priests. 1 K. 4. 2, 5; 1 Ch. 2. 8, 38; 6. 9, 10, 13, 36; 9. 11; 2 Ch. 15. 1; 21. 2; 23. 1; 28. 12; 29. 12; 31. 10, 13; Ezr. 7. 3; Neh. 3. 23; 7. 7; 8. 7; 10. 2; 12. 33; Jer. 43. 2. In 2 Ch. 22. 6 read Ahaziah.

AZAZ, *strong*, 1 Ch. 5. 8.

AZAZEL, the name of the spirit which dwelt in the wilderness, and to which the goat, laden with the sins of the people, and called the scapegoat, was sent on the Day of Atonement; Lev. 16. 8, 10, 26. See *Fasts*.

AZAZIAH (3 men), 1 Ch. 15. 21; 27. 20; 2 Ch. 31. 13.

AZBUK, Neh. 3. 16.

AZEKAH, city of Judah in valley of Elah, near Gath, Jos. 10. 10, 11; 15. 35; 1 S. 17. 1; Neh. 11. 30; 2 Ch. 11. 9; Jer. 34. 7.

AZEL, 1 Ch. 8. 37, 38; 9. 43, 44.

AZEM, Jos. 15. 29; 19. 3, same as Ezem, 1 Ch. 4. 29. Ezem in R.V.

AZGAD, Ezr. 2. 12; 8. 12; Neh. 7. 17; 10. 15.

AZIEL, 1 Ch. 15. 20, short form of *Jaaziel* (ver. 18), q.v.

AZIZA, Ezr. 10. 27.

AZMAVETH, 2 S. 23. 31; 1 Ch. 8. 36; 9. 42; 11. 33; 12. 3; 27. 25; Ezr. 2. 24; Neh. 12. 29; called Beth-azmaveth, Neh. 7. 28.

AZMON, Nu. 34. 4, 5; Jos. 15. 4.

AZNOTH-TABOR, *ears* (peaks) *of Tabor*, Jos. 19. 34.

AZOR, Mt. 1. 13, 14.

AZOTUS, Acts 8. 40. See *Ashdod*.

AZRIEL, *help of God*, 1 Ch. 5. 24; 27. 19; Jer. 36. 26.

AZRIKAM (4 men), 1 Ch. 3. 23; 8. 38; 9. 14, 44; 2 Ch. 28. 7; Neh. 11. 15.

AZUBAH, *forsaken*, 1 K. 22. 42; 2 Ch. 20. 31; 1 Ch. 2. 18, 19.

AZUR, Jer. 28. 1; Ezk. 11. 1; AZZUR, R.V.
AZZAH, (1) another spelling of Gaza, cf. R.V. Dt. 2. 23; 1 K. 4. 24; Jer. 25. 20; (2) 1 Ch. 7. 28, R.V. See *Aiath.*
AZZAN, Nu. 34. 26.
AZZUR, Neh. 10. 17. See *Azur.*

BAAL, *lord, possessor*, the Sun-god and the male or generative principle in nature. The principal seat and source of his cult was Phœnicia, 1 K. 16. 31. He was worshipped with different ideas and rites (cf. plural Baalim) in different places; by Moabites, &c. as Baal-Peor, Nu. 25. 1–3, 17, 18; at Shechem as Baal-Berith, Judg. 8. 33; 9. 4; at Ekron as Baal-zebub, 2 K. 1. 2. Baal is by some identified with Bel of Babylon and Zeus of Greece. The word Baal expresses the relation between lord and slave, &c. It was applied to Jehovah Himself, Hos. 2. 16; Jer. 31. 32; 1 Ch. 12. 5, Bealiah. Becoming utterly abominable from its associations, its use was abjured and Bosheth (shame) was substituted in names compounded with it. (Cf. Ishbosheth, Jerubbesheth=Gideon.) The prophets call Baal The Shame, Jer. 11. 13; Hos. 9. 10. Ashtoreth (q.v.) was the goddess generally worshipped along with Baal.
BAAL, (1) 1 Ch. 5. 5; (2) 8. 30; 9. 36; (3) 4. 33.
BAALAH, (1) or Kirjath-baal, ancient name of Kirjath-jearim, q.v. Jos. 15. 9—11, 60; 18. 14; 1 Ch. 13. 6; called BAALE of Judah, 2 S. 6. 2; (2) a city in S. of Judah, Jos. 15. 29; = Balah, 19. 3; = Bilhah, 1 Ch. 4. 29; perhaps same as
BAALATH, Jos. 19. 44; 1 K. 9. 18; 2 Ch. 8. 6.
BAALATH-BEER, Jos. 19. 8; called Baal, 1 Ch. 4. 33; a hill near Beersheba.

Compounds of Baal with a second word denote (1) an attribute of the god, (2) the place or manner of his worship, or (3) something which a place *possesses*; they are:—

BAAL-BERITH, *B. of the covenant*, god of Shechem, Judg. 8. 33; 9. 4; called the god Berith, 9. 46; El-berith, R.V.
B.-GAD, *B. of fortune*, near Hermon, Jos. 11. 17; 12. 7; 13. 5.
B.-HAMON, *B. of Hamon?* Song 8. 11.
B.-HANAN, *B. is gracious*, Gen. 36. 38; 1 Ch. 1. 49;)(27. 28.
B.-HAZOR, *B. of Hazor*, near Ephraim, 2 S. 13. 23.
B.-HERMON, *B. of Hermon*, Judg. 3. 3; 1 Ch. 5. 23.
B.-MEON, a town of Reuben near Dibon, Nu. 32. 38; 1 Ch. 5. 8; Ezk. 25. 9; called *Beth-baal-meon*, and *Beth-meon*, q.v.
B.-PEOR, *B. of Peor*, God worshipped at Mt. Peor, Nu. 25. 3, 5; Dt. 4. 3; Ps. 106. 28; Hos. 9. 10.
B.-PERAZIM, *place of breakings forth*, near Jerus., site uncertain, 2 S. 5. 20; 1 Ch. 14. 11.
B.-SHALISHA, *B. of Shalisha*, 2 K. 4. 42.
B.-TAMAR, *B. of Tamar*, near Bethel and Gibeah, Judg. 20. 33.
B.-ZEBUB, *B. of flies* (see *Beelzebub*), deity worshipped in Ekron; possibly flies were regarded as his messengers; 2 K. 1. 1—16.
B.-ZEPHON, *B. of Typhon*, a place near "the sea," site uncertain, mentioned in story of Exodus, Ex. 14. 2, 9; Nu. 33. 7. It must have been the home of some form of Baal worship.
BAALIS, Jer. 40. 14.
BAANA, (1) 1 K. 4. 12, 16 (R.V.); (2) Neh. 3. 4.
BAANAH, (1) slain for murdering Ishbosheth, 2 S. 4. 2—9; (2) 2 S. 23. 29; 1 Ch. 11. 30; (3) 1 K. 4. 16 (Baana, R.V.);)(Ezr. 2. 2; Neh. 7. 7; 10. 27.
BAARA, 1 Ch. 8. 8.
BAASEIAH, 1 Ch. 6. 40.
BAASHA, king of Isr., at war with Asa, smote house of Jeroboam, 1 K. 15. 16—22, 27—34; 2 Ch. 16. 1—6; Jer. 41. 9; Jehu's prophecy against, 1 K. 16. 1—7; executed by Zimri, 8—13; 21. 22; 2 K. 9. 9.
BABEL, see *Babylon.*
BABYLON or BABEL, the capital of Babylonia; according to Gen. 10. 8—10 it was founded by Nimrod, and was one of the oldest cities of the land of Shinar; in 11. 1—9 we have the record of an ancient tradition connecting the Tower of B. with the "Confusion of Tongues." During the Assyrian supremacy (see *Assyria*) it became part of that empire, and was destroyed by Sennacherib. After the downfall of Assyria, Babylon became Nebuchadnezzar's capital. He built an enormous city of which the ruins still remain. The city was square, and the Euphrates ran through the middle of it. According to Herodotus the walls were 56 miles in circumference, 335 ft. high and 85 ft. wide. A large part of the city consisted of beautiful parks and gardens. The chief building was the famous temple of Bel. The religion of the country was a combination of the Shamanistic belief (i.e. a belief that each force of nature had its "spirit," good or bad) of the original Accadian population, along with the nature worship of the Semitic conquerors. Inscriptions which have been recently deciphered show that the Babylonians had accounts of the Creation and the Deluge in many ways similar to those given in the book of Genesis. Other inscriptions contain accounts of events referred to in the Bible histories of the kingdoms of Israel and Judæa, and also give valuable information as to the chronology of these periods.

A sketch of the history of the Babylonian empire will be found under *Assyria.*

In Rev. 14. 8; 16. 19; 17. 5; 18. 2, 10, 21, Babylon probably denotes Rome, the great antagonist of Messiah's kingdom; or possibly, apostate Jerusalem. Such a mystical use of the name is quite in accordance with Jewish custom. In 1 Pet. 5. 13 Babylon probably= Rome.
BACA, Ps. 84. 6; R.V. translates "weeping."
BACHRITES, Nu. 26. 35; Becherites, R.V.
BADGER-SKINS, some strong material used for the covering of the tabernacle, and for wrapping up sacred things when they were removed, Nu. 4. 8; Ex. 26. 14; etc. R.V. has "seal-skins" or "porpoise-skins."
BAHARUMITE, the, 1 Ch. 11. 33; =Barhumite, 2 S. 23. 31; belonging to
BAHURIM, 4 miles N.E. of Jerus., 2 S. 3. 16; 16. 5; 17. 18; 19. 16; 1 K. 2. 8.
BAJITH, *house*, i.e. temple, Is. 15. 2.
BAKBAKKAR, 1 Ch. 9. 15.
BAKBUK, Ezr. 2. 51; Neh. 7. 53.
BAKBUKIAH, Neh. 11. 17; 12. 9, 25.
BALAAM, a prophet from Pethor by the Euphrates, bribed by Balak, k. of Moab, to curse the Israelites, Nu. 22. 5 ff.; his life saved by means of the ass, 22. 22 ff.; the curse turned to blessing, 23; 24; Dt. 23. 4, 5; Jos. 24. 9, 10; Neh. 13. 2; his counsel, Nu. 31. 16 (cf. 25. 1—9); slain, 31. 8; Jos. 13. 22; Mi. 6. 5; 2 Pet. 2. 15; Jude 11; Rev. 2. 14. The story is somewhat difficult to follow owing to the fact that it is made up of several independent traditions which are not entirely consistent with each other. The character of Balaam is the subject of a great sermon by Bp. Butler.

BALAC, Rev. 2. 14; same as Balak.

BALADAN, 2 K. 20. 12; Is. 39. 1. See *Berodach-baladan.*

BALAH, Jos. 19. 3. See *Baalah.*

BALAK, see reff. in *Balaam,* and Judg. 11. 25.

BALM, an aromatic gum or spice used for healing wounds, Gen. 43. 11; Jer. 8. 22; 46. 11; 51. 8. The true balm of Gilead is yielded by the *Balsamodendron gileadense.*

BAMAH, *high place,* Ezk. 20. 29.

BAMOTH, *high places,* Nu. 21. 19, 20; same as

BAMOTH-BAAL, *h. p. of Baal,* Jos. 13. 17; cf. Nu. 22. 41; Is. 15. 2 and R.V.

BANI, (1) 2 S. 23. 36; (2) Ezr. 2. 10; = Binnui, Neh. 7. 15;)(1 Ch. 6. 46; 9. 4; Ezr. 10. 29, 34, 38;)(Neh. 3. 17; 8. 7; 9. 4, 5; 10. 13, 14; 11. 22.

BANK, a mound of earth, rampart, cast up in besieging a town, 2 Sam. 20. 15.

BANQUET, to feast, Esth. 7. 1.

BAPTISM. Washing or bathing in water was a custom in most countries of antiquity as a means of preparation for sacrifice, prayer or the expiation of sin; e.g. see Ex. 29. 4; 40. 12; Lev. 14. 8, 9; 15. 5—10; 16. 4, 24—28; Nu. 19. 7; Ezek. 36. 25. This practice was more prevalent in warm countries than in those with colder climates which accounts for the frequency of bathing in Eastern religious rites. Baptism is the rite or ordinance by which persons are admitted into the Church of Christ. It is a public profession of faith in Christ, the symbolic purification or washing of the soul from sin, and typifies a regeneration into a life of righteousness. The baptism of John forms the connecting link. Our Lord's disciples administered a similar rite during His ministry, Jn. 4. 1, 2. The O.T. types mentioned in the N.T. are the Deluge, 1 Pet. 3. 20, 21, and the passage of the Israelites through the Red Sea and their journeying under the cloud, 1 Cor. 10. 1, 2. From the first it was regarded as the sign of admission into the Church of Jew and Gentile alike, Ac. 2. 41; 9. 18; 10. 44, 45; 16. 33; 19. 5.

The *methods* and *subjects* of baptism are matters of controversy; readers can better refer to the books of their churches dealing with them. The precept to preach the gospel was companion to the command to baptize. All countries were to be evangelized and their peoples converted into the fellowship of Christ's religion.

The N.T. is very full in its teaching about the importance of the rite. In Jn. 3. 3—5 our Lord indicates to Nicodemus what will be the outward sign and inward gift. The acceptance of the sign is a profession before men of the "new birth," and therefore Paul calls upon all who have been baptized to walk in "newness of life," Rom. 6. 4. It symbolizes the death to sin and union with Christ, Gal. 3. 27. It confesses a new relationship with God as children, Gal. 3. 26, 27; Jn. 1. 12; and with Christians as members of the body of Christ, 1 Cor. 12. 27; Eph. 4. 15, 16; cf. Ro. 6. 3—8; Col. 2. 12, 20; 3. 1.

BARABBAS, preferred by Jews to Jesus, Mt. 27. 16; Mk. 15. 7 f.; Lk. 23. 18; a robber, Jn. 18. 40.

BARACHEL, *God hath blessed,* Job 32. 2, 6.

BARACHIAH, *the L. hath blessed,* Zec. 1. 1, 7; in N T. called

BARACHIAS, Mt. 23. 35; Barachiah, R.V.

BARAK, *lightning,* at Deborah's command rescues Israel, Judg. 4. 5—22; 5. 1, 12, 15; Heb. 11. 32.

BARBARIAN, a foreigner, 1 Cor. 14. 11.

BARBAROUS PEOPLE, foreigners, Acts 28. 2.

BARHUMITE, the, 2 S. 23. 31. See *Baharumite.*

BARIAH, *a fugitive,* 1 Ch. 3. 22.

BAR-JESUS, *son of Jesus* (also called Elymas), a Jew who had obtained an influence over Sergius Paulus, the Roman proconsul in Cyprus, Ac. 13. 6—12. He is called a sorcerer or magian, and a false prophet, by which we must understand not so much a wilful imposter as a teacher of Eastern superstitions which were then receiving much attention in the Roman world and were likely to be a serious hindrance to Christianity. S. Paul destroyed his influence by calling down upon him a proof of the divine anger, Ac. 13. 11.

BAR-JONA, *son of Jona(h),* i.e. *John,* Mt. 16. 17 and cf. R. and A.V. of Jn. 1. 42; 21. 15 f. See *Peter.*

BARKOS, one of the Nethinim, Ezr. 2. 53; Neh. 7. 55.

BARLEY has been cultivated from the earliest times; in Palestine it is sown from the beginning of Nov. till beginning of Dec.; the harvest is about three weeks earlier than wheat harvest.

BARNABAS, *son of consolation* (*exhortation,* R.V.), a name given to Joseph, a Levite of Cyprus, who sold his possession and gave the proceeds to the Apostles, Ac. 4. 36, 37; of service to Saul after his conversion, 9. 27; sent by the Apostles to Antioch, his work there with Saul, 11. 22—30; 12. 25; with Paul on missionary journey, 13; 14; and at Jerusalem, 15; they part, 15. 39. See also 1 Cor. 9. 6; Gal. 2. 1, 9, 13; Col. 4. 10. Though not one of the twelve he was regarded as an Apostle, Ac. 14. 4, 14.

BARSABAS, (1) Joseph called B., Ac. 1. 23; (2) Judas surnamed B., 15. 22, 27—33; BARSABBAS, R.V.

BARTHOLOMEW, one of the Twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 14; Ac. 1. 13. See *Nathanael.*

BARTIMÆUS, a blind man healed by Christ, Mk. 10. 46.

BARUCH, *blessed,* (1) Jeremiah's scribe, Jer. 32,

12 f.; 36; taken to Egypt, 43. 2—6; 45;)(Neh. 3. 20; 10. 6; 11. 5.
BARUCH, BOOK OF, see *Apocrypha.*
BARZILLAI, *like iron,* assisted David in his flight, 2 S. 17. 27; 19. 31—40; 1 K. 2. 7; Ezr. 2. 61; Neh. 7. 63;)(2 S. 21. 8; Ezr. 2. 61; Neh. 7. 63.
BASEMATH in R.V. for *Bashemath* and *Basmath,* q.v.
BASHAN, the district E. of Jordan and N. of Gilead, belonging to Manasseh, Dt. 1. 4; Nu. 32. 33; Dt. 3. 1—14; Ps. 22. 12, etc. It was celebrated for its breed of cattle.
BASHAN-HAVOTH-JAIR, *B. villages of Jair,* Dt. 3. 14, cf. R.V.; Nu. 32. 41; Judg. 10. 4. See *Havoth-J.*
BASHEMATH, Gen. 26. 34; 36. 3—17; and
BASMATH, 1 K. 4. 15. See *Basemath.*
BAT, included in the list of unclean birds, Lev. 11. 19; Dt. 14. 18.
BATH, see *Weights and Measures.*
BATH-RABBIM, *daughter of many,* a gate of Heshbon, Song 7. 4.
BATH-SHEBA, wife of Uriah, David's sin with, 2 S. 11; 12; mother of Solomon, 12. 24; 1 K. 1. 11—31; 2. 13—19; Ps. 51 (title); granddaughter of Ahithopel (q.v.); called
BATHSHUA, 1 Ch. 3. 5;)(1 Ch. 2. 3, R.V.; daughter of Shua, A.V.
BAVAI, helped to rebuild wall of Jerus., Neh. 3. 18.
BAY-TREE, mentioned in A.V. of Ps. 37. 35; but cf. R.V.
BAZLITH, Neh. 7. 54; BAZLUTH, Ezr. 2. 52.
BDELLIUM, a product of the land of Havilah, Gen. 2. 12; probably a gum of some kind used as a drug, but possibly some precious stone.
BEALIAH, *the L. is lord,* 1 Ch. 12. 5.
BEALOTH, Jos. 15. 24; 1 K. 4. 16, R.V. See *Aloth.*
BEAR of Palestine is a variety of the common brown bear, still frequently seen on Mts. Lebanon and Hermon.
BEARD regarded by the Jews as of great importance (whereas Egyptians always shaved); the trimming of the corners was forbidden, Lev. 19. 26—28, such a practice being a mark of idolatry, Jer. 41. 5. See also 1 S. 21. 13; 2 S. 10. 4. A leper was compelled to shave, Lev. 14. 9.
BEATITUDES, a name given to certain declarations of blessedness pronounced by our Lord in the Sermon on the Mount, Mt. 5. 3—11, cf. Lk. 6. 20—22. They describe certain elements which go to form the Christian character, and all of which will be present whenever that character exists in its full perfection.
BEAUTIFUL GATE of the Temple, betw. the Court of the Gentiles and the Women's Court, Ac. 3. 10.
BEBAI, Ezr. 2. 11; 8. 11; 10. 28; Neh. 7. 16; 10. 15.
BECHER, (1) s. of Benjamin, Gen. 46. 21; 1 Ch. 7. 6, 8; (2) s. of Ephraim, called Bered, 1 Ch. 7. 20, ancestor of
BECHERITES, Nu. 26. 35, R.V.; see *Bachrites.*
BECHORATH, 1 S. 9. 1.
BEDAD, Gen. 36. 35; 1 Ch. 1. 46.
BEDAN, 1 S. 12. 11 (? Barak as VSS.);)(1 Ch. 7. 17.
BEDEIAH, Ezr. 10. 35.
BEELIADA, *Baal knoweth,* 1 Ch. 14. 7; =Eliada, 2 S. 5. 16.
BEELZEBUB, Mt. 10. 25; 12. 24, 27; Mk. 3. 22; Lk. 11. 15—19; should be BEELZEBUL as in R.V. mg. This latter name denotes "Lord of the dwelling" and was used as a title of the chief of the "demons." The form of the name in A.V. is borrowed from 2 K. 1. 6. See *Baal-zebub.*
BEER, *a well,* (1) Nu. 21. 16; (2) Judg. 9. 21.
BEERA, 1 Ch. 7. 37. BEERAH, 1 Ch. 5. 6.
BEER-ELIM, *w. of the mighty,* Is. 15. 8.
BEERI, (1) Gen. 26. 34; (2) Hos. 1. 1.
BEER-LAHAI-ROI, *well of the living* (God) *that seeth me,* a well in the Negeb to which Hagar fled, Gen. 16. 14; near abode of Isaac, 24. 62; 25. 11. Its exact site is uncertain.
BEEROTH, *wells,* city of Benj., Jos. 9. 17; 18. 25; 2 S. 4. 2; Ezr. 2. 25; Neh. 7. 29; BEEROTHITE, 2 S. 4. 2—9; 23. 37; =BEROTHITE, 1 Ch. 11. 39.
BEEROTH-BENE-JAAKAN, *wells of the children of Jaakan,* halting-place in the Desert, near edge of Arabah, Dt. 10. 6, R.V., cf. A.V.
BEERSHEBA, *well of the oath* or *of seven,* the home of Abraham, Gen. 21. 31, Isaac, 26. 23; Jacob, 28. 10; so called from the covenant which Abraham made here with Abimelech, k. of Gerar, 21. 31. It was afterwards in tribe of Simeon, Jos. 19. 2, and was regarded as the southern limit of Israel, Judg. 20. 1; 1 S. 3. 20; etc. The district contained much rich pasture land.
BEESH-TERAH, *house of Ashtoreth,* Jos. 21. 27; =Ashtaroth, 1 Ch. 6. 71.
BEEVES, a plural of beef, =oxen in Lev. 22. 19, 21; Nu. 31. 28.
BEHEMOTH, ? *the hippopotamus,* description of, Job 40. 15—24.
BEL, a Babylonian god, ? same as Baal, Is. 46. 1; Jer. 50. 2; 51. 44.
BEL AND THE DRAGON, see *Apocrypha.*
BELA, (1) Zoar, Gen. 14. 2, 8; (2) Gen. 36. 32; 1 Ch. 1. 43; (3) Gen. 46. 21, R.V. (BELAH, A.V.); Nu. 26. 38, 40; 1 Ch. 7. 6; 8. 1, 3; (4) 1 Ch. 5. 8.
BELAITES, the family of Bela (3), Nu. 26. 38.
BELIAL, *worthless,* sometimes trans. wicked, Dt. 15. 9, cf. marg.; 2 S. 23. 6, cf. R.V.; sons of B., i.e. wicked men, Dt. 13. 13; Judg. 19. 22; 20. 13; 1 S. 1. 16; 2. 12; 10. 27; 25. 17, 25; 30. 22; 2 S. 16. 7; 20. 1; 1 K. 21. 10, 13; 2 Ch. 13. 7; 2 Cor. 6. 15.
BELSHAZZAR, mentioned in Dan. 5. 1, 2 as son and successor of Nebuchadnezzar, k. of Babylon, being the last reigning king before the conquest by Cyrus; he has been usually identified with Nabonidus, but we learn from recently discovered monuments that Nabonidus had a son Belshazzar (Bel-sana-usur) who was never king, but was prince-regent during his father's reign.
BELTESHAZZAR, name of Daniel, Dan. 1. 7; 2. 26; 4. 8—19; 5. 12; 10. 1.
BEN, *son,* 1 Ch. 15. 18. In Ben-abinadab, B.-dekar, B.-geber, B.-hesed, B.-hur, 1 K. 4. 8—13 (R.V.), Ben is translated in A.V. son of.
BENAIAH, *the Lord hath built,* (1) one of David's officers, 2 S. 8. 18; 23. 20—23; 1 Ch. 11. 22—25; opposed to Adonijah, 1 K. 1. 8—44; slays him, Joab, and Shimei, 2. 25—46; —4. 4; 1 Ch. 18. 17; 27. 5, 6; (2) one of David's mighty men, 2 S. 23. 30; 1 Ch. 11. 31; 27. 14: and many others; 1 Ch. 4. 36; 15. 18, 20, 24; 16. 5, 6; 27. 34; 2 Ch. 20. 14; 31. 13; Ezr. 10. 25, 30, 35, 43; Ezk. 11. 1, 13.
BEN-AMMI, *son of my kindred,* Gen. 19. 38.
BENE-BERAK, *sons of lightning,* Jos. 19. 45.
BENE-JAAKAN, Nu. 33. 31. See *Beeroth-b.-j.*
BENHADAD, *son* (i.e. worshipper) *of Hadad;* there are three kings of Damascus of this name: (1) the ally of Asa, 1 K. 15. 18—20;

2 Ch. 16. 2—4; (2) at war with Ahab, 1 K. 20. 1—34; besieges Samaria, 2 K. 6. 24; his death, 8. 7—15; (3) son of Hazael, 2 K. 13. 3; smitten thrice by Joash, ver. 25;)(Jer. 49. 27; Am. 1. 4.

BEN-HAIL, *son of strength*, i.e. warrior, 2 Ch. 17. 7.

BEN-HANAN, 1 Ch. 4. 20.

BENINU, sealed the covenant, Neh. 10. 13.

BENJAMIN, *son of the right hand*, (1) s. of Jacob and Rachel, his birth, Gen. 35. 18; how brought to Egypt and treated by Joseph, 42—45; blessing of, by Jacob, 49. 27; by Moses, Dt. 33. 12; border and cities, Jos. 18. 11—28; 21. 4, 17; Judg. 1. 21. The Benjamites were a warlike race, and did great service in resisting the Philistine oppression. The tribe provided the first king in the person of Saul, 1 S. 9. 1. At the division of the kingdom B. joined the northern tribes, 1 K. 12. 20, but the nearness to Jerus. seems to have caused B. gradually to become part of the kingdom of Judah. The most distinguished Benjamite was the apostle S. Paul, Ro. 11. 1. (2) 1 Ch. 7. 10; (3) Ezr. 10. 32; Neh. 3. 23; 12. 34.

BENO, 1 Ch. 24. 26, 27.

BENONI, *son of my sorrow*, or *of my strength*, Gen. 35. 18; first name of *Benjamin*, q.v.

BEN-ZOHETH, 1 Ch. 4. 20.

BEON, Nu. 32. 3; short form of Baal-meon, ver. 38.

BEOR, (1) Gen. 36. 32; 1 Ch. 1. 43; (2) Balaam s. of B., Nu. 22. 5; 24. 3, 15; 31. 8; Dt. 23. 4; Jos. 13. 22; 24. 9; Mic. 6. 5;—in N.T. 2 Pet. 2. 15, R.V.; Bosor, A.V.

BERA, king of Sodom, Gen. 14. 2, 17, 21.

BERACHAH, *blessing*, (1) 1 Ch. 12. 3; (2) valley of B., betw. Jerus. and Hebron, 2 Ch. 20. 26.

BERACH·IAH, *the L. hath blessed*, 1 Ch. 6. 39; Berechiah, R.V., as 1 Ch. 15. 17.

BERA·IAH, *the L. hath created*, 1 Ch. 8. 21.

BEREA, a Macedonian city visited by Paul and Silas, Ac. 17. 10—14; home of Sopater, 20. 4.

BERECH·IAH, *the L. hath blessed*, 1 Ch. 6. 39, R.V.; 15. 17;)(2 Ch. 28. 12;)(1 Ch. 3. 20;)(9. 16;)(15. 23;)(Neh. 3. 4, 30; 6. 18; Zec. 1. 1, 7; Barachiah, 1611.

BERED, (1) Gen. 16. 14; (2) 1 Ch. 7. 20; =*Becher*, q.v.

BERENICE=*Bernice*, q.v.

BERI, 1 Ch. 7. 36. BERITES, 2 S. 20. 14.

BERIAH, BERIITES, *in calamity*, (1) Gen. 46. 17; Nu. 26. 44; 1 Ch. 7. 30; (2) 1 Ch. 7. 20—23;)(8. 13, 16;)(23. 10, 11.

BERITH, *covenant*, Judg. 9. 46, =*Baal-berith*, q.v.

BERNICE, Ac. 25. 13; 26. 30; dau. of Herod Agrippa I; see *Herod*.

BERODACH-BALADAN=*Merodach-B.*, q.v.

BEROTHAH, Ezk. 47. 16; same? as

BEROTHAI, 2 S. 8. 8=Chun, 1 Ch. 18. 8.

BEROTHITE=*Beerothite* (q.v.), 1 Ch. 11. 39.

BERYL, name of some precious stone unidentified.

BESAI, Ezr. 2. 49; Neh. 7. 52.

BESODE·IAH, *in the secret* (counsel) *of the L.*, Neh. 3. 6.

BESOR, a torrent S. or S.W. of Ziklag, 1 S. 30. 9, 10, 21.

BETAH, 2 S. 8. 8, or Tibhath, 1 Ch. 18. 8.

BETEN, Jos. 19. 25.

BETHABARA, *house of the ford*, Jn. 1. 28, A.V., the place where John baptized; it must have been within a day's distance of Cana, Jn. 2. 1, the traditional site near Jericho is therefore too far south. R. V. (following the oldest MSS.) calls the place Bethany.

BETH-ANATH, Jos. 19. 38; Judg. 1. 33.

BETH-ANOTH, Jos. 15. 59.

BETHANY, *house of dates*, (1) village 2 miles from Jerus., on S.E. slope of Olivet, the home of Lazarus, Jn. 11. 1—18; 12. 1, and of Simon, Mk. 14. 3; the village in which our Lord stayed during Holy Week, Mt. 21. 17; Mk. 11. 11; (2) Jn. 1. 28, R.V. See *Bethabara*.

BETHARABAH, *h. of the Arabah*, a border town of Judah, on shore of Dead Sea, Jos. 15. 6, 61; 18. 22.

BETHARAM, Jos. 13. 27; =*Beth-haran*, q.v.

BETH-ARBEL, Hos. 10. 14.

BETH-AVEN, *h. of vanity*, i.e. idols, near Ai, site uncertain, Jos. 7. 2; 18. 12; 1 S. 13. 5; 14. 23; put for Beth-el, Hos. 4. 15; 5. 8; 10. 5.

BETH-AZMAVETH, Neh. 7. 28; =Azmaveth, Ezr. 2. 24.

BETH-BAAL-MEON, a town of Reuben near Dibon, Jos. 13. 17; called Baal-meon, Jer. 48. 23.

BETH-BARAH, Judg. 7. 24.

BETH-BIREI, 1 Ch. 4. 31; BETH-BIRI, R.V.

BETH-CAR, 1 S. 7. 11.

BETH-DAGON, *h. of Dagon*, (1) Jos. 15. 41; (2) Jos. 19. 27.

BETH-DIBLATHAIM, *h. of the double cake* (of figs), Jer. 48. 22; =*Almon-diblathaim*, q.v.

BETH-EL, *h. of God*, (1) formerly called Luz, Gen. 28. 19, on the border betw. Benj. and Ephraim, and one of the most sacred spots in Palestine. Here Abraham built his altar on his first arrival in Canaan, Gen. 12. 8; 13. 3; here Jacob had his dream, set up a pillar, and gave the place its name, 28. 19. Here the ark rested for a time in the days of the Judges, Ju. 20. 18, 26—28, R.V. It was still a sanctuary in the days of Samuel, 1 S. 7. 16; 10. 3. Jeroboam selected it as one of the places in which to set up the calf worship, 1 K. 12. 29 ff.; 2 K. 10. 29; Amos 7. 13; Hos. 4. 15; 10. 5; See also 1 K. 13; 2 K. 23. 4, 15—30; Hos. 12. 4; (2) Jos. 12. 16; 1 S. 30. 27.

BETHELITE, *inhabitant of Bethel*, 1 K. 16. 34.

BETH-EMEK, *h. of the valley*, Jos. 19. 27.

BETHER, mountains of, *separation*, or, *spice*, Song 2. 17.

BETHESDA, *house of mercy*, a pool at Jerus., having five porches or cloisters; it had medicinal properties, popularly attributed to the "troubling" of the waters by an angel, Jn. 5. 4, but R.V. (following the best MSS.) omits this account as being no part of S. John's Gospel. There was probably an intermittent spring flowing into the pool, which produced a bubbling at the surface.

BETH-EZEL, *h. of the neighbourhood*?, Mic. 1. 11.

BETH-GADER, 1 Ch. 2. 51; =? Geder, Jos. 12. 13.

BETH-GAMUL, Jer. 48. 23.

BETH-HACCEREM, *h. of the vineyard*, Jer. 6. 1; Neh. 3. 14.

BETH-HARAN, Nu. 32. 36. See *B.-aram*.

BETH-HOGLA(H), Jos. 15. 6; 18. 19, 21.

BETH-HORON, *h. of caves*; the pass of B. was a difficult part of the road from Jerus. to the sea. Between the Upper and Lower or Nether B. the distance is 1¾ miles, and the descent 700 ft. Beyond Lower B. the ravine widens out into the valley of Aijalon. The district is celebrated for its battles; see Jos. 10; 1 S. 13. 18; 2 Ch. 25. 13; 1 Macc. 3. 13—24; 7. 39—50.

BETH-JESHIMOTH, B.-JESIMOTH, *h. of the desert*, Nu. 33. 49; Jos. 12. 3; 13. 20; Ezk. 25. 9.

BETH-LEBAOTH, *h. of lionesses*, Jos. 19. 6, cf. 15. 32.

BETHLEHEM, *h. of bread*, (1) B.-Judah, also

called Ephrath (Gen. 35. 19; 48. 7), 5 miles S. of Jerus., Judg. 17. 7—10; 19. 1, 2, 18; Ruth and Boaz at Bethlehem, see *Ruth*; Samuel anoints David at B., 1 S. 16; 17. 12, 15; 20. 6, 28; 2 S. 2. 32; well of B., 2 S. 23. 13—17, 24; 1 Ch. 11. 15—19;—1 Ch. 2. 51, 54; 4. 4; 11. 26; 2 Ch. 11. 6; Ezr. 2. 21; Neh. 7. 26; Jer. 41. 17; Christ's birth-place, Mt. 2. 1—8, cf. Mi. 5. 2; Lk. 2. 4, 15; Jn. 7. 42; Herod slays children at, Mt. 2. 16; (2) in Zebulun, Jos. 19. 15; Judg. 12. 8, 10.

BETHLEHEMITE, 1 S. 16. 1, 18; 17. 58; 2 S. 21. 19.

BETH-MAACHAH, 2 S. 20. 14, 15; =*Abel-beth-maachah*, q.v., and see *Abel*.

BETH-MARCABOTH, *h. of chariots*, Jos. 19. 5; 1 Ch. 4. 31.

BETH-MEON, Jer. 48. 23; short form of *Beth-baal-meon*, q.v.

BETH-NIMRAH, Nu. 32. 36; Jos. 13. 27; =*Nimrah*, q.v.

BETH-PALET, *h. of flight*, Jos. 15. 27; **BETH-PELET**, R.V.

BETH-PAZZEZ, Jos. 19. 21.

BETH-PEOR, a Moabite town given to Reuben, Dt. 3. 29; 4. 46; 34. 6; Jos. 13. 20. See *Peor*.

BETHPHAGE, *h. of figs*, name of a village or district near Bethany, Mt. 21. 1; Mk. 11. 1; Lk. 19. 29. Its site is doubtful.

BETH-PHELET, Neh. 11. 26; same as *B.-palet*, q.v.

BETH-RAPHA, *h. of Rapha* (*giant*), 1 Ch. 4. 12.

BETH-REHOB, near Mt. Hermon, Judg. 18. 28; =Rehob, 2 S. 10. 8, cf. ver. 6.

BETHSAIDA, *h. of fish*; probably there are two places of this name mentioned in the N.T., (1) B. Julias, the modern *et-Tell*, E. of Jordan, near its entrance into Sea of Galilee, in jurisdiction of Philip the Tetrarch; the scene of the feeding of the 5000, Lk. 9. 10; cf. Mk. 6. 31—53; Jn. 6. 1—17; Mt. 14. 13—21; (2) B. of Galilee, home of Philip, Andrew, and Peter, Jn. 1. 44; 12. 21; cf. Mt. 11. 21; Lk. 10. 13; generally supposed to have been identical with the modern *et-Tabgha*, on the lake shore W. of the Jordan. The opinion has been recently advanced that these were one and the same place, but it has not found much acceptance.

BETH-SHAN or **BETH-SHEAN**, 3 miles from the Jordan on the edge of plain of Jezreel, on the road from Damascus to Egypt, and to Jerusalem *viâ* Shechem; Jos. 17. 11, 16; Judg. 1. 27; 1 S. 31. 10, 12; 2 S. 21. 12; 1 K. 4. 12; 1 Ch. 7. 29; afterwards known as Scythopolis, and in our Lord's time one of the cities of Decapolis.

BETH-SHEMESH, *h. of the sun*, (1) (probably =Ir-shemesh, Jos. 19. 41), a priestly city on border of Judah, Jos. 15. 10, about 12 miles S.E. of Ekron; ark taken to, 1 S. 6. 9—20; see also 1 K. 4. 9; 2 K. 14. 11, 13; 1 Ch. 6. 59; 2 Ch. 25. 21, 23; 28. 18; (2) for On, or Heliopolis, Jer. 43. 13; probably same as the "city of destruction" (marg. of Heres, or of the sun), Is. 19. 18;—two other cities, Jos. 19. 22, 38; Judg. 1. 33.

BETH-SHEMITE, of B.-shemesh (1), 1 S. 6. 14, 18.

BETH-SHITTAH, *h. of the acacia*, Judg. 7. 22.

BETH-TAPPUAH, *h. of apples*, in the mts. of Hebron, Jos. 15. 53.

BETHUEL, (1) son of Nahor and Milcah, nephew of Abraham, and father of Laban and Rebekah, Gen. 22. 22, 23; 24. 15, 24, 47, 50; 25. 20; 28. 2, 5; (2) a town, 1 Ch. 4. 30; the same as

BETHUL, Jos. 19. 4; =Chesil, 15. 30; =Bethel (2).

BETH-ZUR, *h. of rock*, (1) Jos. 15. 58; 2 Ch. 11. 7; Neh. 3. 16; (2) 1 Ch. 2. 45.

BETONIM, *nuts*, Jos. 13. 26.

BEULAH, *married*, an allegorical name applied to Israel as the spouse of God and of her own sons, Is. 62. 4, 5.

BEZAANANNIM, R.V. marg. Jos. 19. 33. See *Zaanaim*.

BEZAI, (1) Ezr. 2. 17; Neh. 7. 23; (2) 10. 18.

BEZALEEL, *in the shadow of God*, (1) worked for the tabernacle, Ex. 31. 2; 35. 30; 36. 1, 2; 37. 1; 38. 22; 1 Ch. 2. 20; 2 Ch. 1. 5; (2) Ezr. 10. 30. -ALEL, R.V.

BEZEK, (1) Judg. 1. 4—6; (2) 1 S. 11. 8.

BEZER in the "wilderness," i.e. the flat table-land in the country of Reuben; (1) a city of refuge, Dt. 4. 43; Jos. 20. 8; 21. 36; 1 Ch. 6. 78, see *Bozrah*; (2) 1 Ch. 7. 37.

BIBLE. By the Bible we mean the collection of writings which contain the records of Divine Revelation. The word itself is of Greek origin, being derived from *ta biblia*, "the books." In course of time "biblia," a neuter plural, was regarded as a feminine singular, and in that way "the books" came to be spoken of as "the Book." By the word Bible therefore we must understand not a single book, but a Divine Library. The Bible is the work of the One Spirit; it contains the record of one progressive revelation of God to man; but at the same time it came into being "in many parts and in many modes," by a gradual growth extending over many centuries, and we can see in the books themselves evidence of the varied conditions of time and place and thought under which they were composed.

In the New Testament we find the Jewish sacred books described as "the Scriptures," e.g. Matt. 22. 29; Jn. 5. 39, "the holy Scriptures," Rom. 1. 2, or "the sacred writings," 2 Tim. 3. 15, R.V.

Structure of the Bible. The Christian Bible has two great divisions, familiarly known as **The Old** and **New Testaments.** The O.T. consists of the Canon of Scriptures current among the Jews of Palestine in our Lord's time, and received on that account in its entirety by the Christian Church. The N.T. contains writings belonging to the Apostolic age, selected by the Church and regarded as having the same sanctity and authority as the Jewish Scriptures. (For an account of the way in which these two collections of sacred writings were gradually made see *Canon*.) The books of the O.T. are drawn from a national literature extending over many centuries, and were written almost entirely in Hebrew, while the books of the N. T. are the work of a single generation, and were written in Greek (with the exception of S. Matthew's Gospel which was probably originally written in Aramaic). In the O.T. God stands in relation to the Universe mainly as the Creator and Sovereign; man is estranged from his Maker by wilful self-assertion: the people of Israel are the chosen object of divine mercy. In the N.T. is proclaimed the appearance of "God with us," the reunion of God and man, and the declaration of the way of salvation to all. God in the O.T. is predominantly the King, in the N.T. the Father. The O.T. reveals the need of Redemption and contains the Covenant of Law; the N.T. unfolds the mystery of Divine Love, and makes known the Covenant of Grace. The O.T. sets forth the preparatory discipline of the Chosen Nation, the N.T. the final revelation in the Divine Person.

With regard to the word *Testament*, the Gk. word "diathéké" of which it is a translation meant in Classical Greek an "arrangement," and therefore sometimes a "will" or "testament," i.e. an arrangement made for the disposal of a man's property after his death. But in the Gk. translation of the O.T. this same word was used to represent the Heb. word "berîth" or "covenant," and it bears this meaning wherever it occurs in N.T., with the possible exception of Heb. 9. 16, 17. The two "Testaments" are therefore the two "Covenants"; the Old Covenant was made with Abraham and his descendants, Gen. 17. 4; Ex. 2. 24; 24. 7, while the New Covenant, predicted by Jeremiah (31. 31), is the new relationship between God and man, established by Jesus Christ, the God-Man, and ratified by the shedding of His Blood, Lk. 22. 20. (See *Covenant*.)

In the Heb. Bible the books are divided into three groups, Law, Prophets, and Writings or Hagiographa (see Lk. 24. 44, where the third group is called the Psalms).

(A) The Law or Torah, the five books of the Pentateuch.

(B) The Prophets or Nebiim.

1. The former Prophets, i.e. the historical writings, Joshua, Judges, 1, 2 Samuel, 1, 2 Kings.

2. The latter Prophets, i.e. the prophetical writings, Isaiah, Jeremiah, Ezekiel, 12 Minor Prophets.

(C) The Writings or Hagiographa (Kethubim).

1. Psalms, Proverbs, Job, poetical books, sometimes called "The Former Writings."

2. Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, called the Five Megilloth or Rolls.

3. Daniel, Ezra, Nehemiah, 1, 2 Chronicles, —a miscellaneous subdivision, sometimes called "The Latter Writings."

Classified more strictly according to subject-matter, the books may be grouped as follows:

A. *Historical:* (1) Pentateuch and Joshua, the origin of the people, the foundation of the Israelite constitution and the settlement in Palestine.

(2) Judges, Samuel, Kings, the history of the people to the downfall of the monarchy.

(3) Ezra, Nehemiah, personal memoirs of the Captivity and the Return.

(4) Ruth, Esther, Chron., special incidents in, and aspects of, history.

B. *Prophetical:* Isai., Jer., Ezek., Min. Proph. (except Jonah).

C. *Poetical:* (1) Psalms and Lam., lyrical. (2) Canticles, idyllic.

D. *Didactic:* (1) Job, dramatic. (2) Jonah, allegorical.

E. *Sapiential:* (1) Proverbs, gnomic. (2) Ecclesiastes, speculative.

F. *Apocalyptic:* Daniel, and part of Ezek. (40—48) and Zechariah (1. 1—6. 8).

The books of the N.T. fall into five groups:—

A. The records of the Life of Christ (see *Gospels*), (1) Three Synoptic Gospels, so called because they take the same general view of their subject, and follow the same lines of treatment; (2) S. John.

B. The Acts of the Apostles, the record of the foundation of the Church.

C. Epistles of S. Paul (1) to Churches, (2) to individuals. (See *Pauline Epistles*.)

To this group we may add the anonymous Ep. to the Hebrews.

D. The so-called Catholic (or General) Epp. of S. James, S. Peter, S. John, and S. Jude.

E. The Apocalypse.

In quite early times there was a division of the N.T. into four books containing respectively (1) the Gospels, the order of which varied, the most usual being Mt., Jn., Lk., Mk., evangelists who were also apostles being placed first; (2) the Acts and Catholic Epp.; (3) the Pauline Epp. with which was always included the Ep. to the Heb.; (4) the Apocalypse.

Preservation of the Text of the O.T. The original lang. of most of the O.T. is *Hebrew* (q.v.), but a few portions (Dan. 2. 4—7. 28; Ezr. 4. 8—6. 18; 7. 12—26; Jer. 10. 11) were written in what is popularly called Chaldee, but more correctly Aramaic. The direct evidence for the text of the O.T. is of three kinds, Hebrew MSS., Ancient Versions, and Quotations in the Talmud and other ancient Jewish writings. The earliest Heb. MS. bears the late date of 916 A.D., and all existing MSS. contain substantially the same text (known as the Massoretic or traditional text), the variations being few in number and of small importance. The MSS. are of two kinds, (1) Synagogue rolls, about which the Talmud gives elaborate rules as to the nature of the skins and fastenings, the number of columns in each, the size of each column and title; these were written without vowel points or accents; (2) MSS. for private use, in book form of various sizes, the vowel points being inserted, and a commentary generally provided in the margin.

If we had only Heb. MSS. we might conclude that the text of the O.T. has been the same always and everywhere. But the existence of the Greek Version called the *Septuagint* (q.v.) and the Samaritan Pentateuch (see *Samaritans*) prove that this is by no means the case. They differ materially from the Massoretic text, and in some cases have no doubt preserved older and truer readings; but it is most difficult in many cases to decide to which reading the preference should be given. The close agreement among the different Heb. MSS. (other than the Samaritan Pentateuch) is accounted for by the fact that soon after the destruction of Jerusalem much labour was bestowed upon the Heb. text by the scholars who formed the Jewish School at Tiberias. One form of text was agreed upon, afterwards called the Massoretic text. MSS. which differed materially from this were destroyed, and the utmost care was taken to prevent any other readings from obtaining currency. The English A.V. and R.V. follow the Massoretic text except in a very few passages. The valuable preface to the R.V. of the O.T. deserves careful study.

Preservation of the Text of the N.T. In trying to decide what were the actual words written by the Apostles and Evangelists we have the evidence of (1) Greek MSS., (2) Translations made from Gk. into other languages; (3) Quotations by early Church writers.

(1) A Greek MS. is called an Uncial if it is written entirely in capital letters, and a Cursive if written in smaller letters and a running hand. Uncials are denoted for purposes of reference by capital letters. The five most important are:

B. Codex Vaticanus, 4th cent., in the Vatican Library at Rome; contains N.T. complete except part of Heb., Pastoral Epp., and Rev.

א. Codex Sinaiticus, 4th cent., at S. Petersburg; discovered by Tischendorf in 1859 in the convent on Mt. Sinai; contains N.T. complete.

A. Codex Alexandrinus, 5th cent., in the Brit. Mus., presented to Charles I in 1628 by Cyril Lucar, Patriarch of Constantinople; contains N. T. almost complete from Mt. 25. 6.

C. Codex Ephraemi, 5th cent., at Paris; originally contained whole N. T., but only about three-fifths now remains. The writing on the leaves which still exist has been partially washed off to make room for a Gk. translation of some works of Ephraem Syrus. A MS. of this kind is called a palimpsest.

D. Codex Bezæ, 6th cent., in Univ. Library at Cambridge, contains the Gospels and Acts and parts of Catholic Epp. in Gk. and Latin; presented by Beza in 1581.

Besides these there are several other Uncials also of importance. Cursive MSS. are very numerous and are denoted by numbers. These are of later date than the Uncials mentioned above, and are of less importance as evidence of the original text. Of the Gospels there are altogether 66 Uncial MSS. (only 21 of which are at all complete) and 1420 Cursives.

(2) The most important of the early versions of the N.T. are (*a*) the **Latin**, including the Old Latin which belongs to the 2nd cent., and the Vulgate, which was a Revised Latin text made by Jerome in the 4th cent.; (*b*) the Syriac, of which there are three important forms, the Old Syriac, the Peshitto, and the Philoxenian; (*c*) the Egyptian or Coptic, including the Memphitic or Boheiric, the Sahidic or Thebaic, and the Bashmuric or Fayumic, these three versions being made in Lower, Upper, and Middle Egypt respectively.

(3) Quotations by early Christian writers are sometimes of much value as indicating the text of the N.T. which they were accustomed to use; but this evidence requires using carefully, for authors do not always take pains to quote correctly.

Such are the materials at our disposal for the purpose of deciding what was the original text. The work of collecting the evidence has required immense labour in which many distinguished scholars have taken part. In the great critical editions by Tischendorf and Tregelles the evidence is given for the use of scholars. The total number of textual variations which have to be considered is about 120,000, the large majority of these being only of trivial importance. In order to weigh this evidence and decide between conflicting claims much critical insight is required. The edition of the Gk. N. T. published by the two great Cambridge scholars, Dr Westcott and Dr Hort, in 1881, probably represents what the apostles and evangelists actually wrote more closely than any text available since the 4th cent.

Bible, English. The first attempts to translate the Bible into the English language were made in the 8th cent. The Venerable Bede, who died at Jarrow in 735, was engaged on his translation of S. John's Gospel up to the very moment of his death. There are also in existence translations of the Psalms by Aldhelm, Bp. of Sherborne (d. 709) and King Alfred (d. 900). After the Norman conquest further attempts were made, but the first English Version of the whole Bible is associated with the name of **John Wycliffe.** There were two editions of this version; of the earlier, completed in 1382, the later books of the O.T. and the whole of the N.T. were translated by Wycliffe himself; the later edition was mainly due to John Purvey, Wycliffe's assistant at Lutterworth, whose work shows a great advance in correctness and clearness and in ease of style. These versions were made from the Latin. They include all the Canonical books and almost all the Apocryphal books that are usually found in English Bibles. The later edition has a large body of marginal notes, critical and explanatory, derived from Jerome, Augustine, and other Fathers. The work was circulated far and wide. The honour of making the first translation of the Bible into English from the languages in which it was originally written belongs to **William Tindale,** born about 1490. He studied first at Oxford, and then at Cambridge where Erasmus was then lecturing. Erasmus was the editor of the first printed edition of the Greek N.T. published in 1516. In 1525 we find Tindale at Cologne, engaged in printing a quarto edition of the N.T. in English translated from Erasmus's edition of the Gk. text. When about ten sheets were printed his plan was discovered, and an interdict placed on the work. On this T. fled to Worms, carrying with him the sheets already printed, and there published an octavo edition of 3000 copies on the press of P. Schœffer the younger. A fragment of one of the sheets printed at Cologne is now in the Brit. Mus. A complete copy of the Worms edition is preserved at the Baptist College, Bristol. As many as forty editions of Tindale's N.T. were published from 1525 to 1566, the first printed in England being a folio of 1536. They were all proscribed by the authorities of the English Church and copies were burnt when discovered. T. was still engaged on his translation of the O.T. when he was put to death for heresy in 1536.

In 1530 Henry VIII had promised the English people that they should have the N.T. in their own tongue, and in 1534 Convocation petitioned for a translation of the whole Bible.

In 1535 **Miles Coverdale** issued with the king's permission the first complete English Bible. It was printed at Antwerp, the translation being made, as the title-page tells us, "out of Douche (i.e. German) and Latin." In 1537 **Thomas Matthew** (whose real name was John Rogers) issued, also with the king's license, an edition which followed Tindale's as regards the N.T. and half the O.T., the remainder being taken from Coverdale's. A copy of this Bible was ordered by Henry VIII "to be set up in churches." In April 1539 appeared the first edition of the **Great Bible** (also known as Cranmer's, the Preface added in 1540 being written by him). On the title-page is an elaborate engraving, which represents the king giving the Word of God to the clergy, and, through Thomas Cromwell, to the laity of his kingdom, amid the great joy of his subjects. The Bible is here described as "truly translated after the verity of the Hebrew and Greek texts by the diligent study of divers excellent learned men," but there can be no doubt that the translation, which is a revision of that in Matthew's Bible, is due to Coverdale. The Psalter in the English Prayer Book is still taken from this edition.

The accession of Mary threatened danger to

all who were closely identified with the translation of the Bible into English. Coverdale narrowly escaped with his life; Cranmer and Rogers were brought to the stake. Many refugees found their way to Geneva, the city of Calvin. Here appeared in 1560, after Mary's death, the **Genevan Bible** of which 150 editions were published in England and Scotland between 1560 and 1616. It at once became popular from its use of Roman type, its division of the text into verses, and its copious notes, explanatory and controversial. This version is familiarly known as the Breeches Bible, from the rendering in Gen. 3. 7. Its strong Puritan flavour made it distasteful to many English churchmen, and accordingly Archbp. Parker devised a plan for the revision of the Great Bible by the joint labour of a number of learned men, mostly Bishops. The revisers were instructed to follow "the common English translation used in the churches," unless alteration were necessary, and to avoid bitter and controversial notes. In three or four years the **Bishops' Bible** was completed, and was presented to the Queen in 1568. It was regarded as the official English Church Bible. It was used in public worship, but otherwise had no great circulation. It was unfortunately printed very carelessly. Some years later English Roman Catholics issued at Douai a version of the O.T. and at Rheims a version of the N.T. Modern editions of the Douai version have borrowed many renderings from the Authorized Version.

At the Hampton Court Conference held in 1604, soon after the accession of James I, the Puritan party asked for a new translation, to which the king agreed and gave an outline of a plan for a new version, now known as the **Authorized Version.** The work was to be assigned to the Universities, the translation was to be then reviewed by the Bishops and chief learned of the Church, presented to the Privy Council, and ratified by himself.

In 1607 six companies were appointed, consisting in all of 54 members, the meetings being held at Oxford, Cambridge, and Westminster. Of the rules laid down the following were the most important:—the Bishops' Bible was to be followed, and "as little altered as the truth of the original will permit"; the translations of Tindale, Matthew, Coverdale, Whitchurch (i.e. the Great Bible), Geneva, to be used when they agree better with the text than the Bishops' Bible; the old ecclesiastical words (*church* &c.) to be retained; no marginal notes to be affixed unless for necessary explanation of some Hebrew or Greek words. The new translation was published in 1611. The familiar Dedication to the king, and also a long Preface, ably setting forth the principles and aims of the work (unfortunately omitted by most modern editions), are said to have been written by Dr. Miles Smith, afterwards Bp. of Gloucester. The words on the title-page "appointed to be read in churches" would seem to imply express authorization; but we have no evidence that the book ever received formal sanction. There was at first some reluctance to adopt it, but in course of time its own merits enabled it to supplant all other existing English translations, though at first the Genevan Bible was a formidable rival. Until 1662 the Epistles and Gospels in the Prayer Book were taken from the Great Bible; in that year, when the Prayer Book assumed its present form, the translation of 1611 was adopted throughout except in the Psalter, the Canticles, the Commandments, and a few isolated quotations of Scripture. The Psalter is still Coverdale's: the translation of the Canticles &c. differs from all our versions.

In May 1870 the Convocation of Canterbury appointed a committee to undertake the preparation of a **Revised Version** of the Bible. This committee was authorized to invite the co-operation of other scholars, "to whatever nation or religious body they may belong." The O.T. was assigned to a Company consisting of nine members of Convocation and fifteen invited members; for the N.T. Company the numbers were seven and eighteen respectively. The Revisers were directed to make as few alterations as possible, consistently with faithfulness, and no change was to be made unless approved of by two-thirds of those members voting. In 1871 the co-operation of American scholars was sought, and two Revision Companies were formed in the United States. The Revised N. T. was published in 1881, the O. T. in 1885, and the Apocrypha in 1895. The three Prefaces contain information as to the principles of revision and should be carefully studied.

BICHRI, 2 S. 20. 1—22. See *Sheba*.

BIDKAR, 2 K. 9. 25.

BIGTHA, Est. 1. 10.

BIGTHAN(A) and **TERESH**, treason of, discovered by Mordecai, Est. 2. 21; 6. 2.

BIGVAI, 4 persons, Ezr. 2. 2, 14; 8. 14; Neh. 7. 7, 19; 10. 16.

BILDAD, Job 2. 11; 42. 9; speeches of, 8; 18; 25.

BILEAM, 1 Ch. 6. 70; =? Ibleam.

BILGAH, (1) 1 Ch. 24. 14; (2) Neh. 12. 5, 18; probably

BILGAI, Neh. 10. 8, is same as Bilgah (2).

BILHAH, (1) Rachel's handmaid, and the mother of Dan and Naphtali, Gen. 29. 29; 30. 3—7; 35. 22, 25; 37. 2; 46. 25; 1 Ch. 7. 13; (2) 1 Ch. 4. 29. See *Baalah*.

BILHAN, (1) Gen. 36. 27; 1 Ch. 1. 42; (2) 1 Ch. 7. 10.

BILSHAN, came with Zerubbabel, Ezr. 2. 2; Neh. 7. 7.

BIMHAL, 1 Ch. 7. 33.

BINEA, 1 Ch. 8. 37; 9. 43.

BINNUI, Ezr. 8. 33; ✗ 10. 30, ✗ 38; ✗ Neh. 3. 24; 10. 9; ✗ 12. 8; ✗ 7. 15; =Bani, Ezr. 2. 10.

BIRSHA, k. of Gomorrah, Gen. 14. 2.

BIRZAVITH, 1 Ch. 7. 31; **BIRZAITH**, R.V.

BISHLAM, *in peace*, Ezr. 4. 7; see marg.

BISHOP. See *Ministry*.

BITH'IAH, *daughter*, i.e. worshipper, *of the L.*, 1 Ch. 4. 18.

BITHRON, *broken* or *divided country*, a ravine leading to Mahanaim, 2 S. 2. 29.

BITHYNIA, a country in N. of Asia Minor, Ac. 16. 7; 1 Pet. 1. 1.

BITTERN, mentioned as a bird or animal characteristic of desolate places, Is. 14. 23; 34. 11; Zeph. 2. 13, 14. R.V. has "porcupine."

BIZJOTHJAH, Jos. 15. 28; **BIZIOTHIAH**, R.V.

BIZTHA, Est. 1. 10.

BLASPHEMY, generally denotes contemptuous speech concerning God, or concerning something which stands in a sacred relation towards God, e.g. His temple, Ac. 6. 13, 14, His holy land, Ezk. 35. 12, His chosen people, Ps. 74. 18; Is. 52. 5, or His Law, Ac. 6. 13, 14. Our Lord was on several different occasions charged by the Jews with speaking blasphemy, because

He claimed the right to forgive sins, Mt. 9. 3, Lk. 5. 21, because He called Himself Son of God, Jn. 10. 29—36, and because He said they would see Him "sitting at the right hand of power, and coming in the clouds of heaven," Mt. 26. 64, 65. The charge brought against Him by the false witnesses at the trial before the Sanhedrin, Mt. 26. 59—61, Jn. 19. 7, was one of blasphemy against God's Temple. Our Lord's Apostles on the other hand regarded the behaviour of the Jews towards Him and towards themselves as blasphemy, Mt. 27. 39; Lk. 22. 65; 23. 39; Ac. 13. 45; 18. 6; 26. 11. The punishment for wilful and intentional blasphemy was death by stoning, Lev. 24. 11—16; cf. Jn. 10. 31—33; Ac. 7. 58.

Our Lord taught (Mt. 12. 31, 32; Mk. 3. 28—30; Lk. 12. 10) that "blasphemy against the Holy Ghost" is a sin for which there is no forgiveness. The context shows that this sin consists in wilfully regarding as evil and the work of the devil something which is plainly good and the work of the Spirit of God. A man who does this is in a state of wilful rebellion against the Divine Spirit, the only Power capable of reforming and sanctifying him. His forgiveness is therefore a moral impossibility.

BLASTUS, chamberlain of Herod Agrippa I, Ac. 12. 20.

BLOOD was regarded by the Jews and all other Semitic races as the seat of the life or vital energy, Lev. 17. 10—14, and was therefore forbidden as food, Gen. 9. 4; Lev. 3. 17; 7. 26, 27; 19. 26; Dt. 12. 16, 23; 15. 23; 1 S. 14. 32—34. The slaughter of any animal was regarded as being in some sense sacrificial. The atoning power of a sacrifice lay in the blood which was regarded as containing the life, Lev. 17. 11; Heb. 9. 22; while a covenant was usually sealed with blood, Gen. 15. 17; Ex. 24. 8; Zec. 9. 11; Mt. 26. 28; Heb. 10. 29; 13. 20.

BOANERGES, *sons of thunder*, surname given by our Lord to James and John, sons of Zebedee, probably on account of the vehemence of their character, Mk. 3. 17; cf. Mk. 9. 38; 10. 37; Lk. 9. 54.

BOAZ, (1) see *Ruth*; (2) name of a pillar in Solomon's temple, see *Jachin*.

BOCHERU, 1 Ch. 8. 38; 9. 44.

BOCHIM, Judg. 2. 1—5.

BOHAN, stone of, a boundary betw. Judah and Benj., Jos. 15. 6; 18. 17.

BOLLED=full of pods, Ex. 9. 31.

BOSCATH, 2 K. 22. 1; same as *Bozkath*, q.v.

BOSOR, 2 Pet. 2. 15; same as *Beor*, q.v.

BOTTLES were generally made of skins of animals; the head and legs being cut off, the skin was removed from the body without further cutting, and was then tanned by means of oak-bark. If wine fermented in a bottle of this kind, it would stretch the skin to such an extent that it could never be used for the purpose a second time; hence the lesson drawn by our Lord in Mt. 9. 17; Mk. 2. 22; Lk. 5. 37.

BOZEZ, *shining*, a cliff in the pass of Michmash, 1 S. 14. 4.

BOZKATH, a town of Judah in the plain near Lachish, Jos. 15. 39; 2 K. 22. 1, R.V.

BOZRAH, (1) a town of Edom, Gen. 36. 33; 1 Ch. 1. 44; Is. 34. 6; 63. 1; Jer. 49. 13, 22; Am. 1. 12; Mi. 2. 12; (2) Jer. 48. 24; =Bezer.

BRAZEN SERPENT, see *Serpent, Brazen*.

BREASTPLATE, an important part of the High Priest's dress; see *High-Priest*.

BRETHREN OF THE LORD; a title given to James, Joses, Simon and Judas, Mt. 13. 55; cf. Mt. 12. 46; Mk. 6. 3; Lk. 8. 19; Jn. 2. 12; 7. 3; Ac. 1. 14; Gal. 1. 19; 1 Cor. 9. 5. There are three views as to the relationship in which they stood to our Lord, (1) they were sons of Joseph and Mary, born after our Lord's birth; (2) they were sons of Joseph by a former marriage; (3) they were sons of Clopas or Alphæus, the husband of a sister of the Virgin Mary. Each of these views has been strongly advocated. The fact that the Virgin was given by our Lord into the care of S. John (Jn. 19. 25—27) was considered by Bp. Lightfoot to be fatal to the first view. He himself held the second theory. Of late years the third explanation has found many supporters; according to this theory, brethren = cousins, and James the son of Alphæus, one of the twelve, was the writer of the Ep. of S. James.

BRIDE, BRIDEGROOM, BRIDEGROOM'S FRIEND; see *Marriage*.

BRIGANDINE, a sort of coat of mail, or corslet, Jer. 46. 4; 51. 3.

BRIMSTONE or sulphur is present in most of the hot springs of Palestine; it is mentioned in the account of the destruction of the Cities of the Plain, and hence became symbolic of God's anger, Dt. 29. 23; Ps. 11. 6; Is. 34. 9.

BRUIT=rumour, report, Jer. 10. 22; Nah. 3. 19.

BUCKLER, a small round shield, 2 S. 22. 31; Job 15. 26.

BUKKI, (1) Nu. 34. 22; (2) 1 Ch. 6. 5, 51; Ezr. 7. 4.

BUKKIAH, 1 Ch. 25. 4, 13.

BUL, the 8th month; see *Calendar*.

BUNAH, *prudence*, 1 Ch. 2. 25.

BUNNI (3 persons), Neh. 9. 4; 10. 15; 11. 15.

BURIAL. According to Jewish custom, after death the body was washed, covered with spices, and wound round and round with long cloths of linen or other material. The relations at once gathered to the house of mourning, and so too did the hired minstrels and "such as were skilful of lamentation," but the time allowed for this was short, for in all ordinary cases, except that of a parent, the burial took place, if possible, on the same day. The body was laid without coffin on a bier, and carried out beyond the town walls to the place of burial, which was either a public cemetery or, where circumstances allowed, in the private grounds of the family. The women often led the procession, and hence our Lord could speak to the widow of Nain before He stopped the bearers of her son. It was the office of the hired mourners to express sorrow by music, praises of the dead, loud wailings, with other outward signs of woe, such as beating of the breast and rending of the garments. All who met the funeral were expected to join the procession. As regards the final disposal of the body, the Jews abhorred the idea of cremation, and either buried it in the ground or in a rock-hewn tomb. The tomb was visited by the friends for at least the first three days. Tombs were carefully marked and generally kept whitewashed in order that people might not be defiled by walking over them unawares; cf. Mt. 23. 27; Lk. 11. 44.

BURNING BUSH in which God appeared to Moses when He gave him his commission to bring Israel out of Egypt, Ex. 3. 2—4. The Bush, burnt yet not consumed, was symbolic of Israel, burning in the fire of affliction, yet not consumed because God was in their midst.

The incident was referred to by our Lord, Mk. 12. 26; Lk. 20. 37. The passage in Exodus was known as "the Bush," see Mk. 12. 26, R.V.

BURNT-OFFERING; see *Sacrifices*.

BUZ, (1) Gen. 22. 21; (2) 1 Ch. 5. 14; (3) Jer. 25. 23.

BUZI, Ezk. 1. 3.

BUZITE, Job 32. 2, 6.

BY AND BY=immediately, Mt. 13. 21; Mk. 6. 25; Lk. 17. 7; 21. 9.

CAB, a measure, rather less than two quarts; 2 K. 6. 25.

CABUL, a boundary town of the tribe of Asher, Jos. 19. 27; it probably had some connexion with the district containing twenty cities, "the land of C.," which was presented by Solomon to Hiram, 1 K. 9. 11—14. The word seems to have suggested to Hiram, in some way not yet explained, the idea of worthlessness.

CÆSAR, the title by which a Roman emperor was known. The emperors during the time covered by the N.T., with the dates of their accessions, were as follows:—Augustus, B.C. 31; Tiberius, A.D. 14; Caligula, A.D. 37; Claudius, A.D. 41; Nero, A.D. 54. The chief occasions on which the imperial name is mentioned are (1) when a question was put to our Lord as to the duty of paying tribute, Mt. 22. 17; Mk. 12. 14; Lk. 20. 22; (2) at His trial before Pilate, when the charge was disloyalty to Cæsar, Jn. 19. 12; cf. Ac. 17. 7; (3) the famine in the reign of Claudius, A.D. 47, Ac. 11. 28, and his expulsion of Jews from Rome, about A.D. 50, Ac. 18. 2; (4) at S. Paul's trial before Festus, when he claimed his right as a Roman citizen to be tried in the imperial court, Ac. 25. 11; (5) reference is made by S. Paul to Christians who were members of Cæsar's household, Phil. 4. 22.

CÆSAREA, an important sea-port town of Palestine, on the main road from Tyre to Egypt, 33 miles N. of Joppa, and distant from Jerusalem about 60 miles. It was rebuilt by Herod the Great, and was the official residence of Festus, Felix, and other Roman procurators of Judæa; Ac. 23. 23, 33; 25. 1—13. Philip the Deacon worked here, Ac. 8. 40; 21. 8, 16; it was here Cornelius, the Gentile centurion, was baptized by S. Peter, Ac. 10. 1, 24; 11. 11; here Herod Agrippa died, Ac. 12. 19; the place is also frequently mentioned in connexion with S. Paul's journeys, Ac. 9. 30; 18. 22; 21. 8, 16; 23. 23, 33; 25. 1, 4, 6, 13.

CÆSAREA PHILIPPI, a town near the source of the Jordan, at the foot of Mt. Hermon, rebuilt and enlarged by Philip, tetrarch of Trachonitis; it was the northernmost point of our Lord's journeyings, and was the scene of S. Peter's confession of His Messiahship and Divine Sonship, Mt. 16. 13; Mk. 8. 27.

CAIAPHAS, high-priest from A.D. 18 till A.D. 36; son-in-law of Annas, high-priest A.D. 7—14. He belonged to the Sadducee party, and took an active part in the attack made upon our Lord and His disciples, Mt. 26. 3, 57; Lk. 3. 2; Jn. 11. 49; 18. 13, 14, 24, 28; Ac. 4. 6.

CAIN, (1) the eldest son of Adam and Eve; murderer of his brother Abel, Gen. 4. 1—16; his descendants, 17—25; mentioned in the N.T., Heb. 11. 4; 1 Jn. 3. 12; Jude 11.

(2) the name of a city in the hill-country of Judah, Jos. 15. 57; Kain, R.V.

CALAH, founded by Nimrod, Gen. 10. 11, 12, or by Asshur, cf. R.V. mg.; one of the four towns which together formed the city of Nineveh.

CALEB, son of Jephunneh, of the tribe of Judah; one of the princes or heads of tribes sent by Moses to search the land of Canaan in the second year after the Exodus; he and Joshua alone brought back a true report; Nu. 13. 6, 30; 14. 6—38; they alone of all the people who left Egypt survived the 40 years in the wilderness, Nu. 26. 65; 32. 12; Dt. 1. 36. After the entrance into Canaan, C. obtained Hebron, Jos. 14. 6—14; 15. 13—19; 21. 12; Judg. 1. 12—15, 20; 3. 9; this district was still in the possession of his family in the time of David, 1 S. 25. 3; 30. 14.

CALENDAR. With the Jews the first day of a new moon was the first day of a new **month**, so that a month would consist of either 29 or 30 days. In the O.T. the months are not usually named, but simply numbered, as in modern times among the Quakers; i.e. they spoke of "the second month" and so on. The later Jews called their months by names which they got from Babylon, viz. (1) Nīsān, (2) Īyār, (3) Sīwān, (4) Tammūz, (5) Āb, (6) Elūl, (7) Tishrī, (8) Markheshwān, (9) Kislēw, (10) Ṭēbēth, (11) Shĕbāṭ, (12) Adār. To these was added, when necessary, an intercalary month, called 2nd Adār. With the later Jews the *civil* year began on the 1st of Tishri. Besides these Babylonian names we find in the O.T. four names of months which were in use among the Jews before the Exile, viz. Ābīb ("harvest month," Ex. 13. 4; 23. 15; 34. 18; Dt. 16. 1) which corresponded to the later Nīsān; and Ziw (or Zif, 1 K. 6. 1, 37), Ethānīm (1 K. 8. 2), and Būl (1 K. 6. 38) which are stated to be the second, seventh, and eighth month respectively.

The **day** among the Hebrews was reckoned from sunset to sunset (Lev. 23. 32). In the O.T. no divisions of the day are mentioned, except the natural periods of morning, noon, and evening. The night was divided into three watches (Judg. 7. 19). In later times the number of night-watches was increased to four (Mt. 14. 25; Mk. 6. 48), in accordance with Greek and Roman custom. The hours of the day were usually counted from sunrise, the hours of the night from sunset; but in S. John's Gospel the hours are possibly reckoned from midnight, just as among western nations at the present day.

CALNEH, Gen. 10. 10; Am. 6. 2; called CALNO, Is. 10. 9; a town of Babylon, site unknown.

CALVARY, *a skull*, the name by which the A.V. (Lk. 23. 33; cf. R.V.) denotes the place where our Lord was crucified. C. is merely an English form of the Latin word *calvaria*, which is itself a translation of the Hebrew word Golgotha, a skull. The popular expression "Mount Calvary" is not warranted by any statement in the Gospels. There is no mention of a mount in any of the narratives of the crucifixion. See *Golgotha*.

CALVES, golden, worship of; the form which Israelitish idolatry took in the wilderness (Ex. 32. 4; Dt. 9. 12—21), and later on under Jeroboam and his successors (1 K. 12. 28, 32, 33; 2 K. 10. 29; 2 Ch. 11. 15; 13. 8; Hos. 8. 5, 6; 13. 2). Under this symbol they professed to worship Jehovah, but such worship naturally soon degenerated into a worship of the image itself.

CAMEL. The Arabian or one-humped camel is the species mentioned in the Bible.

CANA OF GALILEE, a town, within a few miles of Nazareth, exact site of which is uncertain;

the scene of Christ's first miracle (Jn. 2. 1—11), as well as of a subsequent one (Jn. 4. 46—54), and the birthplace of Nathanael (Jn. 21. 2).

CANAAN, the name of the fourth son of Ham (Gen. 9. 22; 10. 6); also used to denote the tribe inhabiting the "lowland" (hence the name) towards the Mediterranean coast of Palestine; sometimes as a general name for all the non-Israelite inhabitants of the country west of Jordan, called by the Greeks Phœnicians. The Heb. and Phœnician languages were almost identical. As the Phœnicians were great traders, Canaanite came to denote "merchant," Is. 23. 8; Ezk. 17. 4; Hos. 12. 7.

CANANÆAN (A.V. has incorrectly **CANAANITE**; R.V. marg. the Zealot), a title given to the Apostle Simon, also known as Simon Zelotes (Mt. 10. 4; Mk. 3. 18). The sect of C. was founded by Judas of Gamala who led the opposition to the census of Cyrenius; cf. Ac. 5. 37.

CANDACE, queen of the Ethiopians, Ac. 8. 27. The eunuch baptized by Philip the Deacon was in her service. See *Ethiopia*.

CANDLESTICK (more properly lampstand), made for the Tabernacle, Ex. 25. 31—37; 37. 17—24, placed on the S. side, opposite the table of shewbread. In Solomon's temple there were ten golden candlesticks, 1 K. 7. 49; 2 Ch. 4. 7. In the temple of Zerubbabel there was a single candlestick, 1 Macc. 1. 21; 4. 49, afterwards carried off by Titus from the Herodian temple, and said to have been finally placed (A.D. 533) in a Christian Church in Jerusalem. The metaphor in Ps. 18. 28; 1 K. 11. 36; Rev. 2. 5 has reference to the eastern custom of keeping a lamp burning day and night.

CANKERWORM, sometimes rendered caterpillar by the A.V.; a destructive locust, in the winged or larval state.

CANON, a word of Greek origin, originally meaning "a rod for testing straightness," now used to denote the authoritative collection of the Sacred Books of the Christian Faith. Books are called "canonical," because they have been declared sacred by the Church.

History of the Canon of the O.T. The history of the process by which the books of the O. T. were collected and recognized as of sacred authority is hidden in great obscurity. A Jewish tradition, first found in 2 Esdras 14, a writing of little historical authority, assigned the completion of the task to Ezra. The process was really much more gradual, and the three successive stages are denoted by the triple division of the Hebrew books (see *Bible*), viz. (1) the Law, (2) the Law and the Prophets, (3) the Law, the Prophets and the Writings.

(1) The books of the Law were probably collected together either during the Exile or immediately after the Return. The "book of the law of Moses" which Ezra read to the people (Neh. 8. 1, 5, 8) was practically the same as our Pentateuch. This was the "Bible" which the renegade Jewish priest Manasseh took with him when he instituted the rival Mosaic worship among the Samaritans on Mt. Gerizim, B.C. 332.

(2) The recognition as Scripture of the group of writings included in "the Prophets" (for a list, see *Bible*) belongs to a later period, of which we have little information. The Book of Ecclesiasticus, written about 180 B.C., shows by its allusion to "the twelve prophets" (49. 10, 11) that this group had been for some time regarded as sacred Scripture. The date to which we may assign the completion of this second Canon is, roughly, the beginning of the 3rd cent. B.C., a period midway between the rule of Nehemiah and the composition of Ecclesiasticus.

(3) The "Hagiographa" or "Writings" formed the last group to be recognized as Scripture. (For a list, see *Bible*.) The date at which several of these books were written is very uncertain. Three times over in the Prologue to Ecclesiasticus, prefixed B.C. 133 by the grandson of the author to his Greek translation, we find mention of "the law and the prophets and the other writings." This passage furnishes the earliest evidence that other books could be mentioned in the same class with the law and the prophets.

The Hebrew Canon of Scripture, having received the sanction of the usage of our Lord and of the Apostles, was accepted by the Christian Church. An account of some other Jewish writings, not included in the Canon, will be found under *Apocrypha*.

History of the Canon of the N.T. In the case of the books of the O.T. we have to do with writings extending over a thousand years. The books of the N. T. were the work of a single generation, though a further period elapsed before they were collected together and regarded as "Scripture." The writers seem to have had no idea they were contributing toward an authoritative collection; they wrote independently of each other, and not according to any preconceived plan.

During the first years of the Church's history the need of a collection of Apostolic writings was not felt. For (1) the Jewish Scriptures seemed sufficient to supply the religious wants of the Christian community; (2) so long as there were men living who had been eye-witnesses of our Lord's Life and Death and Resurrection, their living testimony had more value than any writings could possibly have; (3) we have to take into account the belief that our Lord would shortly return and set up His Kingdom on earth (2 Thess. 2. 2).

As the Church spread, and the eye-witnesses passed away, the importance was felt of having an authentic record of the life of Christ. Several narratives seem to have been written (Lk. 1. 1—4). A history written either by an Apostle or under the sanction of an Apostle would have a special value attached to it. In this way the four Gospels contained in our Canon came to be regarded as forming a class by themselves. So too the letters written by Apostles obtained a peculiar value, both from the position of the Apostles in the Christian community, and from the recognition of the fact that to them had been granted the gift of Divine Inspiration.

Undoubtedly some Apostolic letters perished (cf. 1 Cor. 5. 9 with Col. 4. 16); but the importance of their contents and the authority of their writers led to many of them being carefully preserved. Familiarity with their contents was produced by the repeated public reading of these letters in the religious services. Copies were made both for public and private use. But there is no reason to suppose that the Christians of the *earliest* age had any idea of elevating Apostolic writings to a position of equal authority with the Canon of the O.T.

The writings of Justin Martyr (about A.D. 148) contain the first clear proof of the beginnings of a N. T. Canon. He records the fact that a collection of Apostolic writings was

read, along with the Prophets, in the religious services of the Christian Church on Sundays, and formed the subject of comment and practical exhortation.

A very important piece of evidence is supplied by the so-called Muratorian Fragment, a Latin MS., published at Milan by Muratori in 1740. It belongs to the 7th or 8th cent., but is a translation of a Greek document written in Rome, and represents the opinion of the Roman Church on the subject of the N.T. Scriptures in the latter part of the 2nd cent. It begins with the last words of a sentence referring to S. Mark's Gospel; it speaks of S. John's as the fourth, and therefore almost certainly began with a mention of S. Matt. The Acts are mentioned as the work of S. Luke. The Fragment enumerates 13 epistles of S. Paul; an epistle to the Laodicenes and another to the Alexandrians are expressly excluded as being forged "in the name of Paul." The Ep. of S. Jude and two Epp. of S. John (probably 2nd and 3rd) are acknowledged. The Apocalypses of S. John and S. Peter are also received, but it is added that "some" objected to the latter being read in the Church. It may be taken for granted that the omission of 1 Pet. and 1 John is due to the mutilated condition of the Fragment, since the genuineness of these Epp. was at this time undisputed. Heb. and Jas. were not included in the Roman Canon till the 4th cent., though they were well known to Clement of Rome at the end of the 1st cent.

During the period A.D. 170—300 there is abundant evidence from many different parts of the world. Irenæus, Bp. of Lyons in Gaul, in his book "Against Heresies," written about A.D. 180, makes quotations from the N.T. in the same way as from the O.T. Origen, the great scholar who presided over the catechetical school of Alexandria, recognized the apostolical Scriptures as standing on a footing of complete equality with the writings of the O.T., and speaks of "the Scriptures believed by us to be divine, both of the Old and of the New Covenant." By the beginning of the 4th cent. there was practical unanimity in all parts of the Church in the acceptance of the four Gospels, 13 Epp. of S. Paul, 1 Jn., 1 Pet. The doubts regarding the canonicity of the disputed books were based upon the uncertainty of their apostolic origin.

It was needful that the tradition thus generally established throughout the Church should receive some formal sanction. The persecution of Diocletian (A.D. 303) forced this on. The Emperor issued a decree ordering the confiscation of the sacred Christian writings. Some Christians tried to evade the legal penalties by the concealment of the Scriptures, and the production of Apocryphal books before the civil authorities. The Church had to decide which writings were specially sacred, and which only of secondary importance. The great historian Eusebius tells us how he had himself watched the burning of the books. He classes the writings which were known and used in the churches as (1) acknowledged by all, (2) disputed, (3) heretical or spurious. With the third class we are not now concerned, for the books in that list have never formed part of the Canon. The second class he subdivides into (*a*) "books generally recognized," i.e. Jas., 2 Pet., 2, 3 John, Jude, whose apostolic authorship was slowly finding acceptance; and (*b*) "the non-genuine books," i.e. Shepherd of Hermas, Acts of Paul, Apoc. of Peter, Ep. of Barnabas and (though about this he is uncertain), the Apoc. of S. John. Eusebius' first class includes the four Gospels, the Acts, 14 Epp. of S. Paul (including Heb.), 1 Pet., 1 Joh., and, with a query, the Apoc. of John.

The list given by Athanasius (A.D. 367) represents the opinion of the Church of Alexandria. It agrees precisely with the contents of our N.T., and gives no sign of hesitation as to the acceptance of the Apocalypse.

In or about the year 360 the Council of Laodicea decided that only canonical books should be read in church. A list, agreeing with that of Athanasius, was added later to the Canons of the Council. The 3rd Council of Carthage, in 397, specified the Canonical Scriptures of the N. T. to be "four books of the Gospels, one book of the Acts of the Apostles, thirteen epistles of the Apostle Paul, one epistle of the same to the Hebrews, two epistles of the Apostle Peter, three of John, one of James, one of Jude, one book of the Apocalypse of John."

CANTICLES, an alternative name for the Song of Solomon, q.v.

CAPERNAUM, *village of Nahum*, a town on western shore of Sea of Galilee, probably on site now known as Tell-Hûm. At the time of our Lord the district was one of the most prosperous and crowded in all Palestine. Here our Lord lived after the beginning of His ministry, so that C. is called "His own city" (cf. Mt. 9. 1 with Mk. 2. 1); it was the home of Peter and Andrew (Mk. 1. 29), and of Matthew (Mt. 9. 9). Many of our Lord's miracles were worked here (Mt. 8. 5, Lk. 7. 1; Mt. 8. 14, Mk. 1. 21, 30, Lk. 4. 38; Mt. 9. 1, Mk. 2. 1, Lk. 5. 18; Lk. 4. 31—35). In the synagogue at C. was spoken the wonderful discourse found in Jn. 6. Later on our Lord upbraided the people of the place for their rejection of Him (Mt. 11. 23, Lk. 10. 15).

CAPHTOR, a country whence the Philistines (sometimes called Caphtorim, Dt. 2. 23) migrated to Palestine, Jer. 47. 4; Am. 9. 7; it probably formed some part of Egypt.

CAPPADOCIA, the eastern district of Asia Minor, having Pontus on the north and Cilicia on the south; Ac. 2. 9; 1 Pet. 1. 1. It became a Roman province A.D. 17.

CAPTAIN of the Temple, Lk. 22. 4; Ac. 4. 1; 5. 24; not a military officer, but one in charge of the Priests and Levites who formed the Temple Police and kept watch by night; cf. 2 K. 12. 9; 25. 18.

CAPTIVITIES OF THE JEWS, (1) of Israel: in B.C. 740 Tiglath-pileser carried away the trans-Jordanic tribes, and the inhabitants of Galilee (1 Ch. 5. 26; 2 K. 15. 29) to Assyria; in B.C. 722 Shalmaneser carried into captivity the rest of Israel (2 K. 17. 3), placing them at Halah, Habor &c. (2 K. 17. 6). The cities of Samaria were then peopled with colonists from Babylon, Cuthah &c. (2 K. 17. 24). The later history of the captive Israelites cannot be followed with certainty; some were merged in the heathen population, some returned to Palestine under the decree of Cyrus, others remained in Babylon and helped to form the "Dispersion."

(2) of Judah: in B.C. 701 Sennacherib carried into Assyria 200,150 captives from Jewish cities (2 K. 18. 13); in B.C. 597 and again in B.C. 586 there were large deportations under Nebuchadnezzar (2 K. 24. 14; 25. 11; 2 Ch. 36. 6—10; Jer. 52). A considerable number of

Jews were left behind in Judæa (Jer. 40—43). Those in captivity were cheered by the teaching of Ezekiel, who assured them that the glory of the Temple would be again restored. The Captivity was brought to a close by the decree of Cyrus in B.C. 536 (Ezr. 1. 2), who gave permission to all worshippers of Jehovah to return and build the Temple in Jerusalem. Only part of the people availed themselves of this permission; the rest remained behind and formed the "Dispersion."

The period of the Captivity had a lasting effect upon the Jewish people. It put a stop to the old sin of idolatry; it was a time of great spiritual revival (Ezk. 36. 24—28), a large number of the Psalms being written during this period; and it led to a deepening reverence for the Law of Moses, especially that part of it dealing with ritual observance.

CARBUNCLE, a precious stone of bright red colour, Ex. 28. 17; Is. 54. 12; Ezk. 28. 13.

CARCHEMISH, *fort of Chemosh*, a town on W. bank of higher part of river Euphrates; it commanded the ford of the river on high road from Assyria into Syria, and was the scene of a very important battle (B.C. 605) between Nebuchadnezzar and Pharaoh-Necho, Jer. 46. 2; 2 Ch. 35. 20.

CARMEL, *garden or park*, (1) a hill, 1742 ft. high, forming the one headland of the coast of Palestine; it is chiefly known in connexion with the history of Elijah and Elisha, 1 K. 18; 2 K. 2. 25; 4. 25; also frequently mentioned by prophets, Is. 33. 9; 35. 2; Jer. 46. 18; 50. 19; Am. 1. 2; 9. 3; Mic. 7. 14; Na. 1. 4.

(2) a town in hill country of Judah, Jos. 15. 55; 1 S. 15. 12; residence of Nabal, 1 S. 25; and native place of David's wife Abigail, 1 S. 27. 3.

CARPUS, a Christian at Troas with whom S. Paul left his cloak &c., 2 Tim. 4. 13.

CARRIAGE, baggage, something requiring to be carried, Judg. 18. 21; Is. 10. 28; Ac. 21. 15.

CASIPHIA, a town on the road from Babylon to Jerusalem, site unknown, but near river Ahava, Ezr. 8. 17.

CASSIA, one of the ingredients in the anointing oil, Ex. 30. 24, and an article of merchandise imported into Tyre by Greek merchants, Ezk. 27. 19. There is another Hebrew word also rendered "cassia," Ps. 45. 8. Both Heb. words denote aromatic plant products: the former is a cinnamon; the latter may be Indian orris or costus.

CASTOR and POLLUX, (the Twin Brothers, R.V.), twin sons of Jupiter and Leda; the sign of the ship from Alexandria in which S. Paul sailed from Melita to Puteoli, Ac. 28. 11.

CATHOLIC EPISTLES (also known as General Epistles), a title given to the group of seven bearing the names of Jas., Pet., Jn., and Jude. The word Catholic denotes "universal," and the epp. were so called because they were not directed, like S. Paul's, to particular churches or individuals, but to the whole Christian society, or to large circles of churches. The title is not strictly applicable to 2 and 3 Jn.

CAUDA, Ac. 27. 16, R.V. See *Clauda*.

CAUL, (1) a net for the hair, Is. 3. 18; (2) a membrane surrounding the heart, Hos. 13. 8.

CEDAR, generally denotes in the Bible the C. of Lebanon, 1 K. 6. 9, 15; 7. 3; Ezr. 3. 7; sometimes one of the junipers, Lev. 14. 4; Nu. 19. 6; or some pine-wood, Ezk. 27. 5. The cedar-wood used for pencils &c. at the present day comes from a very different tree.

CEDRON, the ravine below the eastern wall of Jerusalem; Jn. 18. 1; R.V. marg. has "of the Cedars." Called Kidron (q.v.) in O. T.

CENCHREA, (R.V. Cenchreæ), the eastern harbour of Corinth, visited by S. Paul, Ac. 18. 18; Ro. 16. 1.

CENSER, a metal vessel made to receive burning charcoal from the altar, and in which incense was sprinkled by a priest; Lev. 16. 12; Nu. 4. 14; 1 K. 7. 50; 2 Ch. 26. 18, 19; Ezk. 8. 11; Lk. 1. 9; Rev. 8. 3, 4; see also the account of Korah's rebellion, Nu. 16.

CENTURION, an officer of the Roman army, in command of a century, or company of 100 men, forming one-sixtieth part of a Roman legion. In N.T. times the legions were not up to their full strength, and a century varied from 50 to 100 men. Mt. 8. 8—10; 27. 54; Mk. 15. 39; Lk. 7. 1—9; 23. 47; Ac. 10. 1—35; 27. 1; 28. 16.

CEPHAS, *a stone*, the Aramaic name (of which Petros is the corresponding Greek) given by our Lord to Simon, when he was called to be a disciple, Jn. 1. 42.

CHALCEDONY, a stone which formed one of the foundations of the heavenly Jerusalem seen by S. John in his vision, Rev. 21. 19; probably equivalent to our copper emerald. The name is applied in modern mineralogy to a different stone, one of the varieties of quartz.

CHALDEA, that portion of Babylonia which lay S. and E. of Babylon, though the name was sometimes used after the days of Jeremiah to denote the whole district lying between and adjoining the rivers Tigris and Euphrates. The Chaldeans (using the word in its wider sense), belonged to the same race as the Assyrians, and spoke the same language. In Dan. 2. 2, 10 etc. the name is applied to a learned class in Babylon who made a special study of astrology.

CHAMBERLAIN, a private and confidential servant of an eastern king, 2 K. 23. 11; Ac. 12. 20; the name is also translated "eunuch."

CHAMPAIGN, denotes flat, open country, Dt. 11. 30; cf. R.V.

CHANAAN, N.T. form of Canaan, Ac. 7. 11; 13. 19.

CHAPITER, the upper part of a pillar, usually known now as a capital.

CHAPMAN, a merchant, 2 Ch. 9. 14.

CHARCHEMISH = Carchemish.

CHARGER, a dish or large plate, Mt. 14. 8; Mk. 6. 25.

CHARIOT, a vehicle, generally used for purposes of war, Ex. 14. 7; Josh. 17. 18; Judg. 1. 19; 4. 3; 1 S. 13. 5. Up to time of David, Israelites had few chariots, Dt. 17. 16; 1 S. 8. 11, 12; in later times a regular force was maintained, 2 S. 8. 4; 1 K. 10. 25. The armies which fought against Israel also had chariots, e.g. the Syrians, 2 S. 8. 4; 2 K. 6. 14, 15; the Assyrians, 2 K. 19. 23; and Persians, Is. 22. 6, 7. The Israelite fighting chariot was probably after the Egyptian model, the plan of which is known from Egyptian paintings and reliefs still in existence.

CHARRAN, N.T. form of Haran, Ac. 7. 2, 4.

CHEBAR, river of, some tributary of the Euphrates, position uncertain. On its banks lived many of the exiles carried from Judah by Nebuchadnezzar; here Ezekiel saw his earlier visions, Ezk. 1. 1, 3; 3. 15, 23; 10. 15, 20, 22; 43. 3.

CHEDORLAOMER, a king of Elam who, with certain princes of Babylonia, defeated and reduced to servitude the kings of Sodom, Gomorrah and other neighbouring cities, Gen.

14. 1—17. Abraham marched against him, in order to recover his nephew Lot, whom he had taken prisoner. Ch. is mentioned in recently discovered Babylonian inscriptions (his name being given as Kudur-lagamar, i.e. servant of Lagamar, one of the principal Elamite gods), from which we learn that for 80 years the Elamites ruled Babylonia, and for a short time were masters of Syria and Palestine.

CHEMOSH, the god of Moab, 1 K. 11. 7; also of Ammon, Judg. 11. 24. Solomon built for him a high place on Mt. Olivet, 1 K. 11. 7, which Josiah destroyed, 2 K. 23. 13. Chemosh was worshipped with human sacrifices, 2 K. 3. 27. See also *Moabite Stone*.

CHENAANAH, (1) father or ancestor of false prophet Zedekiah, 1 K. 22. 11, 24; 2 Ch. 18. 10, 23; (2) head of a Benjamite house, 1 Ch. 7. 10.

CHENANIAH, *the L. hath established*, chief of Levites when David carried the ark to Jerus., 1 Ch. 15. 22, 27; 26. 29.

CHEPHIRAH, *village*, a city which belonged to the Gibeonites, and afterwards to tribe of Benj. Jos. 9. 17; 18. 26; Ezr. 2. 25; Neh. 7. 29.

CHERETHIMS, Ezk. 25. 16; cf. R.V.; same as

CHERETHITES, a tribe of Philistines, living on S. border of Philistia. "Ch. and Pelethites" were foreign troops who formed the king's body-guard in the reign of David, 1 S. 30. 14; 2 S. 8. 18; 15. 18; 20. 7, 23; 1 K. 1. 38, 44; 1 Ch. 18. 17.

CHERITH, the brook by which Elijah hid himself from Ahab, 1 K. 17. 3, 5; its position uncertain, probably it was E. of Jordan.

CHERUBIM, figures representing heavenly creatures, the exact form being unknown. They were in some way symbolical of the Divine presence; in the Holy of Holies, on the mercy-seat of the Ark, Ex. 25. 18, 22; 1 K. 6. 23—28; Heb. 9. 5; in the visions of Ezekiel, Ezk. 10; 11. 22. In the account of the Fall, Ch. are represented as keeping "the way of the tree of life," Gen. 3. 24.

CHESIL, see *Bethul*.

CHILDLESSNESS, reproach of, Gen. 16. 4; 19. 31, 32; 25. 21; 30. 1, 23; Judg. 11. 37, 38; 1 S. 1. 5—8; 2. 1—11; Ps. 78. 63; Is. 4. 1; 54. 4; Lk. 1. 25.

CHILD-LIKE character recommended, Mt. 18. 3—5; 19. 13—15; 21. 16; Mk. 9. 36; 10. 13—16; Lk. 9. 46—48; 10. 21; 18. 15—17; 1 Cor. 14. 20; 1 Pet. 2. 2. Also Ps. 131. 2.

CHILDREN, amusements of, Zec. 8. 5; Mt. 11. 17; Lk. 7. 32; a blessed gift from God, Gen. 33. 5; 48. 9; Ps. 127. 3—5; 128. 3, 4; 144. 12; wise, a comfort to their parents, Pro. 10. 1; 15. 20; 23. 24; 27. 11; 28. 7; 29. 3; disobedient, Pro. 10. 1; 15. 5, 20; 17. 21, 25; 19. 13, 26; 28. 7, 24; 29. 3; 30. 11; Ezk. 22. 7; Lk. 15. 13, 30; education of, Gen. 18. 19; Dt. 4. 9; 6. 7, 20—25; 11. 19; Ps. 78. 4, 5; Pro. 13. 24; 19. 18; 22. 6, 15; 23. 13, 14; 29. 15, 17; Eph. 6. 4; Col. 3. 21; duty of, Ex. 20. 12; Lev. 19. 3; Dt. 5. 16; 27. 16; Pro. 1. 8, 9; 6. 20—22; 10. 1; 13. 1; 15. 5, 20; 19. 26; 20. 20; 23. 22; 28. 7, 24; Jer. 35. 6—10, 18, 19; Mt. 15. 4—6; 19. 19; Mk. 7. 10—13; 10. 19; Lk. 2. 51; 18. 20; Eph. 6. 1—3; Col. 3. 20; 1 Tim. 5. 4; Heb. 12. 9; blessed by Christ, Mt. 19. 13—15; Mk. 10. 13—16; Lk. 18. 15—17; torn by she-bears, 2 K. 2. 23 (R.V. marg. young lads); examples of obedient, Gen. 22. 6; 1 S. 2. 26; Lk. 2. 51; disobedient, 1 S. 2. 12—17, 22—25; punishment for disobedience of, Ex. 21. 15; Dt. 21. 18—21; Pro. 30. 17; Mt. 15. 4; Mk. 7. 10.

CHILEAB, a son of David by Abigail, 2 S. 3. 3; called Daniel, 1 Ch. 3. 1.

CHILION, son of Elimelech and Naomi, Ruth 1. 2, 5; 4. 9.

CHIMHAM, a follower, and probably a son of Barzillai the Gileadite; rewarded, on account of B.'s faithfulness during rebellion of Absalom, with a possession at Bethlehem, 2 S. 19. 37—40; Jer. 41. 17; cf. R.V.

CHINNERETH, -ROTH, (1) a fortified city in tribe of Naphtali, Jos. 19. 35; (2) the O. T. name of the Sea of Galilee, Nu. 34. 11; Dt. 3. 17; Jos. 11. 2; 12. 3; 13. 27; 1 K. 15. 20.

CHIOS, an island in the Ægean Sea, near the coast of Asia; S. Paul passed it on his third journey, spending a night at anchor close by, but apparently not landing. Ac. 20. 15.

CHISLEU or **KISLEW**, the ninth month; see *Calendar*.

CHITTIM or **KITTIM**, son of Javan, Gen. 10. 4; 1 Ch. 1. 7; he gave his name to the island of Ch., now called Cyprus, Nu. 24. 24; Is. 23. 1, 12; Jer. 2. 10; Ezk. 27. 6; Dan. 11. 30.

CHIUN, name of a god worshipped by the Israelites in the wilderness, Am. 5. 26; some scholars consider the word is not a proper name at all, but means "the shrine"; see R.V. marg.

CHLOE, a woman mentioned in 1 Cor. 1. 11. "Those of Chloe," i.e. members of her household, had informed S. Paul of the divisions in the Corinthian church.

CHOR-ASHAN (R.V. Cor-ashan), a town (perhaps=Ashan, Jos. 15. 42) included in list of places where David had friends to whom he sent presents from the spoil of the Amalekites, 1 S. 30. 30.

CHORAZIN, a town of Galilee, on N. coast of Sea of G., in which some of our Lord's mighty works were done (of which no record is preserved), and which was rebuked for its unbelief, Mt. 11. 21; Lk. 10. 13.

CHRIST, the *anointed*, the Greek name for *Messiah* (q.v.); primarily the name of an office, see Mt. 16. 20; 26. 63; Mk. 8. 29; 14. 61; Lk. 3. 15; 9. 20; 22. 67; Jn. 1. 20, 41; 3. 28; 4. 29, 42; 7. 26, 41; 10. 24; 11. 27; 20. 31; 1 Jn. 2. 22; 5. 1; and so in R.V. also, Mt. 2. 4; 11. 2; 22. 42; 23. 10; 24. 23; Mk. 12. 35; 13. 21; 15. 32; Lk. 4. 41; 20. 41; 23. 35, 39; 24. 26, 46; Jn. 1. 25; 7. 26, 27, 31, 42; 12. 34; Ac. 2. 31; 3. 20; 5. 42; 8. 5; 9. 22; 17. 3; 18. 5; 26. 23;

the Christ was also **Son of God,** Mt. 4. 3; 8. 29; 14. 33; 26. 63; 27. 40, 43, 54; Mk. 1. 1; 3. 11; 15. 39; Lk. 1. 35; 3. 38; 4. 3, 9, 41; 8. 28; 11. 27; 22. 70; Jn. 1. 34, 49; 3. 18; 5. 25; 6. 69; 9. 35; 10. 36; 11. 4; 19. 7; 20. 31; Ac. 8. 37; 9. 20; Ro. 1. 4; 2 Cor. 1. 19; Gal. 2. 20; Eph. 4. 13; Heb. 4. 14; 6. 6; 7. 3; 10. 29; 1 Jn. 3. 8; 4. 15; 5. 5, 10, 13, 20; Rev. 2. 18;

and **Son of Man**, Mt. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, 32, 40; 13. 37, 41; 16. 13; 17. 9, 22; 20. 18; 24. 27, 30, 37, 39, 44; 25. 31; 26. 24; Mk. 2. 10, 28; 8. 38; 9. 9, 12, 31; 10. 33; 13. 26, 34; 14. 41; Lk. 5. 24; 6. 5, 22; 7. 34; 9. 22, 26, 44, 56, 58; 11. 30; 12. 8, 10, 40; 17. 22, 24, 26; 18. 8; 19. 10; 21. 27, 36; 22. 22, 48; 24. 7; Jn. 1. 51; 3. 13, 14; 5. 27; 6. 27, 53, 62; 8. 28; 12. 23, 34; 13. 31; Ac. 7. 56; Rev. 1. 13.

Names and Titles of Christ **in O.T.** Seed of the woman, Gen. 3. 15; the Prophet, Dt. 18. 15, 16; Emmanuel, Is. 7. 14; 8. 8; cf. Mt. 1. 23; Wonderful, Counsellor, Mighty God, Is. 9. 6; Everlasting Father, 9. 6; Prince of Peace, 9. 6; Root of Jesse, 11. 10; Mighty One of Jacob, 60. 16; Servant of the Lord, or of Jehovah, 42. 1—7; 52. 13—53; Zech. 3. 8; the Lord our Righteousness, Jer. 23. 6; 33. 16; Mal. 4. 2; the Messiah, Dan. 9. 25; the

Messenger of the covenant, Mal. 3. 1; Redeemer, Job 19. 25; Is. 59. 20; 60. 16; Holy One, Ps. 16. 10; cf. Is. 41. 14; Blessed of God, Ps. 45. 2.

Names and Titles of Christ **in Gospels and Acts.** The son of David, the son of Abraham, Mt. 1. 1; son of David, 9. 27; 12. 23; 15. 22; 20. 30, 31; 21. 9, 15; Mk. 10. 47, 48; 12. 35; Lk. 18. 38, 39; 20. 41; the son of Mary, Mk. 6. 3; Joseph's son, Lk. 4. 22; Jn. 1. 45; 6. 42; the carpenter's son, Mt. 13. 55; the carpenter, Mk. 6. 3; Jesus of Galilee, Mt. 26. 69; Jesus of Nazareth, 26. 71; Mk. 1. 24; 10. 47; 14. 67; 16. 6; Lk. 4. 34; 18. 37; 24. 19; Jn. 1. 45; 18. 5, 7; 19. 19; Ac. 2. 22; 3. 6; 4. 10; 6. 14; 10. 38; 22. 8; 26. 9; a Nazarene, Mt. 2. 23; the beloved Son of God, Mt. 3. 17; 17. 5; Mk. 9. 7; Lk. 3. 22; the Son of the living God, Mt. 16. 16; Son of the most high God, Mk. 5. 7; the Son of the Blessed, 14. 61; Son of the Highest, Lk. 1. 32; God's holy child [R.V. Servant] Jesus, Ac. 4. 27, 30; only-begotten of the Father, Jn. 1. 14, 18; one with the Father, 10. 30; the Lord's Christ, Lk. 2. 26; the Christ of God, 9. 20; the chosen of God, 23. 35; the Messias, Jn. 1. 41; 4. 25; God's anointed, Ac. 4. 27; the Lamb of God, Jn. 1. 29, 36; a teacher come from God, 3. 2; He that cometh in the name of the Lord, Mt. 21. 9; Mk. 11. 9; the King that cometh in the name of the Lord, Lk. 19. 38; Jn. 12. 13; meek and lowly, Mt. 21. 5; see Zec. 9. 9; also Mt. 12. 19; the prophet of Nazareth, Mt. 21. 11; a prophet, Jn. 4. 19; 9. 17; the prophet, 7. 40; King of the Jews, Mt. 2. 2; 27. 11; 29. 37; Mk. 15. 9, 12, 18, 26; Lk. 23. 3, 38; Jn. 18. 33, 39; 19. 3, 14, 15, 19, 21; Governor that shall rule Israel, Mt. 2. 6; King of Israel, 27. 42; Mk. 15. 32; Jn. 1. 49; 12. 13; King of Sion, Mt. 21. 5; Jn. 12. 15; Emmanuel, Mt. 1. 23; the consolation of Israel, Lk. 2. 25; Saviour of Israel, Ac. 13. 23; Saviour, Mt. 1. 21; Lk. 2. 11; Ac. 5. 31; 12. 23; the Saviour of the world, Jn. 4. 42; the Lord, Mt. 28. 6; Mk. 16. 19, 20; Lk. 2. 11; 22. 61; 24. 3, 34; Jn. 11. 2; 20. 2, 18, 20, 25; Ac. 2. 36; 8. 24, 25, 36, 39; 9. 5, 6, 10, 11, 15, 17, 31, 35, 42; 10. 48; 11. 21, 23; 13. 12, 48, 49; 14. 3, 23; 15. 35; 16. 10, 32; 18. 8, 9, 25; 20. 19; 21. 20; 22. 10, 16; 23. 11; the Lord Jesus, Lk. 24. 3; Ac. 7. 59; 8. 16; 9. 29; 11. 17, 20; 15. 11, 26; 16. 31; 19. 5, 10, 13, 17; 20. 21, 24, 35; 21. 13; 28. 31; Lord of all, 10. 36; Lord of the sabbath, Mk. 2. 28; Rabbi, Jn. 1. 38, 49; 3. 2, 26; 6. 25; Rabboni, 20. 16; the Word, 1. 1, 14; the Light, 1. 7, 8; the bread of life, 6. 35, 41, 48; the living bread, 6. 51; the light of the world, 8. 12; 9. 5; 12. 46; the door of the sheep, 10. 7, 9; the good shepherd, 10. 11, 14; the resurrection and the life, 11. 25; the way, the truth, and the life, 14. 6; the true vine, 15. 1; the vine, 15. 5; the Holy One and the Just, Ac. 3. 14; the Just One, 7. 52; 22. 14; the Prince of Life, 3. 15; a prince, 5. 31; Judge of quick and dead, 10. 42; a righteous man (by the centurion), Lk. 23. 47; that deceiver (by the Jews), Mt. 27. 63; a sinner (by the Jews), Jn. 9. 24; a Samaritan (by the Jews), 8. 48.

Names and Titles of Christ **in Epistles.** A propitiation through faith, Ro. 3. 25; 1 Jn. 2. 2; the end of the law for righteousness, Ro. 10. 4; the deliverer, 11. 26; Lord both of dead and living, 14. 9; a minister of the circumcision for the truth of God, 15. 8; the power of God and the wisdom of God, 1 Cor. 1. 24; wisdom, righteousness, sanctification and redemption unto us, 1. 30; He sanctifieth the people by His blood, Heb. 13. 12; our passover, 1 Cor. 5. 7; by Whom are all things, and we by Him, 8. 6; by Whom God made the worlds, Heb. 1. 2; the spiritual rock, 1 Cor. 10. 4; the head of every man, 11. 3; cf. Eph. 4. 15; captain of man's salvation, Heb. 2. 10; propitiation for the sins of the whole world, 1 Jn. 2. 2; 4. 10; one body, 1 Cor. 12. 12; the first-fruits of them that slept, 15. 20, 23; the forerunner, Heb. 6. 20; the Lord from heaven, 1 Cor. 15. 47; not yea and nay, but in Him was yea, 2 Cor. 1. 19; the image of God, 4. 4; the express image of God's person, Heb. 1. 3; the only wise God our Saviour, Jude 25; Who knew no sin, 2 Cor. 5. 21; Heb. 4. 15; separate from sinners, 7. 26; did no sin, 1 Pet. 2. 22; blessed for evermore, 2 Cor. 11. 31; consecrated for evermore, Heb. 7. 28; Who gave Himself for our sins, Gal. 1. 4; suffered for us, 1 Pet. 2. 21; bare our sins in His own body, 2. 24; 3. 18; 4. 1; the seed of Abraham, Gal. 3. 16; Heb. 2. 16; of the seed of David, 2 Tim. 2. 8; made of a woman, made under the law, Gal. 4. 4; our peace, Eph. 2. 14; the chief corner stone, Eph. 2. 20; a living stone, disallowed of men, but chosen of God and precious, 1 Pet. 2. 4, 7; an offering and sacrifice to God for a sweetsmelling savour, Eph. 5. 2; foundation of the Church, 1 Cor. 3. 11; the head of the Church, Eph. 5. 23; the Saviour of the body, 5. 23; the Saviour, Phil. 3. 20; our Saviour, 1 Tim. 2. 3; 2 Tim. 1. 10; Tit. 2. 10, 13; 3. 6; Saviour of the world, 1 Jn. 4. 14; the hope of glory, Col. 1. 27; Who sitteth on the right hand of God, 3. 1; Heb. 1. 3; 10. 12; 12. 2; Who is passed into the heavens, 4. 14; 8. 1; 9. 24; 1 Pet. 3. 22; our life, Col. 3. 4; which delivereth us from the wrath to come, 1 Thes. 1. 10, R.V.; Who died and rose again, 4. 14; Who was raised from the dead, 2 Tim. 2. 8; Who came into the world to save sinners, 1 Tim. 1. 15; Who gave Himself for us, Tit. 2. 14; tasted death for every man, Heb. 1. 9; the mediator between God and men, 1 Tim. 2. 5; appears in the presence of God for us, Heb. 9. 24; God manifest in the flesh, 1 Tim. 3. 16; the great God, Tit. 2. 13; the brightness of God's glory, Heb. 1. 3; in Whom is salvation, 2 Tim. 2. 10; author of eternal salvation, Heb. 5. 9; hath obtained eternal redemption for us, 9. 12; Who shall judge the quick and dead, 2 Tim. 4. 1; is ready to judge the quick and the dead, 1 Pet. 4. 5; the righteous judge, 2 Tim. 4. 8; heir of all things, Heb. 1. 2; upholding all things by the word of His power, 1. 3; by Himself purged our sins, 1. 3; put away sin by the sacrifice of Himself, 9. 26; His blood cleanseth from all sin, 1 Jn. 1. 7; better than the angels, Heb. 1. 4; made lower than the angels for the suffering of death, 2. 7, 9; the first begotten, 1. 6; crowned with glory and honour, 2. 9; made higher than the heavens, 7. 26; a merciful and faithful high priest, 2. 17; apostle and high priest of our profession, 3. 1; 4. 14; 10. 21; able to succour them that are tempted, 2. 18; worthy of more glory than Moses, 3. 3; tempted in all points as we are, 4. 15; a priest for ever after the order of Melchisedec, 5. 6; 6. 20; hath an unchangeable priesthood, 7. 24; learned obedience by the things which He suffered, 5. 8; surety of a better testament, 7. 22; mediator of a better covenant, 8. 6; 12. 24; mediator of the new testament, 9. 15; able to save to the uttermost, 7. 25; ever liveth to make intercession, 7. 25; holy, harmless, undefiled, 7. 26; a minister of the sanctuary and of the true tabernacle, 8. 2; a high priest of good things

to come, 9. 11; offered Himself without spot, 9. 14; a lamb without blemish and without spot, 1 Pet. 1. 19; shall appear the second time without sin unto salvation, Heb. 9. 28; He hath perfected for ever them that are sanctified, 10. 14; He hath consecrated a new and living way, 10. 20; the author and finisher of our faith, 12. 2; the same yesterday, to day, and for ever, 13. 8; suffered without the gate, 13. 12; the great shepherd of the sheep, 13. 20; 1 Pet. 5. 4; the shepherd and bishop of souls, 2. 25; the Lord of glory, Jas. 2. 1; angels, authorities and powers being made subject to Him, 1 Pet. 3. 22; left us an example, 2. 21; the word of life, 1 Jn. 1. 1; sent that we may live through Him, 4. 9; in Him is eternal life, 5. 11, 20; an advocate (Gk. Paraclete) with the Father, 2. 1; the propitiation for our sins, 2. 2; 4. 10; He that came by water and blood, 5. 6; hath given us understanding that we may know Him that is true, 5. 20.

Names and Titles of Christ **in the Apocalypse.** The faithful witness, Rev. 1. 5; 3. 14; the first begotten of the dead, 1. 5; He that liveth and was dead, 1. 18; 2. 8; the prince of the kings of the earth, 1. 5; Alpha and Omega, the beginning and the ending, 1. 8, 11; 21. 6; 22. 13; which is, and which was, and which is to come, 1. 8; 4. 8; 11. 17; 16. 5; the Almighty, 1. 8; 4. 8; 16. 7; the first and the last, 1. 17; 2. 8; 22. 13; He that is holy, He that is true, He that hath the key of David, 3. 7; the Amen, 3. 14; the beginning of the creation of God, 3. 14; that liveth for ever and ever, 4. 9; the Lion of the tribe of Judah, 5. 5; the root of David, 5. 5; root and offspring of David, 22. 16; the Lamb, 5. 6, 8, 12, 13; 6. 16; 7. 9, 14, 17; 12. 11; 14. 1, 4, 10; 15. 3; 17. 14; 19. 7, 9; 21. 9, 14, 22, 27; 22. 1, 3; King of the ages, 15. 3, R.V.; King of kings, and Lord of lords, 17. 14; 19. 16; faithful and true, 19. 11; the word of God, 19. 13; the bright and morning star, 22. 16.

Christ's kingdom, Mt. 16. 28; Lk. 1. 33; Jn. 18. 36; Eph. 5. 5; Col. 1. 13; 2 Tim. 4. 1, 18; Heb. 1. 8; 2 Pet. 1. 11; Rev. 11. 15;

His name and the power thereof, Ro. 1. 5; 1 Cor. 1. 2, 10; 5. 4; 6. 11; Eph. 5. 20; Phil. 2. 9, 10; Col. 3. 17; 2 Thes. 1. 12; 3. 6; 2 Tim. 2. 19; Heb. 1. 4; Jas. 2. 7; 1 Jn. 2. 12; 5. 13;

His Church, Mt. 16. 18; 1 Cor. 12. 28; 14. 4—35; Eph. 1. 22; 3. 21; 4. 15, 16; 5. 23—32; Col. 1. 18, 24;

His victory and triumph, Ro. 6. 9; 1 Cor. 15. 54—58; Col. 2. 15; 2 Tim. 1. 10; Heb. 2. 14; 1 Jn. 5. 4—12; Rev. 7. 17; 21. 4;

His resurrection, Ac. 2. 24—32; 10. 40, 41; 13. 29—33; 26. 23; Ro. 4. 24, 25; 8. 11; 14. 9; 1 Cor. 15. 3, 4, 20—22; 2 Cor. 13. 4; 1 Thes. 4. 14; Col. 1. 18; 2 Tim. 2. 8; Rev. 1. 5;

His ascension, Mk. 16. 19; Lk. 24. 51; Ac. 1. 9—11; Eph. 4. 8—10; Heb. 4. 14;

His glory in heaven, Mk. 16. 19; Ac. 7. 53; Eph. 1. 20; Col. 3. 1; Heb. 1. 2, 13; 8. 1; 10. 12; 12. 2; 1 Pet. 3. 22;

His death, Jn. 10. 15; Ac. 2. 23; Ro. 5. 6, 8; 6. 3; 8. 32; 1 Cor. 15. 3; 1 Thes. 5. 8—10; Heb. 2. 9; 13. 12;

His mediation, Col. 1. 20; Heb. 7. 25; 8. 6; 9. 15; 12. 24; 1 Tim. 2. 5;

His second coming, Mt. 16. 27; 24. 37, 38; Lk. 17. 26, 27; 21. 27; 1 Cor. 1. 7; Col. 3. 4; 1 Thes. 4. 16; Heb. 9. 28; Jas. 5. 8; 2 Pet. 3. 10; Rev. 6. 16;

His judgment, Mt. 3. 12; 16. 27, 28; 24. 30, 31; 25. 31, 32; Lk. 21. 27; Jn. 5. 22, 23; Ac. 1. 11; 10. 42; 1 Cor. 15. 51, 52; 2 Cor. 5. 10; 1 Thes. 4. 16; 2 Tim. 4. 1; 1 Pet. 4. 5.

CHRISTIANS, a name first given to believers in Jesus Christ at Antioch in Syria, about A.D. 43; Ac. 11. 26. It was perhaps given contemptuously, but was accepted by followers of Christ as a fit title. In the first years of the Church, believers were known among themselves as "the brethren," Ac. 11. 29; 12. 17; 14. 2; "the Way," Ac. 9. 2; 19. 9, 23; 22. 4; R.V. "the disciples," Ac. 11. 26; 13. 52; 20. 30; "the saints," 1 Cor. 16. 1; Ro. 16. 15; Eph. 1. 18; etc.; "the faithful," 1 Tim. 4. 3, 12; "the elect," 2 Tim. 2. 10.

CHRISTS, false, Mt. 24. 4, 5, 24; Mk. 13. 21; Lk. 21. 8; Jn. 5. 43. See 1 Tim. 4. 1—7; 2 Pet. 2; Jude 4—19; also *Antichrist*.

CHRONICLES. The two Books of Ch. counted as one in the Hebrew Canon. They give a short history of events from the Creation down to the proclamation of Cyrus allowing the Jews to return to Palestine. The books contain several references to the sources whence information was derived, e.g. "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer," 2 Ch. 9. 29; cf. also 2 Ch. 12. 15; 13. 22; 20. 34; 26. 22; 32. 32; 33. 18. These passages make it clear that, from the earliest times of the kingdom, writers living amid the events described, and generally of the prophetic order, recorded the history of their own times. These records along with Samuel and Kings formed the materials out of which our Books of Chronicles were compiled, the compilers choosing such portions as suited the purpose of their composition. Though secular events are not excluded from the compilations thus formed, the writers dwell with most satisfaction upon the ecclesiastical and religious aspects of the history, and the progress of Temple worship in Jerusalem. The date of composition cannot be fixed with certainty; it was probably between 300 and 250 B.C.

The books of Ezra and Nehemiah, originally forming one book in the Hebrew Canon, may be regarded as a sequel to 1 and 2 Chron.

CHRONOLOGY. Bible Chronology deals with fixing the exact dates of the various events recorded. For the earliest parts of O. T. history we have to rely entirely on the Bible itself; but the Hebrew Bible, the Septuagint or Greek translation, and the Samaritan Pentateuch do not agree together, so that many dates cannot be fixed with any degree of certainty. From the time of David onwards we get much assistance from profane history, e.g. inscriptions on monuments and other state records. Much work has still to be done in this direction, but in the Tables, in addition to the dates given by the Hebrew Bible, we have printed a Revised Chronology which represents the present results of modern investigation. The dates found at the top of many printed English Bibles are due to Archbishop Ussher. Many of them have been shown to be incorrect.

CHRONOLOGICAL TABLES.

(A) The dates in this section are not to be regarded as more than indications of the sequence of the events mentioned.

B.C.		
2126	Birth of Terah.	
1998	Death of Noah (Gen. 9. 28).	
1996	Birth of Abram.	In the days of Abram we meet with the names of Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Egypt was manifestly a powerful kingdom before and during the patriarchal times, but the early annals of Egypt as they have come down to us help us to few synchronisms which can be relied on.
1896	Birth of Isaac.	
1836	Birth of Jacob.	
1745	Birth of Joseph.	
1728	Joseph sold into Egypt (Gen. 37. 2).	
1715	Joseph stands before Pharaoh (Gen. 41. 46).	
1706	Jacob and his family go down to Egypt.	
1689	Death of Jacob.	
1635	Death of Joseph.	
1571	Birth of Moses.	
1491	The Exodus when Moses was 80 years old.	
1451	Death of Moses.	
1429	Death of Joshua.	
	From B.C. 1429 till B.C. 1095 was the period of the Judges, of whom the first was Othniel and the last Samuel, but the arrangement and dates of the rest are very uncertain.	The commencement of the Assyrian empire appears to have been somewhere in the period of the Judges, but much of the chronological data preserved in Assyrian tablets is of a fabulous character.
1095	Saul is anointed king.	

(B) In this section the dates are ascertained with some degree of accuracy, help being derived from synchronisms with profane history, which become more numerous with every succeeding century.

	The Undivided Kingdom.	Persons and Events of External History.
1095	Commencement of Saul's reign. *Samuel* lives for a great part of Saul's reign.	Nahash, king of Ammon. Tiglath-Pileser I., king of Assyria. Agag, king of Amalek. Achish, king of Gath.
1063	David anointed by Samuel.	
1055	David king in Hebron.	
1047	David king in Jerusalem. *Nathan* and *Gad*, prophets.	Hiram, king of Tyre. Hadadezer, king of Zobah. Toi, king of Hamath. Hanun, son of Nahash, king of Ammon.
1015	Solomon made king. Death of David.	
1012	Solomon begins to build the Temple.	Hiram, king of Tyre.
1004	" " to build his own house.	
991	The whole buildings finished.	Hadad the Edomite is protected in Egypt. Genubath, son of Hadad. Rezon, king of Zobah. Shishak, king of Egypt, shelters Jeroboam.
975	Death of Solomon. The ten tribes revolt from Rehoboam.	

In the following table the first column of dates follows the books of Kings and Chron.; the third column contains a revised Chronology derived from inscriptions on Assyrian and other monuments. The Kings of Judah are printed in heavy type, and the Kings of Israel in capitals.

B.C.	Kings of Judah and Israel.	Rev. Chr.	Internal History.	External History.	Synchronisms.
975	**Rehoboam** JEROBOAM I.	959	Ahijah the Shilonite prophesies, also Shemaiah. Penuel built (1 K. 12. 25).	.....	Shishak, k. of Egypt.
		94[illegible]	Shishak plunders Jerusalem.		

B.C.	Kings of Judah and Israel.	Rev. Chr.	Internal History.	External History.	Synchronisms.
957	**Abijam**	932			
955	**Asa**	929			
954	NADAB	927	Oded and Azariah prophesy.	Asa's war with Zerah the Ethiopian.	
953	BAASHA	925	War of Israel against Judah. Hanani and Jehu prophesy.		
930	ELAH	901	.....	Asa's alliance with Benhadad I.	
929	ZIMRI	899			
929	OMRI (at war with Tibni)	897			
925	OMRI (victorious)		Benhadad I. conquers Omri (1 K. 20. 34).		
918	AHAB	875	Samaria built (1 K. 16. 24).	.....	Ethbaal (Eithobalus), k. of Zidon.
914	**Jehoshaphat**	873	Elijah the Tishbite. Jericho rebuilt. Micaiah son of Imlah prophesies.	Syrian invasion of Samaria (1 K. 20. 34). Moab rebels against Israel.	Mesha, k. of Moab.
898	AHAZIAH	853	Jahaziel prophesies (2 Chr. 20. 14). Eliezer of Mareshah prophesies (2 Chr. 20. 37).		
897	JEHORAM	851	Elisha prophesies. Obadiah prophesies (?).	Battle of Ramoth-gilead.	Hazael, k. of Syria.
893	**Joram**	848			
885	**Ahaziah**	844			
884	**Athaliah**	843			
	JEHU				
878	**Joash**	837	Joash buys off Hazael's invasion (2 K. 12. 18).	Syrian victories over Israel (2 K. 10. 32).	Sardanapalus dies.
856	JEHOAHAZ		Joel prophesies (?).		
842	JEHOASH	798			
841	**Amaziah**	797	.....	.....	Shalmaneser II.
826	JEROBOAM II.	790	Hosea prophesies. Jonah prophesies (2 K. 14. 25).	Amaziah subdues Edom (2 K. 14. 7).	Shalmaneser III.
811	**Azariah** or **Uzziah**	792	Amos prophesies.		
773	ZECHARIAH	749	.....	.....	First Olympiad.
772	SHALLUM	748			
772	MENAHEM	748	.....	*There is much uncertainty about the chronology of the reigns of Uzziah, Jotham and Pekah, and from* 2 K. 15. 1, 2, *and* 30—32, *it is clear that there is some confusion in the Biblical numbers. Uzziah's name is now thought to have been discovered in an Assyrian inscription* B. C. 740. *If that prove correct, the commencement of Isaiah's prophecy cannot date before that year, and the time of Jotham's regency may have been counted as regnal years. In these tables the Biblical num-*	Pul, k. of Assyria (? = Tiglath-Pileser II.).
761	PEKAHIAH				
759	PEKAH		.....		Rezin, k. of Syria.
758	**Jotham**	740	Isaiah begins to prophesy.		Rome founded.
	Pekahiah (R. C.)	737			Era of Nabonassar, 747.
	Pekah (R. C.)	735			
742	**Ahaz**	734			
730	HOSHEA	733	.....		Tiglath-Pileser II., k. of Assyria (747—734).
					So, k. of Egypt.
726	**Hezekiah**	728	.....		Shalmaneser IV., k. of Assyria, 727.
721	End of the Northern kingdom	722	Micah prophesies.		Sargon.
					Merodach-Baladan, k. of Babylon, 722.
					Death of Sennacherib, 701.
					Esarhaddon.
					Median kingdom formed.

B.C.	Kings of Judah and Israel.	Rev. Chr.	Internal History.	External History.	Synchronisms.
697	**Manasseh**	697	.....	*bers have been adhered to, as far as possible, but they require further elucidation, which we may hope for as the Assyrian chronology becomes more assured.*	Psammetichus, k. of Egypt, 670. Fall of No-Amon (Thebes), 660. Assurbanipal (667—626). Pharaoh-necoh, k. of Egypt. Nabopolassar, k. of Babylon, 625—604.
642	**Amon**	642	Nahum prophesies (?).		
640	**Josiah**	640	Huldah the prophetess. Jeremiah begins to prophesy, 628. Zephaniah prophesies.		
609	**Jehoahaz**	609	Obadiah prophesies (?).	.....	Fall of Nineveh, 606.
609	**Jehoiakim**	609	Daniel carried captive, 606.	.....	Nebuchadnezzar, k. of Babylon, 604—561.
598	**Jehoiachin**	598	Habakkuk prophesies.		
598	**Zedekiah**	598	Ezekiel prophesies.		
587	Capture of Jerusalem	587			

B.C.	Jewish History.	Profane History.	
561	Jehoiachin's captivity relaxed.	.....	Evil-merodach, king of Babylon.
559	.....	Commencement of the Persian Empire under Cyrus.	Neriglissar, king of Babylon, 559—555.
555	.....	.....	Belshazzar co-regent with Nabonidus.
538	.....	Union of Media and Persia under Cyrus.	Fall of Babylon.
537	Decree of Cyrus for the return of the Jews.		
536	Joshua, high-priest.		
529	Ahasuerus (Ezra 4. 6). ..	=Cambyses, king of Persia, 529—521.	
525	.....	.....	Egypt conquered by Cambyses.
521	Artaxerxes (Ezra 4. 7). ..	=Pseudo-Smerdis.	Birth of Æschylus.
521	Darius I. (Ezra 4. 5).	=Darius Hystaspes.	
520	The hindered temple-building resumed. Haggai and Zechariah prophesy.	.....	Sophocles born, 495.
490	.....	.....	Battle of Marathon.
486	Ahasuerus (Esther 1. 1)...	=Xerxes, 486—465.	Egypt revolts from Persia for 2 years.
483	Joiakim, high-priest.	.....	Battles of Thermopylæ and Salamis, 480.
465	Artaxerxes (Ezra 7. 1). ..	=Artaxerxes Longimanus.	
458	Commission of Ezra.		
453	Eliashib, high-priest.		
444	Nehemiah appointed governor of Judæa.		
432	Nehemiah's second mission to Jerusalem. Prophecy of Malachi.	.....	Plato born, 429.
424	Darius II.	=Darius Nothus.	
414	.....	.....	Egypt and Media both revolt from Persia.
413	Joiada, high-priest.		
404	.....	Artaxerxes Mnemon.	
401	.....	.....	Battle of Cunaxa. Demosthenes born, 382.
373	Johanan, high-priest.		
359	.....	.....	Philip, king of Macedon.
358	.....	Darius Ochus.....	Plato dies, 348.

B.C.	Jewish History.	Profane History.	
341	Jaddua, high-priest.		
337	.....	Arses.	
336	Darius III. (Neh. 12. 22)..	=Darius Codomannus.....	Philip of Macedon slain.
332	Jaddua goes out to meet Alexander.	.....	Alexander in Syria and Egypt.
331	.....	.....	Battle of Arbela.
330	.....	Darius slain. End of the Persian power.	
323	.....	Ptolemy Lagides obtains Egypt.	Death of Alexander the Great and dismemberment of his empire.

B.C.	Jewish History.	Egypt.	Syria.
321	Onias I., high-priest.		
320	Ptolemy (Lagides) Soter takes Jerusalem.		
314	Antigonus conquers Palestine from Ptolemy.		
312	.....	.....	Seleucus (Nicator).
311	Palestine by treaty assigned to Antigonus.		
302	Palestine retaken by Ptolemy.	N.B. *During this disturbed period many Jews migrated from Palestine, and settled in Egypt, and in parts of Asia Minor, and were held in much esteem by the rulers of those countries in which they settled.*	
301	Battle of Ipsus. Antigonus defeated by Seleucus.		
300	Simon the Just, high-priest.		
292	Eleazar, high-priest.		
284	.....	Ptolemy Philadelphus.	
280	.....	N.B. *About this time the Septuagint version of the Hebrew Scriptures appears to have been commenced in Alexandria, though it was not finished for more than a century after.*	Antiochus (Soter).
277	Manasseh, high-priest.		
260	.....		Antiochus (Theos).
250	Onias II., high-priest.		
246	.....	Ptolemy Euergetes.	
245	.....	.....	Seleucus Callinicus.
225	Tribute due to Egypt not paid by Onias.	.....	Seleucus Keraunus.
223	.....	.....	Antiochus the Great.
221	.....	Ptolemy Philopator.	
217	Simon II., high-priest....	Ptolemy's outrage in the Jewish Temple.	
216	Battle of Raphia.....	Treaty between Antiochus and Ptolemy.	
204	.....	Ptolemy Epiphanes.	
195	Onias III., high-priest.		
187	.....	.....	Seleucus Philopator.
180	.....	Ptolemy Philometor.	
176	Heliodorus sent to plunder the Temple.		
175	Onias deposed by Antiochus. Jason, high-priest.	.....	Antiochus Epiphanes.
173	.....	Cleopatra, guardian of Philometor, dies.	
172	Menelaus, Jason's brother, nominated high-priest.		
172	Onias III. murdered about this time.		
170	.....	.....	Antiochus defeats the Egyptians.
169	Jason seizes Jerusalem, which Antiochus attacks on his return from Egypt and pollutes the Temple.	.....	Second invasion of Egypt.

B.C.	Jewish History.	Egypt.	Syria.
168	Daily sacrifice interrupted.	Ptolemy Physcon set up for a time in Egypt, but soon makes common cause with his brother Philometor.	Third attack on Egypt.
167	Mattathias the Maccabee revolts.		
166	Battle of Emmaus. Victory of Judas Maccabæus.		
165	Dedication of the Temple.		
164	.....	.....	Antiochus Eupator.
163	Lysias defeated by Judas at Bethsura. Alcimus, high-priest. Menelaus put to death.		
162	.....	.....	Demetrius Soter.
161	Nicanor defeated at Capharsalama. Death of Judas Maccabæus at Eleasa.	Contests between Philometor and Physcon. Appeals to Rome.	
160	Decree of the Roman Senate in favour of the Jews.		
159	Death of Alcimus.		
156	Jonathan, brother of Judas, ruler of Judæa.		
153	Jonathan made high-priest by Balas.	.....	Alexander Balas set up against Demetrius.
150	Jonathan honoured by Philometor and Balas.	.....	Alexander Balas, king of Syria.
149	.....	Onias, son of Onias III., made commander-in-chief in Egypt.	
146	.....	Ptolemy Philometor opposes Alexander Balas.	
145	.....	Ptolemy Physcon (Euergetes II.).	Demetrius Nicator.
143	Jonathan put to death by Trypho. Simon, high-priest.		
142	Simon, 'Prince' of the Jews.' Jews allowed to coin money.		
139	.....	.....	Antiochus Sidetes. Tryphon put to death.
135	Murder of Simon. John Hyrcanus, high-priest.		
130	.....	.....	Demetrius Nicator.
126	.....	.....	Zebina.
123	.....	.....	Antiochus Grypus.
116	.....	Ptolemy Lathyrus (Soter II.).	
109	Hyrcanus wars on Samaria and destroys the temple on Gerizim.	Cleopatra and Alexander.	
106	Hyrcanus dies. Aristobulus (his son), first king of the Jews.		
105	Alexander Jannæus made king of the Jews.		
96	Jannæus captures Gaza...	Ptolemy, king of Cyrene, bequeaths his kingdom to the Romans.	Seleucus succeeds his father Grypus.
94	The Pharisees hostile to Jannæus.		
93	War of Jannæus in Gilead and Moab.		
92	.....	.....	Philip, brother of Seleucus, gains the throne.
88	Jannæus defeated at Shechem.		
87	.....	Ptolemy Lathyrus recalled.	
83	.....	.....	Tigranes, king of Armenia, set over Syria.
80	.....	Ptolemy Alexander.	

B.C.	Jewish History.	Egypt.	Syria.
78	Death of Jannæus. Alexandra, his widow, rules after him. Hyrcanus II., high-priest.		
69	Aristobulus II. seizes the government.		
66	.....	.....	Pompey conquers Syria for the Romans.
			Roman Affairs.
65	.....	Ptolemy Auletes.	
64	Disputes between Aristobulus and Hyrcanus.		
63	Jerusalem taken by Pompey. Hyrcanus again high-priest.		
54	Palestine divided into five districts.	.....	Crassus defeated by the Parthians at Carrhæ, 53.
51	Crassus plunders the Temple.	Cleopatra.	
48	Antipater made procurator of Judæa.	.....	Battle of Pharsalia. Battle of Thapsus, 46.
44	Hyrcanus, 'Prince of the Jews.'	.....	Assassination of Cæsar.
42	.....	.....	Battle of Philippi.
41	Herod and Phasael, joint tetrarchs of Judæa.		
40	Herod flees to Rome. Antigonus set up in his stead.		
38	Herod marries Mariamne.		
37	Herod takes Jerusalem.		
31	.....	.....	Battle of Actium. Augustus, emperor, 31 B.C.—14 A.D.
30	.....	Cleopatra dies. Egypt becomes a Roman province.	
29	Mariamne put to death.		
25	Herod rebuilds Samaria.		
17	Herod restores the Temple.		
6	Alexander and Aristobulus put to death.		

NEW TESTAMENT CHRONOLOGY.

B.C.	Christian History.	Jewish History.	Contemporary Events.
4	Birth of Jesus Christ.....	Death of Herod the Great. Archelaus obtains Judæa, Samaria and Idumæa; Herod Antipas, Galilee; Herod Philip, Ituræa, Trachonitis, &c.	
A.D.			
6	.....	Banishment of Archelaus.	
7	.....	Coponius procurator of Judæa; Ananus high-priest.	
8	Jesus at Jerusalem in the Temple.	Cyrenius completes 'the taxing' commenced B.C. 4.	
9	.....	Marcus Ambivius, procurator.	
13	.....	Annius Rufus, procurator.	
14	.....	.....	Death of Augustus.
15	.....	Valerius Gratus, procurator.	

A.D.	Christian History.	Jewish History.	Contemporary Events.
17	.....	Caiaphas, high-priest.	
26	Beginning of the ministry of the Baptist.	Pontius Pilate, procurator.	
30	The Crucifixion.		
33	.....	Death of Herod Philip.	
35	Conversion of S. Paul. ..	Pontius Pilate exiled.	
37	.....	Jonathan, high-priest. Herod Agrippa obtains the tetrarchy of Herod Philip. Marcellus, procurator.	Death of Tiberius.
38	.....	Josephus born.	
39	The Churches have rest...	Antipas deposed. Agrippa made tetrarch of Galilee.	
41	.....	Agrippa receives Judæa.	Death of Caligula.
44	Death of James the brother of John.	Death of Herod Agrippa I. Cuspius Fadus, procurator.	
45	S. Paul's first Missionary Tour.		
46	.....	Tiberius Alexander, procurator.	
48	.....	Ventidius Cumanus, procurator.	
49	Council of Jerusalem.		
50	1 and 2 Thessalonians written.	.....	Jews banished from Rome by Claudius.
51	.....	Claudius [*or* Antonius (?)] Felix, procurator.	
54	.....	.....	Death of Claudius.
55	1 and 2 Corinthians, Galatians, Romans.		
57	S. Paul a prisoner at Cæsarea.		
58	S. Paul sent to Rome....	Porcius Festus, procurator.	
59	S. Paul leaves Melita for Rome.	Joseph, son of Simon, high-priest.	
60	Philippians, Colossians, Ephesians, Philemon.	Albinus, procurator.	
61	Close of the history of the Acts of the Apostles.		
62	.....	Gessius Florus, procurator. Completion of the Temple.	Burning of Rome. Persecution under Nero.
64	Titus, 1 and 2 Timothy...	Jewish war commences.	
65	Martyrdom of S. Peter and S. Paul.	Capture of Jotapata by Vespasian.	
68	.....	.....	Death of Nero. Galba proclaimed.
69	.....	.....	Otho, Vitellius, Vespasian, emperors.
70	Christians retire to Pella.	Siege and capture of Jerusalem.	
79	.....	.....	Death of Vespasian.
81	.....	.....	Death of Titus.
95	Persecution of Christians by Domitian.		
96	S. John probably still alive.	.....	Death of Domitian.

CHRYSOLITE, a precious stone, Rev. 21. 10; probably the name here denotes some kind of beryl.

CHURCH. This word is the English translation of the Greek "ecclesia," originally meaning "an assembly called together." In the N.T. it is used to denote the whole body of the baptized; or sometimes a portion of the whole body, settled in some particular place. It occurs only twice in the Gospels, Mt. 16. 18; 18. 17; the society of which Christ is the Head being usually called "the kingdom of heaven" or "the kingdom of God." The Parables of the kingdom may be regarded as teaching the character of the Church itself. From Mt. 28. 19 we learn that the Church is to be catholic in its extension, i.e. is to include all the nations of the earth; and that Baptism is the means of entrance. Those who desire to enter must have Faith, Mk. 16. 16, and Obedience, Mt. 28. 20.

From the Acts and Epistles we learn the method of the Church's life, and the nature of its belief. The Day of Pentecost was its "birthday," for then the Holy Spirit descended to sanctify its members, to unite them together, and lead them into all truth. From the first its members understood that they had a missionary work to do, they were to be "witnesses" of Christ and of His Resurrection, Ac. 1. 8. The effect of the first day's preaching was that 3000 were added to the Church. Ac. 2. 41—46 describes the manner of life of the first believers. After Baptism

they "continued stedfastly" in the apostolic doctrine, in fellowship with the Apostles, in the breaking of bread, and in the prayers, i.e. certain acts of public devotion with which they supplemented the ordinary Temple worship. It was also the custom for believers to surrender whatever possessions they had to be used for the common good; but this was optional, Ac. 5. 4.

S. Paul uses several metaphors to explain the nature of the society thus formed. It is the result of the engrafting of a new branch into an already existing olive-tree, Rom. 11. 17; i.e. it is a development from the Jewish Church by the addition of a non-Jewish or Gentile element. It is described as a "body" consisting of many members, Rom. 12. 4; 1 Cor. 12. 12; each member having its own peculiar work to do, each ministering to and dependent on the rest. This Body is Christ. It is again the Body of which Christ is the Head, Eph. 1. 22; the metaphor emphasizing the mystical union between Christ and His people. It is the Temple of God, in which the Spirit dwells, of which Apostles and Prophets form the foundation, and of which Christ is the chief corner-stone, Eph. 2. 20. S. Paul also compares it to a house, 1 Tim. 3. 15; 2 Tim. 2. 20; and to a city or household, Eph. 2. 19.

A most important passage is Eph. 4. 3—12, in which S. Paul teaches the unity of the Church, and shows in what that unity consists. "There is one Body," i.e. there is an external unity, a common organization; it is pervaded by the "One Spirit"; there is "one hope of your calling," i.e. all the members of the Body aim at the same object, the same eternal life; it has "one Lord," i.e. one Head, Jesus Christ; "one faith," i.e. it everywhere believes the same truths; admission is everywhere by the same act, "one Baptism"; the root of its unity lies in the "one God and Father of all."

For the growth of the Church's organization see under *Ministry*.

The doctrines of the Church were first taught orally, by the Apostles and those whom they commissioned. The fundamental truths were enshrined in a creed, or profession of faith made at baptism. As time went on, and necessity required, the Epistles and Gospels were written. From these may be gathered the various parts of the Christian's Faith, but it must be remembered that they were written for the use of men who were already members of the Church; the N.T. presupposes on the part of its readers at all events an elementary knowledge of Christian truth.

CHUZA, steward of Herod Antipas, Lk. 8. 3; his wife Joanna was one of the women who followed our Lord on His journeyings; Lk. 8. 3; 24. 10.

CILICIA, a province in the S. E. of Asia Minor, separated from Cappadocia by the Taurus range, the pass through which was known as the Cilician Gates. Its capital was Tarsus, the birthplace of S. Paul, Ac. 21. 39. C. contained large settlements of Jews, Ac. 6. 9; it was visited by S. Paul on several occasions, Gal 1. 21; Ac. 9. 30; 15. 23, 41; 27. 5.

CINNEROTH=Chinneroth.

CIRCUMCISION, the rite of admission into the Jewish covenant under the O.T. dispensation. Those who received it thenceforth enjoyed all the privileges and undertook all the responsibilities of the Jewish commonwealth. Being the O.T. sacrament, it symbolized the O.T. idea, i.e. separation, (1) to God, to whom Israel belonged; (2) from the world, the uncircumcised with whom Israel might not mix; (3) from sin, Dt. 10. 16; 30. 6; Jer. 4. 4; 9. 25, 26; Ezk. 44. 7.

The subjects of circum. were (1) male Israelites, properly when eight days old, Gen. 17. 12, but sometimes at a later age, Ex. 4. 25; Josh. 5. 2—9; (2) slaves born in the house or bought with money, Gen. 17. 13; (3) strangers who wished to eat the Passover, Ex. 12. 48.

Circum. was not peculiar to Israel. It was practised in Egypt, and by nations with whom Israel can never have come in contact. The various Canaanite tribes appear to have been uncircumcised, Judg. 14. 3; 1 S. 31. 4; 2 S. 1. 20; Gen. 34. 14—17.

With circum. was connected the giving of a name; but there is no express mention of the custom till N.T. times, Lk. 1. 59; 2. 21; Ac. 16. 3. It would follow naturally from the fact that Abram's name was changed at the institution, Gen. 17. 5, 10—14.

There was much controversy in the early Church with regard to the obligation of circumcision; Ac. 15. 1—31. The Church, acting under the Spirit's guidance, decided it was not obligatory, but the controversy was renewed later on in Galatia, Gal 2. 1—15; 5. 2—6, 11; 6. 12—16. These passages, along with Ro. 2. 25—29; 3. 1, 2; Phil. 3. 3; Col. 2. 11, contain S. Paul's teaching on the subject.

CIS, Ac. 13. 21=Kish.

CITIES OF REFUGE, six cities, three on each side of Jordan (viz. Kedesh, Shechem and Hebron, on the W. side, and Bezer, Ramoth and Golan on the E. side), in which a man who had accidentally committed homicide could take refuge from the avenger of blood. The regulations about the use of these cities are found in Nu. 35. 6—34; Dt. 19. 1—13; Jos. 20.

CLAUDA, a small island S. of Crete, mentioned in the account of S. Paul's shipwreck, Ac. 27. 16; otherwise known as Cauda, see R.V.

CLAUDIA, a Christian woman in Rome who sent a greeting to Timothy, 2 Tim. 4. 21.

CLAUDIUS, (1) Emperor of Rome, from 41 to 54 A.D., Ac. 11. 28; 18. 2.

(2) C. Lysias, the Roman military tribune in Jerusalem, who rescued S. Paul and sent him for trial to Cæsarea, Ac. 21. 31; 22. 24; 23. 10, 26, 30.

CLEAN and UNCLEAN. The distinction which the Jews drew between "clean" and "unclean" had a great effect upon the whole of their religious and social life. It applied in the first place to food. Certain animals, birds, and fishes were regarded as clean and might be eaten, while others were unclean and were forbidden. See Lev. 11; Dt. 14. 3—20. The flesh of any animal dying of itself or torn by wild animals was also forbidden, Ex. 22. 31; Lev. 17. 15; 22. 8; Dt. 14. 21. No Jew might eat blood, which was regarded as containing the life; it had to be poured out and covered up; Gen. 9. 4; Lev. 17. 10—14; 19. 26; Dt. 12. 16, 23—25; 15. 23. Fat also was forbidden, it belonged to God, Lev. 7. 22—27.

For seven or fourteen days after the birth of a child the mother was unclean, Lev. 12. 1—8. Uncleanness also resulted from the touch of a dead body, Lev. 11. 8; 21. 1—4, 11; 22. 4—7; Dt. 21. 22. The leper was unclean, and communicated uncleanness to everything that he touched, Lev. 13. 1—46; 14. In N.T. times to enter the house of a Gentile or to eat

food with him involved uncleanness, Jn. 18. 28; Ac. 10. 28; 11. 23. So long as a person was unclean he was cut off from the congregation. In ordinary cases of uncleanness it was sufficient to remain in seclusion till the evening and then to wash the body. In certain cases a sin offering was necessary. One of the results of the coming of Jesus Christ was the gradual abolition within the kingdom of God of all ceremonial uncleanness; Mk. 7. 15—23; Ac. 10. 9—16, 28; 15. 29; Ro. 14. 14, 17, 20; 1 Cor. 10. 25; 1 Tim. 4. 4; Tit. 1. 15.

CLEMENT, a fellow-labourer of S. Paul, Phil. 4. 3; probably not the same as the Clement who was Bishop of Rome and the author of a well-known epistle to the Corinthians.

CLEOPAS, one of those who met Jesus on the road to Emmaus, Lk. 24. 18. Nothing beyond this is known of him, unless, as some think, he is the same as

CLEOPHAS or Clopas (R.V.), mentioned Jn. 19. 25 to distinguish Mary of Clopas (i.e. probably M. wife of C.) from two other Marys. Some have thought that Clopas was the same as Alphæus, father of James the Apostle.

CLERGY, see *Ministry*.

CLOTHING. The ordinary head-dress of a Jew in our Lord's day was a large brightly coloured handkerchief wound into a turban. This would be worn always in public and in the presence of betters. From the back of the turban sometimes hung a smaller handkerchief, protecting the back of the neck and shoulders from the sun. On the feet, the sandals generally worn in summer were sometimes replaced in winter by roughly made shoes. On the body next the skin was worn a long shirt of linen or cotton, Mk. 14. 51. It was put on over the head, and there were either slits for the arms to pass through or, perhaps more commonly, loose, short sleeves. Over this was worn a coat or tunic something like a dressing-gown, reaching generally to the feet, and fitting closely in the upper part, Mt. 5. 40; Mk. 14. 63; Jn. 19. 23; 21. 7. Sometimes, as in the case of our Lord, it was woven in a single piece from the top throughout. Outside this coat or tunic was worn a girdle, generally of leather, from which purse, or pouch, or weapon hung. As the tunic, reaching below the knees, would interfere with active movement, it was drawn up under the girdle as an outward sign of being busy ("Let your loins be girded about"), or as a preliminary to energetic work, as when Elijah girded up his loins and ran before Ahab. Lastly, a square shawl, edged with a fringe, and having tassels of five threads, four white and one blue, knotted together at each corner, was worn as a mantle or cloak, Mt. 5. 40; Lk. 6. 29; 2 Tim. 4. 13, and arranged so that it did not quite reach down to the bottom of the tunic.

CLOUD, Pillar of, the symbol of the presence of God in the Wilderness; it went before the host when marching; at night it became a pillar of fire over the tabernacle; Ex. 13. 21, 22; 14. 24; 33. 9, 10; Nu. 9. 15—23; 10. 11, 12, 34; Dt. 31. 15; Neh. 9. 12; Psalm 99. 7; cf. 1 K. 8. 10; Ps. 104. 3; Is. 6. 4.

CNIDUS, a harbour on the S.W. coast of Asia Minor, Ac. 27. 7.

COCKATRICE, some venomous snake is probably intended.

COINS, see *Money*.

COLLEGE, a name given in the A.V. to the part of Jerusalem where the prophetess Huldah lived, 2 K. 22. 14. R.V. has "in the second quarter." The Hebrew word, which means "second" or "double," also occurs in Zeph. 1. 10. It probably denotes some additional suburban portion of Jerusalem.

COLONY, a name given to a city, usually on the frontier of the Empire, in which for military reasons a body of Roman citizens had been placed in full enjoyment of all rights of citizenship; Ac. 16. 12.

COLOSSE, a town of Phrygia, in the valley of the Lycus, near to Laodicea and Hierapolis, and close to the great road which led from Ephesus to the Euphrates. When S. Paul wrote his Epistle to the Colossians he had probably not yet visited the place. Epaphras and perhaps Timothy were its first Christian teachers; Col. 1. 1, 7; 4. 12, 13.

COLOSSIANS, Ep. to the; see *Pauline Epistles*.

COMFORTER, see *Spirit, Holy*.

COMING OF CHRIST generally means, in the N.T., His "second" coming, i.e. to judgment, at the end of the world, Mt. 24. 3, 27; 25. 31; Ac. 1. 11; 1 Cor. 15. 23; 1 Thess. 2. 19; 3. 13; 4. 15; 2 Thess. 2. 1—8; Jas. 5. 7, 8; 2 Pet. 1. 16; 3. 4; 1 Jn. 2. 28; Rev. 1. 7; 3. 11; 20. 11—15; 22. 12. 20. The first few generations of Christians expected that Christ would speedily return; 1 Cor. 7. 29, 31; Phil. 4. 5; Heb. 10. 25, 37; Jas. 5. 9; 1 Pet. 4. 5, 7. We have also to remember that Christ is continually "coming" to His Church, Mt. 28. 20; Jn. 14. 18, 28; 21. 23.

COMMANDMENTS, The Ten. The Hebrew name for these is the "Ten Words," Ex. 34. 28 mg., Dt. 10. 4 mg.; hence the name Decalogue. They are also called the Covenant, Dt. 9. 9, or the Testimony, Ex. 25. 21. The giving of the Ten Words by God to Moses, and through him to Israel, is described in Ex. 19. 16—20. 21; 32. 15—19; 34. 1. The Words themselves are found, in somewhat different forms, in Ex. 20. 1—17 and Dt. 5. 6—21. The former of these is probably the older version. They were engraved on two tables of stone, which were placed in the Ark, hence called the Ark of the Covenant, Nu. 10. 33. There has been a difference of opinion as to the way in which the Words were divided into ten. The Roman Church, following the example of S. Augustine, unites what we know as the first and second, and divides the last into two. Our Lord, quoting from Dt. 6. 4, 5 and Lev. 19. 18, has summarized the Ten Words in "two great commandments," Mt. 22. 37—39. To get their full significance for the Christian Church we must read them in the light of our Lord's Sermon on the Mount (see also Mk. 2. 27 and Mt. 15. 4—6 for interpretation of 4th and 5th), where it is shown that they are intended to control our thoughts and desires, as well as our acts. The Church of England in the Catechism sets forth this fuller teaching in outline under the headings of our Duty towards God and our Duty towards our Neighbour.

COMMERCE. In early times the Egyptians seem to have been the leading nation in trade, carrying on business with distant cities in Syria and elsewhere; Gen. 37. 25; 41. 57. Until the time of Solomon, the Israelites had little trade with foreign nations, such trade being discouraged by the Mosaic law, Dt. 17. 16, 17. Under Solomon, commerce grew rapidly, 1 K. 10. 22, 28, 29; 2 Ch. 1. 16, 17; 8. 18; 9. 13, 14, 21. The Phœnicians (see *Canaan*)

were at this time the chief trading race, their ports being Tyre, Sidon, and Gebal, whence ships sailed to the most distant parts of the known world. Israelite foreign trade afterwards declined, and Jehoshaphat tried to revive it, 1 K. 22. 48, 49. It would be much interrupted by frequent wars, but the language of the prophets makes it clear that a good deal of wealth had found its way into the country, and Jerusalem, with its port Joppa, is spoken of as a road to Tyre, the great Phœnician trading port.

The Law laid stress on fair dealing, e.g. Lev. 19. 35, 36; Dt. 25. 13—16; Ezk. 27; and on the punishment which would follow the misuse of prosperity; cf. Rev. 18. 12—23.

COMMUNION, HOLY; the rite, instituted by Christ, by which believers have fellowship with Him, 1 Cor. 10. 16, and with one another. (See *Communion of Saints.*) The institution of the rite is described in Mt. 26. 26—28; Mk. 14. 22—24; Lk. 22. 19, 20; 1 Cor. 11. 23—25. The earliest name by which the rite was known was the "Breaking of the Bread," Ac. 2. 46. The outward symbols chosen by our Lord, viz. Bread and Wine, naturally suggest to our mind the thought of feeding, and teach that the object of the rite is the support of the spiritual life of man by food which that life requires and which God supplies. This food is the Body and Blood of Christ, i.e. the Life of His perfect Manhood. This Life was given for us by our Lord's offering of Himself upon the cross. The Holy Communion is therefore a memorial before God and before the world of His sacrificial death, 1 Cor. 11. 26. The Cup of His Blood is also the pledge to us of the New Covenant relationship with God into which we have been brought, Mt. 26. 28; Mk. 14. 24; Lk. 22. 20; 1 Cor. 11. 25. (See *Blood* and *Covenant.*) S. Paul lays stress on the social and corporate meaning of the rite; it is the meal which we share together as members of the one Body, 1 Cor. 10. 17; cf. Ac. 2. 46; it is an outward symbol of the truth that we are all "one man" in Christ, Gal. 3. 28, R.V.

S. Paul speaks of the effects of partaking, 1 Cor. 10. 16, 17 (cf. also the important passage Jn. 6. 48—63); of the duty of self-examination before partaking, 1 Cor. 11. 27, 28; and of the danger of receiving unworthily, 1 Cor. 11. 27—32. From Ac. 2. 46 it is clear that a regular participation in the H. C. was part of the ordinary life of Christian believers. Consequently in the N.T. it is always taken for granted that readers are already communicants. This explains the comparative silence about the duty of participation.

COMMUNION OF SAINTS, i.e. the fellowship between all members of Christ's Body, on earth or in Paradise. It is effected by the action of the Spirit, through Whose indwelling Christians are united into the One Body, 2 Cor. 13. 14; Phil. 2. 1. The Church is the "community" which embodies this fellowship in outward form; its members take their part in "common prayer," Ac. 2. 42; they give their alms to be used for the common good, Ac. 2. 44, 45; 4. 32—35; Ro. 12. 13; 1 Tim. 6. 18; Heb. 13. 16; and they share in the "breaking of the bread" or Feast of Holy Communion, in which they are united to Christ and to one another, Ac. 2. 42; 1 Cor. 10. 16, 17.

CONAN·IAH, CONON·IAH, a chief Levite in time of Josiah 2 Ch. 31. 12, 13; 35. 9.

CONEY or rock-badger, Ps. 104. 18; Pro. 30. 24, 26; erroneously described as a ruminant and therefore unclean, Lev. 11. 5; Dt. 14. 7.

CONFESSION OF CHRIST, i.e. the acknowledgment of Jesus as Christ and Lord, the Rock on which the Church stands, Mt. 16. 18; see Jn. 6. 68, 69; 1 Jn. 2. 22, 23; 4. 1, 2; necessary, Mt. 10. 32; Mk. 8. 38; Lk. 9. 26; 12. 8, 9; Jn. 12. 42, 43; Ac. 8. 37; Ro. 10. 9; Phil. 2. 11; 2 Tim. 2. 12. Some simple confession of faith has from the earliest times been required from candidates for baptism; 1 Tim. 6. 12; Heb. 3. 1; 4. 14.

CONFESSION OF SIN, duty of, Lev. 5. 5; 26. 40; Nu. 5. 7; Jos. 7. 19; Ezr. 10. 11; Ps. 32. 5; 51. 3; vicarious, Lev. 16. 21; Ezr. 9. 5—15; Neh. 1. 4—7; Dan. 9. 3—15; public, Neh. 9; Mt. 3. 6; Mk. 1. 5; Ac. 19. 18; mutual, Jas. 5. 16.

CONFIRMATION. (See *Laying on of hands.*) The name is not found in the N.T., though the rite itself is mentioned in several places; (1) we are told, Ac. 8. 14—17, that after Philip the Deacon had baptized the converts in Samaria, the Apostles Peter and John prayed for them that they might receive the Holy Ghost; they then laid their hands on them, and the Holy Ghost was given. (2) On S. Paul's arrival at Ephesus, Ac. 19. 1—6, he found men who had received only the baptism of John. After they had been baptized in the Name of the Lord Jesus, the Apostle laid his hands on them, and they received the Holy Ghost. From these accounts we see that Confirmation was a rite administered by the highest order of the ministry; it was distinct from Baptism, and carried with it a special gift; it was usually preceded by prayer, and consisted in the laying on of hands, indicating the bestowal of a blessing. The gift received at Confirmation is the Holy Spirit. At Baptism the Spirit comes to effect the New Birth and unite the person baptized to Christ; at Confirmation there is a fuller outpouring; He comes as an abiding presence. The popular view that the main part of Confirmation is the renewal of baptismal vows is altogether a mistaken one. The renewal of vows is no essential part of Confirmation, though the two things may be fittingly joined together.

Other passages in which Confirmation is referred to are, Tit. 3. 5, 6; 1 Cor. 3. 16; 6. 19; Heb. 6. 1, 2. All passages which speak of the indwelling or renewal of the Spirit may be used in illustration of this rite.

No information is to be found in the N.T. as to any special age for Confirmation. It clearly followed as a rule close after Baptism.

CON·IAH = Jehoiachin, Jer. 22. 24, 28; 37. 1.

CONSCIENCE. The word is not found in O.T. The chief passage in N.T. is Ro. 2. 14, 15. The Christian belief is that we are born with a natural capacity to distinguish between right and wrong, due to our original creation in the image of God. We have a faculty by means of which we can pass judgment on our own conduct, either approving or condemning it, so anticipating the divine judgment on it. This faculty is called conscience. The possession of it at once makes us responsible beings. Like other faculties it needs to be trained, and may be deadened through misuse. Bible teaching on the subject may be classified as follows:—an accusing, Gen. 3. 10; 42. 21; 1 S. 24. 16—22; Pro. 20. 27; Mt. 14. 2; 27. 3; Mk. 6. 16; Lk. 9. 7; Jn. 8. 9; Ac. 24. 25; Ro. 2. 15; an ill-informed or ill-

trained, Jn. 16. 2; Ac. 8. 1, 3; 26. 9; Ro. 9. 31; 10. 2; Gal. 1. 14; 4. 9—11; Col. 2. 16—18; 1 Tim. 1. 13; a good, Ac. 23. 1; 24. 16; Ro. 2. 15; 9. 1; 2 Cor. 1. 12; 4. 2; 1 Tim. 1. 5, 19; 3. 9; Heb. 13. 18; 1 Pet. 3. 16, 21; 1 Jn. 3. 21; an evil, 1 Tim. 4. 2; Tit. 1. 15; 1 Jn. 3. 22; working of, Ro. 13. 5; 14. 22; 1 Pet. 2. 19; respect for a weak, Ro. 14; 15. 1; 1 Cor. 8. 7—13; 10. 23—33; purification of the, Heb. 9. 14; 10. 22; 1 Pet. 3. 21.

CONVERSATION. This word is never used in the A.V. in its modern sense of "talking together." It does not always stand for the same Greek word, but is used to denote "manner of life," Gal. 1. 13; "citizenship," Phil. 3. 20; disposition, Heb. 13. 5; cf. R.V. marg.

CONVERSION, denotes the first conscious bending of the will of man to the will of God; it begins with repentance and ends in faith, Ac. 20. 21; 26. 20. (See *Repentance.*) Prayer for, Ps. 80. 3, 7, 19; Jer. 31. 18; Lam. 5. 21; not in our own power, Jer. 13. 23; Jn. 3. 6; the work of God, 1 K. 18. 37; Ps. 19. 7; Jer. 31. 18; Mt. 1. 21; Jn. 6. 44, 65; Ac. 2. 47; 3. 26; 11. 21; of sinners, a blessed task, Ps. 51. 13; Dan. 12. 3; Jas. 5. 19, 20.

COOS, or **COS** (R.V.), an island of the Mediterranean, visited by S. Paul on his return from his third missionary journey, Ac. 21. 1. It lies near to the coast of Asia, at the entrance of the Archipelago from the east.

COR, a measure amounting to about 10 bushels and 3 gallons, used both for solids and fluids, 1 K. 5. 11; generally translated "measure" in A.V., 1 K. 4. 22; 2 Ch. 2. 10; 27. 5; Ezra 7. 22.

CORBAN=given to God. The word describes anything dedicated to God, and therefore not available for ordinary uses. The utterance of it was held to constitute a binding vow, and the fulfilment of a vow was regarded by the Pharisees as of deeper obligation than the duty even to parents; Mt. 15. 5; Mk. 7. 11; cf. R.V.

CORE=Korah, Jude 11.

CORINTH, chief town of the Roman province of Achaia. It had a magnificent situation on the isthmus connecting the Peloponnesus with the mainland of Greece, possessing a harbour on both E. and W. sides. It was practically destroyed at the Roman conquest, B.C. 146, but was rebuilt by Julius Cæsar a hundred years later. S. Paul lived here for a year and six months, Ac. 18. 1—18, in the course of his second missionary journey. Soon after his departure it was visited by Apollos. We learn from the two Epp. to the Corinthians that the Church here was split up into parties, and that the Judaizing element was very active. Near here were held the famous Isthmian games, from which S. Paul borrows the striking imagery of 1 Cor. 9. 24—27.

CORINTHIANS, Epp. to, see *Pauline Epistles.*

CORNELIUS, a centurion at Cæsarea baptized by S. Peter, Ac. 10. He was probably already a Jewish proselyte.

COULTER, the iron blade fixed in front of the share in a plough; Is. 13. 20.

COUNCIL, see *Sanhedrin.*

COURAGE, moral, 1 S. 13. 13; 15. 14—28; 2 S. 12. 7; 1 K. 13. 1—10; Job 31. 34; Jer. 1. 8, 17—19; Ezek. 2. 6; Dan. 3. 16—19; 6. 10; Am. 7. 10—17; Jon. 3. 3; Mt. 10. 26—28; Mk. 14. 51; 15. 43; Lk. 23. 52 (see Jn. 19. 38—40); Ac. 19. 30; 21. 13; moral, lack of, Gen. 12. 12; 20. 11; Mt. 26. 69—75; Mk. 14. 66—72; Lk. 22. 55—62; Jn. 3. 2 (see 19. 39); 7. 13; 9. 22; 12. 42; 18. 25—27; Gal. 2. 11—14.

COVENANT, sometimes denotes an agreement between persons (1 S. 23. 18 etc.) or nations (1 S. 11. 1); more often between God and man; but in this latter case it is important to notice that the two parties to the agreement do not stand in the relation of independent and equal contractors. God in His good pleasure fixes the terms, which man accepts.

The same word is sometimes in A.V. rendered "testament," and this is liable to create confusion. The "Old Testament" contains the covenant or covenants made by God with His people before the Coming of Christ, e.g. with Noah, Gen. 6. 18; 9. 9—17; with Abraham, Gen. 12. 1—3; 17. 1—14; 22. 16—18; with Isaac, Gen. 26. 2—6; with Jacob, Gen. 28. 13—15; with the Children of Israel, Ex. 24. 7; 34. 10, 27; Lev. 26. 9; Dt. 29. 9—15; 31. 24—30; with David, Ps. 89. 3, 28, 33—39. When a covenant was made, either between God and man, or between one man and another, a victim was slain and divided; Gen. 15. 10; hence such phrases as "the blood of the covenant," Ex. 24. 8 etc.

The "New Testament" contains the new covenant made between God and man, ratified by the "shedding of the blood" of Jesus Christ; Mt. 26. 28, R.V.; Heb. 7. 22; 8. 6—12; 9. 15—28; 12. 18—29. By this Covenant God promises to those who are "in Christ" forgiveness of sins and eternal life. He requires in return our faith, our love, and our obedience.

COZBI, *deceitful*, slain by Phinehas, Nu. 25. 15, 18.

CRESCENS, a companion of S. Paul, mentioned as having left him to go to Galatia, 2 Tim. 4. 10.

CRETE, an island south of the Greek Archipelago, visited by S. Paul on his voyage to Rome, Ac. 27. 7—21; and possibly again, later on, between his first and second imprisonments, Tit. 1. 5. The Cretans bore a bad reputation, Tit. 1. 12.

CRISPUS, a Jew of Corinth converted and baptized by S. Paul, Ac. 18. 8; 1 Cor. 1. 14.

CRUCIFIXION, a Roman form of punishment, usually inflicted only on slaves and the lowest criminals. Our Lord was condemned to it at the request of the Jewish mob on a nominal charge of sedition against Cæsar. The scarlet robe, the crown of thorns, and other insults to which He was subjected were illegal. The punishment was preceded by scourging. The criminal was made to carry his own cross to the place of execution, which was always outside the city. His clothing was the perquisite of the soldiers who carried out the sentence. The cross was driven into the ground, so that the feet of the prisoner were a foot or two above the surface. The cross was watched by four soldiers at a time until death took place, which was sometimes not until the third day.

CUBIT, the ordinary unit of length among the Hebrews; originally the distance from the elbow to the tip of the fingers. It varied in length, from 17½ inches in 8th cent. B.C. to 21¼ in. in time of our Lord.

CUMMIN, an umbelliferous plant (*Cuminum sativum*) used as a condiment and stimulant, Is. 28. 27. It was one of the small garden herbs tithed by the Pharisees, Mt. 23. 23.

CUSH, the dark-skinned race of Eastern Africa (south of Egypt), and of South Arabia, Gen. 10. 6, 7; 1 Ch. 1. 8—10. Also the name of a

country (=Ethiopia), Is. 11. 11; Jer. 46. 9, R.V.; Ezk. 38. 5.

CUSHAN-RISHATHAIM, a king of Mesopotamia who oppressed Israel, Judg. 3. 8.

CUSHI, (1) an ancestor of Jehudi, Jer. 36. 14; (2) father of Zephaniah, Zeph. 1. 1; (3) a servant of Joab, 2 S. 18. 21—32, also called the Cushite, see R.V. and A.V. marg.

CUTH, CUTHAH, a city east of Babylon, whence colonists were brought to Samaria by Shalmaneser, 2 K. 17. 24, 30.

CUTTING the flesh, an idolatrous rite, Lev. 19. 28; 21. 5; Dt. 14. 1; 1 K. 18. 28.

CYPRUS, a large island of the eastern Mediterranean, originally known as Chittim (see *Chittim*); the birthplace of Barnabas, Ac. 4. 36; one of the places to which Christian converts went during the persecution which followed the death of Stephen, Ac. 11. 19, 20; visited by Paul and Barnabas, Ac. 13. 4; 15. 39; 21. 3—16; 27. 4.

CYRENE, a town of Libya, on the N. coast of Africa, containing a large Jewish settlement, the home of Simon, who bore our Lord's cross, Mt. 27. 32. Jews from here were present in Jerusalem on the day of Pentecost, Ac. 2. 10; its Christian converts took an active part in missionary work at Antioch, Ac. 11. 20; 13. 1.

CYRENIUS, Lk. 2. 2. See *Quirinius*.

CYRUS, formerly k. of Elam; he captured Babylon and overthrew the Chaldean dynasty, (of which Nabonidus was the last king, with Belshazzar his son as commander-in-chief); he issued a decree allowing the Jews to return to Palestine and rebuild the Temple, possibly as a token of gratitude for assistance given to him in his conquest; 2 Ch. 36. 22; Ezra 1; 3. 7 &c.; Is. 44. 28; 45. 1; Dan. 1. 21; 6. 28; 10. 1.

DABAREH, Jos. 21. 28; R.V. **DABERATH**, as in Jos. 19. 12; 1 Ch. 6. 72; a town on the boundary of Zebulun, given to the Levites.

DAGON, *fish*, the god of the Philistines, Judg. 16. 23; 1 S. 5. 2; 1 Macc. 10. 84; 12. 2. There were temples of D. at Gaza and Ashdod; the latter was destroyed by Jonathan Maccabæus. His image was in the form partly of a man and partly of a fish. Some recent writers however question whether Dagon was really a fish-god, and connect the name with *dagan*, 'corn.'

DAILY SERVICE. The Law ordered that a yearling lamb, with its proper meal and drink offerings, should be offered every morning and every evening as a burnt offering, Ex. 29. 38—42. This was never omitted, at least in later times, except in the persecution of Antiochus Epiphanes, and for about three weeks before the taking of Jerusalem by Titus. In the Holy Place, every morning and evening, incense was burnt upon the altar of incense, Ex. 30. 7, 8. There was also a meal offering twice every day, probably in connexion with the daily burnt offering, Lev. 6. 20. The offering of the daily sacrifices was accompanied with (1) Music, vocal and instrumental, 2 Ch. 29. 27, 28; Ecclus. 50. 16, 18; (2) Worship and prayer on the part of the people present, 2 Ch. 29. 28; Ecclus. 50. 17—19; Lk. 1. 10; Ac. 3. 1; (3) Psalms, one being appointed for each day in the week, viz. Pss. 24, 48, 81, 82, 92, 93, 94. Besides the public offerings, numerous private offerings were daily made. In later times daily offerings were also made on behalf of the Gentile authorities; the kings of Persia, Ezra 6. 9, 10; the kings of Syria, 1 Macc. 7. 33; the Roman emperors and Roman people (Josephus, *De Bell. Jud.* II. x. 4).

DALMANUTHA, a town on the shore of the Sea of Galilee, Mk. 8. 10; possibly identical with or near to Magdala (R.V. Magadan), Mt. 15. 39.

DALMATIA, part of Illyricum, on E. coast of Adriatic Sea; 2 Tim. 4. 10.

DAMARIS, an Athenian woman converted by S. Paul, Ac. 17. 34.

DAMASCUS, an ancient city of Syria, standing on a rich plain on the edge of the desert, well watered by the river Barada, of which the Abana and Pharpar (2 K. 5. 12) are tributaries. It is first mentioned in the Bible as birthplace of Eliezer, Abraham's steward, Gen. 15. 2. It was taken by David, 2 S. 8. 6; 1 Ch. 18. 5, 6 (for Syria-Damascus read Syria of Damascus, as R.V.), and is frequently mentioned in the subsequent history; 1 K. 11. 24; 15. 18; 20. 34; 2 Ch. 16. 2; 2 K. 8. 7, 9; 14. 28; 16. 9—16; 2 Ch. 28. 5, 23; Is. 7. 8; Ezk. 27. 18; 47. 16—18; &c. It was conquered by Tiglath-Pileser and its inhabitants carried captive about B.C. 733, 2 K. 16. 9; Is. 8. 4; 17. 1—3; Jer. 49. 23—27; Am. 1. 3—5. It was rebuilt and became an important place during the Persian supremacy. Later on it was conquered by the Greeks and afterwards by the Romans. In N.T. times it was connected with the history of S. Paul, Ac. 9. 1—27; 22. 5—16; 26. 12, 20; Gal. 1. 17; 2 Cor. 11. 32. It was then part of the dominions of Aretas, an Arabian prince subject to the Roman emperor. It eventually passed, A.D. 634, into the hands of Mohammedan Arabs, and is still a town of about 150,000 inhabitants. From Amos 3. 12, R.V. we gather that by the 8th cent. B.C. it had already become famous for its textile fabrics.

DAMNATION. In the A.V. this word has a wider meaning than is usual at the present day. In R.V. it is replaced by 'condemnation' or 'judgement,' which should prevent passages in which it occurs from being misunderstood; e.g. in 1 Cor. 11. 29 the reference is to self-condemnation (such as should lead to self-examination), and not to eternal perdition.

DAN, *judge*, son of Bilhah, Rachel's maid, and own brother to Naphtali. After the settlement in Canaan, the district assigned to the tribe of Dan was small in area, but had an admirable situation, adjoining Ephraim, Benjamin and Judah, parts of it being extremely fertile; Jos. 19. 40—48. There was a good deal of difficulty in holding it against the Amorites, Judg. 1. 34, and against the Philistines, Judg. 13. 2, 25; 18. 1. Consequently the Danites made for themselves a settlement in the north of Palestine, Judg. 18, round Laish, to which city they gave the name of Dan. This town is well known as the northern limit of Palestine, which extended "from Dan even to Beersheba." It was chosen by Jeroboam as one of the places in which to establish the calf worship for the northern tribes, 1 K. 12. 29; 2 K. 10. 29. The city was laid waste by Ben-hadad, 1 K. 15. 20; 2 Ch. 16. 4; and Jewish tradition records that the calf was carried off to Assyria by Tiglath-Pileser, 2 K. 15. 29. The omission of the tribe of Dan in S. John's list in Rev. 7. 5—7 is a proof of its insignificance in the eyes of other Jews. Its character is sketched in the

Blessings of Jacob and Moses, Gen. 49. 16—18; Dt. 33. 22.

DANCING, a natural sign of rejoicing, and as such frequently formed part of religious ceremonies, Ex. 15. 20; 32. 19; Judg. 11. 34; 2 S. 6. 14—16; 1 Ch. 15. 29. The dancing was often accompanied by a song with chorus, and instrumental music, Ps. 68. 25; 149. 3; 150. 4.

DANIEL, *a judge (is) God*, (1) the second son of David, by Abigail the Carmelitess, 1 Ch. 3. 1; also called Chileab, 2 S. 3. 3.

(2) the hero of the Bk. of Daniel. Nothing is known of his parentage, though he appears to have been of royal descent, Dan. 1. 3; he was taken captive to Babylon and received the name of Belteshazzar, 1. 6, 7. Along with three others he refused the "king's meat" from fear of defilement, 1. 8—16. He then won the favour of Nebuchadnezzar and Darius by his power of interpreting dreams, ch. 2; 4; and the handwriting on the wall, ch. 5. In consequence of a plot on the part of his enemies he was thrown into a den of lions, ch. 6, but his life was preserved. There are references to him in Ezk. 14. 14, 20; 28. 3; Heb. 11. 33. Interesting points of resemblance may be noticed between the history of Daniel and that of Joseph.

(3) a descendant of Ithamar, Ezra 8. 2; Neh. 10. 6.

DANIEL, BOOK OF. The book has two divisions: chap. 1—6, narratives regarding Dan. and his three companions; chap. 7—12, prophetic visions seen by Dan. and reported in his own name. Chap. 2. 4—7. 28 is written in Aramaic, and the rest in Heb. Opinions differ as to the nature of the book; the traditional view is that it is historical, and that Dan. of the time of the Captivity is the author; others consider it to be of the Maccabæan age (after B.C. 170), and to have a practical, religious aim, the narratives and visions being literary forms adopted in order the better to convey the instruction; while others, though referring its present form to the Macc. age, suppose it to rest on earlier documents. The book evidently owes its origin to a time when heathenism was pressing hard on Israel, and taught men the duty of being true to the God of their fathers at all cost. The prophetic visions present a succession of world-monarchies, the last of which will severely persecute the Saints, but will be brought to an end by the Judgment of God and the Advent of His Kingdom. Chap. 8 gives the key to the interpretation of the rest; (1) the ram with two horns is the Medo-Persian dynasty, Cyrus being the greater horn which comes up last; (2) a he-goat with a great horn=Alexander the Great, eventually replaced by four others (i.e. his four Generals); (3) out of one of them (Syro-Greek or Seleucid dynasty) arose a "little horn" (=Antiochus Epiphanes) which persecuted the Saints. Chap. 7, under the symbolism of beasts, describes also the kingdom which preceded these, viz. that of Nebuchadnezzar, and shows how, at the end, the world-kingdoms give place to the kingdom of God. This chap. also contains the vision of "One like unto a Son of Man" brought to the Ancient of Days to receive power and glory. Our Lord applied this title "Son of Man" to Himself, as being the Head and Representative of the Holy Kingdom.

The book of Daniel is the earliest example of Apocalyptic literature, and corresponds, in the O.T., to the Revelation of S. John in the N.T. It certainly had a very great influence upon the Early Christian Church. The interpretation of some parts of the book is very difficult (e.g. 9. 24—27). There are various additions to the book of Daniel not included in our Canon, but some of them are to be found in the Apocrypha, viz. The Song of the Three Children, The History of Susanna, and Bel and the Dragon. (See *Apocrypha*.)

DARIUS, (1) the Mede, k. of Babylon after the death of Belshazzar, Dan. 5. 31; 6. 9, 25—28; 9. 1; 11. 1. It is impossible to identify him with any of the kings of Bab. known to secular history. (2) the son of Hystaspes and founder of the Persian dynasty, Ezr. 4. 5, 24; 5. 5—7; 6. 1—15; Hag. 1. 1, 15; 2. 10; Zec. 1. 1, 7; 7. 1. (3) D. Codomannus, called D. the Persian in Neh. 12. 22; the last k. of Persia, overthrown by Alexander the Great B.C. 330.

DARKNESS, symbolical (1) of spiritual blindness or ignorance, Is. 9. 2; Mt. 6. 23; Jn. 1. 5; 3. 19; 8. 12; 12. 35, 46; Ro. 13. 12; Eph. 5. 8, 11; 1 Thes. 5. 5; 1 Pet. 2. 9; 1 Jn. 1. 5, 6; 2. 8—11; (2) of death, ("land of darkness"), Job 10. 21, 22, and of separation from God, Mt. 8. 12; 22. 13; 25. 30; 2 Pet. 2. 17; Jude 6, 13.

DATHAN, one of the rebels against the authority of Moses, Nu. 16. 1—27.

DAVID, *beloved*. His life divides into four portions, (1) at Bethlehem with the sheep, 1 S. 16; 17; (2) at court, 1 S. 18—19. 18 (see *Jonathan*); (3) as a fugitive, 1 S. 19. 18—2 S. 1. 27; (4) as king (*a*) over Judah at Hebron, 2 S. 2—4, (*b*) over all Israel, 2 S. 5—1 K. 2. 11. The long and varied discipline through which he passed in the earlier part of his life fitted him for the duties of the throne. As shepherd he acquired the habit of deep reflexion; as courtier he was trained in self-control and chivalrous generosity; as outlaw he acquired knowledge of men and power of government; while each successive phase of experience developed that conscious dependence upon God which was the secret of his strength throughout his life. Like Saul he was guilty of grave crimes; but unlike him, he was capable of true contrition, and was therefore able to find forgiveness. So long as Abner and Ishbosheth lived, D.'s kingdom was restricted to the tribe of Judah. After their death, he started on a series of conquests, beginning with Jerusalem, and finally extending his dominions as far as the Euphrates. His sin with Bath-sheba was followed by a series of misfortunes which embittered the last 20 years of his life. The nation as a whole was prosperous, but D. himself suffered from the consequences of his own misdeeds. There were constant family feuds, which, in the case of Absalom and Adonijah, ended in open rebellion. In spite of these disasters, D.'s reign was the most brilliant of Israelitish history, for (1) he united the tribes into one nation, (2) he secured undisputed possession of the country, (3) the whole government rested upon a religious basis, the will of God was the law of Israel. For these reasons it was in later times regarded as the nation's golden age, and the type of the more glorious age to which the nation looked forward when Messiah should come, Is. 16. 5; Jer. 23. 5; 30. 9; Ezk. 34. 23, 24; 37. 24—28. A large number of the Psalms ascribed to D. were certainly not written by him, but the following seem directly connected with the history

of his life. A series consisting of Pss. 101, 15, 68, 24 were probably composed on the occasion of the removal of the Ark to Jerusalem. Pss. 20, 21, 60, 110 belong to the period of D.'s foreign wars; while Ps. 18 (=2 S. 22) marks the highest point of the national prosperity. D.'s fall gave occasion to Pss. 51, 32. The flight from Absalom led to the composition of Pss. 63 (written immediately after leaving the city), 3 and 4 (which are morning and evening hymns), 26, 62, 27, 28. Doubts have been raised as to the authorship of some of these; while there are some others which are possibly of Davidic origin.

DAY OF ATONEMENT, see *Fasts.*

DAYSMAN = arbitrator, umpire, Job 9. 33.

DAYSPRING = daybreak, Job 38. 12; Lk. 1. 78.

DAYSTAR = morning star, 2 Pet. 1. 19 (cf. Rev. 28; 22. 16).

DEACON, DEACONESS, see *Ministry.*

DEAD SEA, see *Salt Sea.*

DEAL, see *Weights and Measures.*

DEATH, so far as man is concerned, is regarded in the Bible as the consequence of sin, Gen. 2. 17; 3. 19; Rom. 5. 12; 6. 23; 1 Cor. 15. 21; since all have sinned, death is universal. In conquering sin, Christ has also conquered death, Rom. 6. 9; 1 Cor. 15. 26; 2 Tim. 1. 10; Heb. 2. 15; Rev. 1. 18; in heaven there will be no death, Lk. 20. 36; Rev. 21. 4. As a more direct consequence of sin may follow spiritual or eternal death, i.e. complete separation from God, reff. to which are very numerous, Lk. 1. 79; Jn. 5. 29; 6. 53; Ro. 1. 32; 5. 15; 6. 13, 23; 7. 5, 10, 13; 8. 2, 6; 2 Cor. 2. 16; Eph. 2. 1, 5; 4. 18; Col. 2. 13; 1 Tim. 5. 6; 1 Jn. 3. 14. From this death Christ gives deliverance, Jn. 3. 16; 5. 24; 8. 51; Ro. 6. 11; Eph. 2. 5; 5. 14; 1 Jn. 5. 12. It is instructive to notice the gradual development in the Bible of belief in a future life. It may be traced out in the foll. passages: Ps. 6. 5; 30. 9; 73. 24; 88. 5, 10, 11; 115. 17; 143. 3; Eccles. 9. 5, 6, 10; Dan. 12. 2; Mt. 22. 32; Mk. 12. 27; Lk. 16. 22—26; 20. 38; Jn. 11. 11; 1 Thess. 4. 13—15; 1 Pet. 3. 19. See also *Resurrection.*

DEBIR, (1) k. of Eglon, Jos. 10. 3; (2) a town in the mts. of Judah, near Hebron, Jos. 10. 38; 11. 21; 12. 13; 15. 7; a priestly city, 21. 15; also called Kirjath-sepher (=Book-town), 15. 15; and K.-sannah, 15. 49; (3) a boundary town of Gad, 13. 26; R.V. mg. Lidebir=? Lodebar.

DEBORAH, *a bee;* (1) nurse of Rebekah, Gen. 35. 8; 24. 59; (2) a famous prophetess who judged Isr., and encouraged Barak agst. Sisera, Judg. 4; the well-known Song of D. and Barak commemorated the Israelitish victory, Judg. 5.

DECALOGUE, see *Commandments, The Ten.*

DECAPOLIS, *ten cities*, the district E. and S.E. of Sea of Galilee, containing a mixed population of Greeks, Syrians, Arabs and Jews, the Greek element being the greatest; Mt. 4. 25; Mk. 5. 20; 7. 31.

DEDAN, (1) a son of Raamah, son of Cush, Gen. 10. 7; (2) a son of Jokshan, son of Keturah, Gen. 25. 3; 1 Ch. 1. 9, 32. The children of D. (called Dedanim or Dedanites) were descended from one, or perhaps from both of the above-named ancestors, the Cushite D. settling as caravan merchants near the shores of the Persian Gulf, and the Keturah D. in the neighbourhood of Edom; Jer. 25. 33; 49. 8; Ezek. 25. 13; 27. 15, 20; 38. 13.

DEDICATION, FEAST OF THE, see *Feasts.*

DEGREES, Songs of; (Songs of Ascents, R.V.) fifteen Pss., viz. 120—134, probably so called because sung by Jewish pilgrims on their way up to Jerusalem.

DEHAVITES, colonists planted in Samaria by Esarhaddon after the completion of the captivity of Israel, Ezr. 4. 9. It is uncertain where they came from.

DELA'IAH, *the L. hath made free;* (1) a priest, 1 Ch. 24. 18; (2) a prince about court of Jehoiakim, Jer. 36. 12, 25; (3) "children of D." were among the people of doubtful pedigree who returned with Zerubbabel from Babylon, Ezr. 2. 60; Neh. 7. 62; (4) son of Mehetabel, Neh. 6. 10.

DELILAH, *weak, delicate*, a woman who had an undue influence over Samson, and was the cause of his ruin, Judg. 16.

DELUGE, see *Noah.*

DEMAS, a companion of S. Paul, of Gentile birth, who deserted in a time of danger, Col. 4. 14; Philem. 24; 2 Tim. 4. 10.

DEMETRIUS, (1) a silversmith of Ephesus, who, in fear for his trade, led a tumult agst. Paul, Ac. 19. 24—41; see *Diana*; (2) a Christian commended by S. John, 3 Jn. 12. Possibly these are one and the same man.

DEMONIACS, see *Devil.*

DENARIUS, see *Money.*

DEPUTY, in N.T. = proconsul, an official of the Roman government, Ac. 13. 7, 8, 12; 19. 38; cf. R.V.

DERBE, a town of Lycaonia in Asia Minor, on one of the main roads from Cilicia to Iconium, Ac. 14. 6, 20; 16. 1; 20. 4.

DEUTERONOMY. The word means "Repetition of the Law." The book contains the three last discourses of Moses delivered in the plains of Moab just before his death. The first discourse is found in chap. 1—4, and is introductory. The second discourse, chap. 5—26, consists of two parts, (1) 5—11, the Ten Commandments and a practical exposition of them, (2) 12—26, a code of laws, which forms the nucleus of the whole book. The first group of laws deals with the ritual of religion, and begins with a command to destroy all idolatrous objects of worship in Canaan, only one central place for worship of Jehovah is to be allowed. Then follow special instances of enticement to false worship, rules about food and about tithe. Then we have the law of debt, directions about firstlings, and a kalendar of festivals. The next group of laws deals with the administration of justice, while the last group regulates private and social rights. The third discourse, chap. 27—30, contains a solemn renewal of the Covenant, and an announcement of the blessings of obedience and the curses upon disobedience. Then (chap. 30—34) we have an account of the delivery of the Law to the Levites, Moses' Song and last Blessing, and the death and burial of Moses.

There is much difference of opinion as to the authorship and date of composition of the book as we now have it. The traditional view is that all except the last chapter was written by Moses. There are reasons for thinking it was compiled in Palestine at a much later date. The legislation (chap. 12) forbidding altars to be erected anywhere except at the one place which God should choose could hardly have been in existence in the time of Samuel, since he offered sacrifice at many altars; while the use of the phrase "beyond Jordan" to denote the eastern side seems to show that the writer himself was living on the

west of Jordan. At present it is not possible to fix the date with any certainty. It may have been during the reign of Manasseh or the early years of Josiah.

DEVIL. This word in A.V. sometimes denotes a Greek word which means "a slanderer"; sometimes a word which R. V. marg. always translates "demon." So we find it used as a proper name for "*the* slanderer," i.e. Satan. It well describes him, for he leads men into sin by misrepresenting to them the character of God, by making us think Him hard and arbitrary in His dealings with us, whereas, in fact, He is always perfect love. By undermining our belief in God's love and goodness, he induces us to seek for happiness in ways which are not of God's appointing; see Gen. 3. 1—5. The Bible also suggests that the Devil accuses men before God, cf. Job 2; Rev. 12. 10; but this part of his work is necessarily unintelligible to us. In O.T. "demons" are the gods of the heathen, Lev. 17. 7; Dt. 32. 17; Ps. 106. 37; cf. 1 Cor. 10. 20, 21. In N.T. they are spiritual beings, in rebellion against God, having the power to lead men into sin and afflict them with disease. They are able to recognize the Christ, Mt. 8. 29; Lk. 4. 41; cf. Ac. 19. 15; they believe in the power of God and tremble, Jas. 2. 19. Many cases are mentioned of persons "possessed of devils" (i.e. by demons), this evil influence being something distinct from and in addition to that liability to temptation by Satan to which all are subject (just as Inspiration is something additional to that guidance by the Holy Spirit which all the baptized enjoy). Apparently those "possessed" had lost nearly all power of will, Mk. 1. 24; 5. 7; Ac. 19. 15. Our own experience shows the possibility of this, e.g. in the case of men who give way to excessive drinking or other sensual indulgence. "Possession" frequently led to bodily disease, Mt. 9. 32; 12. 22: Mk. 9. 17—27; or insanity, Mt. 8. 28; Mk. 5. 1—5. Such disease is not an unusual consequence of sins of the flesh.

DEW, of great importance in Palestine owing to the want of rain during a large portion of the year; hence spoken of as a source of fertility, Gen. 27. 28; Dt. 33. 13; and in poetry as typical of any beneficial effect produced by quiet means, Dt. 32. 2; Ps. 110. 3; 133. 3; Pro. 19. 12; Song 5. 2; Is. 18. 4; 26. 19; Hos. 6, 4; 13. 3; 14. 5; Mic. 5. 7.

DIANA, a goddess, in whose honour a temple was erected at Ephesus, Ac. 19. 24—41 (see *Ephesus*). The Ephesians called her Artemis, and regarded her as the source of the fruitful and nurturing powers of nature, and so the image in the temple (said to have fallen from heaven) represented her with many breasts. The lower part of the figure was swathed like a mummy. The silversmiths at E. did a large trade in silver "shrines for (*or* of) D." These were probably representations of the goddess seated in a niche or under a canopy. A good many works of art of this kind in marble and terra-cotta have been discovered at Ephesus. They were either placed in the temple or taken home by the worshipper.

DIBON, (1) a town, E. of Jordan, belonging to Gad; Nu. 21. 30; 32. 3, 34; 33. 45; Jos. 13. 9, 17; in later times Moab seems to have regained possession of it, Is. 15. 2; (2) a town of Judah, Neh. 11. 25.

DIDYMUS, *twin*, the Gk. equivalent of the Aramaic name Thomas, Jn. 11. 16; 20. 24; 21. 2.

DIKLAH, son of Joktan, Gen. 10. 27; 1 Ch. 1. 21.

DIMON, Is. 15. 9; probably=Dibon (1).

DINAH, Jacob's daughter by Leah; Gen. 30. 21; 34; 46. 15.

DINAITES, colonists, possibly from W. Armenia, placed in cities of Samaria by Tiglath-Pileser; Ezr. 4. 9.

DINHABAH, city of Bela, son of Beor, k. of Edom; site unknown; Gen. 36. 32; 1 Ch. 1. 43.

DIONYSIUS, an Athenian, converted by S. Paul, Ac. 17. 34; called the Areopagite, i.e. a member of the Council of Areopagus. (See *Areopagus*.) Tradition states him to have been first Bishop of Athens. Certain writings are in existence which bear his name, but belong to a much later date.

DIOTREPHES, a Christian condemned by S. John because he "loveth to have the preeminence," 3 Jn. 9.

DISCIPLE, a pupil or learner, a name used to denote (1) the twelve, also called Apostles, (2) all followers of Jesus Christ. We also read of disciples of John the Bapt. and of the Pharisees, Mk. 2. 18.

DISFIGUREMENT of one's own body, forbidden, Lev. 19. 27, 28: 21. 5; Dt. 14. 1; see also Is. 15. 2; Jer. 9. 26; 16. 6, 7; 14. 5; 47. 5; 48. 37.

DISHAN, DISHON, son of Seir the Hittite, Gen. 36. 21—30; 1 Ch. 1. 38—42.

DISHONESTY, forbidden, Lev. 19. 13, 35, 36; Dt. 25. 13—15; Pro. 11. 1; 16. 11; 20. 10, 23; Ezk. 45. 9, 11; Am. 8. 4—6; Mi. 6. 10, 11; Zec. 5. 3; Mat. 3. 5; 1 Cor. 6. 8.

DISPERSION, The; a title applied to all Israelites who remained settled in foreign countries subsequently to the decree of Cyrus, Ezr. 1. The Ep. of S. James is addressed to them, Jas. 1. 1; cf. Jn. 7. 35. One result of this dispersion was the existence in many different parts of the world of Jewish synagogues, which became of great service to the spread of Christianity; Ac. 2. 5—11; 6. 9; 13. 43—45; 14. 1, 2, 19; 16. 3; 17. 1, 10—13; 18. 2, 12, 19; 19. 13—17, 33; 28. 17—29. All Jews, wherever they might be, regarded the Temple at Jerusalem as the centre of their worship, and contributed the usual half-shekel towards its maintenance, Mt. 17. 24. The Jews of Babylonia spoke an Aramaic dialect similar to that spoken in Palestine. The Jews of Syria, Egypt and Italy adopted the Greek language and along with it many Greek ideas. For their use was made the Greek translation of the O.T. known as the Septuagint (q.v.).

DIVINATION, any superstitious method of trying to discover the course of future events. Such practices have been found among all nations, and in every age; they are frequently condemned in Scripture, Lev. 19. 31; 20. 6; Dt. 18. 10; 2 K. 21. 6; Is. 8. 19; 19. 3; Ac. 8. 9; 13. 6, 8; 16. 16.

DIVORCE, the Jewish law is found in Lev. 21. 14; Dt. 22. 19, 29; 24. 1—4; the Christian law in Mt. 5. 32; 19. 3—9; Mk. 10. 2—12; Lk. 16. 18; 1 Cor. 7. 10—17.

DIZAHAB, a place in the steppes of Moab, Dt. 1. 1.

DODANIM, a family descended from Javan, son of Japhet, Gen. 10. 4; 1 Ch. 1. 7; also called Rodanim, see R.V., and A.V. marg.; a Greek tribe, inhabiting the islands of the Ægean Sea.

DODO, (1) a man of Issachar, Judg. 10. 1; (2) f. of Eleazar, one of David's "mighty men," 2 S. 23. 9 (Dodai, R.V.); 1 Ch. 11. 12; (3) a man of Bethlehem, one of David's thirty captains, 2 S. 23. 34; 1 Ch. 11. 26.

DOEG, an Edomite, servant of Saul, who carried out the order for the execution of the priests of Nob, 1 S. 21. 7; 22. 9—23; Ps. 52 (title).

DOG, sometimes used for guarding flocks (Job 30. 1, R.V.), but usually held in aversion by the Jews, being regarded as half-wild, greedy creatures, running about at will without a master (but see Tobit 5. 16; 11. 4), and acting as public scavengers; Dt. 23. 18; 1 S. 17. 43; 24. 14; 2 S. 3. 8; 9. 8; 16. 9; 2 K. 8. 13; Ps. 59. 6; Mt. 7. 6; 15. 26; Phil. 3. 2; Rev. 22. 15; the name is applied to false teachers in Is. 56. 10, 11; Phil. 3. 2; and frequently by Jews to Gentiles, Mk. 7. 27.

DOR, a city of the Canaanites, which afterwards belonged to Manasseh (W. of Jordan), Jos. 11. 2; 12. 2, 3; 17. 11; Judg. 1. 27; 1 K. 4. 11; 1 Ch. 7. 29.

DORCAS, a woman of Joppa, well known for her good works, restored to life by S. Peter, Ac. 9. 36—42; D. is the Gk. equivalent of the Aramaic name Tabitha, both meaning "a gazelle."

DOTHAN, a town 10 m. N. of Samaria, well known for its good pastures, Gen. 37. 17; 2 K. 6. 13.

DOVE, or turtle-dove; very common in Palestine; first mentioned, Gen. 8. 8—12; a pair of doves or two pigeons were allowed as substitute in some of the offerings for a lamb or kid in the case of poor persons, Lev. 1. 14; 5. 7; Lk. 2. 24; it was also the Nazirite's offering, Num. 6. 10. In Song 2. 12 and Jer. 8. 7 its migratory habits are mentioned; in Ps. 74. 19 it is an emblem of affection and timidity; and in Mt. 10. 16 of harmlessness. It is perhaps its innocence and gentleness that makes it a fit emblem of the Holy Spirit, Mt. 3. 16.

DRAGON, two Heb. words are thus rendered, though they are sometimes translated "whale," "serpent," "sea-monster." In the N.T. the name is applied metaphorically to "the old Serpent, called the Devil and Satan," Rev. 12. 3, 4, 7, &c.

DREAMS are regarded in the Bible as one of the means by which God communicates with men, especially with those outside the Jewish covenant, Gen. 15. 12; 20. 3—7; 28. 12—15; 31. 24; 37. 5—10; 40. 5; 41. 1—28; Judg. 7. 13; 1 K. 3. 5; Dan. 2. 1; 4; Mt. 1. 20; 2. 12, 13, 20; 27. 19. Such a means of communication was suitable to the earlier stages of spiritual experience, but was less frequently used as God's revelation of Himself to men became more complete.

DRESS, see *Clothing*.

DRUNKENNESS, denounced, Pro. 20. 1; 23. 21, 29—35; Is. 5. 11, 22; 24. 9; 28. 1—7; Joel 1. 5; Am. 6. 6; Na. 1. 10; Hab. 2. 15; Lk. 21. 34; Ro. 13. 13; 1 Cor. 5. 11; 6. 10; Gal. 5. 21; Eph. 5. 18; 1 Pet. 4. 3.

DROMEDARY, a fine and swift breed of Arabian camel, Is. 60. 6; Jer. 2. 23, etc.

DRUSILLA, wife of Felix, procurator of Judæa, Ac. 24. 24. She was the youngest daughter of Herod Agrippa I, and sister of Bernice.

DULCIMER, a musical instrument, probably of the bagpipe order, Dan. 3. 5; see A.V. or R.V. marg.

DUKE, a leader or chief (cf. Latin *dux*), Gen. 36. 15; &c.

DUMAH, (1) an Ishmaelite tribe, also name of the district in Arabia which the tribe inhabited, Gen. 25. 14; 1 Ch. 1. 30; Is. 21. 11; (2) a city of Judah, near Hebron, Jos. 15. 52.

DUNG PORT, one of the gates on the western side of Jerusalem, Neh. 2. 13.

DURA, the plain near Babylon, not yet identified, where Nebuchadnezzar set up the golden image, Dan. 3. 1.

EAGLE; the griffon vulture is the bird specially denoted by the Hebrew name. The eagle has been used in Christian art as the emblem of S. John, owing to his insight into heavenly truths, and because he was allowed to mount in spirit into heavenly places. It is one of the "living creatures" of Ezk. 1. 10 and Rev. 4. 7.

EAR, to ear in A.V. means "to plough," Dt. 21. 4; 15. 8, 12; Is. 30. 24.

EARNEST, a pledge or security, 2 Cor. 1. 22; 5. 5; Eph. 1. 14. The word thus translated is a commercial term denoting the deposit paid by a buyer on entering into an agreement for the purchase of anything.

EASTER, a mistranslation in A.V. for Passover, Ac. 12. 4. See R.V.

EBAL, MOUNT, a mt. some 3000 ft. high, to the north of Shechem, Mt. Gerizim lying to the south. Here Moses ordered the Israelites to "put" the curse which would fall on them if they disobeyed the commandments of God; Dt. 11. 26—29; 27. 11—26; Jos. 8. 32—35. It was also to be the site of the first great altar, Dt. 27. 2—8; Jos. 8. 30, 31. See *Gerizim*.

EBED-MELECH, *servant of the king*, an Ethiopian eunuch in the service of king Zedekiah, who rendered assistance to the prophet Jeremiah, Jer. 38. 7—12; 39. 16.

EBEN-EZER, *stone of help*, a stone set up by Samuel as a token of gratitude for deliverance from the Philistines, 1 S. 7. 10—12. The place had previously been the scene of two defeats, 1 S. 4. 1; 5. 1; and in the account of these defeats it is called by the name which it received later on. Its position may have been at the head of the valley of Ajalon.

EBER, great-grandson of Shem, and the traditional ancestor of the Hebrew people, Gen. 10. 24; 11. 14—17; Nu. 24. 24.

EBIASAPH, a Levite of the family of Korah, and ancestor of Heman the singer, 1 Ch. 6. 23, 37; 9. 19.

EBONY, mentioned only in Ezk. 27. 15 as a valuable commodity imported into Tyre with ivory by the men of Dedan; it is the black heart-wood of certain trees growing in India and Africa.

EBRONAH, Nu. 33. 34, 35; Abronah, R.V.

ECBATANA, marg. of Ezra 6. 2; the text has Achmetha. The Persian pronunciation of the name was something like Hangmatana. E. was the capital of Media, and the summer residence of the Persian kings. It is now a city with some 35,000 inhabitants.

ECCLESIASTES, a Greek translation of the Hebrew Koheleth, a word of uncertain meaning, sometimes rendered Preacher. The book E. consists of reflexions on some of the deepest problems of life, as they present themselves to the thoughtful observer. The epilogue, chap. 12. 9—14, sets forth the main conclusions at which the writer has arrived. Though the author describes himself as "son of David, king in Jerusalem," he is probably only using the same license which poets in every age have used, in making some well-known historical personage express thoughts which are the poet's own. The book probably belongs to the period which followed the Return from Exile, but the exact date is quite uncertain. It was the last book of the O.T. to be admitted to the Canon.

ECCLESIASTICUS, see *Apocrypha*.

EDAR (EDER, R.V.), *flock*, tower of, near to Jacob's first halting-place between Bethlehem and Hebron, Gen. 35. 21; possibly a shepherd's tower, for protection against robbers. There seems to have been a Jewish tradition that Messiah would be born there, cf. Mic. 4. 8 and marg.

EDEN, GARDEN OF, i.e. *garden of delight*; the home of our first parents, Gen. 2. 8—3. 24; 4. 16; cf. Is. 51. 3; Ezk. 28. 13; 31. 9, 18; 36. 35; Joel 2. 3. Much ingenuity has been spent in trying to identify the site of the garden of Eden. No site has been suggested which entirely satisfies the description given in Genesis, but clearly some district adjoining the Tigris and Euphrates is intended. The idea of a terrestrial Paradise, the abode of purity and happiness, has formed an element in the early religious belief of most nations. The Jewish tradition bears a strong resemblance to the traditions of other nations; but there is also a no less strongly marked difference, owing to the deeper spiritual insight of the inspired writer who has recorded the tradition for us in the book of Genesis.

EDEN, there are one or more towns of this name, 2 K. 19. 12; Is. 37. 12; Ezk. 27. 23; Am. 1. 5; it is also the name of two Levites, 2 Ch. 29. 12; 31. 14, 15.

EDER, (1) a town of Judah on borders of Edom, Jos. 15. 21; (2) a Levite, 1 Ch. 8. 15, R.V.; 23. 23; 24. 30; (3) see *Edar*.

EDOM, *red*, name of Esau, Gen. 25. 30; of his descendants, Gen. 36; 1 Ch. 1; of their country in Mt. Seir, Gen. 32. 3; 36. 9; Dt. 2. 5, 12, 22. This country lay to the S.E. of Palestine, having Moab on the N., and the Dead Sea on the N.W. It was not included within the limits of the land of Israel, Dt. 2. 5; cf. Jos. 24. 4. From the time of the Maccabees it was known as Idumea. The original inhabitants were "the children of Seir," or Horites, Gen. 14. 6; 36. 20, and were probably dwellers in holes or caverns. It passed by conquest into the possession of the descendants of Esau; and in Dt. 2. 4, 5; 23. 7, mention is made of the blood relationship between the Israelites and the Edomites. In spite of the kinship there seems to have been great mutual hatred, and wars were of constant occurrence; Nu. 20. 14 f.; 21. 4; Judg. 11. 17; 1 S. 14. 47; 2 S. 8. 13, 14; Jer. 27. 3; 49. 7—22; Ezk. 35. 3—15; etc. The Edomites spoke a language which closely resembled Hebrew.

EDREI, (1) a city of Og, k. of Bashan, on E. of Jordan, in territory allotted to the half-tribe of Manasseh, Nu. 21. 33; Dt. 1. 4; 3. 1, 10; Jos. 12. 4; 13. 12, 31. Modern explorations have discovered on the ancient site (now called Edra'ah) an elaborately contrived subterranean city, with streets, shops, and market-place; (2) a town allotted to Naphtali, Jos. 19. 37.

EDUCATION. The Jewish Law impressed upon parents the duty of teaching their children its precepts and principles, but little is known about the methods of teaching which were employed. Up to six years of age a child was taught at home, chiefly by the mother (cf. 2 Tim. 1. 5). The schools which all boys from six years old had to attend were generally held in the synagogues. Until a boy was ten no text-book was used but Holy Scripture. The aim was to encourage study by sense of duty rather than by reward or fear. Reading, writing and grammar were taught, and in order that teaching might be thorough, no class even in the elementary school might exceed 25 pupils. The "religious question" could not exist in Jewish education any more than in mission schools in heathen lands, for the whole purpose of education was religious. Nothing was regarded as worth learning except as it illustrated Holy Scripture. At home probably Bible stories were taught as with us, but the regular course at school began with the first seven chaps. of Leviticus, so that a boy might know what outward acts were required of him; then the rest of the Pentateuch, the "Prophets," and then the remainder of the O.T.

One great event occurred in the course of the school life of a Jewish child, corresponding in some ways to the confirmation of a Christian child. At the age of 12 a Jewish boy was taken to Jerusalem at one of the feasts, and tested by the doctors of the law in the Temple as to his knowledge of the duties and privileges to which by circumcision he had been admitted. In passing this test he was regarded as freely and intelligently "taking upon himself the yoke of the Law," or "of the kingdom of God," and henceforth he was bound to fulfil all the precepts of the ceremonial law. See *Schools of the Prophets*.

EGLAH, *calf*, one of David's wives during his reign at Hebron, 2 S. 3. 5; 1 Ch. 3. 3.

EGLAIM, a town of Moab, Is. 15. 8.

EGLON, (1) a town of Judah, in the Shephelah, or low country, Jos. 10. 3—37; 12. 12; 15. 39; (2) k. of Moab, who oppressed Israel, and was slain by Ehud, Judg. 3. 12 f.

EGYPT. This country was known to the Hebrews as Mizraim. The origin of the Greek name by which we call it is uncertain. The kingdom of Egypt was formed by the union under a single sovereign (the Pharaoh, i.e. "Great House") of a number of districts, often divided by local jealousies and by differences of religious belief. The policy of the Pharaohs was to overcome these forces of disunion by a well-organized central administration, and by a single state religion, which should provide for the worship of all the various local deities. Church and state were closely knit together, and the priests formed a most influential class, and a chief stay of the throne (cf. Gen. 47. 22). The country was rich and prosperous, and great public works were executed, including canals for irrigation, strong cities for defence, and royal monuments, especially tombs and temples, which are still among the wonders of the world. The state religion was much occupied with thoughts of the life after death, and Osiris, the god of the dead, is the most prominent of all the Egyptian deities. The safety of the soul after death was believed to depend on the care taken of the dead body. Hence the practice of embalming, and the pains spent on providing safe and splendid tombs. The great pyramids are the tombs of early kings belonging to what is generally called the Old Empire. The pyramid builders, who reigned at Memphis at least 3000 years before Christ, were followed by a series of princes who reigned in Thebes. This is known as the Middle Empire. Then came a time of decay and foreign invasion, when the land was conquered by the Hyksos, or Shepherd Kings, who ruled for about 500 years. They probably came from the East, and opened the

way into Egypt for various Canaanite tribes. It was under the later Hyksos that the Hebrews settled in Goshen. The powerful princes of Upper Egypt struggled against the supremacy of the Hyksos, and the final stroke was dealt by Ahmes, founder of the 18th dynasty, about 1700 B.C., who drove out the Hyksos with great slaughter and inaugurated the New Empire. The Israelites, hated because of their close relations with the shepherd race, were forced into the service of the conquerors; "there arose a new king over Egypt which knew not Joseph." It was not however till the 19th dynasty that the oppression became unbearably harsh. Thothmes III., the greatest king of the 18th dynasty, was master of all Syria, advanced victoriously to the Euphrates, and took tribute from Mesopotamia; and the cuneiform tablets, recently found at Tell el-Amarna, contain despatches written by Mesopotamian princes to later Pharaohs, and show that Egyptian influence was dominant as far as the Euphrates for several generations. The name of Thothmes III. is preserved on monuments now transferred to Rome and Constantinople, to New York and London.

Under Ramses II., a king of the 19th dynasty, were built the two store cities, Pithom and Pa-Ramses, in the construction of which the Israelite slaves were employed. Pithom has been discovered and identified. The store chambers are made with three kinds of brick, some made with straw, some with reeds or "stubble," some with Nile mud alone; a striking testimony to the accuracy of the Bible narrative. It was during the reign of Ramses II. that Moses, stirred with indignation at the suffering of his brethren, "refused to be called the son of Pharaoh's daughter"; one of the noblest acts of self-sacrifice known to history. His return to Egypt probably took place soon after the death of Ramses II. In that case the Pharaoh of the Exodus was Menephthah II.

After the settlement of Israel in Canaan, we read of an alliance between Solomon and Egypt, 1 K. 3. 1; 9. 16; 10. 28; but the Egyptian king Sheshonk, or, as Scripture calls him, Shishak, gave a welcome to Jeroboam, Solomon's adversary, 1 K. 11. 40, and a few years afterwards conquered Rehoboam and took Jerusalem, 1 K. 14. 25, 26. Later on, Assyria and Egypt became great rival powers, and an alliance with E. against Assyria was for some time the policy of the kings of Judah. Isaiah opposed this alliance, Is. 30. 1—5, etc., and it was in resisting the advance of Necho, k. of Egypt, that Josiah was killed at Megiddo. After the establishment of the Persian supremacy in the East, Egypt was invaded by Cambyses, and became a province of the Persian empire. It next became part of the dominions of Alexander the Great, and on the downfall of the Greek empire passed into the hands of the Romans. See *Chronology*.

For an account of later Jewish and Christian settlements in Egypt, see *Alexandria*.

EGYPT, River of; frequently mentioned in O.T., Nu. 34. 5; Jos. 15. 4, 47; 1 K. 8. 65; 2 K. 24. 7; etc. The word translated "River" is really "brook," consequently the name denotes, not the Nile, but the Wady el-'Arîsh, a desert stream on the border of Egypt.

EGYPTIAN, THE, leader of an insurrection against the Roman government, Ac. 21. 38. He gathered a crowd of 30,000 on the Mt. of Olives, and was defeated by a body of Roman soldiers under Felix, the Procurator.

EHI, Gen. 46. 21; = Ahiram.

EHUD, s. of Gera, a left-handed Benjamite, who by a feat of valour delivered Israel from Eglon, k. of Moab, after an oppression of 18 years, Judg. 3. 15—4. 1. See also 1 Ch. 7. 10; 8. 6.

EKRON, the most northerly of the Philistine towns, 9 miles from the sea; at first allotted to Judah, Jos. 15. 45, 46; afterwards to Dan, 19. 43. Judah held it for a time, Judg. 1. 18; but the Phil. recovered it, 1 S. 5. 10; see also 6. 16; 7. 14; 17. 52; 2 K. 1. 2—16; Jer. 25. 20; Zec. 9. 5, 7.

ELAH, *terebinth*, (1) k. of Israel, 1 K. 16. 6—14. (2) f. of Hoshea, k. of Is., 2 K. 15. 30; 17. 1. For others see Gen. 36. 41; 1 Ch. 9. 8.

ELAH, VALLEY OF, *Valley of the terebinths*, runs N. and N.W. from Hebron, as far as Gath, forming a natural road between Philistia and the hill country of Judah. Here Goliath was killed by David, 1 S. 17. 2, 19; 21. 9.

ELAM, (1) a mountainous country to the E. of Babylonia, having the Persian Gulf on the S. and S.W., Gen. 10. 22; Ac. 2. 9; see *Chedorlaomer*; its chief town was Shushan (q.v.); prophecies conc., Is. 11. 11; 21. 2; 22. 6; Jer. 25. 25; 49. 34—39; Ezk. 32. 24. (2) Several men of this name are mentioned, but only in genealogies.

ELASAH, (1) Ezr. 10. 22; (2) s. of Shaphan, Jer. 29. 3.

ELATH, or **ELOTH**, a town of Edom, on the Gulf of Akabah, one of the "stations" of the Israelites in the wilderness, Dt. 2. 8; a naval station during the monarchy, see 1 K. 9. 26; 2 K. 8. 20; 14. 22; 16. 6.

EL-BETHEL, *God of Bethel*, the name given by Jacob to the place where he saw the vision on his return from Padan-aram, Gen. 35. 7.

ELDAD and MEDAD were two of the 70 elders who assisted Moses in the wilderness. They are mentioned as receiving a special gift of prophetic power, Nu. 11. 26—29.

ELDERS. Wherever the patriarchal system prevails, old age is treated with respect, and the office of "elder" is of great importance. Among the Arabs the Sheikh (i. e. old man) is the highest authority in the tribe. Among the Israelites elders are first mentioned in Ex. 3. 16; see also Nu. 11. 10—26; Dt. 1. 9—15; they represented the whole congregation, Lev. 4. 13—15; to them was the Law delivered, Dt. 31. 9. After the settlement in Palestine local government was mainly in their hands, Judg. 8. 14; 1 S. 16. 4; 2 S. 17. 4; 1 K. 21. 8; 2 K. 10. 1. They also exercised judicial functions. They seem to have retained their position in spite of all political changes; Jer. 29. 1; Ezk. 8. 1; Ezr. 5. 5; 1 Macc. 7. 33; Mt. 16. 21; 21. 23; 26. 59. See also *Sanhedrin* and *Synagogue*. For Elders in the Christian Church, see *Ministry*.

ELEALEH, a town of Moab, assigned to Reuben, Nu. 32. 3, 37; Is. 15. 4; 16. 9; Jer. 48. 34.

ELEAZAR, *God hath helped*, (1) third son of Aaron, Ex. 6. 23; admitted to priestly office, Ex. 28. 1; E. and Ithamar were Aaron's chief assistants after death of Nadab and Abihu by fire, Lev. 10. 12, 16; see also Nu. 20. 25—29; Dt. 10. 6; Jos. 14. 1; 24. 33. All the high priests until the Maccabæan period were descended from E., with the exception of those from Eli to Abiathar, inclusive, who belonged to the family of Ithamar; (2) s. of Abinadab, who took charge of the ark at Kirjath-jearim,

1 S. 7. 1; (3) one of David's three mighty men, 2 S. 23. 9; (4) six others.

ELECTION, a theological term denoting, in the first instance, God's choice of Israel to be the covenant people, with special privileges and special responsibilities, that they might eventually be a means of blessing to the whole world; Ro. 9. 11; 11. 5, 7, 28. It is also used in speaking of the Christian Church, and of individual members of it, 1 Th. 1. 4; 2 Pet. 1. 10. In the N.T. the universal Church takes the place of the Jewish nation as the "chosen race," whose mission is "to leaven the whole lump." In one sense the "elect" are chosen in Christ "before the foundation of the world," Eph. 1. 4; while on the other hand baptism secures to each one individually the blessings which follow from election; from that moment we may regard ourselves as among "God's elect." Election does not necessarily assure final salvation, for it is possible to receive the grace of God in vain, 2 Cor. 6. 1; but it places us in a "state of salvation," (cf. Ac. 2. 47, R.V.) i.e. it brings within our reach all those gifts of grace, which, properly used, will secure our final acceptance with God.

EL-ELOHE-ISRAEL, *God, the God of Israel*, the name given by Jacob to an altar which he built, Gen. 33. 20.

EL ELYON, *The most high God*, Gen. 14. 18, 19, 20, 22, R.V. marg. It is possibly the name of some Canaanite deity, worshipped by Melchizedek, k. of Salem, but the title seems to have been applied by him to the true God, worshipped by Abraham.

ELEPH, *ox*, a town of Benjamin, Jos. 18. 28.

ELEPHANT, not mentioned in Canonical books, but frequently in 1 and 2 Macc. as being used for purposes of war.

ELHANAN, *God hath graciously given*, (1) a distinguished warrior in time of David, 2 S. 21. 19; 1 Ch. 20. 5; cf. A.V. and R.V. and marg.; (2) one of "the thirty" of David's guard, 2 S. 23. 24; 1 Ch. 11. 26.

ELI, high-priest and judge, a descendant of Aaron through Ithamar, his younger son. He was probably the first high-priest of this line, and the office remained in his family till the deprivation of Abiathar, 1 K. 2. 26, 27, when it passed back to the family of Eleazar, Aaron's eldest son. He is chiefly known to us through his connexion with the early history of Samuel; 1 S. 1—4. The blot on his character was his toleration of the wickedness of his own sons.

ELI, *my God*, Mt. 27. 46; Mk. 15. 34 has Eloi, which is perhaps a Galilean form.

ELIAB, *God (is) father*, (1) eldest son of Jesse, 1 S. 16. 6; 17. 13, 28; 1 Ch. 2. 13; 2 Ch. 11. 18; (2) six others of same name.

ELIADA(H), *God knoweth*, (1) a son of David, 2 S. 5. 16; 1 Ch. 3. 8;=Beeliada, 14. 7; (2) two others, 1 K. 11. 23; 2 Ch. 17. 17.

EL-IAHBA, *God hideth*, one of David's "thirty men," 2 S. 23. 32; 1 Ch. 11. 33.

EL-IAKIM, *God raiseth up*, (1) s. of Hilkiah and master of Hezekiah's household, 2 K. 18. 18, 26, 37; 19. 2 (cf. Is. 36; 37;) Is. 22. 20—25; (2) original name of Jehoiakim, k. of Judah, 2 K. 23. 34; 2 Ch. 36. 4; (3) others of same name, Neh. 12. 41; Mt. 1. 13; Lk. 3. 30.

ELIAM, f. of Bath-sheba, wife of David; also called Ammiel; 2 S. 11. 3; 23. 34; 1 Ch. 3. 5.

ELIAS, N.T. form of Elijah.

ELIASHIB, *God will bring back*, (1) high-priest in Nehemiah's time and an ally of Tobiah the Ammonite, who opposed N.'s work; Neh. 3. 1, 20; 13. 4, 7, 28; (2) others, 1 Ch. 3. 24; 24. 12; Ezra 10. 6, 24, 27, 36; Neh. 12. 10, 22.

ELIEZER, *God is help*, (1) Abraham's chief servant, Gen. 15. 2 (cf. R.V.); 24. 2; (2) son of Moses and Zipporah, Ex. 18. 4; 1 Ch. 23. 15, 17; 26. 25; (3) rebukes Jehoshaphat, 2 Ch. 20. 37; others in 1 Ch. 7. 8; 15. 24; 27. 16; Ezr. 8. 16; 10. 18, 23, 31; Lk. 3. 29.

ELIHU, *God (is) He*, (1) reproves Job's three friends and reasons with Job, Job 32—37; see *Job*; (2) an ancestor of Samuel, 1 S. 1. 1; called Eliab, 1 Ch. 6. 27; Eliel, 6. 34; (3) others in 1 Ch. 12. 20; 26. 7.

ELIJAH, *God (is) the Lord*, called the Tishbite, but the meaning of this name is quite uncertain, no place being known from which it could be derived. He was "of the inhabitants of Gilead," the wild and beautiful hill country E. of Jordan. The nature of the district, and the lonely life which men lived there, produced its full effect on the character of the prophet. Nothing is known of his parentage. The northern kingdom was the scene of his work, at a time when, owing to the influence of Ahab and Jezebel, the people had almost entirely forsaken the worship of Jehovah, and had become worshippers of the Phœnician god Baal, 1 K. 16. 32; 18. 19. An account of E.'s life is found in 1 K. 17—2 K. 2; and there are the following reff. to him in N.T., Mt. 11. 14; 16. 14; 17. 10—12; Mk. 6. 15; 8. 28; 9. 11—13; Lk. 1. 17; 9. 8, 19; Jn. 1. 21, 25; cf. Mal. 4. 5; at the Transfig., Mt. 17. 3; Mk. 9. 4; Lk. 9. 30. The deep impression he made on the life of Israel is proved by the fixed belief which prevailed for many centuries that he would again appear for the relief of his country, cf. Mal. 4. 6; Mt. 16. 14; Mk. 6. 15; Jn. 1. 21. "Among the Jews he is still the expected guest at every passover, for whom a vacant seat is reserved." He was not so much a great teacher as a great hero, a man of simple faith, the ruling principle of whose life was a consuming jealousy for Jehovah, 1 K. 19. 14. His recorded words are few. His influence was due to force of character, strength of will, and personal courage. There was never any real danger after E.'s time of Baal worship becoming the national religion. His life closed in mystery; "there appeared a chariot of fire, and Elijah went up by a whirlwind into heaven." He thus shares with Enoch the glory of having been translated.

ELIM, the fourth camping place of the Israelites after crossing the Red Sea, Ex. 15. 27; 16. 1; Nu. 33. 9.

ELIMELECH, *God is King*, husband of Naomi, Ruth 1. 2; 2. 1, 3; 4. 3, 9.

ELIPHALET, or ELIPHELET, a son of David, 2 S. 5. 16; 1 Ch. 14. 7.

ELIPHAZ, (1) son of Esau, Gen. 36. 4—16; 1 Ch. 1. 35, 36; (2) one of Job's "three friends," Job 2. 11; 4; 5; 15; 22. He is called the Temanite, Teman being son of Eliphaz (1), Gen. 36. 10, 15.

ELISABETH, mother of John the Baptist, and kinswoman of the Virgin Mary, Lk. 1. 5—60. She belonged to the priestly family of Aaron.

ELISEUS, N.T. form of Elisha, Lk. 4. 27.

ELISHA, *God of salvation*, attendant and disciple of Elijah, and afterwards his successor; see 1 K. 19. 16—21; 2 K. 3. 11; but while Elijah was a child of the desert, Elisha lived in cities. He was of a gentle and affectionate disposition, and without that fiery zeal by which his master had been distinguished. They seem to have been together some six or

seven years. After Elijah's translation, Elisha was the leading prophet of the northern kingdom, and the trusted adviser of the kings of Israel. His miracles form the chief part of his recorded work. These were for the most part acts of kindness and mercy, the healing of Naaman being the most instructive, 2 K. 5; cf. Lk. 4. 27. His prophetic career lasted for more than 50 years, during the reigns of Jehoram, Jehu, Jehoahaz, and Joash.

ELISHAH, a son of Javan, Gen. 10. 4; see also Ezk. 27. 7; the country so called is probably the mainland of Greece.

ELISHAMA, *God heareth*, (1) a priest in the days of Jehoshaphat, 2 Ch. 17. 8; (2) several others of same name, Nu. 1. 10; 2 S. 5. 16; Jer. 36. 12, 20, 21, etc.

ELISHAPHAT, a soldier employed by Jehoiada the priest, 2 Ch. 23. 1.

ELISHEBA, wife of Aaron, and sister of the captain of the host of Judah, Ex. 6. 23.

ELISHUA, son of David, 2 S. 5. 15; 1 Ch. 14. 5; =Elishama, 1 Ch. 3. 6.

ELIUD, son of Achim, in the genealogy of Christ, Mt. 1. 14, 15.

ELIZUR, a prince of Reuben, Nu. 1. 5; 2. 10, etc.

ELKANAH, (1) an Ephraimite, husband of Hannah, f. of Samuel, 1 S. 1; 2. 11, 20; (2) seven others of same name.

ELKOSH, birthplace of Nahum, Na. 1. 1; probably a village of Galilee, though a Jewish tradition states it to have been on the Tigris.

ELLASAR, the home of Arioch, one of those who took part in the battle of "four kings against five," Gen. 14. 1, 9; now known as Senkereh, on the Euphrates, a few miles from Ur of the Chaldees. Some tablets have been discovered here belonging to the reign of Arioch (or Eriaku), their date being about 2250 B.C.

ELNATHAN, *God hath given*, (1) grandfather of Jehoiachin, 2 K. 24. 8; Jer. 26. 22; 36. 12, 25; (2) a Levite, Ezr. 8. 16.

ELOI, *my God*, Mk. 15. 34; see *Eli*.

ELON, *oak*, (1) a Hittite, Gen. 26. 34; 36. 2; (2) s. of Zebulun, Gen. 46. 14; Nu. 26. 26 (Elonites); (3) judged Israel, Judg. 12. 11, see *Aijalon*; (4) a town of Dan, Jos. 19. 43; perhaps same as

ELON-BETH-HANAN, *oak of the house of grace*, 1 K. 4. 9.

ELOTH=Elath, 1 K. 9. 26 etc.

ELPALET, son of David, 1 Ch. 14. 5; EL-PELET, R.V.; =Eliphelet, 1 Ch. 3. 6.

EL-PARAN, *oak of Paran*, Gen. 14. 6. See *Paran*.

ELTEKEH, a city of Dan, allotted to the Levites, Jos. 19. 44; 21. 23.

ELTEKON, a hill town of Judah, not yet identified, Jos. 15. 59.

ELTOLAD, a city of Simeon, Jos. 15. 30; 19. 4; =Tolad, 1 Ch. 4. 29.

ELUL, the sixth month, see *Calendar*.

ELYMAS, *wise man, sorcerer*, see *Bar-jesus*.

ELYON, see *El Elyon*.

EMBALMING, see *Burial*.

EMBROIDERY, frequently referred to in O.T., e.g. Ex. 28. 39; Judg. 5. 30; Ps. 45. 14; Ezk. 16. 10, 13, 18. The pattern was sometimes woven into the material, sometimes worked by hand with a needle on cloth or linen stretched on a frame.

EMERALD, a precious stone; in Aaron's breastplate, Ex. 28. 18; 39. 11; see also Ezk. 27. 16; 28. 13; Rev. 4. 3; 21. 19.

EMERODS, a disease, probably some bad form of hæmorrhoidal tumours or bleeding piles; Dt. 28. 27; 1 S. 5. 6, 9, 12; 6. 4, 5, 11.

EMIMS, *terrible men*, a race of giants, living E. of Jordan in time of Abraham; afterwards driven out by Moabites; Gen. 14. 5; Dt. 2. 10. 11, R.V.

EMMANUEL, see *Immanuel*.

EMMAUS, a village 60 furlongs, or about $6\frac{9}{11}$ Eng. miles from Jerusalem; generally identified with the modern Kulonieh, on the road to Joppa, Lk. 24. 13.

EMMAUS or Nicopolis, a town on the maritime plain, two-thirds of the way from Jerusalem to Lydda, the scene of the defeat of the Syrians by Judas Maccabæus, 1 Macc. 3. 40; 9. 50, etc.

EMMOR, father of Sychem, Ac. 7. 16; =Hamor.

ENAIM, *double spring*, Gen. 38. 14, R.V., cf. A.V. mg.; probably same as

ENAM, a town in lowland of Judah, near Adullam, Jos. 15. 34.

ENCHANTMENT, see *Divination*.

EN-DOR, a place in the territory of Issachar, but possessed by Manasseh, Jos. 17. 11; the scene of the victory over Sisera, Ps. 83. 10; and the home of the witch consulted by Saul, 1 S. 28. 7 f.

EN-EGLAIM, *spring of two calves*, a town near north end of Dead Sea, its site otherwise unknown, Ezk. 47. 10.

ENEMESSAR=Shalmanesar IV, k. of Assyria, Tobit 1. 2, 15 etc.

EN-GANNIM, *fountain of gardens*, (1) a city in the low country of Judah, Jos. 15. 34; (2) a city of Issachar, Jos. 19. 21; 21. 29.

EN-GEDI, *fountain of the kid*, a place on W. shore of Dead Sea, Jos. 15. 62; 2 Ch. 20. 2; Song 1. 14; Ezk. 47. 10; David dwelt in "strongholds of E.", 1 S. 23. 29; 24. 1.

ENGINES of war, 2 Ch. 26. 15; they were instruments for projecting missiles from the walls of a town; the name is also applied to a battering-ram, Ezk. 26. 9.

ENGRAVING on wood and precious stones was well known to the Israelites, Ex. 28. 11; 32. 4; 38. 23; 39. 6; 1 K. 7. 31, 36; 2 Ch. 2. 14; 3. 7; specimens dating from before the Exile and bearing short Hebrew inscriptions exist at the present day.

EN-HADDAH, a city of Issachar, Jos. 19. 21.

EN-HAKKORE, *fountain of him that cried*, the spring which burst forth in answer to the "cry" of Samson, Judg. 15. 19; somewhere in Judah, site not identified.

EN-HAZOR, *fountain of the village*, a "fenced city" of Naphtali, Jos. 19. 37.

EN-MISHPAT, a name for Kadesh, Gen. 14. 7.

ENOCH, (1) eldest son of Cain, Gen. 4. 17; (2) "the seventh from Adam," f. of Methuselah; Gen. 5. 18—23; 1 Ch. 1. 3; Ecclus. 49. 14; Lk. 3. 37; Heb. 11. 5; Jude 14. We are told that E. "walked with God..And he was not; for God took him," Gen. 5. 22—24; he "was translated that he should not see death," Heb. 11. 5; (cf. the account of the "translation" of Elijah, 2 K. 2). The "**Book of Enoch**" is an apocalyptic work, the greater part of which was probably written in the 2nd cent. B.C., and the remainder perhaps in the reign of Herod the Great. It is of special interest for the light it throws on Jewish teaching about the Messiah just before the birth of our Lord. There is a quotation from it in Jude 14.

ENOS, *man*, son of Seth, Gen. 4. 26; 5. 6—11; Lk. 3. 38; called Enosh in R.V. and A.V. of 1 Ch. 1. 1.

EN-RIMMON, *fountain of Rimmon*, Neh. 11. 29; perhaps="Ain and Rimmon," Jos. 15. 32; 19. 7.

EN-ROGEL, *fountain of the fuller*, a spring on boundary line between Judah and Benjamin, Jos. 15. 7; 18. 16; 2 S. 17. 17; 1 K. 1. 9; perhaps the same as the "Fountain of the Virgin," the source from which the Pool of Siloam is supplied and the only real spring close to Jerusalem.

EN-SHEMESH, *fountain of the sun*, also on boundary line between Judah and Benj., Jos. 15. 7; 18. 17; perhaps="Well of the Apostles," a mile below Bethany on road to Jericho.

EN-TAPPUAH, *fountain of the apple*, Jos. 17. 7; =Tappuah, q.v.

EPÆNETUS, "the first fruits of Achaia," or, acc. to the true reading, "of Asia," see R.V.; probably an Ephesian converted by Prisca and Aquila, Rom. 16. 5.

EPAPHRAS, a Colossian who took a chief part in the foundation of the Churches of the Lycus valley, viz. at Colossæ, Laodicea and Hierapolis; also a friend and companion of S. Paul, Col. 1. 7; 4. 12; Philem. 23.

EPAPHRODITUS, a "fellow-worker" with S. Paul, visiting him in prison at Rome as the bearer of gifts from the Philippians, and taking back with him the Ep. to the Phil. Epaphras is an abbreviated form of Epaphroditus, but the Colossian teacher of that name is probably quite a different person from the Philippian delegate.

EPHAH, a tribe of Midianites, Gen. 25. 4; 1 Ch 1. 33; Is. 60. 6.

EPHAH, the usual measure for dry substances; in A.V. sometimes translated "measure," Dt. 25. 14, etc. It probably contained 8¾ gallons.

EPHER, (1) a s. of Midian, and descendant of Abraham and Keturah, Gen. 25. 1, 4; 1 Ch. 1. 33; (2) two others, 1 Ch. 4. 17; 5. 24.

EPHES-DAMMIM, a place in Judah between Socoh and Azekah, 1 S. 17. 1; =Pas-dammim, 1 Ch. 11. 13.

EPHESIANS, EP. TO, see *Pauline Epistles*.

EPHESUS, capital of the Roman province of Asia and a great commercial centre. The province was governed by "proconsuls," Ac. 19. 38, R.V.; while Ephesus, as a "free city," had its town clerk, or keeper of the records, Ac. 19. 35; its "Asiarchs," Ac. 19. 31, R.V. marg., or officers appointed to preside over the public games; its court days, 19. 38, R.V.; and its popular assembly, 19. 39, R.V. E. was three miles from the sea, and was on the banks of the navigable river Cayster. It was an important business centre, much of the commerce between east and west passing along the great highway which connected Ephesus with the Euphrates. It thus became a natural centre for the Christian Church in Asia Minor. The city was celebrated as the guardian of the image of Artemis or Diana, Ac. 19. 35; and there was a large manufacture of silver shrines of the goddess. The magnificence of her temple was proverbial. A large part of the site was excavated by Mr J. T. Wood, 1863-71, who also discovered the site of the theatre, Ac. 19. 29, a huge building capable of seating 24,500 people. Some of the inscriptions are to be seen in the Brit. Mus. Ephesus was visited by S. Paul at the close of his second missionary journey, Ac. 18. 19; he stayed there for two years on his third journey Ac. 19, and left in consequence of a disturbance caused by silversmiths whose trade in shrines of the goddess had suffered in consequence of the growth of the Christian faith. See also Ac. 20. 17; 1 Cor. 15. 32; 16. 8; 1 Tim. 1. 3; 2 Tim. 1. 18; 4. 12. The city was also closely connected with the life of S. John; cf. Rev. 1. 11, and see *John*.

EPHOD, part of the dress of the high-priest, Ex. 28. 6, etc., in shape like a waistcoat with two shoulder-pieces and a girdle. It was of richly variegated material, blue, purple and scarlet. On the shoulder-pieces were two onyx stones on which were engraved the names of the 12 tribes. To the ephod was fastened the Breastplate of Judgement. An ephod of linen seems to have become the dress of **all** priests, 1 S. 22. 18. It was also worn by Samuel, 1 S. 2. 18, and by David when he brought up the Ark, 2 S. 6. 14. The ephod at one time became the object of idolatrous worship, Judg. 8. 27; 17. 5. The name may possibly in these last passages have been used to denote an image of some kind. See *Gideon*.

EPHPHATHA, an Aramaic word, =Be opened, Mk. 7. 34.

EPHRAIM, *fruitful*, the second son of Joseph, Gen. 41. 52; 46. 20; but at the Blessing by Jacob, E. was set before Manasseh, the elder son, 48. 19, 20. Joshua belonged to this tribe, and to him was due much of its subsequent greatness. After the settlement in Canaan, the district assigned to the two sons of Joseph included some of the richest land in the country, crossed by several important highways, and having within its limits historic sites like Shechem, Ebal, Gerizim, and Shiloh. Ephraim was notorious for its jealousy of any success gained by any other tribe, Judg. 8. 1; 12. 1; cf. 2 S. 19. 41—43. It was E.'s jealousy of Judah which in great measure brought about the separation of the two kingdoms, and which Rehoboam in vain tried to satisfy by going to Shechem to be crowned.

EPHRAIM, a city to which our Lord retired with His disciples, Jn. 11. 54; probably in hill country N.E. of Jerusalem, perhaps = Ophrah.

EPHRAIM, gate of; one of the gates of Jerusalem, probably on N. side of city, 2 K. 14. 13; 2 Ch. 25. 23; Neh. 8. 16; 12. 39.

EPHRAIM, MOUNT, the hill country of which Gerizim and Ebal are the highest points.

EPHRAIM, WOOD OF, a forest of Gilead, E. of Jordan, in which the battle was fought between armies of David and Absalom, 2 S. 18. 6.

EPHRAIN, R. V. **EPHRON**, a town, site uncertain, near Beth-el, 2 Ch. 13. 19.

EPHRATH, EPHRATAH, -THAH, R.V., *fruitful*, ancient name of Bethlehem, Gen. 35. 16, 19; 48. 7; Ruth 4. 11; Ps. 132. 6; Mi. 5. 2.

EPHRATHITE, (1) a Bethlehemite, Ruth 1. 2; 1 S. 17. 12; (2) an Ephraimite, 1. S. 1. 1; 1 K. 11. 26, cp. R.V.

EPHRON, (1) the Hittite from whom Abraham bought Machpelah, Gen. 23. 8—17; 25. 9, &c., (2) = Ephrain; (3) a town E. of Jordan, between Carnaim and Beth-shean, 1 Macc. 5. 46—52; (4) mt. E., a boundary mark of Judah, Jos. 15. 9.

EPICUREANS, derived their name from a Greek philosopher, Epicurus (342—271 B.C.). He taught that pleasure is the true end at which men should aim, and that the experience of the bodily senses is the safest guide. The Epicureans and Stoics, Ac. 17. 18, were the chief schools of philosophy at the beginning of the Christian era. The E. had many points of belief in common with the Sadducees.

EPIPHANES, see *Antiochus.*

EPISTLES of commendation, letters by which travellers were commended by one Church to the members of another, Ac. 18. 27; Ro. 16. 1; 2 Cor. 3. 1.

ER, (1) eldest son of Judah, Gen. 38. 3—7; 46. 12; Nu. 26. 19; 1 Ch. 2. 3; (2) others, 1 Ch. 4. 21; Lk. 3. 28.

ERAN, ERANITES, grandson of Ephraim, Nu. 26. 36.

ERASTUS, (1) an attendant of S. Paul at Ephesus, Ac. 19. 22; 2 Tim. 4. 20; (2) the public treasurer at Corinth, and a Christian convert, Ro. 16. 23.

ERECH, a city of Nimrod's in the land of Shinar, on left bank of Euphrates, Gen. 10. 10.

ERI, son of Gad, Gen. 46. 16; Nu. 26. 16.

ESAIAS, N. T. form of the name Isaiah.

ESAR-HADDON, k. of Assyria, B.C. 680—668; son and successor of Sennacherib. He rebuilt Babylon and made large conquests in Syria, Arabia, and Egypt. Manasseh, k. of Judah, became his tributary, 2 K. 19. 37; Is. 37. 38; Ezr. 4. 2. He was succeeded by his son Assurbanipal or Asnapper.

ESAU, *hairy*, elder son of Isaac, and twin brother of Jacob. The two brothers were rivals from their birth and became the ancestors of rival nations, the Israelites and Edomites. Esau sold to Jacob his birthright, Gen. 25. 33, by which he lost both the headship of the tribe and also the covenant blessing, 27. 28, 29, 36; Heb. 12. 16, 17. He married against the wishes of his parents, Gen. 26. 34, 35 (see also 28. 9; 36. 2), and settled in Mt. Seir. He was living there on Jacob's return from Padan-aram, Gen. 32. 3—33, 16; 35. 1, 29. By that time he saw clearly that the covenant blessing and the land of Canaan would not be his, and the brothers separated in friendly fashion. Of E.'s subsequent history nothing is known. For his descendants, see *Edom.*

ESDRAELON, the Gk. form of the Heb. word Jezreel. The "great plain of E." is also known in O. T. as the "valley of Megiddo"; it separates the hills of Samaria from those of Galilee, and is the most fertile part of Palestine. It was crossed by several important highways, and for that reason often provided a battle-ground, Judg. 4; 5; 7; 1 S. 31; 2 Ch. 35. 20—27; cf. Rev. 16. 16. See *Megiddo.*

ESDRAS, see *Apocrypha.*

ESEK, *contention*, a well dug by Isaac, Gen. 26. 20; site unknown.

ESH-BAAL, *man of Baal*, 1 Ch. 8. 33; 9. 39; = Ish-bosheth, q. v.

ESHCOL, *a cluster*, (1) bro. of Mamre the Amorite, Gen. 14. 13, 24; (2) valley of, near Hebron, Nu. 13. 23; 32. 9; Dt. 1. 24.

ESHEK, a Benjamite, founder of a noted family of archers, 1 Ch. 8. 39.

ESHKALONITES, = men of Ashkelon, Jos. 13. 3.

ESHTAOL, a town in low country of Judah, Jos. 15. 33; 19. 41; Judg. 13. 25; 16. 31; 18. 2, 8, 11.

ESHTAULITES, ESHTAOLITES, R.V., a family of Kirjath-jearim, 1 Ch. 2. 53.

ESHTEMOA, ESHTEMOH, a town in the hill country of Judah, 8 miles S. of Hebron, allotted to the priests, Jos. 21. 14; 1 Ch. 6. 57; visited by David, 1 S. 30. 28.

ESLI, Lk. 3. 25; perhaps = Azaliah.

ESROM, Mt. 1. 3; Lk. 3. 33; = Hezron.

ESSENES, a sect of the Jews, not mentioned in the N. T., dwelling principally in secluded settlements on the shores of the Dead Sea. They practised an ascetic form of life, abstaining from marriage, from wine, and animal food. They took no part in the Temple worship, refusing to acknowledge the Aaronic priesthood or the Levitical order, and having priests and ministers of their own. A good many of their beliefs were due to Persian influence, and included the adoration of the sun and the worship of angels.

ESTHER, The Book of, contains the history which led to the institution of the Jewish feast of Purim. The story belongs to the time of the Captivity. Ahasuerus, k. of Persia (most probably Xerxes), had decided to divorce his queen Vashti because she refused to show her beauty to the people and the princes. Esther, adopted daughter of Mordecai the Jew, was chosen as her successor, on account of her beauty. Haman, chief man at the king's court, hated Mordecai, and having cast lots to find a suitable day obtained a decree to put all Jews to death. Esther, at great personal risk, revealed her own nationality, and obtained a reversal of the decree. It was decided that two days of feasting should be annually observed in honour of this deliverance. They were called Purim, because of the lot (Pur) which Haman had cast for the destruction of the Jews. The book contains no mention of God, and its spirit of revenge is somewhat alien to the better age of Judaism. There have been doubts at times as to whether it should be admitted to the Canon of Scripture. But the book has a religious value as containing a most striking illustration of God's overruling providence in history, and as exhibiting a very high type of courage, loyalty and patriotism.

ETAM, (1) the rock E., a stronghold of Judah, site uncertain, Judg. 15. 8, 11; (2) a village of Simeon, 1 Ch. 4. 32; cf. Jos. 19. 7; (3) a fortified town of Judah, 2 Ch. 11. 6; (4) a descendant of Judah, 1 Ch. 4. 3.

ETHAN, (1) the Ezrahite, a man renowned for his wisdom, 1 K. 4. 31; Ps. 89. (title); 1 Ch. 2. 6, 8; (2) a singer, 1 Ch. 6. 44; 15. 17, 19; = Jeduthun, 9. 16; 25. 1, 6; (3) a Levite, 1 Ch. 6. 42; = Joah, 6. 21.

ETHANIM, the seventh month, 1 K. 8. 2. See *Calendar.*

ETHBAAL, k. of the Zidonians, f. of Jezebel, 1 K. 16. 31.

ETHER, a city in the low country of Judah, Jos. 15. 42; 19. 7.

ETHIOPIA, (or Cush) extended from Syene on the frontier of Egypt southwards to the neighbourhood of Khartoum, at the junction of the Blue and White Nile; it included the modern Nubia, with the States to the south, and perhaps part of Abyssinia; Gen. 2. 13; Nu. 12. 1; 2 K. 19. 9; Is. 18. 1, etc.; Jer. 13. 23; Ac. 8. 27.

EUBULUS, a Christian at Rome mentioned by S. Paul, 2 Tim. 4. 21.

EUNICE, a Christian Jewess of Lystra, mother of Timothy, Ac. 16. 1; 2 Tim. 1. 5.

EUNUCH, a class of mutilated men attached to the courts of eastern rulers.

EUODIAS (EUODIA, R.V.), a Christian woman at Philippi, Phil. 4. 2, 3.

EUPHRATES, an important river which rises in the mts. of Armenia, and falls into the Persian Gulf, frequently called in Scripture "the River." It provided a natural line of communication between east and west. It was the boundary of the land promised to the seed of Abraham, Gen. 15. 18; Dt. 1. 7; Jos. 1. 4; 1 Ch. 5. 9; this boundary was reached

in the time of David, 2 S. 8. 3; 1 Ch. 18. 3. The stronghold of Carchemish was built at the ford of the river, and was a position of great importance in military operations, 2 Ch. 35. 20; Jer. 46. 2. On the banks of the E. stood the great city of Babylon.

EUROCLYDON, EURAQUILO, R.V., a north wind frequently experienced in the E. Mediterranean, accompanied by terrific gusts and squalls. In the storm mentioned Ac. 27. 14, it probably blew from the N.E. or E.N.E.

EUTYCHUS, a lad at Troas who fell from a window and was restored by S. Paul, Ac. 20. 9.

EVANGELIST, the name denotes a "publisher of glad tidings," and is now usually applied to the writers of the four Gospels; but in the N.T. it is used in a wider sense and denotes any itinerant missionary preacher of the gospel, Ac. 21. 8; Eph. 4. 11; 2 Tim. 4. 5.

EVE, the name given in Gen. 2. 21, 22; 3. 20 to the first woman; see also Gen. 3 (cf. 2 Cor. 11. 3; 1 Tim. 2. 13); 4. 1, 25.

EVIL-MERODACH, s. of Nebuchadrezzar and k. of Babylon, B.C. 561—559; 2 K. 25. 27; Jer. 52. 31. He was killed by his brother-in-law, Neriglissar, who then became king.

EXODUS, BOOK OF. The word E. is Greek, and means a *departure*; and the book is so called because it describes the Departure of the Israelites out of Egypt. It is a continuation of the narrative in Genesis, and consists of two principal divisions, I. Historical, Ch. 1—18; II. Legislative, 19—40.

I. The first division tells us of the oppression of Israel in Egypt, under a dynasty of kings which "knew not Joseph"; the early history and call of Moses; the various steps by means of which the deliverance was at last accomplished; the exodus itself, along with the institution of the Passover as a commemoration of it, and the sanctification of the firstborn, 12. 37—13. 16; the march to the Red Sea, destruction of Pharaoh's army and Moses' song of victory, 13. 17—15. 21; events on the journey from the Red Sea to Sinai; the bitter waters of Marah, the giving of quails and the manna, the observance of the Sabbath, the miraculous gift of water at Rephidim, and the battle there with the Amalekites, 15. 22—17. 16; the arrival of Jethro in the camp and his advice as to the civil government of the people, 18.

II. The second division describes the solemn establishment of the Theocracy at Sinai. The people are set apart "as a kingdom of priests and an holy nation," 19. 6; the Ten Commandments are given, and are followed by the simplest and earliest code of laws intended to regulate the social life of the people, 20—23; an Angel is promised as their guide to the Promised Land, and the Covenant between God and Moses and the 70 Elders is ratified, 23. 20—24. 18; instructions are given respecting the Tabernacle, its furniture and worship, 25. 1—31. 18. Then follows the account of the sin of the people in the matter of the golden calf, 32. 1—34. 35; and lastly, the construction of the Tabernacle and provision for its services, 35. 1—40. 38. The book of E. thus gives the early history of the nation in three clearly marked stages: first, a nation enslaved, then a nation redeemed, lastly, a nation set apart and through the blending of its religious and political life consecrated to the service of God.

Scholars are now agreed that the Bk. of Exodus is a compilation made from several distinct documents written at different times by different writers. (See *Pentateuch.*) It is uncertain at what period the book took the shape in which we now have it; it was possibly soon after the Return from Exile.

EXODUS, THE. See *Wilderness of the Exodus.*

EXORCIST, a man who professes to have the power to drive out evil spirits by means of some spell; Ac. 19. 13; cf. Mt. 12. 27.

EZEKIAS, Mt. 1. 9, 10,=Hezekiah.

EZEKIEL, *God will strengthen*, a priest of the family of Zadok, and one of the captives carried away by Nebuchadnezzar along with Jehoiachin. He settled at Tel Abib on the Chebar, and prophesied during a period of 22 years, B.C. 592—570. The book of E. has three main divisions, (i) 1—24, prophecies of judgement against Jerusalem and the nation; (ii) 25—39, prophecies of restoration; (iii) 40—48, visions of the reconstruction of the Temple and its worship. Ch. 1—39 are similar in manner and contents to other prophetic writings; ch. 40—48 are unique in prophecy. The orderly plan of the book suggests that it was finally put together at a late period. Important points in his religious teaching are, (i) the individual soul in relation to God is not involved in the sins of the fathers or others, nor is it under a destiny forged by its own past; it possesses a freedom which can morally break with the past, ch. 18; 33; (ii) his conception of Jehovah, God alone, but in the eyes of the nations only the national God of Israel, suggests lessons as to the meaning of the history of the world, chaps. 20, 16, 23, 38, 39. The part of the book which had most effect on the after history of Israel is the last section, in which E. draws a picture of the kingdom of God on earth, with its ordered round of worship and of religious and social duties, Jehovah Himself dwelling in visible glory in the midst of His people. This picture of Messiah's Kingdom had a great influence during the reconstruction of the Jewish State after the Return from Exile.

EZEL, a stone near which David and Jonathan parted, 1 S. 20. 19.

EZION-GABER, or -GEBER, a place of encampment for the Israelites during the exodus, Nu. 33. 35; Dt. 2. 8; afterwards one of the headquarters of Solomon's navy, 1 K. 9. 26; 22. 48; 2 Ch. 8. 17; 20. 36. It was in the extreme south of the country of Edom, and at the head of the Gulf of Akabah.

EZNITE, 2 S. 23. 8; cf. 1 Ch. 11. 11; the text and meaning are both uncertain,

EZRA, a famous priest and scribe who brought back part of the exiles from captivity, Ezr. 7—10; Neh. 8; 12. The object of his mission was "to teach in Israel statutes and judgements." In B.C. 458 he obtained from Artaxerxes an important edict (Ezr. 7. 12—26) allowing him to take to Jerusalem any Jewish exiles who cared to go, along with offerings for the Temple with which he was entrusted, and giving to the Jews various rights and privileges. He was also directed to appoint magistrates and judges. On arriving in Jerusalem his first reform was to cause the Jews to separate from their foreign wives, and a list is given of those who had offended in this way, Ezr. 10. The later history of Ezra is found in the book of Nehemiah, which is a sequel to the book of Ezra. Along with Nehemian he took steps to instruct the people in the Mosaic Law, Neh. 8. Hitherto "the Law" had been to a great extent the

exclusive possession of the priests. It was now brought within the reach of every pious Jew. The open reading of "the book of the Law" was a new departure, and marked the beginning of a new dispensation; henceforth the Law was the chief centre of Jewish national life.

A good many traditions have gathered round the name of Ezra. He is said to have formed the Canon of Hebrew Scripture, and to have established an important national council, called the Great Synagogue, over which he presided. But for none of these traditions is there trustworthy evidence. The Jews of later days were inclined to attribute every religious development between the days of Nehemiah and the Maccabees to the influence of Ezra.

The book of Ezra contains also an introductory section (ch. 1—6) describing events which happened from 60 to 80 years before the arrival of Ezra in Jerusalem, viz. the decree of Cyrus, B.C. 537, and the return of Jews under Zerubbabel; the attempt to build the Temple and the hindrances due to the Samaritans; the preaching of Haggai and Zechariah, and the completion of the Temple, B.C. 516. There is no record in the book of any events between this date and the mission of Ezra.

The religious value of the book of Ezra lies in its teaching about (1) the faithfulness of the divine promise, Ezra 1. 1; cf. Jer. 25. 12; 29. 10; (2) the discipline of disappointment, as one expectation after another was frustrated; (3) the hallowing of common life; (4) the preparation for the Messianic age, the Law being "the schoolmaster" to bring men to Christ.

FAIR HAVENS, a harbour on the S. side of the island of Crete, Ac. 27. 8.

FAITH is that quality in the believer which enables him to grasp the unseen and the future, Heb. 11. 1, 27; 2 Cor. 5. 7; 1 Pet. 1. 8. The object of Faith is a Divine Person; through Faith we enter into fellowship with God, in Christ; we find the true relationship in which we stand towards Him, we discover that we are our Father's children, Jn. 1. 12; Gal. 3. 26. Faith requires effort on the part (1) of our intellect, we must understand what it is that we believe, we must grow in the "knowledge" of God; (2) of our affections, for "God is love," and "he that loveth not knoweth not God," 1 Jn. 4. 7—21; (3) of our wills, for it must lead to right conduct, "faith without works is dead," Jas. 2. 14—24; 1 Jn. 3. 16—18. The effect of Faith is that we gain "eternal life," Jn. 3. 15, 16, 36; 11. 25; we become Christ-like in character, as we gain that "righteousness" which is of God, Rom. 5. 1; 9. 30; Gal. 2. 16; we obtain "salvation," i.e. deliverance from sin and from its consequences, Mt. 9. 22; Mk. 10. 52; Lk. 7. 50; 17. 19; Ac. 3. 16; 14. 9; 16. 31; Ro. 10. 9; Eph. 2. 8; 1 Pet. 1. 9. Our Lord has pointed out what are some of the chief obstacles to Faith, Jn. 5. 44; 12. 39, 40, 43.

Faith would be required of every child of God if there were no such thing as sin at all. In fallen man Faith must always be accompanied by Repentance, "whereby we forsake sin."

FALL. This word denotes the first entrance of sin into the world, as described in Gen. 3. The story which is there told should probably be regarded as allegory rather than as literal history. The Bible does not teach that man was originally created perfect, i.e. with all his moral faculties perfectly developed, but that at a certain point in the history of the race the development took a wrong turn, which was not in accordance with God's original purpose. Man consciously set himself to act in opposition to the will of his Creator. This deliberate act of self-assertion produced in the race a natural inclination towards what is wrong, a taint which is handed on from one generation to another, and which is generally called "original sin"; we are all "by nature born in sin." There are very few reff. to the Fall in the O. T.; they are frequent in the Apocrypha, 2 Es. 3. 21, 22; Wisdom 2. 24; Ecclus. 25. 24; and in the Epp. of S. Paul, 2 Cor. 11. 3; 1 Cor. 15. 22; Ro. 5. 12—21 being the most important passages. S. Paul teaches that through one man, the first Adam, sin came into the world, and death (i.e. spiritual death) as a consequence of sin. Christ is the second Adam, and in Him there is a new creation. By virtue of the new Birth we receive divine grace, the gift of righteousness, and eternal life.

FALLOW-DEER, R.V. *roebuck*, lawful food for the Jew, Dt. 14. 5, and part of the daily provision of Solomon's table, 1 K. 4. 23.

FAN, Lk. 3. 17, a winnowing fan, i.e. a great shovel with which corn was thrown up against the wind to separate it from the chaff.

FARTHING, see *Money*.

FASTS. The practice of fasting, i.e. a voluntary abstinence from food, is frequently mentioned in O.T. and N.T. The Day of Atonement was the only Fast ordered by the Law. Other Fasts were instituted during the Exile, Zech. 7. 3—5; 8. 19; and after the Return fasting became a regular custom, Lk. 5. 33; 18. 12. It was regarded as a natural way of showing sorrow. Along with the fasting were often combined other ceremonies, e.g. rending of the garments, putting on sackcloth, refraining from washing the face or anointing with oil, 2 S. 12. 20; 1 K. 21. 27; Is. 58. 5. All such observances were of course liable to become mere formalities, and the danger of this was recognized by the prophets, Is. 58. 3—7; Joel 2. 12, 13; Zech. 7. 5, 6; cf. Mt. 6. 16—18.

The **Day of Atonement** was the 10th day of the 7th month. The directions for its observance are given in Lev. 16; 23. 26—32; cf. Nu. 29. 7—11; Ex. 30. 10. The day was kept as a national fast. The high priest, clothed in white linen, took a bullock as a sin-offering and a ram as a burnt-offering for himself and his house; and two he-goats as a sin-offering and a ram as a burnt-offering for the congregation of Israel. He presented the bullock and the two goats before the door of the Tabernacle. He then cast lots upon the two goats. One was to be for the Lord for a sin-offering. The other was for **Azazel** (the completely separate one, the evil spirit regarded as dwelling in the desert), to be sent away alive into the wilderness. He then killed the bullock, his own sin-offering, and taking a censer full of live coals from off the brazen altar with two handfuls of incense into the Holy of Holies, cast the incense on the coals there, so that the cloud of smoke might cover the mercy-seat and, as it were, hide him from God. He then took of the blood of the bullock and sprinkled it once on the east part of the mercy-seat (as an atonement for the priesthood), and seven times before the mercy-seat (as an atonement for the Holy of Holies itself). Then he killed the goat, the congregation's sin-offering, and sprinkled its blood in the same manner, with corresponding

objects. Similar sprinklings were made with the blood of both animals (bullock and goat) on the altar of incense (Lev. 16. 16; Ex. 30. 10) to make an atonement for the Holy Place. No one besides the high priest was allowed to be present in the Tabernacle whilst these acts of atonement were going on. Lastly, an atonement was made for the altar of burnt-offering in a similar manner. The goat for Azazel was then brought before the altar of burnt-offering. Over it the high priest confessed all the sins of the people of Israel, after which it was sent by the hand of a man into the wilderness to bear away their iniquities into a solitary land. This ceremony signified the sending away of the sins of the people now expiated to the Evil One to convince him that they could no more be brought up in judgment against the people before God. Then the high priest took off his linen garments, bathed, put on his official garments, and offered the burnt-offerings of two rams for himself and his people.

In Heb. 9. 6—28 a contrast is drawn between the work of the Jewish high priest on the Day of Atonement, and the work of Christ, the great High Priest, who offered once for all the perfect sacrifice of Himself. The Jewish sacrifices provided an annual "remembrance" of sin, Heb. 10. 3, 4; while the sacrifice of Christ removes the sin and leads to the complete sanctification of the believer, 9. 12, 14, 26; 10. 10—18.

Our Lord recognized the religious value of fasting, Mt. 6. 16—18; 9. 15; Lk. 4. 2. We find it practised in the early Christian Church, Ac. 13. 1—3; 14. 23; 1 Cor. 7. 5; 2 Cor. 6. 5; 11. 27. It is not, therefore, to be regarded as contrary to the spirit of the Gospel; but as a natural sign of sorrow for sin, a means of bringing the desires of the flesh under the control of the will, and a proof of a wish to follow the example of Christ and His Apostles.

FEAR. Care should be taken to distinguish between two different uses of this word. The "fear of the Lord" is frequently spoken of as part of man's duty, e.g. Ps. 111. 10; Eccles. 12. 13; Is. 11. 2, 3; Lk. 1. 50; it is also described as "godly fear," Heb. 12. 28. In such passages fear is equivalent to reverence, awe, worship, and is therefore an essential part of the attitude of mind in which we ought to stand towards the All-holy God. On the other hand fear is spoken of as something unworthy of a child of God, it is something which "perfect love casts out," 1 Jn. 4. 18. The first effect of Adam's sin was that he was "afraid," Gen. 3. 10. Sin destroys that feeling of confidence which God's child should feel in a loving Father, and produces instead a feeling of shame and guilt. Ever since the Fall God has been teaching men not to fear, but with penitence to ask forgiveness in full confidence of receiving it.

FEASTS. The Law commanded that three times a year all the males of the chosen people were to appear before the Lord in the place which He should choose, viz. in the Feast of Unleavened Bread, in the Feast of Weeks, and in the Feast of Tabernacles (Ex. 23. 14—17; Deut. 16. 16). This ordinance presupposed a state of settled peace rarely if ever realized in the history of the chosen people in O.T. times. It was not and could not be generally or even frequently observed. Elkanah, a pious Israelite of the times of the later Judges, went up to Shiloh once a year (1 Sam. 1. 3). In N.T. times the case was altered. The Jews came up from all parts of the world with much more regularity to keep their three great feasts.

The Feast of the **Passover** was instituted to commemorate the passing over the houses of the children of Israel in Egypt when God smote the firstborn of the Egyptians, and more generally the redemption from Egypt (Ex. 12. 27, 13. 15).

The first Passover differed somewhat from those succeeding it. On the 10th Abib (=March or April) a male lamb (or kid) of the first year, without blemish, was chosen, for each family or two small families in Israel. It was slain by the whole congregation between the evenings (i.e. between sunset and total darkness) of the 14th Abib, and its blood sprinkled on the lintel and two side-posts of the doors of the houses. It was roast with fire and no bone of it was broken. It was eaten standing, ready for a journey, and in haste, with unleavened loaves and bitter herbs. Anything left was burnt with fire, and no persons went out of their houses until the morning.

Three great changes or developments were made almost immediately in the nature of the Feast of the Passover: (1) It lost its domestic character, and became a Sanctuary feast. (2) A seven days' feast of unleavened bread (hence its usual name), with special offerings, was added (Ex. 12. 15; Num. 28. 16—25). The first and seventh days were Sabbaths and days of holy Convocation. (3) The feast was connected with the harvest. On the morrow after the Sabbath (=16th Abib probably) a sheaf of the firstfruits of the harvest (barley) was waved before the Lord (Lev. 23. 10—14).

In later times the following ceremonies were added: (1) The history of the redemption from Egypt was related by the head of the household (cf. Ex. 12. 26, 27). (2) Four cups of wine mixed with water were drunk at different stages of the feast (cf. Luke 22. 17, 20; 1 Cor. 10. 16, the cup of blessing). (3) The Pss. 113—118 (the *Hallel*) were sung. (4) The various materials of the feast were dipped in a sauce. (5) The feast was not eaten standing, but reclining. (6) The Levites (at least on some occasions) slew the sacrifices. (7) Voluntary peace-offerings (called *Chagigah*) were offered. Of these there are traces in the Law and in the history (Num. 10. 10; 2 Chron. 30. 22—24, 35. 13). (8) A second Passover for those prevented by ceremonial uncleanness from keeping the Passover at the proper time was instituted by Moses (Num. 9. 10, &c.) on the 14th day of the second month. This was called the Little Passover.

The Passovers of historical importance are few in number. After the passovers in Egypt (Ex. 12), the desert (Num. 9), and Canaan (Gilgal) after the circumcision of the people (Josh. 5), no celebration is recorded till the times of Hezekiah (2 Chron. 30). In later times the passovers were remarkable, (*a*) for the number of Jews from all parts of the world who attended them, (*b*) for the tumults which arose and the terrible consequent massacres. Two passovers of the deepest interest were, the passover of the Death of our Lord, and the last passover of the Jewish dispensation. Titus with his army shut up in Jerusalem those who came to keep the latter. The city was thus overcrowded, and the sufferings of the besieged by famine, &c. were terribly increased. Since the destruction of Jerusalem the Jews have kept the Feast of Unleavened Bread, but not

the Feast of the Passover. The passover is still eaten by the colony of Samaritans on Gerizim.

Fifty days (Lev. 23. 16) after the Feast of the Passover the Feast of **Pentecost** was kept. During those 50 days the harvest of corn was being gathered in. It is called (Ex. 23. 16) "the feast of harvest, the firstfruits of thy labours," and (Deut. 16. 10) "the feast of weeks." The feast lasted a single day, which was a day of holy Convocation (Lev. 23. 21); and the characteristic rite was the new meal offering, viz. two loaves of leavened bread made of fine flour of new wheat. Special animal sacrifices were also made (Lev. 23. 18) and freewill offerings (Deut. 16. 10). The festival was prolonged in later times, and huge numbers of Jews attended it. Of this the narrative in Acts 2 is sufficient proof. It had the same evil reputation as the Feast of the Passover for tumults and massacres. We have no record of the celebration of this feast in the Old Testament.

The Feast of **Tabernacles** (Lev. 23. 34) or of Ingathering (Ex. 23. 16), called by later Jews The Feast (John 7. 37), and reckoned by them to be the greatest and most joyful of all, was celebrated on the fifteenth to twenty-first days of the seventh month. To the seven days was added an eighth ("the last day, that great day of the feast," John 7. 37), a day of holy Convocation, which marked the ending not only of this particular feast but of the whole festival season. The events celebrated were the sojourning of the children of Israel in the Wilderness (Lev. 23. 43), and the gathering-in of all the fruits of the year (Ex. 23. 16). The sacrifices prescribed by the Law were more numerous than for any other feast, and impressive ceremonies were added in later times, viz. (1) the drawing of water from Siloam and its libation on the altar (of this it was said that he who has not seen the joy of the drawing of water at the Feast of Tabernacles does not know what joy is); and (2) the illumination of the Temple courts by four golden candelabra. To these ceremonies our Lord refers in John 7. 37, 8. 12. (3) The making of a canopy of willows over the altar. The characteristic rite of the Feast of Tabernacles was the dwelling in booths made of the boughs of trees. This rite seems to have been neglected from the time of Joshua to the time of Ezra (Neh. 8. 17). It is practised by the Jews of modern times. Remarkable celebrations of the Feast of Tabernacles took place at the opening of Solomon's Temple (1 Kings 8. 2; 2 Chron. 5. 3, 7. 8), and in the days of Ezra and Nehemiah (Neh. 8. 14). Jeroboam adapted this feast to the later seasons of the northern kingdom (1 Kings 12. 32). Zechariah in prophetic imagery represents the nations as coming up to Jerusalem to keep the Feast of Tabernacles, and describes the curse which should fall on those who did not come (Zech. 14. 16—19).

The Feast of **Purim** (called Mordecai's Day, 2 Macc. 15. 36) was instituted by Mordecai and confirmed by Esther, to commemorate the overthrow of Haman and the failure of his plots against the Jews (Esth. 9. 20—32). The name Purim (=lots) was given in mockery of the lots which Haman had cast to secure a day of good omen for his enterprise (Esth. 3. 7). The feast was held on the 14th and 15th of Adar (the twelfth month); the 13th of Adar, which was originally a feast to commemorate Nicanor's death (1 Macc. 7. 49; 2 Macc. 15. 36), afterwards became a fast, called the Fast of Esther, in preparation for the feast. During the feast the whole book of Esther was read in the synagogues, and all Israelites, men, women, children and slaves, were bound to be present. The reading was accompanied by clapping of hands, stamping of feet and clamorous curses on Haman and the Jews' enemies, and blessings on Mordecai, Esther, &c. The feast was celebrated with great joy, shewn by distributing gifts. It was the Christmas of Jewish feasts.

The Feast of the **Dedication** was instituted in the days of Judas Maccabæus to commemorate the dedication of the new altar of burnt-offering after the profanation of the Temple and the old altar by Antiochus Epiphanes. The feast began on the 25th Chisleu, the anniversary of the profanation in 168 B.C., and the dedication in 165 B.C., and lasted eight days, during which no fast or mourning for any calamity or bereavement was allowed. It was kept like the Feast of Tabernacles with great gladness and with the bearing of the branches of palms and of other trees. There was also a general illumination, from which circumstance the feast got the name of the Feast of Lights. The Jews attempted to stone Jesus when He was walking in the Temple in Solomon's porch during this feast (John 10. 22).

In addition to these annual feasts, there were the weekly **Sabbaths** to be observed, commemorating God's rest from creation, and also the redemption from bondage in Egypt, Dt. 5. 15. On these days the daily sacrifices were doubled, the loaves of the shewbread were changed, and the people abstained from all manner of work and a holy assembly was held. See *Sabbath*.

The law also directed that at the **New Moons** special sacrifices should be offered, Nu. 10. 10; Lev. 23. 24, 25; 1 S. 20. 5, 6, 29; 2 K. 4. 23; Am. 8. 5. As the days of the celebration of all the great Feasts of the Jews were reckoned by the moon, the exact time of the appearance of the new moons was a matter of importance. Watchers were placed on the heights round Jerusalem to bring the news of its appearance with all speed to the Sanhedrin, who proclaimed it as soon as satisfactory evidence was given. Watch-fires on the hill-tops told the news to distant cities. It is said the Samaritans, to cause confusion, lighted fires at wrong times. See also *Jubilee, Year of; Sabbatical Year*.

With regard to the Festivals of the Christian Church, we have evidence of the weekly observance of the **Lord's Day**, Ac. 20. 7; 1 Cor. 16. 1, 2; Heb. 10. 25; Rev. 1. 10. The old Jewish festivals continued to be observed, and had now additional associations connected with them, 1 Cor. 5. 7, 8; Ac. 2. 1 ff.; 18. 21; 20. 16. The other distinctively Christian festivals date from a time subsequent to the N.T.

FELIX, procurator of Judæa at the time of S. Paul's arrest by the Roman military authorities, Ac. 23. 24. He investigated the case, and heard S. Paul speak in his own defence, Ac. 24, but put off giving any decision, his reason being that he had "more exact knowledge concerning the Way," i.e. he knew more about the case and about Christianity than the prosecutors had told him. He hoped S. Paul would have offered him some bribe; but none being offered, on his recall from Palestine, he left the Apostle still in prison. See *Drusilla*, and *Chronological Tables*.

FELLOES, the curved pieces of wood forming the rim of a wheel, 1 K. 7. 33.

FESTUS, Porcius F., successor of Felix as procurator of Judæa, Ac. 24. 27; finding Paul in prison at Cæsarea, he proposed to try him in Jerusalem. To avoid such a trial Paul appealed to Cæsar. While waiting for an opportunity to send him to Rome, F. was visited by Herod Agrippa. Paul was brought before them and made a speech in his own defence. F. died two years after his appointment to Judæa. See *Chronological Tables.*

FIERY SERPENTS, snakes marked with flame-like spots, or whose bite caused acute inflammation, Nu. 21. 6.

FIG-TREE, everywhere common in Palestine, both wild and cultivated. Figs formed an important article of daily food. The tree is one of the earliest to shew its fruit-buds, which appear before the leaves.

FIR, spoken of as a tree of fine growth, 2 K. 19. 23; Is. 37. 24; as supplying timber for building purposes, 1 K. 6. 15, 34; 2 Ch. 3. 5; and as wood out of which musical instruments were made, 2 S. 6. 5.

FIRE is frequently the symbol of God's presence, revealed either in mercy or in judgment (1) of His glory, Ezk. 1. 4, 13; 10. 6, 7; Dan. 7. 9; 10. 6; (2) of His holiness, Dt. 4. 24; Heb. 12. 29; (3) of His presence to protect, Zec. 2. 5; 2 K. 6. 17; (4) of His judgments, Is. 66. 15, 16; Zec. 13. 9; Mal. 3. 2; 1 Cor. 3. 13; (5) the punishment of the wicked, Mt. 18. 9; 25. 41; Mk. 9. 43—48; Rev. 19. 20; 20. 10, 14, 15; 21. 8; (6) of the Holy Spirit, Mt. 3. 11; Lk. 3. 16; Ac. 2. 3.

On the altar there was a perpetual fire, replenished with wood every morning, Lev. 6. 12; 9. 24; 2 Ch. 7. 1, 3, which consumed the burnt sacrifice and the incense offering.

FIRMAMENT was, according to early astronomers, the "expanse" which separated the waters of earth from the waters of heaven, Gen. 1. 7; it is through the "doors" or "windows" of heaven that the rain descends, Gen. 7. 11; Ps. 78. 23; 148. 4; Mal. 3. 10. The F. was also regarded as supporting the heavenly bodies, Gen. 1. 14.

FIRSTBORN. Under the Law the firstborn son was regarded as belonging to God, this being possibly a survival from the days when the priesthood in a family was supposed to rest with the eldest son. The firstborn was in every case redeemed, Ex. 13. 12—15; 22. 29; Nu. 3. 45; Lk. 2. 22. The eldest son received a double portion of his father's possessions, Dt. 21. 17, and after his father's death was responsible for the care of the mother and sisters. The male firstborn of animals also belonged to God. Unclean animals might be redeemed or put to death, Ex. 13. 2—13; Lev. 27. 13, 27, 28. For treatment of other animals see Ex. 22. 30; Nu. 18. 17, 18; Dt. 15. 19, 20.

FIRSTFRUITS were regarded as belonging to God, and were offered by the nation as a whole at the great Feasts, and by private individuals at other times, Ex. 22. 29; 23. 19; 34. 26. The prescribed ritual included (1) the waving before the Lord of a sheaf of barley on the morrow of the Passover Sabbath, Lev. 23. 10—14; (2) the offering of two loaves made with new wheat flour at the Feast of Pentecost, Ex. 34. 22; Lev. 23. 15, 17; (3) a thanksgiving for the harvest at the Feast of Tabernacles, or of Ingathering, Ex. 23. 16; 34. 22; Lev. 23. 39. See also Nu. 15. 19, 21; Dt. 26. 2—11. Rules with regard to private offerings of firstfruits are found in Ex. 23. 16; Lev. 2. 12—16; 19. 23—25; 22. 14; 23. 15—17; Nu. 15. 19—21; Dt. 18. 4; 26. 2; 2 Ch. 31. 5, 11; Neh. 10. 35, 37; 12. 44.

In Ro. 11. 16 S. Paul regards the offering of firstfruits as symbolic of the Election of Israel. Just as the presentation of the firstfruits consecrated the whole mass from which they were taken, so the first of the nation offered to God, viz. Abraham, Isaac, and Jacob, consecrated the whole Jewish people.

FISH were divided into two classes, (1) "those that have fins and scales," which were allowed as food, and (2) "those which have not fins and scales," which were considered an abomination, Lev. 11. 9—12. The Jews of O.T. times do not seem to have paid much attention to the fisheries, for Biblical allusions are few, and no fish is mentioned by name at all. The Tyrians brought fish to Jerusalem for sale, Neh. 13. 16, and Tyre and Sidon were Phœnician fishing ports. There was a fish market in Jerusalem, 2 Ch. 33. 14; Neh. 3. 3, the supply for which came chiefly from the Mediterranean coast. The fishing of the Sea of Galilee in the time of Christ was extensive and of commercial importance. It was chiefly done by means of a drag-net or seine, which is a large net, leaded and buoyed, carried out by boats, and then drawn in towards land in a large semicircle; Mt. 13. 47—50; Lk. 5. 5. We also read of casting nets, Mt. 4. 18; Mk. 1. 16; Jo. 21. 6—8. Fishing with a hook and line is also mentioned, Job 41. 1, 2; Mt. 17. 27; but fly-fishing was unknown, as none of the fish of Palestine will rise to a fly.

The worship of fish was specially forbidden, Dt. 4. 18. Idolatry of this sort was widely spread in the East. In early Christian times a fish was a favourite emblem, the five letters in the Greek word for fish, ἰχθύς (ichthus), forming our Lord's monogram, and denoting, "Jesus Christ, Son of God, Saviour."

FLESH, permission to eat, Gen. 9. 3; prohibition to eat f. of animals dying a natural death, Lev. 17. 15. The "Flesh" is often spoken of in N.T. as being a part of our nature specially liable to the attacks of sin, Mt. 26. 41; Ro. 7. 5, 14—23; 8. 3; 1 Cor. 3. 1, 2; Eph. 2. 3; as opposed to the Spirit, Ro. 8. 5—9; Gal. 3. 3; 5. 17—25; and as needing to be overcome, Mt. 4. 4; Rom. 8. 7, 12, 13; Gal. 5. 16, 24; 6. 8; Col. 2. 11; 3. 5; 1 Pet. 4. 2; 1 Jn. 2. 16, 17; but still capable of redemption, for Christ "became flesh," Jn. 1. 14; 1 Jn. 4. 2, 3; "in the flesh" He suffered for sin, 1 Pet. 3. 18; 4. 1; "His flesh" is the means through which He reconciles men to God, Col. 1. 22, and to one another, Eph. 2. 15. The feeding on His Flesh is essential for eternal life, Jn. 6. 51—57.

Every "sinful lust of the flesh" is a perversion and misuse of something that is in itself good.

FLOOD, see *Noah.*

FORGIVENESS was taught under the old covenant, both as regards man's duty to forgive his fellow-men, Gen. 50. 17; Lev. 19. 18; Pro. 20. 22; and also God's readiness to forgive repentant sinners, Jer. 3. 13, 22; 7. 3—7; 26. 3; Ezk. 3. 19—21; 14. 4—11; 18. 21—23, 27—32; 33. 10—16; etc. In the N.T. such teaching is much further developed, and a belief in forgiveness is an important part of the Christian's creed, and the practice of it an important Christian duty. Leading passages teaching the duty are Mt. 5. 23—25; 6. 14; 9. 10—13; 18. 21—35; Mk. 11. 25, 26; Lk. 11. 4; 12. 58;

17. 3, 4; 23. 34; and teaching the fact and nature of God's forgiveness in Christ, Mt. 9. 2, 5; 26. 28; Mk. 2. 5, 9; Lk. 1. 77; 5. 20, 23; 7. 47, 48; Jn. 20. 23; Ac. 2. 38; 5. 31; 10. 43; 13. 38; 22. 16; 26. 18; Ro. 3. 25; 2 Cor. 2. 7; Eph. 1. 7; Col. 1. 14; Jas. 5. 15, 16.

The parable of the Prodigal Son, Lk. 15. 11—32, shows the relation between forgiveness and repentance. Our repentance is not the *cause* of God's forgiveness; the Father's heart is always ready to forgive. But until the rebellious son "comes home" and acknowledges himself in the wrong, he is outside the reach of that forgiveness, and it produces no effect upon him.

It is important to notice that God's readiness to forgive us requires a corresponding readiness on our part to forgive others, Mt. 6. 12, 14, 15; Mk. 11. 25, 26.

FORTUNATUS, a member of the Corinthian Church from whom S. Paul was glad to receive a visit, 1 Cor. 16. 17.

FOX, more properly as in R.V. marg. *jackal*. Troops of these often followed caravans, Ps. 63. 10, for the sake of any animal which might fall on the road. Foxes on the other hand hunt singly. In Judg. 15. 4, 300 jackals might very possibly be snared; hardly so 300 foxes.

FRANKINCENSE is the fragrant resinous exudation of various species of *Boswellia*; it was imported into Judæa from Arabia, Is. 60. 6; Jer. 6. 20; it was an ingredient in the holy incense for sacrificial purposes, Ex. 30. 34, and was highly valued as a perfume.

FROGS, mentioned in connexion with the plagues of Egypt, Ex. 8; Ps. 78. 45; 105. 30. The common frog of Egypt is the edible species. See also Rev. 16. 13.

FRONTLETS or phylacteries, strips of parchment on which were written four passages of Scripture (Ex. 13. 1—10, 11—16; Dt. 6. 5—9; 11. 13—21), and which were rolled up and attached to bands of leather worn (as an act of obedience to Ex. 13. 9, 16; Dt. 6. 8; 11. 18) round the forehead or round the arm. The Jews called them *tephillin*. The Pharisees wore them broader than other people, in order to make them as conspicuous as possible, Mt. 23. 5.

FULLERS are mentioned in 2 K. 18. 17; Is. 7. 3. Their work was to cleanse garments and whiten them. The soap they employed consisted of salts mixed with oil, and was of two kinds, made with carbonate of soda or with borax. See also Jer. 2. 22; Mal. 3. 2; Mk. 9. 3. The Fuller's Field, 2 K. 18. 17; Is. 7. 3, was close to the walls of Jerusalem, probably on the N. side.

FURNITURE is not much required by orientals, for they usually squat or sit cross-legged on the ground or on a mat or cushion. Even in a palace the furniture of a room will consist only of a few mats or rugs, the divan or row of cushions against the wall, and some low, moveable tables. At the entrance there is usually a fountain at which guests can wash off dust. In a humbler house, instead of the fountain there is a basin and ewer, while instead of rugs and cushions there are mats and shawls. In our Lord's time the Roman practice had come in of lying on couches at meal times, supported on one elbow, with a cushion under the arm to relieve the pressure. When the company was large the couches would be arrayed in the form of a horseshoe. The occupants reclined with their heads near the edge of the table, and their feet sloping outwards; so that the feet might be washed without the table being disturbed, Luke 7. 38, R.V.

Except in winter people freely slept in the open air; but raised bedsteads were also found in most houses, Mk. 4. 21.

GAAL, *loathing*, aids Shechemites in their rebellion against Abimelech, Judg. 9. 26—41.

GAASH, a hill near to Timnath-serah, the city given to Joshua, where he lived and was buried, Jos. 24. 30; Judg. 2. 9; 2 S. 23. 30.

GABA=*Geba*, q.v.

GABBATHA, the Aramaic name of a place in Jerusalem also called "Pavement." It was outside the prætorium, or palace of the Roman governor, and contained Pilate's judgment seat; Jn. 19. 13.

GABRIEL, *man of God*, the name or title of an angel sent to Daniel, Dan. 8. 16; 9. 21; to Zacharias, Lk. 1. 11—19; and to the Virgin Mary, 1. 26—39.

GAD, (*good*) *fortune*, son of Jacob by Zilpah, Gen. 30. 11, cf. R.V.; for the blessing pronounced on the tribe see Gen. 49. 19, Dt. 33. 20, 21, where the warlike character of the Gadites is emphasized. The children of Gad along with the Reubenites were owners of cattle, and for that reason grazing land was allotted to them in Canaan, Nu. 32. 1—5. Their district lay E. of Jordan, and contained good arable as well as pasture land, with an abundance of water. It was given them on condition they went armed before their brethren, Nu. 32; 34. 14; Dt. 3. 12—20; 29. 8; Jos. 1. 12—18; 4. 12. Their boundaries are described Jos. 12. 1—6; 13. 8—12. After the wars they were sent home with a blessing, and built an altar, which caused offence, Jos. 22. The Gadites were brave and warlike, 1 Ch. 5. 11—22; 12. 8, 14. They were sometimes known as Gileadites, Judg. 5. 17; 12. 4. Their land was invaded, and they were carried captive by Tiglath-pileser, 2 K. 10. 33; 1 Ch. 5. 26.

GAD, (1) the seer; a prophet and faithful friend and adviser of David, 1 S. 22. 5; 2 S. 24. 11—19; 1 Ch. 21. 9—19. He wrote a book of the Acts of David, 1 Ch. 29. 29, and assisted in the arrangement of the music of the house of God, 2 Ch. 29. 25. (2) the Syrian god of Fortune, Is. 65. 11, R.V. and marg. (3) river of G., probably the Arnon, 2. S. 24. 5.

GADARA, or as it is called in N.T. "the country of the Gadarenes," was a city of Decapolis, S.E. of the Sea of Galilee, on the main road to Damascus. The people were partly Greek and partly Syrian. The district is mentioned, Mk. 5. 1, Lk. 8. 26, 37, in connexion with the healing of a demoniac; but the Gospels and the Greek MSS. are not agreed as to its name; compare together above passages, A.V. and R.V. with Mt. 8. 28. The miracle was probably worked near Gergesa, q.v.

GADDI, and GADDIEL, spies, of tribes of Manasseh and Zebulun, sent by Moses to explore Canaan, Nu. 13. 11.

GADI, f. of Menahem, k. of Israel, 2 K. 15. 14, 17.

GAHAR, a family of Nethinim, Ezr. 2. 47; Neh. 7. 49.

GAIUS, (1) of Macedonia, with S. Paul at Ephesus, Ac. 19. 29; (2) of Derbe, 20. 4; (3) of Corinth, Ro. 16. 23; 1 Cor. 1. 14; (4) the man to whom 3rd Ep. of John was addressed, probably a wealthy layman living near Ephesus.

GALAL, name of three Levites, 1 Ch. 9. 15, 16; Neh. 11. 17.

GALATIA, a district in the centre of Asia Minor,

inhabited by tribes from Gaul who settled there in the 3rd cent. B.C. (Galatia was also the Greek name for Gallia, or Gaul; cf. 2 Tim. 4. 10, R.V. marg.) It was visited by S. Paul on his 2nd and 3rd journeys; Ac. 16. 6; 18. 23. Some scholars think that S. Paul and S. Luke regard the cities of Antioch, Iconium, Lystra and Derbe, visited by S. Paul on his 1st journey, as part of Galatia, and that it was to these towns the Ep. to the Galatians was addressed. They formed (with the exception of Iconium) part of the Roman province of G., but in popular speech were generally regarded as belonging to Pisidia or Lycaonia.

GALATIANS, Ep. to the; see *Pauline Epistles.*

GALBANUM, one of the ingredients of the sacred incense, a gum-resin from some umbelliferous plant; Ex. 30. 34.

GALEED, *heap of witness*, the Hebrew name given to a heap made by Jacob and Laban on Mt Gilead as a witness of their covenant, Gen. 31. 47, 48. The Aramaic name given to it by Laban was Jegar-Sahadutha, q.v.

GALILEE, the name is not often found in O.T., but see Jos. 20. 7; 21. 32; 1 Ch. 6. 76; 1 K. 9. 11; Is. 9. 1. In N.T. times it was the most northerly of the three divisions into which Palestine west of the Jordan was divided, and included the territories of Issachar, Naphtali, Zebulun, and Asher. The district is about 60 miles by 30. It contained some of the best land and the busiest towns of Palestine, and was thickly populated by a hardy and warlike race. It was crossed by important highways, leading to Damascus, to Egypt, and to Eastern Palestine. Along these roads caravans would be constantly passing, and such a place as Nazareth would be kept in close touch with what was going on in other parts of the world.

Galilee had an excellent climate, mild near the sea-coast, hot in the Jordan valley, and bracing in the highlands. The land was fertile, especially in the plain of Esdraelon (q.v.), and produced large crops of olives, wheat, barley, and grapes. By the Sea of Galilee the fisheries were a great source of wealth, and provided a large export trade.

On the death of Herod the Great in B.C. 4, the year of our Lord's birth, his son Herod Antipas became tetrarch of Galilee, and reigned until A.D. 39, when he was banished by the Emperor Caligula. G. then came under the rule of Herod Agrippa I, who died A.D. 44.

GALILEE, SEA OF, also called Sea of Chinneroth, and the Lake of Gennesaret or Tiberias; pear-shaped, 12½ miles long, and 7½ miles across at its greatest breadth. It lies 680 ft. below sea-level; the heat is very great, and the cold air rushing down from the hills often produces sudden storms, cf. Lk. 8. 22—24. The river Jordan flows right through it, from north to south. In our Lord's time there were nine cities on the shore of the lake, including Capernaum, Bethsaida, and Gadara, each with a population of over 15,000. The lake and its shores were crowded with busy workers. The best fishing ground was at the north end, and a large quantity of pickled fish was exported to all parts of the Roman Empire.

GALL, something bitter; hence the word is applied to the bile, Job 16. 13; 20. 25, or to the poison of serpents, 20. 14; more often it denotes the juice of some bitter plant, Dt. 29. 18; 32. 32; Mt. 27. 34.

GALLEY, a rowing-boat with a low deck, Is. 33. 21.

GALLIM, a place, site unknown, probably in Benjamin; 1 S. 25. 44; Is. 10. 30.

GALLIO, deputy (or properly, proconsul, R.V.) of Achaia, who refused to be a judge of Jewish religious disputes, Ac. 18. 12—17.

GAMALIEL, *God requiteth*, (1) a captain of the tribe of Manasseh, Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23; (2) "a Pharisee, a doctor of the Law, had in honour with all the people," Ac. 5. 34. He was a celebrated Jewish teacher, and belonged to the more liberal school. His influence carried great weight in the Sanhedrin, 5. 35—40. S. Paul had been one of his pupils, 22. 3.

GAMES were, of course, enjoyed by Jewish, as by all other children; Zech. 8. 5; Mt. 11. 17. We do not hear much of games for men except in Gentile cities. The erection of a gymnasium by Jason was regarded as heathenish, 1 Macc. 1. 14; 2 Macc. 4. 12—14. Among the Greeks and Romans the "public games" formed an important part of the national life, and reff. to them are frequent in the N.T. It is probable that S. Paul was present at Ephesus when the annual games were held in honour of Diana, and which were superintended by the Asiarchs, or chief officers of Asia, Ac. 19. 31; and he may have seen the famous Isthmian games held near Corinth, which consisted of leaping, running, boxing, wrestling, and throwing a spear. The competitors were in training for a long time beforehand. The prizes consisted of crowns of leaves of ivy or pine, and were highly valued; 1 Cor. 9. 24; Phil. 3. 14; 1 Tim. 6. 12; 2 Tim. 2. 5; 4. 7; Heb. 12. 1.

GAMMADIMS, *valorous men*, R.V. mg.; Ezk. 27. 11.

GAMUL, *weaned*, a priest, 1 Ch. 24. 17.

GAREB, (1) the Ithrite (q.v.), a hero in David's army, 2 S. 23. 38; 1 Ch. 11. 40; (2) a hill outside Jerusalem, on N. side, Jer. 31. 39.

GARMENTS, see *Clothing.*

GARMITE = descendant of Garem, an unknown person, 1 Ch. 4. 19.

GASHMU = Geshem, q.v.; Neh. 6. 6.

GATAM, a "duke" of Edom, Gen. 36. 11, 16; 1 Ch. 1. 36.

GATE of a city was often a place for public business, Dt. 21. 19; Ruth 4. 1—11; 2 S. 3. 27; 15. 2; Job 31. 21; Ps. 69. 12; 127. 5; Is. 29. 21; Jer. 38. 7; Lam. 5. 14; Amos 5. 10—15. In heathen towns it was sometimes a place for sacrifice, Ac. 14. 13.

GATH, *winepress*, one of the five cities of the Philistines, Jos. 11. 22; the men of the place were punished on account of the Ark, 1 S. 5. 8; 6. 17; 7. 14; it was the birthplace of Goliath, 1 S. 17; and a place of refuge for David, 1 S. 21. 10—15; 27; and was afterwards captured by him, 1 Ch. 18. 1. See also 2 K. 12. 17; 2 Ch. 26. 6; 2 S. 1. 20; 15. 18; Am. 6. 2; Mic. 1. 10.

GATH-HEPHER, *winepress of the well*, on the border of Zebulun and Naphtali; the home of the prophet Jonah, 2 K. 14. 25; called Gittah-hepher in Jos. 19. 13, but see R.V.

GATH-RIMMON, *winepress of Rimmon*, (1) a city of Dan, site unknown, Jos. 19. 45; 21. 24; 1 Ch. 6. 69; (2) a city of Manasseh, W. of Jordan, Jos. 21. 25; = Bileam, 1 Ch. 6. 70.

GAZA, one of the five cities of the Philistines, Gen. 10. 19; Jos. 10. 41; 11. 22; 15. 47; Judg. 1. 18; 6. 4; its gates were carried away by Samson, Judg. 16. 1—3, 21; see also 1 S. 6. 17; 2 K. 18. 8; prophecies concerning, Jer. 47. 1, 5; Am. 1. 6; Zeph. 2. 4; Zec. 9. 5. The name was also spelt *Azzah*, q.v. The modern town

is one of the chief cities of Palestine, and contains a population of 18,000.

GAZATHITES, GAZITES, inhabitants of Gaza, Jos. 13. 3; Judg. 16. 2.

GAZER=Gezer, q.v.; 2 S. 5. 25; 1 Ch. 14. 16.

GEBA, *hill*, a town of Benj., allotted to the priests, Jos. 21. 17; 18. 24, R.V.; 1 S. 13. 3, 16, R.V.; 14. 5, R.V.; 2 S. 5. 25; fortified by Asa, 1 K. 15. 22; 2 Ch. 16. 6.

GEBAL, (1) a Phœnician seaport (known to the Greeks as Byblus), Ezk. 27. 9; hence, Gebalite, Jos. 13. 5, R.V.; 1 K. 5. 18, R.V.; in A.V. called Giblites; (2) the northern part of the mts. of Edom, south of the Dead Sea, Ps. 83. 7.

GEBER, (1) Ben-geber, i.e. son of G., 1 K. 4. 13; (2) an officer under Solomon, 1 K. 4. 19.

GEBIM, *ditches*, a village N. of Jerusalem, site unknown, Is. 10. 31.

GECHO, the R.V. trans. of a Heb. word rendered in A.V. *ferret*, Lev. 11. 30. The G. is a lizard of repulsive appearance.

GEDALIAH, *great is the L.*, (1) made governor of Judah by k. of Babylon, 2 K. 25. 22—25; Jer. 39. 14; slain by Ishmael, 40; 41; 43. 6; (2) four others, 1 Ch. 25. 3, 9; Ezr. 10. 18; Jer. 38. 1; Zep. 1. 1.

GEDEON=Gideon, Heb. 11. 32.

GEDER, a town somewhere in extreme S. of Palestine, Jos. 12. 13.

GEDERAH, *sheepcote*, (1) a town in the low country of Judah, Jos. 15. 36; (2) a town of Benj., 1 Ch. 12. 4.

GEDEROTH, pl. of Gederah, Jos. 15. 41; 2 Ch. 28. 18.

GEDEROTHAIM, *two sheepcotes*, Jos. 15. 36.

GEDOR, (1) a town a few miles N. of Hebron, Jos. 15. 58; (2) a town of Benj., 1 Ch. 12. 7; (3) an ancestor of Saul, 1 Ch. 8. 31; 9. 37; (4) a man of Judah, 1 Ch. 4. 4, 18; (5) some town of Simeon, 1 Ch. 4. 39.

GEHAZI, Elisha's servant, 2 K. 4. 8—37; smitten with leprosy, 2 K. 5. 20; 8. 4, 5. He is one of the many Bible characters whose ruin was due to love of money.

GEHENNA=the valley of Hinnom, S. of Jerusalem, the scene of the Moloch worship, 2 Ch. 28. 3; 33. 6; Jer. 7. 31; 19. 2—6; polluted by Josiah, 2 K. 23. 10; afterwards a place in which the refuse of the city was burnt, and for that reason symbolical of the place of torment after death; see Mt. 5. 29, 30; 10. 28; 23. 15, 33; Mk. 9. 43, 45; Lk. 12. 5; Jas. 3. 6.

GELILOTH, *borders*, a boundary town of Benj., Jos. 18. 17; =Gilgal, Jos. 15. 7.

GEMARIAH, (1) Jer. 36. 10—25; (2) Jer. 29. 3.

GENEALOGY is concerned with tracing out the line of descent in any given family. Where certain offices or blessings are restricted to particular families, genealogies become of great importance, e.g. a priest must be able to show his descent from Aaron, the Messiah from David, while every Jew must be able to show his descent from Abraham. In O.T. the genealogies form an important part of the history, e.g. of the antediluvian patriarchs, Gen. 5; 1 Ch. 1. 1—4; of Noah, Gen. 10; of Shem, Gen. 11. 10—32; 1 Ch. 1. 17—28; of Ham, 1 Ch. 1. 8—16; of Abraham's children by Keturah, Gen. 25. 1—4, 1 Ch. 1. 32; of Ishmael, Gen. 25. 12—16; 1 Ch. 1. 29—31; of Esau, Gen. 36; 1 Ch. 1. 35—54; of Jacob, Gen. 46; Ex. 6. 14—25; Nu. 26; 1 Ch. 2. 2; various, 1 Ch. 3—8; Ezra 2. 62; Neh. 7. 64.

The N.T. contains two genealogies of Jesus Christ; that in Mt. 1. 1—17 *descends* from Abraham to Jesus, being intended for Jewish readers; while that in Lk. 3. 23—38 *ascends* from Jesus to Adam, and to God, this gospel being written for the world in general. We notice also that S. Luke gives 21 names between David and Zerubbabel, and S. Matthew only 15; S. Luke gives 17 generations between Zerubbabel and Joseph, and S. Matt. only 9; and moreover nearly all the names are different. The probable explanation is that the descent may be traced through two different lines, S. Matt. gives a legal descent and includes several *adopted* children, such adoption carrying with it legal rights; while S. Luke gives a *natural* descent through actual parentage. See Farrar's *S. Luke*, in the Camb. Bible for Schools, p. 369.

In 1 Tim. 1. 4 Timothy is urged to give no heed to "fables and endless *genealogies*." The ref. is probably to legendary stories of the heroes and patriarchs of early Hebrew history, such stories being at that time very popular among the Jews, but foreign to the Gospel, and likely to call attention away from the essential doctrines of the Christian faith.

GENERAL EPISTLES. See *Catholic Epistles*.

GENESIS, Book of; i.e. Book of the Beginning. The main divisions are, (1) the early history of mankind, 1—11; (2) the history of the Patriarchs, 12—50. The structure of the book rests on the principle of genealogies. Each new section begins "these are the generations," and then there follows a genealogical tree, or certain portions of family history. The narrative groups itself round five principal personages, Adam, Noah, Abraham, Isaac, and Jacob.

I. *Adam*, 1—3. The creation and early history of the world; all mankind as yet one family.

II. *Noah*, 4—9. Here we have the line of Cain branching off; while the history follows the fortunes of Seth, whose descendants are traced in genealogical succession as far as Noah, whose history is followed up to his death.

III. *Abraham*. (1) The peopling of the whole earth by the descendants of Noah's sons, 11. 1—9. The history of two of these is then dropped and (2) the line of Shem only pursued, 11. 10—32, as far as Terah and Abram, where the genealogical table breaks off; (3) Abraham is now the chief figure, 12. 1—25. 18. As Terah had two other sons, Nahor and Haran, 11. 27, some notices respecting their families are added, including the history of Lot, the father of Moab and Ammon, 19. 37, 38, nations afterwards closely connected with Israel. Nahor remained in Mesopotamia, but his family is briefly enumerated, 22. 20—24, chiefly for Rebekah's sake, afterwards Isaac's wife. Of Abraham's own children there branches off first the line of Ishmael and next the children of Keturah, 21. 9 etc.; 25. 1—6; 12—18.

IV. *Isaac*. His life (25. 19—35. 29) is uneventful, but in his sons, Jacob and Esau, the final election takes place, "Jacob have I loved, and Esau have I hated."

V. *Jacob*. After Isaac's death we have (1) the genealogy of Esau, 36, who then drops out of the narrative, and (2) the history of the patriarchs till the death of Joseph, 37—50.

God's relation to Israel holds the first place throughout in the writer's mind. The introductory chaps. are a history of the world only so far as that is a preparation for the history of the chosen seed. The object of the book is to teach religion rather than science or history. "The Book of Genesis is the true and original birthplace of all theology. It contains those

ideas of God and man, of righteousness and judgment, of responsibility and moral government, of failure and hope, which are presupposed through the rest of the Old Test., and which prepare the way for the mission of Christ."

The compiler of the book made use of various earlier documents, e.g. there are two accounts of the creation, 1. 1—2. 3 and 2. 4—3. 24, which are quite distinct. There are also two accounts of the Flood, worked into one narrative. The different documents are distinguished, partly by differences of style and phraseology, and partly by their use of the different Hebrew names for God, Elohim and Jehovah. See *Pentateuch.*

GENNESARET(H), land of, the fertile plain on the W. shore of the Sea of Galilee, towards the N. end, 1 mile broad and 2½ in. long, 500 feet below the level of the Mediterranean, in our Lord's day considered the best part of Galilee, but now desolate and uncultivated; Mt. 14. 34; Mk. 6. 53; the "lake of G."=the Sea of Galilee. See *Galilee, Sea of.*

GENTILES, the word is generally used to mean all those who do not belong to the race of Israel. Though a neutral word to start with, simply meaning "the nations," it came to be used in a bad sense, as practically equivalent to "the heathen," those having no knowledge of God and no share in His love and protection. In the later books of the O.T. we find wider views prevailing about the purposes of God with regard to the Gentiles, Is. 49. 6, 12—33; 54. 1—5; 60. 1—16; 62. 2; 65. 1; 66. 19, 23; Hos. 2. 23; Zech. 2. 11; Mal. 1. 11. In the N.T. we see the Catholic Church of Christ growing out of the Jewish national Church. After a sharp struggle, Jew and Gentile are admitted on equal terms; the unity of the whole human race in Christ is the "mystery" about which S. Paul says he had received a special "revelation," Ro. 16. 25; Eph. 3. 1—9; Col. 1. 25, 27.

The duties of Jews towards Gentiles under the old Covenant were defined in the Law, Ex. 23. 32; 34. 12—16; Dt. 7. 2; 20. 10—18; 23. 2—8; Ezr. 9. 2—15; 10. 1—18; Neh. 13. 1—3, 23—31. All these regulations served to emphasize the distinction between Jew and Gentile. Israel had to be a "separate" people, that it might be educated to become, in the end, a blessing to the whole world.

GENUBATH, son of Hadad the Edomite by an Egyptian princess, 1 K. 11. 20.

GERA, a Benjamite, Gen. 46. 21; Judg. 3. 15; 2 S. 16. 5; 19. 16, 18; 1 K. 2. 8; 1 Ch. 8. 3, 5, 7.

GERAR, a place in S.W. of Palestine, near to Gaza; Gen. 10. 19; Abraham for a time lived there, Gen. 20; and Isaac, Gen. 26; see also 2 Ch. 14. 13, 14.

GERASENES=men of Gerasa, Mk. 5. 1; Lk. 8. 26, 37, R.V.; a town on E. of Jordan, in Gilead, a few miles north of brook Jabbok, and 50 miles from Sea of Galilee. See *Gergesenes.*

GERGESENES=men of Gergesa, Mt. 8. 28. There is a difference of opinion as to the scene of the healing of the demoniac; see *Gadara.* Gadara and Gerasa were well-known places, and these names might easily be substituted for the less well-known Gergesa, where the miracle was almost certainly worked, near the middle of the E. shore of the Sea of Galilee, and of which the modern name is Khersa.

GERIZIM and Ebal are two mts. in the centre of Palestine, Ebal being due N. of G., having between them a valley in which stood the ancient town of Shechem, close to the site of which is the modern town of Nâblus. G. is about 800 ft. above the plain (2850 ft. above sea-level), while E. is 100 ft. higher; both have precipitous faces, the two summits being about ½ mile apart. In Dt. 11. 29; 27. 12 instructions are given that a blessing should be "set" on Mt. G., and the curse on Mt. E.; for the fulfilment, see Jos. 8. 33. It was from G. that Jotham's parable was delivered, Judg. 9. 7. After the return from the Captivity Gerizim again became a place of importance, as the centre of the Samaritan worship. A certain Manasseh, son or grandson of Joiada, a priest in Jerusalem, Neh. 13. 28, had married the daughter of Sanballat the Horonite. Refusing to put her away he was expelled from the priesthood, and took refuge with the Samaritans, among whom, as a member of the high-priestly family, he set up upon Mt. G. a rival temple and priesthood; see Jn. 4. 20.

GERSHOM, *a stranger there,* (1) eldest son of Moses, Ex. 2. 22; 18. 3; Judg. 18. 30 (see *Manasseh*); 1 Ch. 23. 15, 16; 26. 24; (2) eldest son of Levi, 1 Ch. 6. 16—71; 15. 7;=Gershon; his descendants were called Gershonites; (3) Ezr. 8. 2.

GESHEM, the Arabian, an adversary of Nehemiah, Neh. 2. 19; 6. 1, 2; also called Gashmu, 6. 6.

GESHUR, a district N. of Bashan, and N.E. of Sea of Galilee; 2 S. 3. 3; 13. 37; etc. The inhabitants were called Geshuri or Geshurites, Dt. 3. 14; Jos. 13. 11—13; but the same name is given to a different tribe in the S., Jos. 13. 2; 1 S. 27. 8.

GETHER, son of Aram, Gen. 10. 23; desc. of Shem, 1 Ch. 1. 17.

GETHSEMANE, the garden, across the brook Kedron, and somewhere near the Mt. of Olives, to which our Lord went on leaving the upper room, on the night of His betrayal; Mt. 26. 36; Mk. 14. 32; cf. Lk. 22. 39; Jn. 18. 1. An old tradition identifies it with a garden still existing, some 250 yards from the east wall of the city.

GEUEL, one of the 12 men, the representative of Gad, sent to spy out the Promised Land, Nu. 13. 15.

GEZER, an ancient city of Canaan and afterwards a southern boundary of Ephraim. Its site was discovered in 1870, and is now known as Tell Jezer. It was a place of importance during the Crusades. Jos. 10. 33; 12. 12; 16. 3, 10; 21. 21; Judg. 1. 29; 1 K. 9. 15—17; also in R.V. 2 S. 5. 25; 1 Ch. 14. 16. Also called Gob, 1 Ch. 20. 4; cf. 2 S. 21. 18, 19.

GEZRITES, 1 S. 27. 8; GERZITES, mg., probably an Arab tribe.

GIAH, a place near Gibeon, site unknown; 2 S. 2. 24.

GIANTS, or Nephîlim, R.V., Gen. 6. 4; Nu. 13. 33, a mysterious race existing both before the Flood and after. There were many Jewish legends about them, but these have no historical value. They were probably the original inhabitants of Palestine, afterwards dispossessed by Semitic tribes like the Ammonites, Moabites, Philistines, and Edomites. For other races of giants see *Rephaim, Anakim, Emim, Zuzim.*

GIBBAR, Ezr. 2. 20=Gibeon, Neh. 7. 25.

GIBBETHON, a town of Dan, allotted to the Levites, Jos. 19. 44; 21. 23; 1 K. 15. 27; 16. 15, 17.

GIBEAH, *hill,* (1) a city of Judah, Jos. 15. 57; (2) 2 S. 6. 3, 4, the place where the ark remained

after its return from the Philistines; but possibly G. is here not a proper name at all, see R.V. and cf. 1 S. 7. 1, 2; (3) G. of Benj.; Judg. 19; 20; 1 S. 13. 2; 2 S. 23. 29; Hos. 5. 8; this is probably the same place as G. of Saul, 1 S. 10. 26; 11. 4 etc.

GIBEATH, Jos. 18. 28;=Gibeah (3).

GIBEON, GIBEONITES, formerly a city of the Hivites, on one of the hills of Benj., about 5 miles N. of Jerusalem, frequently mentioned in O.T. history, Jos. 9; 10; 2 S. 2. 12—17; 20. 5—10; 21. 1—14; 1 K. 3. 4—15; 1 Ch. 16. 39; 2 Ch. 1. 3, 13.

GIBLITES=men of Gebal; Jos. 13. 5 etc.

GIDDALTI, *I have magnified*, or *brought up*, a Levite, 1 Ch. 25. 4, 29.

GIDDEL. *He has magnified*, &c. (1) Ezr. 2. 47; Neh. 7. 49; (2) Ezr. 2. 56; Neh. 7. 58.

GIDEON, *hewer down* (of men) i.e. warrior, the hero who delivered Israel from oppression by the Midianites; Judg. 6. 11—8. 35. He lived at Ophrah, a town of Manasseh, near Shechem. His first step was to destroy the altar of Baal and the Asherah (wrongly translated "grove" in A.V.) his father had made; he received in consequence the name of Jerubbaal Judg. 6. 31, 32. With a small army he defeated the Midianites by means of a stratagem. The tribes then offered him the kingship, which he declined. With the gold which was captured from the Midianites he made some sort of idol, called an Ephod, and so, perhaps unintentionally, led the people into idolatry. See also Ps. 83. 11; Is. 9. 4; 10. 26; Heb. 11. 32.

GIER-EAGLE, a bird forbidden to be used as food, Lev. 11. 18; Dt. 14. 17. Geire was an old English word for vulture.

GIHON, (1) a river of Eden, Gen. 2. 13; it is quite uncertain what river the name denotes, probably some tributary of the Euphrates; (2) a place somewhere near Jerusalem (possibly =Siloam), where Solomon was anointed king, 1 K. 1. 33, 38, 45; 2 Ch. 32, 30; 33. 14. The "valley" in which Gihon was situated was probably the bed of the Kedron, or V. of Jehoshaphat.

GILBOA, *bubbling fountain*, the mountain ridge which forms the E. boundary of the plain of Esdraelon, in S. Galilee. It gets its name from the large number of perennial springs found there. Here Saul and his sons were slain, 1 S. 28. 4; 31. 1, 8; 2 S. 1. 6, 21.

GILEAD, (1) son or descendant of Machir, of tribe of Manasseh, Nu. 27. 1; Jos. 17. 3; 1 Ch. 7. 17; hence the name of the district occupied by his descendants; see below. (2) a Gadite, 1 Ch. 5. 14.

GILEAD, a highland district E. of Jordan, S. of Bashan, rising in parts to an elevation of 4000 ft. above the sea. It is well wooded, and crossed by deep glens which descend towards Jordan. It was assigned half to the tribe of Gad and half to Manasseh.

GILEADITE, sometimes denotes an inhabitant of Gilead, 2 S. 17. 27 etc.; sometimes a descendant of Gilead, of the tribe of Manasseh, Nu. 26. 29.

GILEAD, MOUNT, mentioned in Judg. 7. 3. It is uncertain what place is meant. The incident here recorded happened near Gilboa, W. of Jordan, while Gilead was E. of Jordan. Possibly the Hebrew text is corrupt; or there may be a reference to some proverb.

GILGAL, *a wheel*, (1) the place, 3 miles S.E. of Jericho, at which the Israelite camp was on the first night after crossing Jordan, Jos. 4. 19; 5. 10; 10; it was a sacred city in the time of Saul, 1 S. 10. 8; 11. 14, 15; 13. 4, 15; 15. 12—33; but later on the scene of idolatrous worship, Hos. 4. 15; 9. 15; 12. 11; Amos 4. 4; 5. 5; (2) a place near Bethel, visited by Elijah and Elisha, 2 K. 2. 1; 4. 38; Dt. 11. 30; (3) Jos. 12. 23.

GILOH, a town in the hill country of Judah, b.-place of Ahithophel; Jos. 15. 51; 2 S. 15. 12.

GIN=a snare or trap, Job 18. 9; Is. 8. 14; Am. 3. 5.

GINATH, f. of Tibni, 1 K. 16. 21, 22.

GINNETHO, Neh. 12. 4; or Ginnethon, Neh. 10. 6; 12. 16; a priest in days of Nehemiah.

GIRGASHITES, one of the nations driven out by the Israelites; nothing is known beyond their name; Gen. 10. 16; Jos. 3. 10.

GITTAH-HEPHER=Gath-hepher, q.v.

GITTAIM, *two wine-presses*, town of Benj., site unknown; 2 S. 4. 3; Neh. 11. 33.

GITTITES=men of Gath (q.v.).

GITTITH, in titles of Ps. 8, 81, 84; it may refer to either (1) some Gittite musical instrument, or (2) a Gittite melody, possibly the march of the Gittite guard, 2 S. 15. 18.

GLASS was made and used by the Egyptians, Hebrews, and other early races. In the Rev. of S. John it is an emblem of brightness, Rev. 4. 6; 15. 2; 21. 18. The "glass" mentioned in N.T. as an instrument for reflexion, 1 Cor. 13. 12; 2 Cor. 3. 18; Jas. 1. 23, was a mirror made of polished metal.

GLEANINGS to be left for the poor, Lev. 19. 9, 10; 23. 22; Dt. 24. 19—22. See also Ruth 2. 2—23.

GLORY OF THE LORD, or of Jehovah; an expression of frequent occurrence in O.T.; it sometimes denotes the fulness of the majesty of God, revealed in the world and made known to men, Nu. 14. 21, 22; Is. 6, 3; 66. 19; etc.; in other places it denotes some outward and visible manifestation of the Divine presence, Ex. 33. 17—23; Ezk. 1. 28; 9. 3; 10. 4, 18, 19; 11. 23; 43. 2—5; etc. Cf. Lk. 2. 9; 9. 32; Jn. 1. 14. See *Shechinah*.

GOATS were used for sacrifice, and also kept for the sake of their milk. The hair was used to make the curtains of the tabernacle; the skin was made into a vessel for carrying water, and the flesh was eaten. Wild goats are also mentioned in the O.T. They are still found in the ravines of Moab and in the wilderness of Judæa near the Dead Sea.

GOATH, *lowing*, a place somewhere near Jerusalem, Jer. 31. 39; *Goah* in R.V.

GOB, *pit* or *ditch*, 2 S. 21. 18, 19;=Gezer in 1 Ch. 20. 4; perhaps should be Gath, as in Gk. and Syriac versions.

GOD. The knowledge of God with which the Bible provides us is of a progressive character. It was revealed "in many parts and in many modes" as men were able to receive it. We therefore find a fuller knowledge in the New Testament than in the Old, and among the Prophets than among the Patriarchs. Throughout the Bible the existence of God is taken for granted; we are not supplied with arguments to prove it. In early days men sometimes had doubts as to whether God felt any interest or took any part in the affairs of men, but they never doubted that He *exists*. The Bible teaches that the knowledge of God is possible for us, not because we discover Him for ourselves, but because He makes Himself known to us; i.e. we are taught that there is such a thing as *Revelation*, God has come forth out of the "thick darkness" (1 K. 8. 12) in which He

dwells, and has declared Himself to His servants in such a way that we may get a true knowledge of His character and of His purposes for the world. On the other hand, in 1 Tim. 6. 16 God is said to dwell in "light which no man can approach unto"; cf. Ps. 104. 2; 1 Jn. 1. 5. We are here reminded that our imperfect powers of vision are as yet unable to bear the brilliancy of the full knowledge of God. Our eyes have, as it were, to get accustomed to the Light; and God meanwhile has to hide Himself behind a veil.

In the earlier parts of the Bible there are many passages which speak of God in a way which seems to us *anthropomorphic*, i.e. feelings and thoughts and acts are attributed to Him which belong to man and not to God; e.g. God is said to walk in the Garden of Eden in the cool of the day, Gen. 3. 8; He is said to have repented that He had made man on the earth, and to have been grieved at the heart; Gen. 6. 6; see also Gen. 11. 5—7; 18; 32. 24—32. As time went on men perceived that such language is metaphorical; but during the childhood of the race it was the most natural way in which to express man's beliefs about the ways and thoughts of God.

It is important to notice the different names by which God is spoken of in the O. T., for they mark successive stages in men's knowledge of Him and of His self-revelation to them. The earliest names are El and Elohim, which we translate "God." These names are also used of heathen deities; they express in the most general way possible the idea of a power above us. The next name with which we meet is El Shaddai, which A.V. translates "God Almighty." By this name God was known to the patriarchs, Gen. 17. 1; 49. 25; Ex. 6. 3. It has passed into the Christian Creed, in which we declare our belief in "God (the Father) Almighty." During this stage of revelation God was also known by the name El Elyon (q.v.), "God Most High."

The most important of all the names by which God was called in O. T. is Jehovah. Our way of spelling the name probably does not represent its original pronunciation. In Hebrew only the consonants were formerly written, the vowels had to be supplied by the reader. The consonants which formed this name were JHVH or YHVH. The name was regarded as so sacred that in reading it was customary not to pronounce it aloud, but to substitute for it *adonai* or *lord*. The word Jehovah was formed about A.D. 1500 by combining the consonants JHVH with the vowels of *adonai*. The original pronunciation was probably Yahveh or Jahveh. This name was specially revealed by God to Moses just before the Exodus, Ex. 6. 3, and had not been known before that time. It was the Covenant or Personal Name by which God was henceforth known to His chosen people. Its probable meaning is "He will be," i.e. it represents the life of God not as an existence at rest, but as one always becoming, always making itself more known; His existence is a continual, living activity. This activity of the life of God is also expressed by the phrase so frequently met with in the O.T., "the living God."

During the earlier stages of Israelite history Jehovah was regarded simply as the national God of Israel. A belief in Him did not imply a denial of the existence of the gods of the nations round about. Jehovah had no interest in any other nation but Israel, and there was no reason why the people of any other nation should worship Him. They had their own gods to worship. As time went on Israel discovered that what distinguished Jehovah from all other gods was a difference of character. Jehovah loved righteousness because He Himself was righteous, while other gods valued gifts and sacrifices, and cared little about the character of their worshippers. Under the teaching of the prophets truer and wider views still prevailed. It was seen that Jehovah was not only the holy and righteous God of Israel, but also the God of the whole earth. He alone was "the living God," while all others were gods of wood and stone, the work of men's hands. At the time of our Lord's birth this *monotheism* or belief in One God was the special mark of the Jewish people. All other nations believed in "gods many."

When we pass from the Old Testament to the New, the most important development in the teaching about God is the revelation of the name of *Father*. Under the Old Covenant God had been the Father of Israel, i.e. of the whole nation, but little had been said of His Fatherhood of the individual members of the nation. In the N.T. most of our Lord's teaching about God gathers round the name "Father"; e.g. see Mt. 6. 9, 26, 32; 7. 9—11; 10. 29—31. Our Lord taught that God was His Father in a special and unique way (see *Son of God*), so that He is God's "only-begotten Son"; but He also taught that God is the Father of all believers, we are all "sons of God" in Christ (see *Adoption* and cf. Ro. 8. 15—17; Gal. 4. 6; 1 Pet. 1. 17), and, further still, that God is the Father of all mankind, Mt. 5. 45; Lk. 6. 35.

Along with this belief in the Fatherhood of God goes the central doctrine that "God is Love," 1 Jn. 4. 8. Our belief in this doctrine rests on the fact that God "gave His only-begotten Son," Jn. 3. 16; 1 Jn. 4. 9; Ro. 5. 8. The love of God has revealed itself by a supreme act of self-sacrifice. Every other belief that the Christian has about God is in some degree subordinate to this. The belief that God is Love is the dominant conception which must influence all our thoughts about Him.

The O.T. belief in the righteousness of God finds in the N.T. a further development, especially in the writings of S. Paul. The thesis of his great epistle to the Romans is that there is revealed in the Gospel "a righteousness of God" (i.e. a righteousness which belongs to Him and which He imparts to men), which is offered to us, and which requires from us an ever increasing faith, Ro. 1. 17. This "righteousness of God" is in S. Paul's writings a comprehensive phrase which seems to include the whole revelation of the Divine character received through the Prophets of the Old Covenant and more especially through the Divine Son; and also that gift of righteousness which God bestows on men, which we receive by faith, and through which our characters are moulded after the pattern of the Divine character. So may we become "perfect," even as our Father in heaven is perfect, Mt. 5. 48.

The Christian's knowledge of God may be something much deeper and more complete than anything that was possible before Christ came. Until then, no man had seen God at any time; but at the Incarnation God only begotten declared Him, Jn. 1. 18, R.V. marg. In seeing Jesus Christ we see God; to know Him is to know the Father, Jn. 10. 30; 12. 45;

14. 9; Col. 1. 15; Heb. 1. 3. The character of Jesus Christ is the character of God Himself. Moreover, ever since Pentecost, the Spirit, who Himself is God, has been dwelling in the hearts of Christians. He makes known to us the things of God, and helps us to form judgments in the same way that God forms them.

This fuller knowledge of God which has come to us through the Incarnation and the gift of the Spirit has enabled the Christian Church to see that there is within the Godhead a distinction of "Persons." Human language has much difficulty in expressing the truth which the doctrine of the Trinity is intended to convey. The Christian believes in the Unity of God, i.e. it is inconceivable that the three "Persons" could act otherwise than in perfect harmony together; it is inconceivable, e.g. that the Son should wish to forgive and the Father be unwilling to do so. But at the same time the N.T. makes it clear that there are relationships within the Godhead. The Father is not the Son, and Father and Son are both distinct from the Spirit. We do not find the doctrine of the Trinity anywhere clearly defined in the N.T., but there are many passages which imply it, and which require it if we are to give them any satisfactory explanation; e.g. the Baptismal formula, "In the Name of the Father, and of the Son, and of the Holy Ghost," and the benediction, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" See also under *Christ* and *Spirit, the Holy.*

GOG, (1) a Reubenite, 1 Ch. 5. 4; (2) king of Magog (q.v.), whose invasion of Israel was prophesied by Ezekiel, (Ezk. 38; 39). The prophecy points to a time when the heathen nations of the north would set themselves against the people of God, would be defeated, and led to recognize Jehovah as King. See also Rev. 20. 8.

GOIIM, Gen. 14. 1, R.V., a tribe on N. frontier of Elam.

GOLAN, a city and district of Bashan, E. of Jordan; Dt. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71. In N.T. times the district was called Gaulanitis.

GOLD, found in the land of Havilah, Gen. 2. 11; used in the tabernacle, Ex. 24—40, in the temple, 1 K. 6—9, in Solomon's house, 1 K. 10. 16—21. Many instances are given in O.T. of its use for purposes of ornament, Arabia, Sheba and Ophir being the countries from which it was brought, 1 K. 9. 28; 10. 2. It is figuratively mentioned in 2 Tim. 2. 20; Rev. 3. 18; 14. 14; 21. 15, 18. It formed part of the offering made by the "wise men" to the Infant Saviour, Mt. 2. 11.

GOLGOTHA, *a skull*, the Aramaic name of the place where Christ was crucified; Mt. 27. 33; Mk. 15. 22; Jn. 19. 17. It is uncertain why it received this name; possibly because it was a round bare spot, bearing some likeness to a bald head. It was outside the gate, Heb. 13. 12; Mt. 28. 11; but close to the city, Jn. 19. 20, and to some highway, Mk. 15. 29. See *Calvary.*

GOLIATH of Gath, the Philistine giant killed by David, 1 S. 17. In 2 S. 21. 19 the reference is probably to a different man of the same name; or some error may have crept into the text.

GOMER, (1) s. of Japheth, Gen. 10. 2, 3; 1 Ch. 1. 5, 6; Ezk. 38. 6; (2) wife of Hosea, 1, 3.

GOMORRAH, its early history, Gen. 10. 19; 13. 10; 14. 2—11; 18. 20; its destruction, Gen. 19; see also Dt. 29. 23; Is. 13. 19; Jer. 50. 40; Am. 4. 11; Mt. 10. 15; Ro. 9. 29; 2 Pet. 2. 6; Jude 7. The fate of the city was regarded as a warning against sensual wickedness. The five "cities of the plain," of which G. was one, probably stood at the N. end of the Dead Sea. There is no reason for thinking that the Dead Sea now occupies the ground on which they stood. Their destruction may have been caused by a sudden escape of inflammable gases through some opening in the rock.

GOODMAN = master of the house, Mt. 20. 11; 24. 43; Lk. 12. 39.

GOPHER-WOOD, the wood of some resin-yielding conifer, probably the cypress, used in making the ark, Gen. 6. 14.

GOSHEN, (1) the part of Egypt in which the Israelites dwelt. It contained pasture land, Gen. 46. 33, 34, and lay somewhere between Palestine and the capital of Egypt, 46. 28, 29; probably in the E. part of the delta of the Nile. (2) a district in S. Palestine, position uncertain, Jos. 10. 41; 11. 16; (3) a town of Judah, Jos. 15. 51, perhaps capital of (2).

GOSPELS. The word means "good news"; the Gospel is the life and words of Jesus Christ. The account of His life and words is found in four books, which are called the four Gospels; but in all four the same Person is made known to us, and in the main the same story is told. But each writer sees the life he is describing from his own point of view. S. Matt. writes to show his countrymen, the Jews, how the life of Jesus fulfilled all that was written in the Law and the Prophets concerning the Christ. He describes to us the life and work of the King and the Judge of Israel. The characteristics of his portrait are authority and tenderness. S. Mark writes for the Romans, and gives a living picture of the Man of God, mighty in word and deed. Energy and humility are the characteristics of his portrait. S. Luke, writing for the Greeks, brings before us our great High Priest, instant in prayer to God, and of perfect sympathy with men, and shows how He is the Saviour of all nations. S. John dwells mainly on the mystery of the Incarnation, and reveals the glory of the Only-begotten of the Father in a life of absolute obedience.

The first three Gospels (called the Synoptic Gospels) were not written independently of each other. S. Mark's Gospel is probably the oldest of the three. It is also the shortest. Its brevity is due to the fact that it omits whole sections, e.g. the Sermon on the Mount. S. Mark is more interested in our Lord's *acts* than in His *teaching*, and he describes the acts of the ministry in Galilee more fully than any of the other three Evangelists. This is perhaps accounted for by the fact that he wrote his Gospel under the guidance of S. Peter, who belonged to Galilee and felt more at home there than in Jerusalem.

S. Matthew and S. Luke both used S. Mark's account, and probably some other written document as well, containing a record of the sayings of our Lord.

S. John wrote later, in order to supplement what had been told by the other three. He therefore gives a full account of our Lord's ministry in Jerusalem and of the opposition on the part of the Jewish rulers which arose out of that ministry.

The following tables contain a synopsis of the gospel history, arranged, so far as is possible, in chronological order.

	S. Matthew	S. Mark	S. Luke	S. John
PART I. THE NATIVITY AND EARLY YEARS.				
1. The Preface of S. John	.....	.....	.....	1. 1—13[a]
2. The Preface of S. Luke	.....	.....	1. 1—4[b]	
3. The Birth of S. John the Baptist announced	.....	.....	1. 5—25	
4. The Annunciation to Mary	.....	.....	1. 26—38	
5. The Salutation of Mary. The Magnificat	.....	.....	1. 39—56	
6. Birth of S. John the Baptist. The Benedictus	.....	.....	1. 57—80	
7. Appearance of an Angel to Joseph in a dream	1. 18—25 a[c]			
8. The Nativity of Jesus	1. 25 b[d]	.....	2. 1—7[d]	1. 14[d]
9. The Genealogies	1. 1—17[e]	.....	3. 23—38[e]	
10. The Announcement to the Shepherds	.....	.....	2. 8—20	
11. The Circumcision and Presentation in the Temple	.....	.....	2. 21—38	
12. The Visit of the Magi	2. 1—12[f]			
13. The Flight into Egypt	2. 13—15			
14. The Children slain at Bethlehem	2. 16—18			
15. The Return to Nazareth	2. 19—23	.....	2. 39, 40	
16. Jesus, 12 years of age, goes up to Jerusalem	.....	.....	2. 41—52	

[a] This Preface, peculiar to S. John, indicates the scope of his Gospel. (1) The life and work of Christ are viewed as a revelation in part of an eternal fact. (2) The later date of the Gospel is implied by a statement of positive truth against growing error. [b] This Preface is most valuable, (1) as indicating the existence of many oral or written Gospels; (2) as throwing light on the sources and origin of S. Luke's Gospel. The language and style exhibit scholarship and literary skill. [c] Note the citation of prophecy in this passage in accordance with S. Matthew's plan. [d] The birth of Jesus Christ is now placed by the best authorities in the year 4 before the commonly received date. The determining points are, (1) The first rule of Quirinius (Luke 2. 2); (2) The accession of Tiberius; (3) The death of Herod. [e] S. Matthew traces from Abraham, the father of Israel, S. Luke (the Gentile Evangelist) from Adam, the father of the human race. [f] The insertion of this and the following incidents (13, 14) by S. Matthew again connects the N.T. with O.T. prophecy (see Numb. 24. 17; Hosea 11. 1; Jeremiah 31. 15).

PART II. THE MINISTRY.				
17. S. John the Baptist	3. 1—12	1. 1—8	3. 1—18	1. 15—18
18. The Baptism of Jesus	3. 13—17	1. 9—11	3. 21—23	1. 32—34
19. The Temptation of Jesus	4. 1—11	1. 12, 13	4. 1—13	
20. The Testimony of S. John the Baptist	.....	.....	.....	1. 19—34
21. The first Call of Disciples: Andrew and another [? S. John], Simon Peter, Philip, Nathanael [? Bartholomew]	.....	.....	.....	1. 35—51[g]
22. The Marriage in Cana	.....	.....	.....	2. 1—11[h]
23. Jesus goes to Capernaum	.....	.....	.....	2. 12
24. The Passover. Jerusalem. The cleansing of the Temple	.....	.....	.....	2. 13—25
25. Interview with Nicodemus	.....	.....	.....	3. 1—21
26. Jesus in Judæa baptizing. John also baptizing	.....	.....	.....	3. 22—36
27. Jesus passes through Samaria into Galilee. The Woman of Samaria	.....	.....	.....	4. 4—44
28. Cure of the nobleman's son	.....	.....	.....	4. 45—54
29. Return to Jerusalem: Cure of an impotent man at the Pool of Bethesda	.....	.....	.....	5
30 a. The Imprisonment of John the Baptist	14. 3—5	6. 17—20	3. 19, 20	
31. Jesus preaches in Galilee	4. 12—17	1. 14, 15	4. 14, 15	
32. Teaches in Nazareth; is rejected. Cp. sec. 63	.....	.....	4. 16—30	cp. 4. 44

[g] It is characteristic of S. John to choose for his narrative the inner, spiritual, first call of the Apostles. The Synoptists relate the second, external call of four. [h] Narrated by S. John as a typical manifestation of power.

	S. Matthew	S. Mark	S. Luke	S. John
33. Dwells in Capernaum	4. 13—16[1]	.....	4. 31, 32[1]	
34. The (second) Call of Peter, Andrew, James and John: the first group of four in the Apostolic College	4. 18—22	1. 16—20	5. 1—11	
35. Heals a Demoniac in the Synagogue	.....	1. 21—28	4. 33—37	
36. Heals Peter's wife's mother and other sick folk	8. 14—17	1. 29—34	4. 38—41	
37. The Retirement of Jesus	.....	1. 35—37	4. 42, 43	
38. A Second Circuit in Galilee	4. 23—25	1. 38, 39	4. 44	
39 a. The Sermon on the Mount. [S. Matthew's order]	5. 1—7. 29			
40. Heals a Leper	8. 1—4	1. 40—45	5. 12—16	
41. Heals a Paralytic Man. Discourse thereupon	9. 1—8	2. 1—12	5. 17—26	
42. The Call of Levi or Matthew	9. 9—13	2. 13—17	5. 27—32	
43. Discourse on Fasting	9. 14—17	2. 18—22	5. 33—39	
44. The Disciples pluck ears of corn. Discourse on the Sabbath	12. 1—8	2. 23—28	6. 1—5	
45. Restores the withered hand on the Sabbath	12. 9—13	3. 1—5	6. 6—10	
46. The Plot against Jesus	12. 14	3. 6	6. 11	
47. Retirement of Jesus: many follow: He heals many	4. 24, 25; 12. 15—23	3. 7—12	6. 12, 17—19	
48. The Appointment of the Twelve	10. 2—4	3. 13—19	6. 13—16	
39 b. The Sermon on a level place on the Mount. [S. Luke's order: see 39 a.]	.....	.....	6. 20—49	
49. The Mission of the Twelve	10. 5—11. 1	cp. 3. 14 b, 15		
50. Jesus heals the Centurion's Slave	8. 5—13	.....	7. 1—10	
51. Raises the Widow's Son to life	.....	.....	7. 11—17	
52. The Messengers of John the Baptist. Discourse about John	11. 2—19	.....	7. 18—35	
53. Jesus upbraids the Cities of Galilee	11. 20—30	.....	cp. 10. 13—15	
54. (*a*) The Supper in the house of Simon the Pharisee; (*b*) Parable of the Two Debtors	.....	.....	7. 36—50	
55. Circuit of Galilee with the Twelve	.....	.....	8. 1—3	
56. (*a*) A Demoniac healed	9. 32—34	3. 19—30	11. 14—36; 12. 10	
(*b*) Charge of casting out through Beelzebub	12. 22—28			
Discourse thereon	12. 29—45			
57. The true Kinsfolk of the Lord	12. 46—50	3. 31—35	8. 19—21	
Parables:				
58. (*a*) The Sower	13. 1—23	4. 1—20	8. 4—15	
(*b*) The Candle under the Bushel	5. 14—16 cp. 7. 2; 13. 12	4. 21—25	8. 16—18 cp. 6. 38	
(*c*) The Seed growing secretly	.....	4. 26—29		
(*d*) The Tares	13. 24—30 and 36—52			
(*e*) The Grain of Mustard-seed	13. 31, 32	4. 30—32	13. 18, 19	
(*f*) The Hidden Leaven and other parables	13. 33—35	4. 33, 34		
59. The Stilling of the Tempest on Sea of Galilee	8. 18, 23—27	4. 35—41	8. 22—25	
60. The Gadarene Demoniacs	8. 28—34	5. 1—20	8. 26—39	
61. (*a*) Healing of the Woman with Issue. (*b*) The Daughter of Jairus	9. 18—26	5. 21—43	8. 40—56	
62. The Cure of Two Blind Men	9. 27—31			
63. A Second Rejection at Nazareth	13. 54—58	6. 1—6 a		
64. Third Circuit in Galilee. [Cp. Matthew 4. 23 and 10. 1.]	9. 35—38	6. 6 b	13. 22	
65. The Mission of the Twelve	10. 1, 5—42	6. 7—11	9. 1—5	
66. Their work described	.....	6. 12, 13	9. 6	
67. Jesus preaches alone	11. 1			
68. What Herod thought of Jesus	14. 1, 2	6. 14—16	9. 7—9	

[1] S. Matthew proving that Jesus is the Christ points out the prophetic significance of this sojourn in Galilee. S. Luke, true to his motive, sees in rejection at Nazareth and acceptance at Capernaum a forecast of the Christ rejected by Jews, accepted by Gentiles, and a fulfilment of the O.T. instances cited by Jesus. This connexion is an instance of what is meant by 'in order,' S. Luke 1. 3.

	S. Matthew	S. Mark	S. Luke	S. John
30 b. The story of John the Baptist; a retrospect. See 30 a	14. 3—12	6. 17—29		
69. The Feeding of the Five Thousand	14. 13—21	6. 30—44	9. 10—17	6. 1—14
70. Jesus walks upon the Sea	14. 22—33	6. 45—52	.....	6. 15—22
71. Heals Sick Folk at Gennesaret	14. 34—36	6. 53—56		
72. Discourse concerning the Bread of Life	.....	.....	.....	6. 23—65
73. Jesus reproves the Scribes and Pharisees	15. 1—20	7. 1—23		
74. (*a*) The Syrophœnician Woman (*b*) Cure of Sick Folk	15. 21—31	7. 24—37		
75. The Feeding of the Four Thousand	15. 32—39 a	8. 1—9		
76. The Pharisees seek a sign	15. 39 b —16. 4; 12. 38, 39	8. 10—13	cp. 11. 16—29	
77. The Leaven of the Pharisees	16. 5—12	8. 14—21	12. 1	
78. Cure of a Blind Man at Bethsaida	.....	8. 22—26		
79. Cæsarea Philippi. The Confession of S. Peter	16. 13—16[k]	8. 27—29[k]	9. 18—20[k]	6. 66—71[k]
80. The Church of Christ. The First Prediction of the Passion	16. 17—28[l]	8. 30—9. 1[l]	9. 21—27[l]	
81. The Transfiguration	17. 1—13	9. 2—13	9. 28—36	
82. Jesus heals a Lunatic Boy	17. 14—21	9. 14—29	9. 37—43 a	
83. (*a*) The Second Prediction of the Passion. (*b*) The Poll-tax demanded. (*c*) Dispute who should be greatest	17. 22—18. 5	9. 30—37	9. 43 b—48	
84. A certain one casts out Devils in the Name of Jesus, and follows not with Him	cp. 10. 40	9. 38—40	9. 49, 50	
85. A Discourse on Offences	10. 42; 18. 6—9; 5. 13	9. 41—50	17. 1, 2; 14. 34	
86. The Lost Sheep	18. 10—14	.....	15. 3—7	
87. (*a*) Of Forgiveness. (*b*) Parable of the Unforgiving Servant	18. 15—35	.....	17. 3, 4	
88. (*a*) Jesus goes to the Feast of Tabernacles in Jerusalem	.....	.....	.....	7. 1—10
(*b*) Incident on the way	.....	.....	9. 51—56	
89. Types of Discipleship	8. 19—22	.....	9. 57—62	
90. Mission of the Seventy Disciples	.....	.....	10. 1—16	
91. Jesus teaches at the Feast	.....	.....	.....	7. 11—8. 59
92. The Man born Blind	.....	.....	.....	9. 1—41
93. Jesus teaches of Himself as the Door and the Good Shepherd	.....	.....	.....	10. 1—21
94. Return of the Seventy	[11. 25—27]	.....	10. 17—24	
95. The Parable of the Good Samaritan	.....	.....	10. 25—37	
96. Martha and Mary	.....	.....	10. 38—42	
97. Jesus teaches His Disciples how to pray	6. 9—13; 7. 7—11	.....	11. 1—13	
98. Discourses of the Pharisees, Scribes and Lawyers	.....	.....	11. 37—54	
99. Teaches of Hyprocrisy, and of Courage in Persecution	.....	.....	12. 1—12	
100. Parable of the Rich Fool	.....	.....	12. 13—21	
101. Worldly Anxiety	.....	.....	12. 22—32	
102. Of Alms and the Treasures in Heaven	[6. 19, 20]	.....	12. 33, 34	
103. Of watching for the Master's coming	[24. 43—51]	.....	12. 35—48	
104. Some effects of Christ's Coming	[10. 34—36; 16. 2, 3; 5. 25, 26]	.....	12. 49—59	
105. Pilate's Cruelty. The Tower of Siloam	.....	.....	13. 1—5	
106. The Parable of the Barren Fig-tree	.....	.....	13. 6—9	
107. The Healing of a Woman vexed with Infirmity	.....	.....	13. 10—17	

[k] We notice here a marked instance of close correspondence in a crucial incident. [l] The whole of this section is closely similar in the Synoptical accounts, a note of its deep importance. S. Luke omits the rebuke of S. Peter, and the important words Matt. 16. 17—20 belong to that Gospel alone.

		S. Matthew	S. Mark	S. Luke	S. John
108.	The Feast of the Dedication. Retirement to the Jordan	? 19. 1, 2	? 10. 1	.....	10. 22—42
109.	Of being saved. Are there few that be saved?	.....	.....	13. 22—30	
110.	Jesus speaks of Herod	.....	.....	13. 31—33	
111.	Lamentation over Jerusalem	[23. 37—39][m]	.....	13. 34, 35[m]	
112.	Jesus heals one sick of the Dropsy	.....	.....	14. 1—6	
113.	Jesus teaches of Humility	.....	.....	14. 7—14	
114.	The Supper of the Kingdom	.....	.....	14. 15—24[n]	
115.	The Cost of following Jesus	.....	.....	14. 25—35	
116.	Parables (1) Addressed to Scribes and Pharisees. *a*. The Lost Sheep. *b*. The Lost Coin. *c*. The Lost Son. (2) Addressed to His Disciples. *d*. The Unjust Steward	.....	.....	15. 1—16. 13	
117.	(*a*) Reproof of the Pharisees. (*b*) Dives and Lazarus	.....	.....	16. 14—31	
118.	Of Offences. See 85				
119.	Of Faith and Duty	.....	.....	17. 5—10	
120.	The Raising of Lazarus	.....	.....	.....	11. 1—45[o]
121.	A Council of the Chief Priests and Pharisees about Christ	.....	.....	.....	11. 46—54
122.	Jesus goes up to Jerusalem to the Last Passover	? 19. 1, 2[p]	? 10. 1[p]	17. 11[p]	
123.	Ten Lepers cleansed	.....	.....	17. 12—19	
124.	Discourse on the Coming of the Kingdom	.....	.....	17. 20—37	
125.	The Importunate Widow: God the Judge	.....	.....	18. 1—5	
126.	The Pharisee and the Publican	.....	.....	18. 9—14	
127.	Question of Divorce	19. 3—12[q]	10. 2—12[q]	cp. 16. 18[q]	
128.	Young Children brought to Christ	19. 13—15[r]	10. 13—16[r]	18. 15—17[r]	
129.	The Young Rich Ruler. Discourse on Riches and Sacrifice	19. 16—29	10. 17—30	18. 18—30	
130.	The Labourers in the Vineyard	19. 30—20. 16[s]	10. 31[s]		
131.	The Third Prediction of the Passion	20. 17—19[t]	10. 32—34[t]	18. 31—34[t]	
132.	(*a*) The prayer of the Sons of Zebedee. (*b*) Dispute as to the greatest	20. 20—28	10. 35—45	[cp. 22. 24—27]	
133.	Cure of the Blind at Jericho	20. 29—34	10. 46—52	18. 35—43	
134.	Zacchæus	.....	.....	19. 1—10	
135.	The Ten Minæ (S. Luke) and the Ten Talents (S. Matthew)	[25. 14—30]	.....	19. 11—28	
136.	The approach of the Passover. Orders to betray Jesus	.....	.....		11. 55—57

[m] The identical report of these words on widely different occasions raises the question of repeated sayings with singular distinctness. If the saying was uttered once only its true historical position is doubtless where S. Matthew has placed it. And yet the thought of the prophet dying in Jerusalem makes it beautifully apt in S. Luke's context. [n] This parable is similar to one related Matthew 22. 1—10, the framework in parts is verbally parallel, but the incidents and teaching differ materially. [o] Placed by several authorities after Luke 19. 27. [p] Scholars differ as to whether the passages in S. Matthew and S. Mark refer to this or to a previous journey to Jerusalem for the feast of the Dedication. S. Matthew's report however seems to unite and reconcile the other two. [q] The very close correspondence here shows the importance of this weighty judgment. [r] Once more the Synoptic correspondence becomes very close. S. Matthew contains a slight addition, and S. Mark has two special points of interest. The identity of this record marks how highly treasured the words were. [s] S. Mark has only the words which introduce the parable. [t] This prediction is more definite and detailed than those which precede. S. Luke, by omitting all mention of the chief priests and scribes, throws into prominence the share of the Gentiles in the Passion: an instance of the manner in which the Evangelists adapted their narrative to their special readers.

PART III. THE PASSION.

		S. Matthew	S. Mark	S. Luke	S. John
137.	The Supper at Bethany	26. 6—13	14. 3—9	[7. 36—50]	12. 1—11
138.	The triumph of Palm Sunday	21. 1—11[u]	11. 1—11[u]	19. 29—44[u]	12. 12—19[w]
139.	(i) The Curse on the Fig-tree (ii) The (second) Cleansing of the Temple (iii) Other incidents the same day	21. 12—18	11. 12—19	19. 45, 46	
140.	The lesson of the Fig-tree	21. 19—22	11. 20—26		
141.	The Authority of Christ questioned	21. 23—27	11. 27—33	20. 1—8	
142.	(*a*) The Two Sons	21. 28—32			
	(*b*) The Unthankful Husbandmen	21. 33—46	12. 1—12	20. 9—19	
	(*c*) The Royal Marriage Feast. The Wedding Garment	22. 1—14			
143.	Tribute to Cæsar	22. 15—22	12. 13—17	20. 20—26	
144.	The Sadducees confuted	22. 23—33	12. 18—27	20. 27—39	
145.	The First and Great Commandment	22. 34—40	12. 28—34a	cp. 10. 25—28	
146.	(*a*) The Pharisees confuted. (*b*) Their practices rebuked	22. 41—46, 23. 1—39	12. 34b—40	20. 40—47	
147.	The Widow's Mites	.....	12. 41—44	21. 1—4	
148.	The Greeks desire to see Jesus. Teaching of Jesus in the Temple	.....	.....	.....	12. 20—50
149.	The Destruction of the Temple foretold. The End of the World	24. 1—42	13. 1—37	21. 5—36	
150.	Parables of Passion-tide. (*a*) The Ten Virgins	25. 1—13			
	(*b*) The Talents	25. 14—30			
151.	The Last Judgment	25. 31—46			
152.	The Sanhedrin take counsel against Jesus	26. 1—5	14. 1, 2	22. 1—6	
153.	The Covenant with Judas	26. 14—16	14. 10, 11	22. 3—6	
154.	The Passover	26. 17—19	14. 12—16	22. 7—13	13. 1
155.	(*a*) The Last Supper	26. 20—25	14. 17—21	22. 14[15—19]—23	13. 21—38
	(*b*) The Strife among the Apostles	.....	.....	22. 24—30	
	(*c*) Jesus washes the Disciples' feet	.....	.....	.....	13. 2—20
	(*d*) Institution of the Eucharist	26. 26—29[x]	14. 22—25[x]	22. 15—20[x]	
156.	The Last Discourses of Jesus and Prayer of Intercession	.....	.....	.....	14. 1—17. 26
157.	Crossing to the Mount of Olives. Discourse of Jesus. Confidence of S. Peter	26. 30—35	14. 26—31	22. 39, 31—34, 38	13. 36—38
158.	The Agony in the Garden of Gethsemane	26. 36—46	14. 32—42	22. 41—46	
159.	The Betrayal	26. 47—56	14. 43—52	22. 47—53	18. 3—11
160.	Jesus taken to Annas	.....	.....	.....	18. 12—14
161.	(*a*) Thence to Caiaphas [the first informal Trial]. (*b*) Denials of Peter	26. 57—75	14. 53—72	22. 54, 63—65	18. 15—18, 25—27
162.	The formal Trial before the Sanhedrin	27. 1	15. 1 a	22. 66—71	
163.	Jesus taken to Pilate	27. 2 [3—10]—14	15. 1 b	23. 1	18. 28
164.	The End of Judas	27. 3—10			
165.	The Trial before Pilate	27. 11—14[y]	15. 2—5[y]	23. 2—5[y]	18. 33—38[y]
166.	Remission to Herod	.....	.....	23. 6—12	

[u] Here there is the great interest of a fourfold comparison. In the Synoptics the same sequence is observed, and the points of contact are numerous; yet each Evangelist has characteristic points of separate description. S. John connects the joyous recognition of the crowd from Jerusalem with the raising of Lazarus. [w] In this deeply important parallel S. Matthew and S. Mark are in close, almost identical correspondence. S. Luke has additional matter, and (according to the best reading) omits important words found in the other Synoptics and paralleled in 1 Cor. 11. 25. [y] All agree in the report of Pilate's opening words. S. Matthew and S. Mark agree throughout. S. Luke has a general agreement but a fuller report; the definite statement of the charge belongs to him alone. S. John's account is the most special and of the deepest interest.

		S. Matthew	S. Mark	S. Luke	S. John
167.	Jesus delivered by Pilate to be crucified	27. 15[19]—31[a]	15. 6—20[a]	23. 13—25[a]	18. 39—19. 16[a]
168.	The Dream of Pilate's wife	27. 19			
169.	The Crucifixion.				
	(*a*) Simon compelled to bear the Cross	27. 32	15. 21	23. 26	
	(*b*) The Women of Jerusalem	.....	.....	23. 27—31[a]	
	(*c*) The Scene at Golgotha	27. 33—38	15. 22—27	23. 33, 34	19. 17—24
	(*d*) The Mockery	27. 39—44	15. 29—32	23. 35—43	
	(*e*) Jesus commends His Mother to S. John	.....	.....	.....	19. 25—27
	(*f*) The Death of Jesus	27. 45—56	15. 33—41	23. 44—49	
	(*g*) Piercing of the Side	.....	.....	.....	19. 31—37
170.	The Burial	27. 57—61	15. 42—47	23. 50—56	19. 38—42
171.	The Sepulchre made sure by Seal and Watch	27. 62—66			
172.	The Resurrection	28. 1—10[b]	16. 1—11[b]	24. 1—12[b]	20. 1—18[b]
173.	The Soldiers bribed to give false evidence	28. 11—15[c]			
174.	The Journey to Emmaus	.....	16. 12, 13[d]	24. 13—35[d]	
175.	Appearance to the Apostles in the absence of S. Thomas	.....	16. 14[e]	24. 36—43[e]	20. 19—25[e]
176.	Appearance to the Apostles, Thomas being present	.....	.....	.....	20. 26—29
177.	The Eleven go to Galilee	28. 16a			
178.	Appearance to six Disciples at the Sea of Tiberias	.....	.....	.....	21. 1—24
179.	Appearance on a Mountain in Galilee	28. 16b—20[f]	16. 15—18[f]		
180.	The Ascension	.....	16. 19[g]	24. 44—53	Cf. Ac. 1. 1—12

[a] S. Luke (having alone narrated the mockery by Herod's soldiers) omits the mockery in the Prætorium where the other Synoptists agree closely. The Synoptic accounts have much in common, but S. Luke as before shows independent sources. [b] This incident, peculiar to S. Luke, is characteristic of his research and of his pathos. [b] The mode of narration varies, and the peculiar points are unusually numerous. The angel's message of the Resurrection is the same. In the rest of the message S. Matthew and S. Mark are agreed. S. John gives a detailed account of the appearance to Mary Magdalene. After S. Mark 16. 8 the report is thought to be not that of the Evangelist. [c] An incident which would naturally come before S. Matthew who was writing for Jews and was therefore bound to face Jewish objections. [d] The brief notice in S. Mark follows a different report. [e] The three Evangelists here follow independent evidence. S. Luke and S. John have each special and important particulars. [f] The two reports are independent. [g] The short notice in this appendix to S. Mark is clearly from an independent source.

GOURD, in Jonah 4. 6—10,=castor-oil plant, *Ricinus communis* or *palma-Christi* (see R.V. mg.), a plant of very rapid growth; in 2 K. 4. 38—40=the colocynth, which has vine-shaped leaves, hence called "wild vine."

GOZAN, a district between the Tigris and Euphrates to which Tiglath-pileser carried the Israelites captive; 2 K. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is. 37. 12.

GRACE, a word of very frequent occurrence in N.T., especially in the Acts and Pauline Epp. The main idea of the word is the *freeness* of God's gifts to man, especially with reference to the freeness of His forgiveness, Rom. 3. 24, Eph. 2. 8, and of His admission into Covenant with Himself of the Gentiles who had no claim whatever upon His love, Rom. 4. 16. "Divine favour or bounty" is perhaps the nearest equivalent. Jesus Christ, as Son of God, and revealer of the Father's love, is "full of grace," Jn. 1. 14, and imparts it to others, Jn. 1. 16, 17. Hence there is a close connexion in N.T. language between the "divine bounty" or "grace" which gives, and the gifts received, 1 Cor. 15. 10; Gal. 1. 15; 2. 9; Eph. 3. 7, 8. Since N.T. times the word "grace" has widened in meaning, so as to denote also the spiritual power or strength which is imparted to us by divinely appointed channels; hence the phrase "means of grace."

GREAT SEA=the Mediterranean, Nu. 34. 6, 7; Jos. 15. 12, 47; etc.

GREAVES, pieces of armour protecting the legs, 1 S. 17. 6.

GRECIANS=Hellenists (q.v.), i.e. Jews who spoke Greek, and Jewish proselytes of Greek origin; Ac. 6. 1; 9. 29; 11. 20, cf. R.V. and mg.

GREECE is mentioned in O.T. by its Hebrew name Javan, cf. R.V. and mg. of Dan. 8. 21; 10. 20; 11. 2; Zec. 9. 13. The name only occurs once in A.V. of N. T., in Ac. 20. 2, where it is a translation of Hellas and denotes the southern part of the Greek peninsula, elsewhere in N. T. called Achaia. In N. T. times Greece formed part of the Roman empire.

The Greeks were a highly educated race, and their civilization, culture, and philosophy were of great service to the Church. Every educated man in the Roman Empire spoke Greek, and it was in the Greek language that the Gospel was preached as soon as it spread outside Palestine. Care must be taken to distinguish between Greeks and Grecians.

The Greeks, or Hellenes, are men who are Greek by descent, Jn. 12. 20; Ac. 14. 1, etc.; Grecians, or Hellenists, are Greek-speaking Jews, Ac. 6. 1, etc. The difference is carefully marked in R.V.

GROVE, in A.V. of O.T. denotes Heb. Asherah. In R.V. the Heb. word is retained. See *Asherah*.

GUDGODAH, a desert station where the Israelites encamped, Dt. 10. 7. Its site is unknown.

GUNI, (1) s. of Naphtali, Gen. 46. 24; Nu. 26. 48; 1 Ch. 7. 13; (2) a descendant of Gad, 1 Ch. 5. 15.

GUR, the place, near Jezreel, where Ahaziah was smitten, 2 K. 9. 27.

HABA·IAH, the head of a family of priests who returned with Zerubbabel, Ezr. 2. 61; Neh. 7. 63; Hobaiah, R.V. Their genealogy was imperfect, and so they were not allowed to serve.

HABAKKUK, a prophet of Judah. The date at which he prophesied is uncertain; possibly in the reign of Josiah or of Jehoiakim. Nothing beyond this is known about him. In ch. 1 the prophet complains that his outcries against wrong-doing in Judah remain unheard by God; but is assured that punishment by the Chaldeans is close at hand. This raises the moral problem as to why the pure and holy God should use for the working out of His purposes such a sinful nation. Ch. 2 supplies the solution of the problem; the Chaldeans themselves will come under judgment. Ch. 3 contains a lyrical poem, describing the coming of Jehovah to judge and to deliver His people.

HABAZIN·IAH, head of a family of Rechabites, Jer. 35. 3.

HABERGEON, a smaller kind of hauberk, a coat of mail covering the neck and breast; Ex. 28. 32; 39. 23.

HABOR, a river of Gozan and trib. of the Euphrates, 2 K. 17. 6; 18. 11.

HACHAL·IAH, f. of Nehemiah, Neh. 1. 1.

HACHILAH, the hill of, a hiding-place of David, in the wilderness of Ziph, S. of Hebron, 1 S. 23. 19; 26. 3.

HADAD, (1) son of Ishmael, Gen. 25. 15 (R.V.); 1 Ch. 1. 30; (2) k. of Edom, Gen. 36. 35; 1 Ch. 1. 46; (3) another k. of Edom, 1 Ch. 1. 50; (4) an Edomite who was an "adversary unto Solomon," 1 K. 11. 14—25. Hadad was the name of the Sun-god of Syria and Edom.

HADADEZER, k. of Zobah, defeated by David, 2 S. 8. 3—12; 1 K. 11. 23; see *Hadarezer*.

HADADRIMMON, in the valley of Megiddo, S. of Plain of Esdraelon, the scene of the mourning for Josiah, Zech. 12. 11.

HADAR = Hadad (1), Gen. 25. 15.

HADAREZER = Hadadezer, k. of Zobah; 2 S. 8. 3, mg.; 10. 16—19; 1 Ch. 18. 3—10; 19. 16, 19. The Heb. letters *r* and *d* are easily mistaken for one another.

HADASHAH, a town in the lowland of Judah, Jos. 15. 37.

HADASSAH, *myrtle*, a name of Esther, Est. 2. 7.

HADATTAH, a town in S. of Judah, Jos. 15. 25; = Hazor-hadattah, cf. R.V.

HADES, see *Hell*.

HADID, *sharp*, a town in the E. of the Low Country, or Shephelah, Ezr. 2. 33; Neh. 7. 37; 11. 34; = Adida, 1 Macc. 12. 38; 13. 13.

HADORAM, (1) Gen. 10. 27; 1 Ch. 1. 21; (2) 1 Ch. 18. 10; = Joram, 2 S. 8. 10; (3) 2 Ch. 10. 18; = Adoram, q.v.

HADRACH, a part of Syria, its position uncertain, Zec. 9. 1.

HAGAR, *flight*, an Egyptian handmaid of Sarah, and mother of Abraham's son Ishmael (q.v.) Gen. 16. 1—16; 21. 9—21; 25. 12. After the birth of Isaac, the "child of promise," H. and her son were expelled. S. Paul uses the story as an allegory to show the difference between the two Covenants, the one a covenant of bondage and the other of freedom, Gal. 4. 24.

HAGARENES, Ps. 83. 6; HAGARITES, 1 Ch. 5. 10, 20; HAGERITE, 1 Ch. 27. 31; HAGRITES, R.V., an Arabian tribe, driven out of Gilead by the Israelites.

HAGGAI, a prophet in Jerusalem soon after the return from the Exile, Ezr. 5. 1; 6. 14. His prophecy was spoken about B.C. 520. The two chaps. of the Book of H. contain an exhortation to the people to be more zealous about the public worship of God, and the rebuilding of His temple. His preaching produced the desired effect, 1. 14, 15. In ch. 2 he consoles those who were distressed by the mean appearance of the temple in comparison with its former beauty, by the assurance that the day of the Lord is near, and that then the glory of the latter house should be greater than that of the former. But he warns them that just as the touch of the unclean pollutes all about it, so the worldly spirit of the people had brought a curse on all their labour and increase. Hopefully he looks forward into the future, certain that in spite of present depression the nation is capable of greater things.

HAGIOGRAPHA, one of the three main divisions of the O.T. See *Bible*.

HAGGITH, one of David's wives, and mother of Adonijah, 2 S. 3. 4; 1 K. 1. 5, 11; 2. 13; 1 Ch. 3. 2.

HAI = Ai, q.v.; Gen. 12. 8; 13. 3.

HAKKOZ, a priest of the 7th course; = Koz; 1 Ch. 24. 10; 4. 8, R.V.

HALAH, a district of Assyria, N. of Thapsacus, to which the captive Israelites were taken by Shalmaneser, 2 K. 17. 6; 18. 11; 1 Ch. 5. 26.

HALAK, *bare*, a hill, not yet identified, which was the southern limit of Joshua's conquest, Jos. 11. 17; 12. 7.

HALHUL, a village a few miles N. of Hebron, on road to Jerusalem, Jos. 15. 58.

HALI, a town of Asher, Jos. 19. 25.

HALLEL, a name given to the group of Pss. (113—118) recited by Jews at the great Feasts, cf. Mt. 26. 30; Mk. 14. 26. Ps. 136 was generally known as the "Great Hallel."

HALLELUJAH, *praise ye the Lord*, a doxology found at the beginning or the end of a large number of Pss., e.g. see Ps. 146. 1 mg. See also Rev. 19. 1—7.

HAM, *hot*, son of Noah, Gen. 5. 32; 6. 10; 7. 13; cursed, 9. 18—22; the names of his descendants are given in 10. 6, 7; they were the southern nations, Cush = the dark-skinned race of E. Africa and S. Arabia, Mizraim = Egyptians, Phut = Libyans, Canaan = inhabitants of Palestine before arrival of the Semitic races.

HAMAN, chief minister of Ahasuerus, Est. 3—9; his unsuccessful attempt to destroy the Jews gave rise to the Jewish Feast of Purim.

HAMATH, an important city of Syria, in the valley of the Orontes; the "entering in of H." was the N. limit of the Promised Land, Nu. 34. 8; Jos. 13. 5. Toi, k. of H., was on friendly terms with David, 2 S. 8. 10. The city seems to have come under the dominion of Solomon, 1 K. 4. 21—24; 2 Ch. 8. 4. It was afterwards taken by the Assyrians, 2 K. 14. 28. It is still a town of considerable importance.

HAMATH-ZOBAH, possibly = Hamath mentioned above, 2 Ch. 8. 3.

HAMMATH, a fortified town of Naphtali, possessing a hot spring, Jos. 19. 35; also known as Hammoth-Dor and Hammon.

HAMMEDATHA, f. of Haman, Est. 3. 1, 10; etc.

HAMMELECH, *the king*, Jer. 36. 26; 38. 6; for "son of H." R.V. has "the king's son."

HAMMON, (1) city of Asher, Jos. 19. 28; (2)= Hammath, 1 Ch. 6. 76.

HAMMOTH-DOR, Jos. 21. 32; =Hammath, q.v.

HAMOR, *an ass*, f. of Shechem, Gen. 33. 19, etc.; =Emmor, q.v.

HAMUTAL, wife of Josiah, and mother of Jehoahaz and Mattaniah or Zedekiah, 2 K. 23. 31; 24. 18; Jer. 52. 1.

HANAMEEL, the man from whom Jer. bought a field, Jer. 32. 7—12.

HANAN, *gracious*, name of 8 or 9 persons, 1 Ch. 8. 23, 38; 9. 44; 11. 43; Ezr. 2. 46; Neh. 7. 49; 8. 7; 10. 10, 22, 26; 13. 13; Jer. 35. 4.

HANANEEL, *God is gracious*, a tower in the wall of Jerusalem, at N.E. corner of the city, Neh. 3. 1; 12. 39; Jer. 31. 38; Zec. 14. 10.

HANANI, (1) f. of Jehu the prophet, 1 K. 16. 1; 2 Ch. 19. 2; 20. 34; perhaps the same as the seer who rebuked Asa, k. of Judah, 2 Ch. 16. 7; (2) bro. of Nehemiah, Neh. 1. 2; 7. 2; others are mentioned 1 Ch. 25. 4, 25; Ezr. 10. 20; Neh. 12. 36.

HANAN·IAH, *the L. is gracious*, a false prophet who opposed Jeremiah, Jer. 28; 12 others of same name are also mentioned.

HANES, a place in Egypt, somewhere on the E. frontier, Is. 30. 4.

HANIEL, *God is gracious*, a man of tribe of Asher, 1 Ch. 7. 39; also spelt **HANNIEL**, a prince of tribe of Manasseh, Nu. 34. 23.

HANNAH, *grace*, mother of Samuel, who was given to her in answer to prayer, 1 S. 1. 2—2. 21. Her song of thanksgiving may be compared with that of the Virgin Mary, Lk. 1. 46—55. It contains the first reference to the title Messiah (A.V. "His Anointed"), 1 S. 2. 10.

HANNATHON, a city of Zebulun, Jos. 19. 14.

HANOCH, (1) grandson of Abraham, Gen. 25. 4; 1 Ch. 1. 33, R.V., Henoch, A.V.; (2) son of Reuben, Gen. 46. 9 etc., founder of family of Hanochites, Nu. 26. 5.

HANUN, (1) king of Ammon, 2 S. 10. 1; 1 Ch. 19. 2; (2) a man who repaired the valley gate, Neh. 3. 13; (3) assisted in repair of wall, Neh. 3. 30.

HAPHRAIM, or **HAPHARAIM**, a city of Issachar, Jos. 19. 19.

HARA, a place in Assyria, position uncertain, to which some of the northern tribes were taken captive, 1 Ch. 5. 26.

HARADAH, one of the halting-places in the wilderness, Nu. 33. 24, 25.

HARAN, (1) son of Terah, Gen. 11. 26—31; (2) a Levite, 1 Ch. 23. 9.

HARAN, the place of Abram's first settlement on leaving Ur of the Chaldees; it was in the district near the source of the Euphrates, and a trading centre of great importance, frequently mentioned in Assyrian inscriptions. It continued to be a flourishing city for many centuries. In the 4th cent. A.D. it was the seat of a bishopric, and had a magnificent cathedral, the ruins of which still exist. The name of the city has remained unchanged. In Ac. 7. 2 A.V. has Charran, but R.V. has Haran.

HARARITE, a title applied to three men connected with David's body-guard; it probably means "the mountaineer"; 2 S. 23. 33; 1 Ch. 11. 34, 35.

HARBONA, a chamberlain of Ahasuerus, Est. 1. 10; called Harbonah, Est. 7. 9.

HARE, mentioned only in Lev. 11. 6 and Dt. 14. 7 as an animal forbidden as food, not having a cloven hoof. The hare and coney were erroneously regarded by the Jews as true ruminants.

HARETH, the forest of, a hiding-place of David; its position is unknown; 1 S. 22. 5. R.V. has Hereth.

HARIM, (1) a priest, among princes of the sanctuary, 1 Ch. 24. 8; (2) children of H., possibly descendants of (1), returned from Babylon with Zerubbabel, Ezr. 2. 32, 39; Neh. 7. 35; (3) another family, Ezr. 10. 21, 31; Neh. 3. 11; 7. 42; 10. 5, 27; 12. 15.

HARIPH, (1) sons of H., Neh. 7. 24; called s. of Jorah, Ezr. 2. 18; (2) one of those who sealed the covenant, Neh. 10. 19.

HAROD, *trembling*, the well of H. was the place, perhaps near Jezreel, where Gideon selected the men who were to fight against the Midianites, Judg. 7. 1.

HARODITE, the, two of David's guards were so called; 2 S. 23. 25. In 1 Ch. 11. 27, **HARORITE**. It is uncertain after what place they were so called.

HAROSHETH of the Gentiles, the home of Sisera. It is probably the modern Tell Harothieh, on the river Kishon. The words "of the Gentiles (or nations)" refer to the mixed population which lived there.

HARP, first mentioned Gen. 4. 21. The favourite musical instrument among the Jews; cf. Ps. 137. 2. It corresponded to the modern guitar or small harp.

HART, a fallow-deer or a roebuck, mentioned as fit for food, Dt. 12. 22; see also Ps. 42. 1; Is. 35. 6; Song 2. 8, 9.

HASHAB·IAH, a favourite name among the Levites and priests, especially about the time of the return from Exile. Twelve men with this name are mentioned, but possibly some may be identical, 1 Ch. 6. 45; 9. 14; 25. 3, 19; 26. 30; 27. 17; 2 Ch. 35. 9; Ezr. 8. 19; 8. 24; Neh. 3. 17; 10. 11; 11. 15; 11. 22; 12. 21.

HASHABNAH, one of the "chiefs of the people" who sealed the covenant, Neh. 10. 25.

HASHABN·IAH, (1) f. of Hattush, Neh. 3. 10; (2) a Levite in Ezra's time, Neh. 9. 5; R.V. **HASHABNEIAH**.

HASHBADANA, one of those who stood by Ezra at the reading of the Law, Neh. 8. 4; R.V. **HASHBADDANAH**.

HASHEM, his sons were among David's valiant men, 1 Ch. 11. 34. In 2 S. 23. 32 the name is given as Jashen.

HASHMONAH, a station in the desert wanderings, Nu. 33. 29, 30.

HASHUB, (1) s. of Pahath-moab, a repairer of the wall, Neh. 3. 11; (2) another who shared in the same work, 3. 23; (3) one of the chiefs of the people, 10. 23; (4) a Levite, 11. 15. In R.V. spelt **HASSHUB**; so also in A.V. of 1 Ch. 9. 14.

HASHUM, (1) his sons came up with Zerubbabel, Ezr. 2. 19; 10. 33; Neh. 7. 22; 10. 18; (2) one of those who stood by Ezra at the reading of the Law, Neh. 8. 4.

HASIDÆANS, *pious*, a religious party among the Jews (their Hebrew name being *Chasidim*), devoted to the observance and maintenance of the Mosaic Law, 1 Macc. 2. 42; 7. 13; 2 Macc. 14. 6. From them were descended the Pharisees of N.T. times.

HASMONÆAN, the family name of the Maccabees (q.v.).

HATACH, an attendant on queen Esther, Est. 4. 5, 6, 9, 10; R.V. **HATHACH**.

HATTUSH, (1) s. of Shechaniah, 1 Ch. 3. 22; Ezr. 8. 2; Neh. 10. 4; 12. 2; (2) s. of Hashabneiah, a repairer of the wall, Neh. 3. 10.

HAURAN, the district which formed the E. part of Bashan, noted for its fertile corn fields; Ezk. 47. 16, 18.

HAVILAH, (1) one of the five sons of Cush, the son of Ham; the Cushites occupied Upper Egypt; (2) son of Joktan, a descendant of Shem; the Joktanites were settled in the S. of Arabia; Gen. 10. 29; 1 Ch. 1. 23; (3) a land mentioned in the description of Eden, Gen. 2. 11, 12; its position has been much debated; it was probably the N. W. of Arabia, towards the Egyptian frontier; (4) a boundary of the Ishmaelites, Gen. 25. 18; 1 S. 15. 7.

HAVOTH-JAIR, *the towns of Jair*, some towns in the Gileadite district; Nu. 32. 41; Judg. 10. 4. In Dt. 3. 14 the name occurs preceded by Bashan. R.V. gives Havvoth-Jair in all three cases. See also Jos. 13. 30; 1 K. 4. 13; 1 Ch. 2. 23.

HAZAEL, k. of Syria from about B.C. 886 to 840, frequently mentioned in the lives of Elijah and Elisha, 1 K. 19. 15, 17; 2 K. 8. 8—14. He became k. by murdering his master Benhadad, 2 K. 8. 15, and soon started on a war with Israel and Judah for the possession of Ramoth-gilead; 8. 28, 29; 9. 14, 15. We learn from Assyrian inscriptions that he was attacked and defeated in Damascus by Shalmaneser, k. of A.; but a few years later he was again strong enough to attack Israel, 2 K. 10. 32; 12. 17, 18; 13. 3—7, 22; 2 Ch. 24. 24.

HAZAR-ADDAR, *village of Addar*, on S. border of promised land, Nu. 34. 4.

HAZAR-ENAN, *v. of springs*, on N. border of promised land, Nu. 34. 9, 10; Ezk. 47. 17; 48. 1.

HAZAR-GADDAH, in Judah, on border next Edom, Jos. 15. 27.

HAZAR-HATTICON, *the middle village*, by the border of Hauran, Ezk. 47. 16.

HAZAR-SHUAL, *fox-village*, in Judah on Edomite border, Jos. 15. 28; 19. 3; 1 Ch. 4. 28; Neh. 11. 27.

HAZAR-SUSAH, *horse-village*, in Simeon, Jos. 19. 5; also called HAZAR-SUSIM, 1 Ch. 4. 31.

HAZAZON-TAMAR, city of Amorites, otherwise Engedi, Gen. 14. 7, R.V.; 2 Ch. 20. 2; in Gen. 14. 7 HAZEZON-T.

HAZERIM, Dt. 2. 23, but cf. R.V.

HAZEROTH, a station in the desert journey, the second after leaving Sinai, probably to be identified with the modern 'Ain el-Huderah, about 40 miles N.E. of Jebel Mûsa; Nu. 11. 35; 12. 16; 33. 17, 18; Dt. 1. 1.

HAZO, s. of Nahor and Milcah, Gen. 22. 22.

HAZOR, (1) a strong city in Naphtali, of which Jabin was king, Jos. 11. 1—13; 12. 19; 15. 25; 19. 36; Judg. 4. 2, 17; 1 S. 12. 9; fortified by Solomon, 1 K. 9. 15; captured by Assyrians, 2 K. 15. 29. There are three other towns of the same name, Jos. 15. 23; 15. 25; Neh. 11. 33.

HEALTH. In old English this word denoted healing power, deliverance, salvation. In Is. 58. 8 it means "healing"; in Ps. 67. 2 saving health=salvation; in Ac. 27. 34 health=safety.

HEAVEN. The word is sometimes used to denote the firmament, or the expanse by which the earth is surrounded, Gen. 1. 1, 17; Ex. 24. 10; Ps. 104. 2; Is. 40. 22; more frequently it denotes the dwelling-place or the throne of God, Gen. 28. 12, 17; 2 Ch. 30. 27; Ps. 11. 4; Is. 66. 1; etc., but the prophets clearly understood that no *place* can contain God; He is everywhere and not limited to a single spot like a finite being; cf. 1 K. 8. 27. In the N.T. the thought of heaven becomes more prominent. It is the abode of "Our Father which art in heaven," Mt. 6. 9 (but see Lk. 11. 2, R.V.); it is the home from which the Incarnate Son came and to which He returned, and where He now carries on His mediatorial work, Lk. 24. 51; Ac. 1. 11; 3. 21; Heb. 8. 1; 9. 24; cf. 1 Pet. 1. 12; and also the abode of the holy angels, Mt. 18. 10; 22. 30; Rev. 8. 5. Heaven is frequently mentioned in apostolic teaching about the "last things" (i.e. death, judgment, heaven, and hell), Ac. 3. 21; Eph. 1. 10; Col. 1. 20; 2 Pet. 3. 12, 13; Rev. 21. 1. From heaven Christ will come to judge the world, Mt. 24. 30; Mk. 13. 26; Lk. 21. 27; Rev. 1. 7. Into heaven the righteous will be received and will see the glory of God, Mt. 5. 12; Lk. 6. 23; 2 Cor. 5. 1; Eph. 6. 9; Heb. 10. 34. About the life of heaven nothing very definite is taught us; little encouragement is given to speculations about it, and no attempt is made to satisfy idle curiosity; but our Lord has told us that in the "Father's house are many mansions," i.e. there are resting-places for all God's children, and that our Lord is now preparing a place for all true disciples, so that where He is, there we may be also, Jn. 14. 2—4; while frequently in apostolic teaching the life of heaven is set before us as an object to be desired and longed for; it will be a "rest" from sorrow and temptation, Heb. 4. 1—11; Rev. 14. 13; and at the same time a life of worship, praise, and service, Rev. 5. 9—14; 22. 3; see also Mt. 5. 12; 25. 21; Ro. 5. 9; 8. 19, 23; 1 Cor. 2. 9; 3. 8, 14; 9. 25; Col. 3. 24; Phil. 3. 14; 2 Tim. 2. 10, 12; 4. 7, 18; Heb. 9. 15; 10. 34; Jas. 1. 12; 1 Pet. 1. 7; 5. 4; 1 Jn. 3. 2; 2 Jn. 8; Jude 24; Rev. 2. 7, 10, 17; 22. 12. See *Paradise*.

HEBER, (1) a grandson of Asher, Gen. 46. 17; (2) a man of Judah, 1 Ch. 4. 18; (3) of Gad, 1 Ch. 5. 13; (4) of Benjamin, 8. 17; (5) the Kenite, husband of Jael; Judg. 4; see *Kenites*.

HEBREW. The name is first found in Gen. 14. 13, where it may mean "one who had come from beyond (the Euphrates)," from *'Eber*, to cross; or it may be derived from the Eber mentioned in Gen. 10. 25. The Hebrew language is one of a family called the Semitic languages (spoken by the descendants of Shem, the son of Noah). It was probably learned by Abraham after his settlement in Canaan, and adopted by him in place of the Aramaic of his earlier years. It was spoken by all Israelites until after the return from captivity. About the 4th cent. B.C. it began to be replaced by what is called Western Aramaic. Hebrew remained the language of the learned, of the law, and of religious literature; but in the time of our Lord Aramaic was the language of ordinary intercourse.

HEBREWS, EPISTLE TO THE, addressed to a society of Christian Jews, probably in Palestine, or perhaps in Rome, in danger of falling away in consequence of persecution by their fellow-countrymen, and of disappointment that the second coming of Christ was so long delayed. The author of the epistle has withheld his name, and we are not able to supply it. The teaching is in many ways like that of S. Paul, but the style and phraseology are entirely different from his. Many names have been suggested as that of the author, e.g. Luke, Barnabas, Apollos; but all such suggestions are nothing more than guesses. The epistle

was written when the author was in the company of some Italian Christians (13. 24), but there is no certain indication of the place of composition. The time of writing was after the liberation of Timothy (13. 23), who was probably a prisoner during Nero's persecution, and before the destruction of Jerusalem. Its date would therefore be between 67 and 70 A.D.

The epistle is written on a carefully worked out plan. The writer begins by saying that in Christ, "the Son," God has given the final revelation of Himself; His superiority to all other mediators is shown, 1. 5—2. 18; a comparison is then drawn between Moses and Joshua, the founders of the old covenant, and Jesus, the founder of the new, ch. 3, 4; then the High-Priesthood of Christ is explained, and its superiority to the Aaronic priesthood, 5—7; we are shown how Christ's priestly office is still exercised in heaven, and the superiority of His sacrifice to all others, which are but types and shadows of His, 8. 1—10. 18; the Hebrew Christians are then urged to draw nigh to God and stir up one another to faithfulness, for responsibility grows with privilege, 10. 19—31; they are urged not to lose heart, for deliverance is at hand, 32—39. Then the writer enlarges on the value of Faith in the past history of God's people, ch. 11; he points to the Cross, and shows the meaning of suffering, 12. 1—13; and closes with a general application of the lessons of the past to the present season of trial.

HEBRON, an ancient city of Judah, 3040 ft. above the Mediterranean, 20 miles S. of Jerusalem; known also as Mamre and Kirjath-Arba, Gen. 13. 18; 35. 27. It was the burying place of Abraham and his family, 23. 2, 19; 49. 29—32; it became the property of Caleb, Jos. 14. 13—15; it was one of the six cities of refuge, Jos. 20. 7; a Levitical city, Jos. 21, 11, 13; and David's capital during the earlier part of his reign, 2 S. 5. 3—5. It continued to be a place of importance during the later history of the nation, and still contains a population of about 18,000.

HEBRON, (1) son of Kohath, Ex. 6. 18; Nu. 3. 19; 1 Ch. 6. 2, 18; 15. 9; 23. 12, 19; his descendants were called Hebronites, Nu. 3. 27; 1 Ch. 26. 23; (2) a man of Judah, 1 Ch. 2. 42, 43.

HEGAI, a chamberlain in the court of Ahasuerus in Shushan, Est. 2. 8, 15; called HEGE in *v.* 3; cf. R.V.

HELAM, a place somewhere E. of Jordan where David defeated Hadarezer, 2 S. 10. 16, 17.

HELBAH, a town of Asher, Judg. 1. 31.

HELBON, a place N.E. of Damascus, noted for its wine, Ezk. 27. 18.

HELDAI, (1) the "Netophathite," descendant of Othniel, 1 Ch. 27. 15; ?=HELED, 1 Ch. 11. 30; (2) one of those who came back from Babylon, Zec. 6. 10; the name is changed to HELEM in *v.* 14.

HELEB, one of David's warriors, 2 S. 23. 29; called HELED, 1 Ch. 11. 30.

HELEK, son of Gilead, Nu. 26. 30; Jos. 17. 2; his descendants called Helekites, Nu. 26. 30.

HELEPH, a town of Naphtali, Jos. 19. 33.

HELEZ, (1) the "Paltite" (q.v.), one of David's warriors, 2 S. 23. 26; called the Pelonite, 1 Ch. 11. 27; 27. 10; (2) a man of Judah, 1 Ch. 2. 39.

HELI, f. of Joseph, husband of B. V. M., Lk. 3. 23.

HELIODORUS, treasurer of Seleucus Philopator, 2 Macc. 3. 9 etc.

HELKATH, a town of Asher, Jos. 19. 25; 21. 31.

HELKATH-HAZZURIM, *field of the sharp knives*, a place near the pool of Gibeon, where the fight took place between Joab's men and Abner's, 2 S. 2. 16; A.V. mg. explains it "the field of the strong men," but cf. R.V.

HELL is an English translation of the Hebrew word *Sheol*. This word is discussed in the preface to R.V. It signifies the abode of departed spirits, and corresponds to the Greek *Hades*, or the underworld. In this sense it is used in the Church's Creeds; but in common speech it generally denotes the place of torment for the wicked, and this double meaning often causes serious misunderstanding. It has been often held, both in the Jewish and Christian Churches, that Hades consists of two parts, Paradise (q.v.) and Gehenna (q.v.), one the abode of the blessed and the other of the lost. "Gehenna," or "Gehenna of fire," is the Greek equivalent of the "valley of Hinnom," a deep glen S. of Jerusalem, where the idolatrous Jews offered their children to Moloch, 2 Ch. 28. 3; 33. 6; Jer. 7. 31; 19. 2—6. It was afterwards used as a place for burning the refuse of the city, 2 K. 23. 10, and in that way became symbolical of the place of torment, Mt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33; Mk. 9. 43, 45, 47; Lk. 12. 5; Jas. 3. 6. All language about "hell-fire" is probably due to the impression produced on men's minds by the sight of this ceaseless burning.

HELLENISTS. The word denotes those who adopt the Greek language, and possibly also Greek modes of life. A.V. does not use the word itself, but translates it "Grecians," Ac. 6. 1; 9. 29, etc., cf. R.V. mg. The Hellenists were Jews who had settled in Greek-speaking countries, and themselves used that language. It was for their use that the Greek translation of the O.T. had been made which is called the Septuagint (q.v.).

HELPS. In Ac. 27. 17 the word denotes "cables passed round the hull of a ship and tightly secured on deck to prevent the timbers from starting, especially amidships, where in ancient ships with one large mast the strain was very great." The technical English word to describe the operation is *frapping*. In 1 Cor. 12. 28 the word is used in describing the "gifts of the Spirit," and denotes "anything that could be done for poor or weak or outcast brethren, either by rich or powerful or influential brethren or by the devotion of those who stood on no such eminence."

HELVE, the handle of an axe, Dt. 19. 5.

HEM OF GARMENT, an important part of a Jew's dress, owing to the regulation in Nu. 15. 38, 39. It was really a tassel at each "wing" or corner of the *tallith* or mantle, Mt. 14. 36. The law required that it should be bound with a thread of blue, the colour of heaven. The strict Jews to this day wear these tassels, though they are usually concealed. The Pharisees made them conspicuously large, Mt. 23. 5. It would be the tassel which hung over the shoulder at the back which the woman with the issue of blood came and touched, Lk. 8. 44.

HEMAN, (1) a famous sage, 1 K. 4. 31; called son of Zerah, perhaps=Ezrahite, 1 Ch. 2. 6; Ps. 88 title; (2) the singer, and leader of the Temple music; he was a Levite, of the family of Kohath, 1 Ch. 6. 33; 15. 17, 19; 16. 41, 42; 25. 1, 4—6; 2 Ch. 5. 12; 29. 14; 35. 15.

HEMATH, (1)=Hamath, Am. 6. 14; cf. R.V.;

(2) "the father of the house of Rechab," 1 Ch. 2. 55.

HEMLOCK, a bitter and poisonous herb growing in the furrows of fields, Hos. 10. 4; Am. 6. 12.

HEN, son of Zephaniah, Zec. 6. 14; perhaps= Josiah of ver. 10; but see R.V. mg.

HENA, a Babylonian city, 2 K. 18. 34; 19. 13; Is. 37. 13.

HENADAD, a Levite, active in rebuilding the Temple, Ezr. 3. 9; Neh. 3. 18, 24; 10. 9.

HENOCH, (1) in 1 Ch. 1. 3=Enoch; (2) in 1 Ch. 1. 33=Hanoch, see Gen. 25. 4.

HEPHER, (1) f. of Zelophehad, Nu. 26. 32; 27. 1; Jos. 17. 2, 3; (2) 1 Ch. 4. 6; (3) one of David's heroes, 1 Ch. 11. 36.

HEPHER, a Canaanite city, site unknown, Jos. 12. 17; 1 K. 4. 10.

HEPHZIBAH, *my delight is in her*, mother of king Manasseh, 2 K. 21. 1; Isaiah (62. 4) applies the name to Jerusalem.

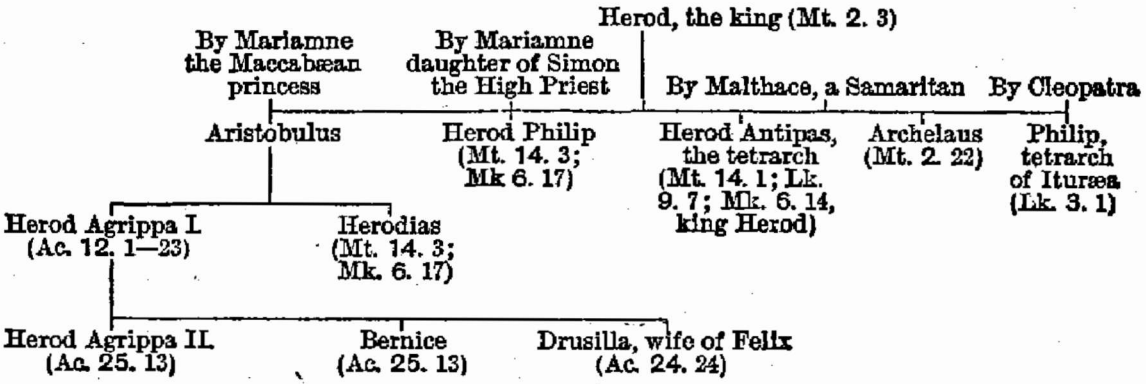
HERMAS, a resident in Rome, saluted by S. Paul, Rom. 16. 14. There is an interesting early Christian writing called the "Shepherd of Hermas," a work of the same character as the "Pilgrim's Progress," by some thought to be the work of this same Hermas. It probably belongs to the middle of the 2nd cent. See *Canon*.

HERMES, saluted by S. Paul, Rom. 16. 14; tradition states him to have been one of the Seventy, Lk. 10. 1, and afterwards Bp. of Dalmatia.

HERMOGENES, mentioned by S. Paul as one who had turned away from him, 2 Tim. 1. 15.

HERMON, a mountain, 9400 ft. high, in the extreme N.E. of the Holy Land, being the southern point of a range of hills called Anti-Libanus. It is visible not only from a great part of Galilee, but also from various places as far south as Jericho. The Hermonites, Ps. 42. 6 (the Hermons, R.V.) are the three peaks of Mt Hermon. Jewish poetry contains several allusions to this mountain, Ps. 89. 12; 133. 3; Song 4. 8. It is probable that our Lord's transfiguration took place either on Hermon, or on one of the adjacent heights; see Mt. 16. 13; 17. 1.

HEROD. The following genealogical table will show the relationship between the various members of the Herodian family mentioned in the N.T.



The Herodian family were Idumæans by birth, but had become converts to the Jewish faith. Their object was to found, under the protection of Rome, a semi-independent kingdom. By his marriage with Mariamne Herod the Great allied himself with the family of the Maccabees (q.v.), who had been for several generations the leaders of the patriotic party among the Jews. Herod was a successful ruler and was on terms of friendship with Augustus, the Roman Emperor. In order to gain favour with his subjects, with whom he was most unpopular, he rebuilt the Temple at an immense cost. (See *Temple of Herod*.) His reign was disgraced by many acts of cruelty. In a fit of jealousy he had his wife, whom he dearly loved, put to death; later on he had her two sons, Alexander and Aristobulus, also murdered. In the same year in which he gave the order for the massacre of the infants at Bethlehem, he had Antipater, another of his own sons, put to death. A few months later Herod himself died (B.C. 4). His kingdom was then divided between three of his sons, Archelaus, who received Judæa, Idumæa and Samaria; Antipas, who had Galilee and Peræa; and Philip, who had the north-east districts of Palestine.

After a reign of nine years Archelaus was deposed by Augustus, and Judæa was attached to the Roman province of Syria, being governed by a Procurator. Antipas (called in N. T. "Herod the tetrarch") built as his capital Tiberias on the Sea of Galilee; he is frequently mentioned in the Gospels, Mt. 14. 1; Mk. 6. 14; Lk. 9. 7; 13. 31; 23. 7—15. He took as his wife Herodias (q.v.), the wife of his half-brother Philip. He was deposed by the Emperor Caligula and banished to Lugdunum in Gaul, A.D. 39. Philip made Cæsarea Philippi (previously called Panias) his capital, and remained in possession of his tetrarchy until his death in A.D. 33. His territory then became part of the province of Syria, but in A.D. 37 was given by Caligula, along with Abilene (the tetrarchy of Lysanias), to Agrippa, who was allowed to assume the title of king. On the deposition of Antipas he obtained the tetrarchy of Galilee, and in A.D. 41, on the accession of the Emperor Claudius, he received Judæa and Samaria as well, and so became ruler of the whole territory governed by his grandfather. He lived in Jerusalem and was anxious to be regarded as an orthodox Jew. He began a persecution of the Church, and put to death the Apostle James, S. Peter escaping by a miracle, Ac. 12. 1—23. His death is described in Ac. 12. 20—23. His son, Agrippa II., was only allowed by the Emperor Claudius to succeed to a small part of his father's dominions. He is mentioned in Ac. 25. 13. He was the last of the Herods.

HERODIANS, a political party among the Jews, supporters of the Herodian family, and there-

fore to some extent in opposition to the Roman government, and also to the Pharisees who were in favour of a purely religious theocracy; Mt. 22. 16; Mk. 3. 6; 12. 13.

HERODIAS, sister of Herod Agrippa; married to her uncle, Herod Philip, by whom she had a daughter Salome, Mt. 14. 6. She eloped in order to live as the wife of her step-uncle, Herod Antipas. It was for his rebuke of this crime that John the Baptist was put to death, Mt. 14. 8—11; Mk. 6. 24—28; Lk. 3. 19.

HERODION, a kinsman of S. Paul, Rom. 16. 11.

HESHBON, the chief city of the Amorites, and frequently mentioned in O.T., Nu. 21. 25—34, etc. It passed into the hands of Reubenites, Jos. 13. 10, 17, 21; and later on became the property of the Moabites, Is. 15. 4; 16. 8, 9, etc. The ruins of the town still exist, 16 miles E. of Jordan.

HESHMON, a border city of Judah towards Edom, Jos. 15. 27.

HETH, a descendant of Ham, and father of the Hittites, Gen. 10. 15; 23. 3, 5, 7, 10, 18, 20; 27. 46.

HETHLON, the "way of H." is part of the northern border of the promised land, Ezk. 47. 15; 48. 1. It was probably part of Lebanon.

HEXATEUCH, a name given in modern times to the first six books of the Bible. In former days the name Pentateuch (q.v.) was used to denote the first five books, but recent criticism has shown that on historic and also on literary grounds the Bk. of Joshua should be included in the same group, which is now therefore generally known as the Hexateuch.

HEZEKIAH, (1) k. of Judah, and a great religious and political reformer; 2 K. 18—21; 2 Ch. 29—33; Is. 36—38. He suppressed idolatry and reconstituted the Temple services. In his reforms both in Church and State he had the assistance of the great prophet Isaiah. The early part of the reign was prosperous. H. made a successful expedition against the Philistines, 2 Ch. 28. 18, 2 K. 18. 8, and refused to pay the usual tribute to Assyria, 2 K. 18. 7. Soon after came two Assyrian invasions. The first, under Sargon, is referred to in Is. 10. 24—32. The second, under Sennacherib, is more fully described, 2 K. 18. 13—19. 7. After a time of great anxiety the city was at length delivered, probably by a pestilence which broke out in the Assyrian camp. A year later H. died, after a reign of 29 years. (2) Three others, 1 Ch. 3. 23; Neh. 7. 21; 10. 17.

HEZION, k. of Syria, 1 K. 15. 18.

HEZRON, (1) s. of Reuben, Gen. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 5. 3; (2) s. of Perez, Gen. 46. 12; Ruth 4. 18, 19; Mt. 1. 3; Lk. 3. 33, R.V.; Esrom, A.V.; (3) city of Judah, Jos. 15. 3, called Hazor in *v.* 25; cf. R.V.

HIDDEKEL, one of the rivers of Eden, Gen. 2. 14, Dan. 10. 4; identified with the Tigris in R.V. mg.

HIEL, the Bethelite who rebuilt Jericho, 1 K. 16. 34; and in whom was fulfilled the curse pronounced by Joshua, Jos. 6. 26.

HIERAPOLIS, a city of the Roman province of Asia, in the valley of the Lycus, Col. 4. 13. The three towns H., Colossæ, and Laodicea were all close together.

HIGH-PLACES. Among early nations it was the custom to erect altars on hill-tops; Gen. 12. 7, 8; 22. 2—4; 31. 54. After the settlement in Canaan heathen altars were found set up on various hills, and were ordered to be destroyed, Nu. 33. 52; Dt. 12. 2, 3. Altars to Jehovah were built at several "high-places," Judg. 6. 25, 26; 1 S. 9. 12—25; 10. 5, 13; 1 Ch. 21. 26; 1 K. 3. 2—4; 18. 30. Such altars became local centres of the worship of Jehovah. When idolatry came in, many of these altars were desecrated, and used for heathen worship. Religious reformers like Hezekiah and Josiah tried therefore to centralize the worship more and more in Jerusalem, where it could be better kept under control, and the "high-places" were ordered to be removed, i.e. no sacrifices were to be offered anywhere except in Jerusalem; 2 K. 18. 4, 22; 2 Ch. 31. 1; 2 K. 23; 2 Ch. 34. 3; cf. Dt. 12. 11—14.

HIGH-PRIEST. His main duties were, (1) to perform the service of the Day of Atonement, and (2) to inquire God's will by the Urim and Thummim in the breastplate of his office. Besides these he had the duties of an ordinary priest, and it was the custom for him to offer the sacrifices on Sabbaths, new moons, and yearly festivals. He had also to offer a meal-offering twice daily for himself (Lev. 6. 19—23).

His consecration differed from that of ordinary priests in the two particulars of anointing and robing. On the high-priest's head alone was the anointing oil poured (Lev. 21. 10; Ps. 133. 2); and his garments were of special significance and magnificence.

His garments were, (1) linen breeches or drawers (Ex. 28. 42), reaching from the loins unto the thighs. (2) Tunic or shirt of fine linen with a girdle (Ex. 28. 39). (3) The Robe of the Ephod (Ex. 28. 31), all of blue. It had a hole at the top for the neck, and the hem at the lower extremity was ornamented with pomegranates and golden bells alternately. By the bells the children of Israel were able to follow their representative in sound though not in sight when he went to the holy place (Ex. 28. 35). (4) The Ephod (Ex. 28. 6, etc.). A sort of waistcoat with two shoulder-pieces of divers colours, and a girdle of the same materials. On the shoulder-pieces were two onyx stones on which were engraved the names of the twelve tribes. (5) The Breastplate of Judgment, which was fastened upon the ephod by means of clasps and rings of gold, and was of similar work and texture to it (Ex. 28. 15). Upon it were placed the stones containing the names of the twelve tribes, so that Aaron might bear the names of the children of Israel on his heart when he went into the holy place. Within the breastplate were placed the Urim and Thummim—the mysterious means by which God was consulted and His will ascertained (Nu. 27. 21). We find it used in Saul's and David's time, but not afterwards. It was missing, but its restoration was hoped for, in the second Temple (Ezra 2. 63). (6) The Mitre. On the high priest's head was the mitre or turban, made of fine linen (Ex. 39. 28). Upon the forefront and attached to it by a blue lace was a plate or crown of pure gold (Ex. 28. 36, 29. 6). On the plate was engraved the legend "Holiness to the Lord."

The office was hereditary, and usually tenable for life; it was in the family of Eleazar, Aaron's third son, until the time of Eli, a descendant of Ithamar, Aaron's youngest son, into whose family it passed until it was restored to the family of Eleazar in the person of Zadok, and continued in his family till the time of the Maccabees. During the Maccabean period the high-priest was also political head of the nation. After this family was overthrown, high-priests were appointed and deposed at

pleasure by Herod and the Romans alike. The office was filled by 28 different men between B.C. 37 and A.D. 68. Since this latter year the office has ceased to exist. Christ is now the Eternal High-Priest, Heb. 7—10.

HILEN, a town of Judah allotted to priests, 1 Ch. 6. 58; in Jos. 21. 15 called Holon.

HILKIAH, (1) f. of Eliakim, 2 K. 18. 18; (2) high-priest in the reign of Josiah, and one of the movers in the great religious Reformation of that reign, 2 K. 22; 2 Ch. 34; see *Josiah*; (3) 5 others, 1 Ch. 6. 45; 26. 11; Neh. 8. 4; Jer. 1. 1; 29. 3.

HILL-COUNTRY, a geographical term of frequent occurrence in R.V. (see also A.V. of Jos. 13. 6; 21. 11; Lk. 1. 39, 65) denoting the ridge of hills extending from Jezreel to Beersheba, attaining a maximum elevation of about 3000 ft. near Hebron. The hills are sometimes bare but more often covered with herbage and shrubbery; the lower slopes are admirably adapted for the culture of the vine, and the valleys are often very fertile.

HILLEL, f. of the judge Abdon, Judg. 12. 13, 15.

HINNOM, valley of, on S. and W. of Jerusalem; it was the scene of the idolatrous worship of the fire-god Moloch, 2 Ch. 28. 3; 33. 6; cf. 2 K. 16. 3; 21. 6; Jer. 7. 31; 32. 35. It was afterwards used as a place of refuse, 2 K. 23. 10—14; 2 Ch. 24. 4, 5; and in N.T. times was called Gehenna (q.v.), and regarded by the Jews as symbolical of the place of torment.

HIRAM, (1) k. of Tyre, friend of David and Solomon, 2 S. 5. 11; 1 K. 5. 1—18; 9. 11—14, 27; 10. 11; called Huram, 2 Ch. 2. 3—12; 8. 2, 18; 9. 10, 21; (2) a Tyrian workman sent to Solomon, 1 K. 7. 13, 40, 45; called Huram, 2 Ch. 2. 13; 4. 11, 16.

HITTITES, the ancient people descended from Heth, Gen. 10. 15; they were a branch of the Canaanites, and in the Bible the name denotes all the Canaanite (as distinguished from the Aramæan or Syrian) nations who lived north of Palestine from the Orontes to the Euphrates, 1 K. 10. 29; 2 K. 7. 6. Their empire extended to the extreme north-west of Asia Minor, and they were strong enough to contend on equal terms with the kings of Egypt and Assyria. Their love of literature may be traced in the name of the Hittite Kirjath-Sepher ("city of books"), and their art is evident by the curious sculptures found at Carchemish, one of their capitals, and elsewhere. Judging by the representations of them on Egyptian monuments they were a very ugly race, having dark hair and eyes, a yellow skin, and receding forehead and chin.

HIVITES, a Canaanitish race, Gen. 10. 17; 34. 2; Ex. 3. 8, 17; 13. 5, etc.; Jos. 9. 7; 11. 19. A colony of Hivites, settled in Gibeon, made a treaty with Joshua, having deceived him by a stratagem; but the main body appear to have lived in N. Palestine, Jos. 11. 3; Judg. 3. 3; 2 S. 24. 7.

HOBAB, father- (or brother)-in-law of Moses, Nu. 10. 29; Judg. 4. 11.

HOBAH, a place on the "left hand" (=north) of Damascus, Gen. 14. 15.

HOGLAH, dau. of Zelophehad, q.v., Nu. 26. 33, etc.

HOHAM, k. of Hebron, Jos. 10. 3.

HOLINESS. According to the O.T. things or places were "holy" which were set apart for a sacred purpose; the opposite to "holy" is therefore "common" or "profane"; 1 S. 21. 5; Ezk. 22. 26; 42. 20; 44. 23; 48. 13—15. Similarly by a "holy" person was meant one who held some sacred office. The Israelites were a "holy" people because they stood in a special relationship to Jehovah. Under the guidance of the Prophets it was seen that what distinguished Jehovah from the gods of the heathen was His Personal character. The word "holy" therefore came to refer to moral character, Is. 6. 3—8; Lev. 11. 44; 19. 2; 21. 8. Israel must be holy in character because the God of Israel was holy, Jer. 7. 4—7; cf. Mt. 5. 48. The *Law of Holiness* (Lev. 17—26) shows how the attempt was made by means of ceremonial observances to secure this holiness of character. The attempt failed because the later Jews observed the letter and neglected the spirit; they attached more importance to the ceremonial than to the moral; the result was a lapse into formalism. But in the writings of the Prophets it is clearly laid down that the value of worship in the eyes of God depends upon the personal character of the worshipper.

HOLOFERNES, an Assyrian general, killed by Judith; Judith 2. 4.

HOLON, (1)=Hilen, q.v.; (2) a town in the plain country of Moab, Jer. 48. 21.

HOLY SPIRIT, see *Spirit, the Holy.*

HOMER, see *Weights and Measures.*

HOPHNI, *a pugilist*, son of Eli, and a man of evil life, 1 S. 1. 3; 2. 34; 4. 4—17.

HOR, a mountain, 4580 ft. high, some 60 miles due S. of Dead Sea, on which Aaron died, Nu. 20; 33; a Mohammedan chapel indicates the traditional site of his tomb.

HORAM, k. of Gezer, Jos. 10. 33.

HOREB, another name for Sinai, q.v.

HOREM, a fenced city of Naphtali, Jos. 19. 38.

HOR-HAGIDGAD, a station in the desert march, Nu. 33. 32, 33; R.V. HOR-HAGGIDGAD.

HORI, (1) son of Lotan, Gen. 36. 22; 1 Ch. 1. 39; (2) Gen. 36. 30; but see R.V.; (3) f. of Shaphat, Nu. 13. 5.

HORITES or HORIMS, the dwellers in Mt. Seir. The caves in which they lived are still to be found by hundreds.

HORMAH, *devoted, doomed*, a Canaanite city, in extreme S. of Palestine, formerly called Zephath, Jos. 12. 14; 15. 30; 19. 4; Judg. 1. 17; 1 S. 30. 30.

HORONAIM, *two caverns*, a town of Moab, Is. 15. 5; Jer. 48. 3, 5, 34.

HORONITE, Sanballat is so called, Neh. 2. 10, 19; the name probably = dweller in Bethhoron, a town on the borders of Ephraim.

HORSE. The allusions to horses that occur in the Bible have nearly all of them reference to their use in war. They were not used at all by the early Hebrews. Solomon introduced them from Egypt. The Canaanites, in the time of Joshua, made use of war-horses and chariots, Jos. 11. 9, but they could only be used in plains and level country. In Job 39. 19—25 there is a description of a war-horse. There is only one allusion to the horse being employed for agricultural purposes among the Jews, viz. for threshing corn, Is. 28. 28.

HOSAH, (1) a city of Asher, towards Tyre, Jos. 19. 29; (2) one of the gatekeepers of the house of the Lord, 1 Ch. 16. 38.

HOSANNA=save now; the word is taken from Ps. 118. 25, one of the Psalms of the "Hallel." The chanting of this psalm was connected at the Feast of Tabernacles with the waving of palm branches; hence the use of the word by the multitudes at our Lord's Triumphal Entry into Jerusalem, Mt. 21. 9, 15; Mk. 11. 9, 10; Jn. 12. 13.

HOSEA, or Hoshea, son of Beeri, is the only prophet of the northern kingdom who has left written prophecies. He began to prophesy during the latter part of the reign of Jeroboam II. He probably died before the accession of Pekah, B.C. 736, for he makes no allusion to the Syro-Ephraimitic war, nor to the deportation of the northern tribes by Tiglath Pileser two years later. He lived during a time of national decline and ruin, the result of the sin of Israel. Hosea's fundamental idea is the love of God for His people. In love He redeemed them from Egypt, 11. 1; their history has been but an illustration of His love, 11—13; all His chastisements are inflicted in love, 2. 14; 3; and their restoration shall be due to His love, 2. 19; 14. 4. In contrast with this moral Being, who is Love, Hosea sets Israel, characterized always by want of affection, by treachery and infidelity. Yet he is able to look forward to a final redemption, 2. 19; 11. 12—14. 9. The profound thought and pathos of this prophet of the north deeply influenced succeeding writers; see Jer. 2; 3; Ezk. 16; 33; Is. 40—66.

HOSHAMA, s. of Jeconiah, k. of Judah, 1 Ch. 3. 18; cf. Jer. 22. 30.

HOSHEA, *help*, (1) son of Nun, afterwards Joshua, q.v.; Nu. 13. 8, 16; Dt. 32. 44; (2) son of Elah, and the best and last k. of Israel, 2 K. 15. 30; 17. 1—6; 18. 1—10; (3) two others, 1 Ch. 27. 20; Neh. 10. 23.

HOSPITALITY has always been regarded by Eastern nations as a duty of the highest importance. Gen. 18. 1—5; 19. 1—3; Ex. 2. 20; Judg. 13. 15; 19. 20, 21, are instances of the readiness with which hospitality was offered to strangers. Such hospitality was a necessity of desert life. A host was bound at all cost to protect the life and property of his guest, even though previously unknown to him. To taste another man's salt was to establish a claim on his protection. The N.T. enjoins the duty even more emphatically, e.g. Mt. 10. 42; 25. 43; Ro. 12. 13; Heb. 13. 2; 1 Tim. 3. 2; Tit. 1. 8; 1 Pet. 4. 9.

HOUGH=to cut the houghs or hamstrings of animals, so as to disable them, Jos. 11. 6; 2 S. 8. 4.

HOUR. The division of the day into hours was probably borrowed by the Jews from the Babylonians, who were careful astronomers and at a very early time invented the system of hours, minutes, and seconds which we still employ. In the O.T. no divisions of the day are mentioned beyond morning, noon, and evening. The night was divided into three watches, afterwards increased to four. In the only passages in O.T. in which *hour* occurs, Dan. 3. 6; 4. 19, 33; 5. 5, it denotes an indefinite length of time. In the N.T. period the use of the hour was well established. The hours of the *day* were counted from sunrise, the hours of the *night* from sunset, and varied in length at different seasons of the year. In S. John's Gospel it is possible that the hours are counted from midnight to midnight.

HOUSE. The ordinary dwelling-houses of the Jews were of brick, less often of stone, cemented with gypsum, and roofed in with wooden beams. They seldom exceeded two stories in height. The houses of the rich were built round a court. The roofs were invariably flat, and could in many cases be reached by an outside staircase, which was guarded by a balustrade to prevent accidents, Dt. 22. 8. Upon the roof an "upper chamber" was often built, which served as a parlour or as a place for taking the midday siesta, Judg. 3. 23, 25. Windows were closed in with lattice-work, glass being an extremely costly material, Job 28. 17. The principal articles of furniture were the bed, consisting of a rug or mattress, rolled up during the day, and spread when required on the floor, or on a ledge by the wall, or in summer on the roof of the house; the lamp-stand, Mt. 5. 15, R.V.; the table, with couches round it on which the guests reclined at full length. See *Furniture*.

HUKKOK, a border town of Naphtali, Jos. 19. 24.

HUKOK, a town of Asher, 1 Ch. 6. 75; called Helkath in Jos. 21. 31.

HULDAH, a prophetess in Jerusalem in the time of Josiah, 2 K. 22. 14; 2 Ch. 34. 22.

HUMTAH, a mountain-city of Judah, near Hebron, Jos. 15. 54.

HUNTING and snaring of wild animals was at all times common in Palestine. Deer of various sorts were the favourite objects of the chase. The kings of Assyria and Persia hunted on a large scale, and had parks specially arranged for the purpose.

HUPHAM } a man and family of the tribe
HUPHAMITES } of Benjamin, Nu. 26. 39. Elsewhere HUPPIM, q.v.

HUPPAH, a priest in David's time, 1 Ch. 24. 13.

HUPPIM, a son of Benjamin, Gen. 46. 21; 1 Ch. 7. 12, 15.

HUR, (1) one who, with Aaron, stayed up the hands of Moses in the battle with Amalek, Ex. 17. 10, 12; 24. 14; (2) grandfather of Bezaleel, Ex. 31. 2, etc.; (3) k. of Midian, Nu. 31. 8; Jos. 13. 21; (4) Neh. 3. 9; (5) 1 K. 4. 8.

HURAM, (1) grandson of Benj., 1 Ch. 8. 5; (2)=Hiram, k. of Tyre; (3)=Hiram, a Tyrian workman.

HUSHAI, the Archite (i.e., perhaps, the man of Erec), the "friend" of David, 2 S. 15. 37, and of great assistance to him during Absalom's rebellion, 2 S. 16. 16—18; 17. 5—15; 1 Ch. 27. 33.

HUSHAM, an Edomite king, Gen. 36. 34, 35; 1 Ch. 1. 45, 46.

HUSKS, the pods of the carob tree, Lk. 15. 16 (cf. R.V. mg.). They are sweet to the taste, and steeped in water make a pleasant drink, but they are chiefly used for feeding cattle and horses. The pods are sometimes called "S. John's Bread," from the erroneous notion that they are the locusts on which the Baptist fed.

HUZ=Uz, firstborn of Nahor, Gen. 22. 21.

HUZZAB, supposed to be a name of the queen of Nineveh, Nah. 2. 7; but see A.V. and R.V. mg.

HYKSOS, see *Egypt*.

HYMENÆUS, a Christian who fell into great error, "saying that the resurrection is past already," 1 Tim. 1. 20; 2 Tim. 2. 17. He had probably denied the doctrine of the resurrection of the body, and had taught, like some later heretics, that the only resurrection is the "newness of life" which follows a "death unto sin." S. Paul "delivered him to Satan (i.e. probably passed upon him some sentence of excommunication) that he might learn not to blaspheme."

HYMNS. There are various reff. in N.T. to the use of hymns; e.g. in account of the Last Supper, Mt. 26. 30, where the "hymn" would be part of the Hallel, Ps. 113—118; Ac. 4. 24; 16. 25; 1 Cor. 14. 15, 26; Eph. 5. 19; Col. 3. 16; Jas. 5. 13. Psalmody and hymnody were

highly developed in the religious services of the Jews, and so easily passed into Christian worship. In Eph. 5. 14 we probably have a verse from a Christian baptismal hymn. The Gospel hymns, viz. the Magnificat, Lk. 1. 46—55, the Benedictus, 1. 68—79, the Gloria in Excelsis, 2. 14, and the Nunc Dimittis, 2. 29—32, have from very early times been used in the Church's public worship.

HYPOCRITE. The word generally denotes one who pretends to be religious when he is not (though it is sometimes used to mean simply a bad man, e.g. Job 8. 13; 13. 16; Is. 9. 17; 33. 14). Hypocrisy was the besetting sin of the Pharisees, and was severely condemned by our Lord, Mt. 23. 13—33; Mk. 12. 38—40; Lk. 11. 37—44; 20. 46, 47.

HYSSOP, some kind of wild marjoram, used at the Passover, Ex. 12. 22; for sprinkling purposes in the purification of lepers, Lev. 14. 4, 51, and in the sacrifice of the red heifer, Nu. 19. 6; see also Ps. 51. 7; 1 K. 4. 33. According to S. John (19. 29), the sponge with the vinegar offered to our Lord on the cross was "put upon hyssop." S. Matthew and S. Mark do not mention the hyssop, but only the "reed" by which it was raised to His mouth.

IBHAR, a son of David, 2 S. 5. 15; 1 Ch. 3. 6; 14. 5.

IBLEAM, a city of Manasseh, but in territory of Issachar or Asher, Jos. 17. 11; Judg. 1. 27; 2 K. 9. 27.

IBNE-IAH and **IBNI-JAH**, *the Lord builds*, two Benjamites, both mentioned in 1 Ch. 9. 8.

IBZAN, judge of Israel for seven years after Jephthah, Judg. 12. 8, 10.

ICHABOD, *inglorious*, s. of Phinehas, and grands. of Eli, born directly the news was received of the capture of the Ark, 1 S. 4. 21; 14. 3.

ICONIUM, a town of Asia Minor, on the high table-land N. of the Taurus Mts., on the borders between Phrygia and Lycaonia. It was visited by S. Paul on his first missionary journey, Ac. 13. 51—14. 6, 19, 21; also probably on the second and third journeys, Ac. 16. 2; 18. 23; his sufferings there were long remembered, 2 Tim. 3. 11.

IDALAH, a town of Zebulun, Jos. 19. 15.

IDDO, (1) 1 K. 4. 14; (2) 1 Ch. 6. 21; (3) 1 Ch. 27. 21; (4) a seer and chronicler in time of Jeroboam I., 2 Ch. 9. 29; 12. 15; 13. 22; (5) grandf. of prophet Zech., Ezr. 5. 1; 6. 14; Zech. 1. 1, 7; Neh. 12. 4, 16; (6) Ezr. 8. 17.

IDOL; there are some ten different Heb. words so translated in A.V., representing the various kinds of objects of worship among heathen nations. Idolatry generally meant nature worship in one form or another; e.g. in Egypt the chief objects of worship were the sun and other heavenly bodies, the Nile, and sacred animals, especially the bull. Ra, the Sun-god, was the active power in creation, and giver of life. Among the nations of Canaan and W. Syria Baal was the Sun-god or source of life, and Ashtoreth was the corresponding female deity. In addition each nation had its own peculiar god, to whom it ascribed its prosperity and misfortunes (e.g. see *Chemosh, Molech*). The idolatry into which the Israelites so often fell consisted either in making images which stood for Jehovah, e.g. the calves of Jeroboam, 1 K. 12. 28; or in worshipping, in addition to Jehovah, one of the gods of the heathen nations round them (1 K. 11. 7, 33; 2 K. 16. 32; 21. 3—6; 23. 10; Jer. 7. 31; Ezk. 20. 26—32), such idolatry being some form of nature worship, which encouraged as a rule immoral practices.

During the Captivity the temptation to idolatrous worship was entirely overcome. After the Return the besetting sin of the Jews seems to have been covetousness, "which is idolatry," Col. 3. 5; cf. Eph. 5. 5; Phil. 3. 19.

IDUMEA=Edom; Is. 34. 5, 6; Ezk. 35. 15; 36. 5; Mk. 3. 8.

IGAL, (1) one of the twelve spies, representing tribe of Issachar, Nu. 13. 7; (2) one of David's guard, 2 S. 23. 36; called Joel in 1 Ch. 11. 38.

IGDAL-IAH, *the L. is great*, f. of Hanan, Jer. 35. 4.

IIM, *heaps*, (1) a station in the desert wanderings, Nu. 33. 45; =Ije-abarim; R.V. Iyim; (2) a town of Judah, Jos. 15. 29.

IJE-ABARIM, *heaps of the further regions*, Nu. 21. 11; 33. 44.

IJON, *a heap*, a town of Naphtali, 1 K. 15. 20; 2 K. 15. 29; 2 Ch. 16. 4.

IKKESH, one of David's thirty-seven guards, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.

ILAI, one of David's guards, 1 Ch. 11. 29; called Zalmon, 2 S. 23. 28.

ILLYRICUM, the district to the E. of the Adriatic Sea, and N. of Macedonia, Rom. 15. 19.

IMLAH, (*He*) *will fulfil*, f. of Micaiah the prophet, 1 K. 22. 8, 9; 2 Ch. 18. 7, 8.

IMMANUEL, *God with us* (Emmanuel, A.V.), the name given in Is. 7. 14; 8. 8 to the child whose birth would be a sign to Ahaz of God's deliverance. The "sign" was in the first instance something to happen during the reign of Ahaz; the birth of the child would in some way prove to the king that Isaiah's mission was a true one, and that God was working in the midst of Israel. Like many other prophecies, this one found its complete fulfilment when the Christ came, and S. Matt. quotes it (1. 23) in describing the birth of Him whose coming into the world was a sign of God's love and of His abiding presence with His people.

IMMER, *prominent*, (1) the founder of a family of priests, forming the 16th of the 24 courses; 1 Ch. 9. 12; 24. 14; Ezr. 2. 37; 10. 20; Neh. 3. 29; 7. 40; 11. 13; Jer. 20. 1; (2) a place in Babylonia from which some of the exiles returned, Ezr. 2. 59; Neh. 7. 61.

IMPURITY in word forbidden, Eph. 4. 29; 5. 4; Col. 3. 8; see Mt. 12. 34—38; Lk. 6. 45; Jas. 3. 2.

INCENSE; its preparation is described, Ex. 30. 34—36; the duty of offering it twice daily fell upon the high-priest, Ex. 30. 7, 8, but in the 2nd temple the privilege was extended to all the priests, and the lot was cast each day to decide who should offer, Lk. 1. 9. Live coals were brought from the brazen altar of burnt offering, and placed on the golden altar of incense; then the priest to whom the lot had fallen entered alone into the Holy Place, carrying in a censer the incense, which he cast on the fire, and then bowing reverently towards the Holy of Holies returned to the congregation, who were praying outside, and pronounced the blessing in Nu. 6. 24—26. Then the choir of Levites at once started to sing the daily psalms. On the Day of Atonement there was a special offering of incense, see *Fasts*. Incense is to be regarded as symbolical of prayer, rising from earth towards heaven; and also of that which makes prayer acceptable, the intercession of Christ; Rev. 5. 8; 8. 3, 4; cf. Ps. 141. 2; Mal. 1. 11.

INDIA, mentioned only in Est. 1. 1; 8. 9; where it denotes the country round the Indus.

INHERITANCE, Jewish laws on this subject were well considered and well defined, their main object being to prevent estates passing from one family to another. The owners in any one generation had only limited rights. They could let on lease till the next year of Jubilee, but in that year all leases were to terminate, and all land and houses, except in walled towns, were to revert to the family of the original holder. When a man died, his eldest son took a "double portion," i.e. twice as much as any other son, Dt. 21. 17. (See *Firstborn.*) In later times a man was allowed to dispose of his property by will in any way he liked; but a will which expressly disinherited any son was invalid. Unmarried daughters, on the death of their father, were entitled to maintenance, until married, at their brothers' expense. A widow kept her dowry, and had the right to residence and maintenance in her late husband's house.

IRA, *a watcher*, (1) the Jairite, a priest or chief minister of David, 2 S. 20. 26; (2) the Ithrite, one of D.'s mighty men, 2 S. 23. 28; 1 Ch. 11. 40; (3) s. of Ikkesh, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.

IRAM, an Edomite "duke" or tribal prince, Gen. 36. 43; 1 Ch. 1. 54.

IRI-JAH, *the Lord seeth*, a "captain of the ward," who arrested Jeremiah, Jer. 37. 13, 14.

IR-NAHASH, *serpent city*, a. of Tehinnah, 1 Ch. 4. 12; A.V. and R.V. mg., "the city of N."

IRON, a city of Naphtali, Jos. 19. 38.

IRPE-EL, *God healeth*, city of Benj., Jos. 18. 27.

IR-SHEMESH, *city of the sun*, a Danite city, Jos. 19. 41.

ISAAC, *he laugheth*, the son born to Abraham and Sarah in their old age, the child of promise, and the heir of the promises, Gen. 15. 1—6; 17. 15—19; 18. 9—15; 21. 1—8. The main interest of his life gathers round his birth, the sacrifice on Mt. Moriah, Gen. 22, his marriage, 24, 25, his dealings with his sons, 27, 28. There are numerous reff. to him in various parts of the Bible, see espec. Gal. 4. 28; Heb. 11. 9, 17, 20. In character he appears to have been a peace-loving shepherd, of great personal piety, full of affection for the members of his own family.

ISAIAH, *the Lord is salvation*, son of Amoz, a prophet in Jerusalem during 40 years, B.C. 740—701. He had great religious and political influence during the reign of Hezekiah, whose chief adviser he was. Tradition states that he was "sawn asunder" during the reign of Manasseh; for that reason he is often represented in art holding a saw.

The Book of Isaiah has two main divisions, chs. 1—39 and 40—66. Chs. 1—39 deal with the events of Isaiah's own time, not always in chronological order, and contain passages which are among the most beautiful in the whole of Hebrew literature.

The prophecies in this section may be arranged as follows:—

I. Ch. 6, inaugural vision; 1—4, Isaiah sees the Lord, surrounded by servants who serve Him; 5—7, the reaction of the vision on the prophet's mind, his feeling of uncleanness, his sin purged; 8—13, lifted thus into sympathy with the great King and those around Him, he is sent on a mission to Israel to announce impending judgments, till the people shall be reduced to a "remnant" which shall become the root of a new nation.

II. Ch. 2—4, 5, prophecies between his call and the outbreak of Syro-Ephraimitic war (739—735), containing allusions to early reign of Ahaz.

III. Ch. 7—9. 7; 17, prophecies during Syro-Eph. war, and first operations of the Assyrians, called in by Ahaz. This group contains reff. to deportation of northern tribes by Tiglath Pileser in 734 (9. 1, 2), and also the great Messianic prophecies of Immanuel, and the "Son given," the Prince of Peace; (with 8. 9, 10 comp. 17. 12—14).

IV. Prophecies of the second Assyrian period; 9. 8—10. 4, after the northern deportation; 28, before the fall of Samaria (B.C. 722); 10. 5—12, 14. 24—27, after its destruction; 20, when Sargon's army was before Ashdod (B.C. 711). To this group belongs the Messianic prophecy of the "rod out of the stem of Jesse" (ch. 11).

V. Prophecies of the third Assyrian period, during the invasion of Sennacherib (704—701), in the following order, 14. 28—32; 29—32; 1; 22; 33; 37. To this period belong the prophecies against the nations, Moab (15, 16), Ethiopia (18), Egypt (19), Edom and Arab tribes (21. 11—17), Tyre (23). These also contain lofty Messianic hopes (18. 7; 19. 18—25; 23. 15—18).

To the book thus composed have been added an oracle against Edom (34, 35), probably of the Exile period, and the historical appendix on the invasion of Sennacherib (36—39=2 K. 18. 13 ff.).

These chaps., in addition to a narrative of events, taught that Jehovah is *King*, 6. 5; that sin is pride of heart, 3. 8; that God has "a day" against all that is proud, and it shall be brought low, 2. 12—3. 9; 5. 15, 16; 9. 9; 10. 12, 13; idolatry and spiritual deadness are insensibility to His holy majesty, 6. 9, 10; 29. 9, 12; the holy King is a fire which must consume, 4. 4; 33. 13—16; yet He has become the "Holy One of Israel," He dwells in Zion, 8. 18; 14. 32; 28. 16; and His judgments will leave a "remnant" which will grow into a new people, 4. 3; 6. 13; 8. 18; 10. 21; 30. 18 etc.; 32. 15 etc.; 33. 30; secure in this faith in the King, the prophet looks across the raging floods of the nations with serenity, 8. 7—10; 10. 16—19, 33, 34; 17. 12—14; 18. 3—6; 29. 5—8; 30. 27—33; and sees the Kingdom of the Lord rising behind, ruled by the "Prince of Peace," "God with us," 7; 8. 21—9. 7; 33. 20 etc. Isaiah's conceptions of the future gather round his belief in a personal Messiah and in the inviolability of Zion.

Chs. 40—66 are now usually ascribed to an unknown prophet, who lived in Babylon during the Exile. The great conception of the prophet is that the kingdom of the Lord, Israel's restoration, and the evangelizing of the world, are close at hand. Jehovah, the God of Israel, is the true and only God. God alone is the Saviour, 45. 5—23; but He uses agents, (1) Cyrus, 43. 14; 44. 21—45. 16; (2) the Servant of the Lord, who brings in the kingdom on its spiritual side, by bearing the sins of the people, 40. 2; 53; by awakening faith and life in the scattered tribes, 42. 5—8; 49. 8—12; 50. 5—10; 61. 1—6; and by being, through Israel, the light of the nations, 42. 1—6; 49. 1—6; 60. In chs. 56—66 the future blessedness of the true Israel is contrasted with the doom of the apostates. There has been much discussion as to whether by the "Servant of Jehovah" the prophet meant some one deliverer, or the nation, the true Israel, purified and redeemed; but all agree that the

prophet's conceptions of the Servant's mind and work found complete fulfilment in Jesus Christ.

ISCAH, *looking*, dau. of Haran, Abram's brother, and sister of Milcah and Lot, Gen. 11. 29.

ISCARIOT, *man of Kerioth.* See *Judas.*

ISHBAK, *he setteth free*, one of Abraham's sons by Keturah, Gen. 25. 2; 1 Ch. 1. 32; hence the name of an Arabian tribe.

ISHBI-BENOB, a giant who nearly slew David, and was killed by Abishai, 2 S. 21. 16, 17.

ISH-BOSHETH, *servant of the shameful* (i.e. of Baal), son of Saul, 2 S. 2. 8—15; 3. 8—15; 4. 5—12; also called Eshbaal, q.v. He was for some years David's rival as king over Israel, but Abner's desertion destroyed all hopes of success. He was finally murdered by Rechab and Baanah, two of his servants.

ISHI, *my help*, (1) s. of Appaim, 1 Ch. 2. 31; (2) f. of Zoheth, 1 Ch. 4. 20; (3) a Simeonite, 1 Ch. 4. 42; (4) one of the heads of tribe of Manasseh, 1 Ch. 5. 24.

ISHI, *my husband*, Hos. 2. 16; not strictly a proper name; see R.V. mg.

ISH-IAH, ISHI-JAH, ISSH-IAH } (1) a son of Izrahiah, 1 Ch. 7. 3; A.V. Ish-, R.V. Issh-; (2) s. of Rehabiah, 1 Ch. 24. 21, 25; Issh- A.V. and R.V.; (3) s. of Harim, Ezr. 10. 31; Ishi-jah, A.V., Isshi-jah, R.V.

ISHMAEL, *God heareth*, (1) s. of Abraham and Hagar the Egyptian, Gen. 16. 11—16; 17. 18—26; he was the child "born after the flesh" (Gal. 4. 23) and not the child "by promise," and was therefore sent from home on the birth of Isaac, 21. 8—21; see also 25. 9—17; 28. 9; 36. 3. His descendants, the ISHMAELITES, appear to have been a wandering race, 16. 12, living by plunder, having commercial relations and intermarrying with the heathen nations of Canaan, Gen. 37. 25—28; 39. 1; Judg. 8. 24; Ps. 83. 6. See also Gal. 4. 21—5. 1; (2) 1 Ch. 8. 38; (3) 2 Ch. 19. 11; (4) 2 Ch. 23. 1; (5) Ezr. 10. 22; (6) murderer of Gedaliah, 2 K. 25. 23—25; Jer. 41. 1—18.

ISHTOB, 2 S. 10. 6, 8; R.V. "men of Tob"; see Judg. 11. 3, 5, where Tob is mentioned as the name of a country.

ISHUAI, 1 Ch. 7. 30; R.V. Ishvi; founder of the family of Jesuites, Nu. 26. 44, R.V. Ishvites.

ISHUI, also called Isui and Ishuai, R.V. Ishvi; son of Saul by his wife Ahinoam, 1 S. 14. 49.

ISLES; the word is frequently used in A.V. to denote any lands washed by the sea, especially the islands and coasts of the Mediterranean, Gen. 10. 5; Ps. 72. 10; Is. 20. 6; 24. 15; 66. 19; &c.

ISMACH-IAH, *the Lord supports*, a Levite, 2 Ch. 31. 13.

ISMA-IAH, *the Lord heareth*, R.V. Ishmaiah, one of David's thirty heroes, 1 Ch. 12. 4.

ISRAEL, *God fighteth*, the name given to Jacob, according to one account when he wrestled with the Unknown at Penuel, Gen. 32. 28, and according to another account after he had settled at Bethel, Gen. 35. 10; the name was also given subsequently to his descendants and to their kingdom, 2 S. 1. 24; 23. 3. After the division of the kingdom, the northern half came to be known as Israel, while the southern part was called Judah. After the return from captivity, the northern tribes having been apparently for the most part absorbed in the general population of Babylonia, the name Israel was used once more in its wider sense to denote the chosen people of God; Ro. 10. 1; 11. 7; Gal. 6. 16; Eph. 2. 12.

ISRAEL, KINGDOM OF. The division of Israel from Judah was in accordance with the prophecy of Ahijah, 1 K. 11. 31, 35. One tribe only was promised to the house of David; the northern kingdom was to consist of ten tribes, Levi being omitted. Eventually Benj., Simeon and Dan were joined to Judah. The leading tribe in the act of secession was Ephraim (q.v.), the tribes of Judah and Joseph having been old rivals. The removal of the Ark from Shiloh, and the establishment of the house of David, who was of the tribe of Judah, had increased this jealousy; see Judg. 8. 1; 12. 1; 2 S. 2. 9—11; 19. 43. Shechem, with its old religious associations, and its beautiful position, made an admirable capital, though the later kings made their headquarters at Samaria, which could be more easily defended. Religion, in the northern kingdom, rapidly decayed; and as a consequence the people lost their share in the "promises" of God. After an independent existence of 216 years under 19 kings, they were carried captive to Assyria, and henceforth ceased to form part of the "Israel of God." (See *Chronological Tables.*)

ISSACHAR, (1) s. of Jacob by Leah, Gen. 30. 18; 35. 23; 46. 13; 49. 14; after the settlement in Canaan, the tribe received some of the richest land of Palestine, including the plain of Esdraelon, and having within its borders several places of note in Jewish history, e.g. Carmel, Megiddo, Dothan, Gilboa, Jezreel, Tabor, Nazareth; (2) a Levite, 1 Ch. 26. 5.

ITALIAN BAND, the name given in Ac. 10. 1 to the cohort in which Cornelius was centurion; it had probably been levied in the province of Syria, and was composed of Roman (Italian born) citizens who volunteered for service.

ITALY denotes in N.T. the whole peninsula still known by the same name

ITHAI, 1 Ch. 11. 31; = Ittai (2).

ITHAMAR, youngest s. of Aaron. The high-priesthood passed into his family in the person of Eli, but returned to the family of Eleazar, I.'s elder brother, in the person of Zadok; Ex. 6. 23; 28. 1; 38. 21; Nu. 3. 4; 4. 28, 33; 7. 8; 1 Ch. 24. 1—6; Ezr. 8. 2.

ITHIEL, (1) a Benjamite, Neh. 11. 7; (2) Prov. 30. 1; see mg.

ITHRA, *excellence*, f. of Amasa, 2 S. 17. 25; called Jether, 1 Ch. 2. 17.

ITHREAM, a s. of David, 2 S. 3. 5; 1 Ch. 3. 3.

ITHRITE, belonging to Jether, 2 S. 23. 38; 1 Ch. 2. 53; 11. 40.

ITTAH-KAZIN, a place in Zebulun, Jos. 19. 13; R.V. Eth-kazin.

ITTAI, (1) the Gittite (i.e. native of Gath), one of David's friends in exile, 2 S. 15. 19—22; 18. 2, 5, 12; (2) 2 S. 23. 29. See *Ithai.*

ITURÆA, a district at the foot of Mt. Hermon, in N.E. Palestine. The Ituræans were descended from Jetur, s. of Ishmael, Gen. 25. 15; 1 Ch. 1. 31. The district was conquered by the tribe of Manasseh, 1 Ch. 5. 19—23. In N.T. times it was part of the dominions of Herod Philip, Lk. 3. 1.

IVAH, a place conquered by the Assyrians, probably in Syria; 2 K. 18. 34; 19. 13; Is. 37. 13. R.V. Ivvah.

IZHAR, grandson of Levi, and head of the family of the Izharites or Izeharites, Ex. 6. 18, 21; Nu. 3. 27, &c.

JAAKAN, JAKAN } s. of Ezer, Dt. 10. 6; 1 Ch. 1. 42. In Gen. 36. 27 called Akan.

JAAKOBAH, head of a Simeonite family, 1 Ch. 4. 36.

JAALA(H), a descendant of "Solomon's servants," Ezr. 2. 56; Neh. 7. 58.

JAALAM, *whom God hides*, s. of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35. Jalam in R.V.

JAANAI, s. of Gad, 1 Ch. 5. 12. Janai in R.V.

JAARE-OREGIM, f. of Elhanan, who slew Goliath, 2 S. 21. 19; called Jair (q.v.) in 1 Ch. 20. 5. See *Goliath*.

JAAZAN·IAH, *the Lord hears*, four separate persons, 2 K. 25. 23; Jer. 35. 3; Ezk. 8. 11; 11. 1.

JAAZER or Jazer, a city in Gilead, formerly in possession of Amorites, Nu. 21. 32, and afterwards of the tribe of Gad, Nu. 32. 35. See also Jos. 21. 39; 2 S. 24. 5; Is. 16. 8, 9; Jer. 48. 32.

JAAZIEL, a Levite and musician, 1 Ch. 15. 18; same as Aziel in v. 20.

JABAL, s. of Lamech, and "the father of such as dwell in tents and have cattle," Gen. 4. 20.

JABBOK, a river of Gilead, falling into the Jordan 25 miles N. of Dead Sea, Gen. 32. 22; Nu. 21. 24; Dt. 2. 37; 3. 16; Jos. 12. 2; Judg. 11. 13, 22.

JABESH, *dry*, (1) or JABESH-GILEAD, a chief city of Gilead, E. of Jordan, connected with several important events of Israelitish history, Judg. 21. 8—14; 1 S. 11; 31. 11—13; 2 S. 2. 4, 5; 21. 12; (2) f. of Shallum, k. of Israel, 2 K. 15. 10—14.

JABEZ, (1) a place where dwelt certain families of scribes, 1 Ch. 2. 55; (2) 1 Ch. 4. 9, 10.

JABIN, (1) k. of Hazor (q.v.) in Joshua's time, Jos. 11. 1; (2) k. of Hazor, whose general, Sisera, was defeated by Barak, Judg. 4.

JABNEEL, (1) a town of Judah near the seacoast, Jos. 15. 11; from the time of the Maccabees a place of considerable importance, being known as Jamnia, and containing a Jewish school of great fame; (2) a town of Naphtali, Jos. 19. 33.

JACHIN, (1) s. of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 12; (2) a priest, 1 Ch. 9. 10; Neh. 11. 10; (3) one of the heads of the priestly courses, 1 Ch. 24. 17.

JACHIN and BOAZ, pillars of Solomon's Temple; 1 K. 7. 21; 2 Ch. 3. 17; the names denote "He will establish," and "In Him is strength." They stood on the south and north sides respectively of the porch, and were probably ornamental, and not intended to support any part of the weight of the building.

JACOB, *supplanter*, (1) the younger of the twin sons of Isaac, Gen. 25. 24 ff.; the two brothers were rivals from their birth, and Esau's descendants, the Edomites (q.v.), were rivals of the Israelites; see Gen. 25. 23. The chief events of J.'s life were the purchase of the birthright, 25. 29 ff.; the deception of his father and subsequent flight, 27; the dream and vow, 28; his long stay in the house of Laban, 29—31; the return to Canaan, the reception at Penuel of the new name of Israel, and the reconciliation with Esau, 32, 33; his later life with his family at Shechem, Ephrath and Mamre (Hebron), 33—37; his journey into Egypt, his death there, and burial in the cave of Machpelah, 45—50. J.'s character is a strange mixture of piety with cunning. The turning point in his life was his vision of God at Penuel, 32. 24 ff., when he spent the night in prayer, in an agony of fear and remorse at the crime of his early life, and found at length consolation by faith in God. There are reff. to him in Hos. 12. 3, 4, 12; Mal. 1. 2; Ro. 9. 13; Heb. 11. 9, 20, 21. In him was made the final selection of the "chosen people," other descendants of Abraham, e.g. Ishmaelites, and of Isaac, e.g. Edomites, having been rejected. (2) f. of Joseph, husband of B. V. Mary, Mt. 1. 15, 16.

JACOB'S WELL, the scene of our Lord's conversation with the woman of Samaria, Jn. 4. 1—42; a well of the same name still exists, 75 ft. deep, near Nablus, the ancient Shechem, close to the main road from Judæa to Galilee. Shechem was Jacob's home for some years after his return from Laban, Gen. 33. 18; 37. 12.

JADDUA, (1) one who sealed the covenant, Neh. 10. 21; (2) the last of the high-priests mentioned in O.T., Neh. 12. 11, 22.

JADON, one of the repairers of the wall of Jerusalem, Neh. 3. 7.

JAEL, wife of Heber the Kenite (see *Kenites*), an Arab chief in alliance with the Israelites. Sisera, Jabin's captain, after his defeat took refuge in J.'s tent, and was killed by her either while he was drinking, as seems implied by Judg. 5. 25—27, or else while he lay asleep, according to the later prose account in ch. 4. Much has been written about the morality of the act. People of J.'s own time saw nothing wrong in it, and it met with the approval of Deborah the prophetess, Judg. 5. 24—31. There is no proof that S. had a right to reckon on friendly treatment at J.'s hands. She probably regarded him as an outlaw to be killed by fair means or foul. The act must be measured by the standard of morality belonging to that age. In warfare between Christian nations such treatment of a sleeping foe would be regarded as disgraceful.

JAGUR, a town in S. Judah, on the frontier of Edom, Jos. 15. 21.

JAH, an abbreviation of Jehovah, Ps. 68. 4.

JAHATH, five different persons so called, 1 Ch. 4. 2; 6. 20, 43; 23. 10, 11; 24. 22; 2 Ch. 34. 12.

JAHAZ, a town in the country of Sihon, k. of Amorites; afterwards included in the territory of Reuben; Nu. 21. 23; Dt. 2. 32; Jos. 13. 18 (R.V.); Judg. 11. 20.

JAHAZ·IAH, a priest who sided with Ezra in the matter of the foreign wives, Ezr. 10. 15.

JAHAZIEL, five persons so called, 1 Ch. 12. 4; 16. 6; 23. 19; and 24. 23; 2 Ch. 20. 14; Ezr. 8. 5.

JAHZEEL, eldest s. of Naphtali, Gen. 46. 24; in 1 Ch. 7. 13, Jahziel; his family called Jahzeelites, Nu. 26. 48.

JAIR, (1) a man descended from Judah on his f.'s side, and from Manasseh on his m.'s, Nu. 32. 41; Dt. 3. 14; 1 Ch. 2. 22; see also 1 Ch. 2. 23, R.V. mg.; (2) the Gileadite, who judged Israel for 22 years, Judg. 10. 3, 5; (3) f. of Mordecai, Est. 2. 5; (4) (differently spelt in Hebrew) f. of Elhanan, 1 Ch. 20. 5.

JAIRITE, perhaps = descendant of Jair of Manasseh; 2 S. 20. 26.

JAIRUS, ruler of a synagogue in some place near W. shore of Sea of Galilee, Mk. 5. 22; Lk. 8. 41.

JAMBRES, see *Jannes*.

JAMES, an English form of the Heb. name Jacob. There is much difficulty in deciding how many people of this name are mentioned in N.T. There are (1) son of Zebedee, apostle, bro. of John; his call, Matt. 4. 21; Mk. 1. 19; Lk. 5. 10; given the name of Boanerges, Mk. 3. 17; one of the inner circle of three chosen to be with our Lord on certain special occasions, at the raising of the dau. of Jairus, Mk. 5. 37; at the Transfig., Mt. 17. 1; Mk. 9. 2; Lk. 9. 28; at Gethsemane, Mt. 26. 37; Mk. 14. 33; see also Mk. 10. 35, 41; 13. 3; Lk. 8. 51; 9. 54; beheaded by Herod, Ac. 12. 2.

(2) son of Alphæus, also an apostle, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13.

(3) the brother of the Lord, Gal. 1. 19; and of Joses, Simon, Jude and some sisters, Mt. 13. 55; Mk. 6. 3; Jude 1; known as J. the Just. He occupied an important position in the Church of Jerusalem, Ac. 12. 17; 15. 13; 21. 18; Gal. 2. 9—12; 1 Cor. 15. 7, and was the writer of the Epistle of James. Some scholars have thought this James is the same as (2) and (4), that Clopas=Alphæus, that Mary, mother of Joses (Mk. 15. 47), was a half-sister of the Virgin, and that their children were called the Lord's "brethren." Others have thought these "brethren" were ordinary children of Joseph and the Virgin. It is more likely that they were children of Joseph by an earlier marriage. See *Brethren of the Lord.*

(4) J. "the Little" (called "the Less" in A.V.,) son of Mary, and bro. of Joses, Mt. 27. 56; Mk. 15. 40; Lk. 24. 10. See *Cleophas.*

(5) J. brother or father of Judas, one of the apostles, Lk. 6. 16; Ac. 1. 13.

JAMES, EP. OF; addressed to the faithful Israelites scattered throughout the world; written in Jerusalem, or at least in Palestine. The writer is "the Lord's brother," who occupied a prominent position in the Church at Jerusalem, Ac. 12. 17; 15. 13; Gal. 2. 9. (See *James* (3) and *Brethren of the Lord.*) He seems to have remained to the end of his life a strict observer of the Mosaic Law, and to have been regarded with veneration even by his unbelieving fellow-countrymen. In ch. 1 he shows the power of the truth to change our common estimate of things to be desired or shunned; he speaks of the unchanging beneficence of Him to whose will we owe our being, and then points out the special developments in character and conduct which will follow naturally from faith in such a Creator. In 2. 1—4. 12 he warns his readers against various dangers to which as Jews they were naturally predisposed; e.g. against paying court to a man simply on the ground of his worldly possessions. The royal law of love is shown to be the one test of right conduct and of the vitality of our faith, and faith which does not lead to right action is profitless. He warns also against contentiousness, through each man regarding himself as qualified to teach and not having control over his own tongue; and lastly, against that inward discord of heart, of which outward contentions are the natural result. In the last section of the epistle, 4. 13—end, his thoughts are full of the approaching Advent; he speaks of the uncertainty of life, the uselessness of hoarding riches, and the duty of patience. The Epistle closes with some practical advice about the use of oaths, the value of prayer and of confession, and the blessedness of being the instrument of converting even a single soul.

The Epistle is among the earliest of the N.T. writings, its date being probably earlier than A.D. 49. It represents the kind of teaching that was given to Jewish Christians during the years which immediately followed our Lord's Ascension. There are many traces to be found in it of the influence of the Sermon on the Mount, e.g. Jas. 1. 22—25, 2. 14—26=Mt. 7. 15—27; Jas. 2. 5, 4. 4—8=Mt. 6. 24; Jas. 1. 26, 27=Mt. 6. 1—7. S. James appears to have had little interest in theological speculation. The object of the letter is to enforce in the spirit, and often in the language, of the Lord, with the earnestness and the fire of a prophet of the olden time, the moral and practical consequences of the Christian creed.

JAMIN, s. of Simeon; his descendants are called Jaminites; Gen. 46. 10; Nu. 26. 12; &c.

JAMNIA, 1 Macc. 4. 15; 5. 18; &c.; see *Jabneel.*

JANNA, s. of Joseph, mentioned in genealogy of Christ, Lk. 3. 24.

JANNES and JAMBRES, Egyptian magicians who opposed Moses, mentioned by S. Paul, 2 Tim. 3. 8, but not referred to in O.T. The Targum of Jonathan inserted their names in Ex. 7. 11.

JANOAH, a town of Naphtali, 2 K. 15. 29.

JANOHAH, a place on the borders of Ephraim and Manasseh, Jos. 16. 6, 7.

JANUM, R.V. Janim, a town of Judah, near Hebron, Josh. 15. 53.

JAPHETH, s. of Noah, Gen. 5. 32; 6. 10; 7. 13; 9. 18, 23; his blessing, 9. 27; his descendants were dispersed over the European coasts of the Mediterranean and the districts adjoining the Black and Caspian Seas, Gen. 10. 1—5, 21, 1 Ch. 1. 4, 5, forming what is now called the Indo-European family of nations.

JAPHIA, a place on the N. border of Zebulun, Jos. 19. 12.

JAPHIA, (1) k. of Lachish, Jos. 10. 3; (2) s. of David, 2 S. 5. 15; 1 Ch. 3. 7; 14. 6.

JAPHLETI (R.V. Japhletites), Jos. 16. 3; some tribe who dwelt on the hills which formed the S. boundary of Ephraim.

JAPHO, Jos. 19. 46, = Joppa.

JARAH, great-grandson of Mephibosheth, 1 Ch. 9. 42.

JAREB, Hos. 5. 13; 10. 6; if a proper name, it is uncertain who is meant; but see R.V. marg.

JARED, f. of Enoch, Gen. 5. 15—20; Lk. 3. 37; 1 Chr. 1. 2, R.V.

JARHA, servant of Sheshan, married his master's dau., and became founder of family of Jerahmeelites, 1 Ch. 2. 34, 35.

JARIB, (1) s. of Simeon, 1 Ch. 4. 24; (2) two others, Ezr. 8. 16; 10. 18.

JARMUTH, (1) a city in low country of Judah, Jos. 10. 3, 5, 23; 12. 11; 15. 35; Neh. 11. 29; (2) Levitical city in Issachar, Jos. 21. 29.

JASHEN, one of David's heroes, 2. S. 23. 32.

JASHER or JASHAR, *upright*, book of, Jos. 10. 13; 2 S. 1. 18; cf. R.V. marg.; an early collection of Jewish national songs and stories of deeds of valour, put together about the time of Solomon.

JASHOBEAM, a chief of David's captains; 1 Ch. 11. 11; 12. 6; 27. 2.

JASHUB, *returning*, (1) s. of Issachar, Nu. 26. 24; 1 Ch. 7. 1 (called Job in Gen. 46. 13), whose descendants were the Jashubites, Nu. 26. 24; (2) Ezr. 10. 29.

JASON, (1) appointed high-priest by Antiochus Epiphanes, about 175 B.C.; he tried to introduce Greek customs, and established a gymnasium in Jerusalem, 2 Macc. 4. 7—26; 5. 5—9; (2) the Thessalonian, a friend of S. Paul, Ac. 17. 5—9; Ro. 16. 21.

JASPER, a precious stone, one of those in high-priest's breastplate, Ex. 28. 20; 39. 13; also in the walls of the "heavenly Jerusalem," Rev. 21. 19; see also Rev. 4. 3. Jaspers were of various colours, most frequently green.

JATTIR, a town in the hill country of Judah assigned to the priests; Jos. 15. 48; 21. 14; 1 S. 30. 27; 1 Ch. 6. 57.

JAVAN, s. of Japheth; he seems to be regarded as the founder of the Greek race; Gen. 10. 2, 4; 1 Ch. 1. 5, 7; Is. 66. 19; Ezk. 27. 13; also Dan. 8. 21; 10. 20; 11. 2; Zec. 9. 13, where cf.

A.V. and R.V. with marg. J. in Ezk. 27. 19 is possibly a town in Arabia.

JAZIZ, the Hagrite, in charge of David's flocks, 1 Ch. 27. 31.

JEARIM, a mt. on the N. border of Judah, also called Chesalon, Jos. 15. 10.

JEBERECH'IAH, f. of Zechariah, Is. 8. 2.

JEBUS, ancient name of Jerusalem, Judg. 19. 10; 1 Ch. 11. 4, 5; it was a hill-fortress, which maintained its independence until stormed by David, 2 S. 5. 6—9.

JEBUSITES, descendants of Canaan, Gen. 10. 16; 1 Ch. 1. 14; one of the Semitic tribes with whom Israel had to fight for possession of the promised land, Nu. 13. 29; Judg. 1. 21; 3. 5; 19. 11; 2 S. 5, 6; 24. 16; see *Jebus*.

JECHOL'IAH, or Jecoliah, *the Lord is able*, wife of Ahaziah, k. of Judah, 2 K. 15. 2; 2 Ch. 26. 3.

JECHONIAS, Mt. 1. 11, 12,=Jechoniah, k. of Judah.

JECON'IAH, *the Lord establisheth*, k. of Judah, 1 Ch. 3. 16, 17; Est. 2. 6; Jer. 24. 1; 27. 20; 28. 4; 29. 2. Elsewhere called Jehoiachin or Coniah.

JEDA'IAH, head of second priestly course, and subsequently name of several priests, 1 Ch. 9. 10; &c.; see also 1 Ch. 4. 37; Neh. 3. 10.

JEDIAEL, *God knoweth*, four of this name, 1 Ch. 7. 6, 10, 11; 11. 45; 12. 20; 26. 2.

JEDIDAH, *beloved*, mother of king Josiah, 2 K. 22. 1.

JEDID'IAH, *the Lord's beloved*, a name of Solomon, 2 S. 12. 25.

JEDUTHUN, a Levite chief of David's musicians, 1 Ch. 9. 16; 16. 41, 42; 25. 1, 3, 6; 2 Ch. 5. 12; 29. 14; 35. 15; Neh. 11. 17; probably same as Ethan, 1 Ch. 15. 17, 19; Pss. 62 and 77 were set to some melody composed by or called after him.

JEEZER, s. of Gilead, of tribe of Manasseh, Nu. 26. 30; his descendants were called Jeezerites.

JEGAR-SAHADUTHA, *heap of witness*, Aramaic name given by Laban to a heap of stones, which he erected as a sign of the agreement between Jacob and himself, Gen. 31. 47. J. at the same time set up a "pillar." See *Galeed*.

JEHEZEKEL, *God is strong*, head of one of the priestly courses, 1 Ch. 24. 16.

JEH'IAH, one of the doorkeepers for the Ark, 1 Ch. 15. 24.

JEHIEL, some 12 men of this name are mentioned, 1 Ch. 15. 18, 20; 23. 8; etc.

JEHIZK'IAH, s. of Shallum, 2 Ch. 28. 12.

JEHOADDAN, (R.V. Jehoaddin), mother of k. Amaziah, 2 K. 14. 2; 2 Ch. 25. 1.

JEHOAHAZ, (1) k. of Israel, 2 K. 10. 35; 13. 1, 4, 7—10, 22, 25; 14. 1, 8, 17; (2) k. of Judah, 2 K. 23. 30—34; 2 Ch. 21. 17; 25. 17, 23, 25; also known as Shallum, Jer. 22. 11; 1 Ch. 3. 15; deposed by Necho, k. of Egypt, 2 Ch. 36. 1—4; (3)=Ahaziah, k. of Judah, 2 Ch. 21. 17; 25. 23.

JEHOASH (the longer form of Joash, q.v.), (1) k. of Judah, placed on the throne by the priest Jehoiada (q.v.), 2 K. 11. 21; 12. 1—7, 18; 14. 13; (2) k. of Israel, 2 K. 13. 10, 25; 14. 8—17.

JEHOHANAN, *the Lord's gift*, name of eight persons; sometimes contracted into Johanan (=John). 1 Ch. 26. 3; 2 Ch. 17. 15; etc.

JEHOIACHIN, k. of Judah, also known as Jeconiah, Joachin, Coniah; 2 K. 24. 6—15; 25. 27; 2 Ch. 36. 8, 9; Jer. 52. 31; Ezk. 1. 2.

JEHOIADA, (1) the high-priest who procured the overthrow of queen Athaliah, and the establishment of Joash as king; as a mark of honour he was buried with the kings of Judah; 2 K. 11. 4—17; 12. 2, 7, 9; 2 Ch. 23. 1—18; 24. 2—25; (2) f. of Benaiah, one of David's warriors, 2 S. 8. 18; &c.; (3) a leader of the Aaronites (i.e. priests) in the time of David; 1 Ch. 12. 27; (4) three others, 1 Ch. 27. 34; Neh. 3. 6; Jer. 29. 26.

JEHOIAKIM, *the Lord raiseth up*, k. of Judah, originally called Eliakim; 2 K. 23. 34—36; 24. 1—6, 19; 1 Ch. 3. 15, 16; 2 Ch. 36. 4, 5, 8; Jer. 1. 3; 22. 18, 24; 26. 1, 21—23; 27. 1, 20; 28. 4; 35. 1; 36. 1, 9, 28—32; &c. See *Chronological Tables*.

JEHOIARIB, head of the first of the 24 courses of priests, 1 Ch. 9. 10; 24. 7.

JEHONADAB or JONADAB, s. of Rechab the Kenite, friend of Jehu, 2 K. 10. 15, 23; Jer. 35. 6—19. See *Rechabites*.

JEHONATHAN, *the Lord giveth*, (1) 1 Ch. 27. 25; (2) 2 Ch. 17. 8; (3) Neh. 12. 18.

JEHORAM or JORAM, (1) k. of Judah, s. of Jehoshaphat, married dau. of Ahab, 1 K. 22. 50; 2 K. 8. 16—29; 11. 2; 12. 18; 1 Ch. 3. 11; 2 Ch. 21. 1—16; 22. 1, 6, 11; (2) k. of Israel, s. of Ahab, 2 K. 1. 17; 3. 1, 6; 8. 16, 25, 29; 9. 14—23, 29; 2 Ch. 22. 5—7.

JEHOSHABEATH or JEHOSHEBA, half-sister of k. Ahaziah, after whose death she concealed the infant Jehoash and so saved his life; she was the wife of Jehoiada the high-priest; 2 K. 11. 2; 2 Ch. 22. 11.

JEHOSHAPHAT, (1) k. of Judah, in close alliance with kings of Israel, but still a true worshipper of Jehovah and a religious reformer; for history of his reign see 1 K. 15. 24; 22; 2 K. 1. 17; 3. 1—14; 8. 16; 12. 18; 1 Ch. 3. 10; 2 Ch. 17. 1—12; 18; 19. 1—8; 20; 21. 1, 2, 12; 22. 9; see also Mt. 1. 8, R.V.; (2) David's recorder, or keeper of the state chronicles, 2 S. 8. 16, &c. (3) two others, 1 K. 4. 17; 2 K. 9. 2, 14.

JEHOSHAPHAT, Valley of, E. of Jerusalem, betw. the city and the Mt. of Olives, referred to in Joel 3. 2, 12 as the place where Jehovah would gather the heathen for judgment.

JEHOSHUA(H), Nu. 13. 16; 1 Ch. 7. 27; a fuller form of the name Joshua.

JEHOVAH, the covenant or proper Name of the God of Israel. It denotes the "Unchangeable One," "the eternal I AM"; Ex. 6. 3; Ps. 83. 18; Is. 12. 2; 26. 4. The true pronunciation of this name has been lost, as the Jews, in reading, never mentioned it, but substituted one of the other names of God, usually Adonai. Probably it was pronounced Jahveh, or Yahveh. In A.V. and R.V. the Jewish custom has been followed, and the Name is generally denoted by LORD or GOD, printed in small capitals. See *God*, and also Preface to R.V. of O.T.

JEHOVAH-JIREH, *the Lord will provide*, or *will see*, the name given by Abraham to the place where he offered Isaac, Gen. 22. 14. See *Moriah*.

JEHOVAH-NISSI, *the Lord is my banner*, name given by Moses to the altar erected after the victory at Rephidim, Ex. 17. 15.

JEHOVAH-SHALOM, *the Lord is peace*, name given by Gideon to altar he erected at Ophrah, Judg. 6. 24.

JEHOVAH-SHAMMAH, *the Lord is there*, name of the New Jerusalem in Ezekiel's vision, Ezk. 48. 35 mg.

JEHOZABAD, *the Lord endoweth*, (1) 2 K. 12. 21; 2 Ch. 24. 26; (2) 1 Ch. 26. 4; (3) 2 Ch. 17. 18.

JEHOZADAK, s. of Seraiah, the high-priest; carried into exile, 1 Ch. 6. 14; his son Jeshua high-priest after the return. Ezr. 3. 2, 8.

JEHU, (1) k. of Israel, 1 K. 19. 16, 17; 2 K. 9; 10; 2 Ch. 22. 7—9; 25. 17; (2) a prophet, 1 K. 16. 1, 7, 12; 2 Ch. 19. 2; 20. 34; (3) three others, 1 Ch. 2. 38; 4. 35; 12. 3.

JEHUCAL, JUCAL, s. of Shelemiah, Jer. 37. 3; 38. 1.

JEHUD, a town of Dan, Jos. 19. 45.

JEHUDI, a member of the court of Jehoiakim, k. of Judah, Jer. 36. 14, 21, 23.

JEHUDIJAH, 1 Ch. 4. 18; not a proper name, A.V. mg. and R.V. translate it "the Jewess."

JEIEL or **JEHIEL**, 8 or 10 of this name are mentioned, but only in lists and genealogies.

JEKABZEEL=Kabzeel, q.v., Neh. 11. 25.

JEKAMEAM, *the people standeth*, s. of Hebron, 1 Ch. 23. 19; 24. 23.

JEKUTHIEL, s. of Ezrah, 1 Ch. 4. 18.

JEMIMA(H), dau. of Job, Job 42. 14.

JEPHTHAE=Jephthah (as R.V.), Heb. 11. 32.

JEPHTHAH, judge of Israel; for his history see Judg. 11; 12. He is chiefly known by reason of his rash vow, in consequence of which he offered his own daughter in sacrifice. He is commended in Heb. 11. 32, probably on account of his delivery of Israel from Ammon.

JEPHUNNEH, (1) f. of Caleb, Nu. 13. 6, &c.; (2) s. of Jether, 1 Ch. 7. 38.

JERAH, *moon*, s. of Joktan, founder of an Arabian tribe, Gen. 10. 26; 1 Ch. 1. 20.

JERAHMEEL, (1) great-grandson of Judah, 1 Ch. 2. 9, 25—27, 33, 42; his descendants were called Jerahmeelites, 1 S. 27. 10; 30. 29; (2) a Levite, 1 Ch. 24. 29; (3) s. of Hammelech, Jer. 36. 26.

JERED, (1) f. of Enoch, 1 Ch. 1. 2; also called Jared, q.v.; (2) 1 Ch. 4. 18.

JEREMIAH was born of a priestly family in Anathoth, and prophesied from the 13th year of Josiah till after the downfall of Jerusalem, a period of over 40 years, B.C. 626—586. After Josiah's death he tried to stem, almost alone, the tide of idolatry and immorality, of self-deception founded on superficial reforms (3. 4, 5; 7. 8—10), and of fanatical confidence in Jehovah's protection, in which all classes were carried away. He had to face continuous opposition and insult from the priests (20. 2), the mob (26. 8, 9), his townsmen at Anathoth (11. 19), the frivolous and cruel (22. 13; 36. 23; 26. 20), the king (36. 19), and army (38. 4). After the fall of Jerusalem the Jews who escaped into Egypt took J. with them as a kind of fetish (43. 6), and at last, according to tradition, stoned him to death. The circumstances under which his prophecies were written down are described in ch. 36. An arrangement of the chaps. in chronological order is indicated below.

The prophet dwells much on the *inwardness* of Jehovah's relation to the mind of His servants. External service is useless where there is no devotion of heart and life; superficial reforms were of no avail, a complete regeneration in the national life was required. He develops the idea of individual fellowship with Jehovah, 5. 1, 7, 26—28; 9. 1—6; 18; though the Jewish state falls, Jehovah remains, and religion remains in the life of the individual.

The main divisions of the books are as follows:—

I. Prophecies of reign of Josiah (626—608), ch. 1—6.

II. Prophecies under Jehoiakim (608—597), chs. 7—20, though perhaps some parts may be of brief reign of Jehoiachin (597), e.g. 13. 18 ff. To ch. 7 the historical commentary is ch. 26, and ch. 36 should probably be read after chs. 19, 20. Ch. 35 narrates an incident probably of the last days of Jehoiakim.

III. Prophecies under Zedekiah (597—586), chs. 21—38, divisible into several groups. (*a*) chs. 21—23, on pastors or rulers of the people, with promise of the king Messiah (23. 1—6); ch. 24, on exiles carried away with Jehoiachin. (*b*) chs. 26—29, on the false prophets, containing the prophet's letter to the exiles in Babylon, warning against the prophets there. (*c*) chs. 30—33, prophecies of the Restoration of Israel and the New Covenant, containing story of the prophet's buying a field, showing the firmness of his faith in the people's restitution. (*d*) chs. 34—38, narratives of the treatment of the prophet and other events during the last times of the siege.

IV. Chs. 39—44, the prophet's history and other events after the fall of the city.

V. Chs. 46—51, prophecies against foreign nations. Chs. 50, 51 in their present form are later than Jer. Ch. 52 forms a historical conclusion to the book.

JEREMIAH, seven other persons bearing this name are mentioned in O.T., 2 K. 23. 31; Jer. 35. 3; &c.

JEREMIAS or **JEREMY**, Mt. 16. 14; 27. 9; = Jeremiah.

JEREMOTH or **JERIMOTH**, (1) 1 Ch. 7. 8; (2) 8. 14; (3) 23. 23; (4) 27. 19; Ezr. 10. 26, 27; and others.

JERIAH or **JERIJAH**, s. of Hebron, 1 Ch. 23. 19; 24. 23; 26. 31.

JERICHO, a walled city, in the valley of the Jordan, 800 ft. below the Mediterranean, near the place where the Israelites crossed the river on their first entry into the promised land, Jos. 2. 1—3; 3. 16; 6; Joshua's curse upon it, Jos. 6. 26; afterwards fulfilled, 1 K. 16. 34; within the territory assigned to Benj., Jos. 18. 12, 21; visited by our Lord on His last journey to Jerusalem, Mk. 10. 46; Lk. 18. 35; 19. 1.

JERIOTH, wife of Caleb, 1 Ch. 2. 18.

JEROBOAM, (1) s. of Nebat, 1 K. 11. 26—14. 20; the first k. of divided kingdom of Israel; a member of tribe of Ephraim, which led the revolt against the house of Judah and family of David; this revolt seems to have had the approval of the prophet Ahijah, 11. 29—40, but one of J.'s first steps after the separation was to set up image worship in Dan and Beth-el, the two calves being supposed to be images of Jehovah. This sin made his name proverbial, 15. 34, &c., and called down on him the rebuke of the prophet Ahijah, 14. 6—16. He also made priests of men who were not of the family of Aaron, 1 K. 12. 31, 2 Ch. 13. 9; he instituted a new feast of his own, and also began the worship of wooden images or Asherah, 1 K. 14. 15.

(2) Jeroboam II, of the dynasty of Jehu, the ablest of the kings of Israel, and the most successful in war, 2 K. 13. 13; 14. 16, 23, 27—29; 15. 1, 8. Amos and Hosea prophesied during his reign, and denounced the idolatry, licentiousness, and oppression which prevailed throughout the kingdom.

JEROHAM, *beloved*, (1) grandfather of Samuel, 1 S. 1. 1; 1 Ch. 6. 27, 34: six others, (2) 1 Ch. 8. 27; (3) 1 Ch. 9. 8; (4) 1 Ch. 9. 12; Neh. 11. 12; (5) 1 Ch. 12. 7; (6) 1 Ch. 27. 22; (7) 2 Ch. 23. 1.

JERUBBAAL, *he that striveth with Baal*, the name given to Gideon (q.v.) after his destruction of the altar of Baal, Judg. 6. 32; 7. 1; 9; 1 S. 12. 11.

JERUBBESHETH, also name of Gideon, 2 S. 11. 21, formed from the preceding, just as Ishbosheth from Eshbaal, *bosheth* (=shame) being substituted for *baal* through unwillingness to pronounce the name of the heathen god.

JERUEL, wilderness of, 2 Ch. 20. 16; probably in neighbourhood of Tekoa.

JERUSALEM (formerly Salem, Gen. 14. 18; Ps. 76. 2), a Jebusite city until captured by David, 2 S. 5. 6 f.; for its earlier history see Jos. 10. 1 etc.; 15. 8; 18. 16, 28; Judg. 1. 7, 8; 19. 10; 1 S. 17. 54. It lay on the frontier line betw. Judah and Benj., and was chosen by David to be his capital. Until then it had been merely a mountain fortress, about 2600 ft. above sea-level, surrounded by deep valleys on all sides except the north. On the east was the Valley of the Kidron, dividing the Temple Mt. from the Mt. of Olives; on the west and south was the Valley of Hinnom. The plateau on which the city stands was originally divided by another valley, called by Josephus the Tyropœan Valley, now in great part filled up with débris. (See *Plan of Jerusalem*, at the end of this vol.)

All authorities agree in placing the Temple on the eastern hill, but there has been much dispute as to the position of Zion. (See *Zion*.) David fortified the city, the chief feature in the fortifications being a tower called the Millo. It may have protected the city on the north, the only side on which it had not the defence of precipitous ravines. (See *Millo*.) During David's reign the city was little more than a fortress, the king occupying a wooden palace, and the ark still dwelling "in curtains." During the reign of Solomon much was done towards the beautifying of the city, the chief buildings erected being the Temple (see *Temple of Solomon*) and the king's palace to which was given the name of "the house of the forest of Lebanon."

After the division of the kingdoms J. remained the capital of Judah. It was frequently attacked by invading armies, 1 K. 14. 25; 2 K. 14. 13; 16. 5; 18; 19; 24. 10; 25. Under Hezekiah it was made the one centre of religious worship, and the "high places" were abolished. After the Return it was gradually rebuilt, Ezr. 1; 3; 5; Neh. 3; 4; (see also *Temple of Zerubbabel*); but was captured and partly destroyed by Ptolemy I in B.C. 320, and by Antiochus Epiphanes in B.C. 168. The city grew under the Maccabees, and during the reign of John Hyrcanus the fortress, known in later days as the Castle Antonia, was rebuilt on the Temple area. It was again captured in B.C. 65 by Pompey, who forced an entrance on the Sabbath. Herod rebuilt the walls and the Temple, beautifying the city at great expense, but in A.D. 70 it was entirely destroyed by the Romans under Titus. During these later years of its history the Holy City was regarded with intense affection by all Jews, and the words of one of the Psalms of the Captivity, "If I forget thee, O Jerusalem, let my right hand forget her cunning," express a feeling which has outlasted twenty-five centuries of trial, and eighteen continuous centuries of alienation. Cf. Ps. 122.

JERUSHA(H), daughter of Zadok, 2 K. 15. 33; 2 Ch. 27. 1.

JES(H)A'IAH, *the Lord saveth*, (1) grandson of Zerubbabel, 1 Ch. 3. 21 (A.V. Jesaiah); (2) 1 Ch. 25. 3, 15; (3) 1 Ch. 26. 25; (4) Ezr. 8. 7; (5) Ezr. 8. 19; (6) Neh. 11. 7.

JESHANAH, a town near Bethel taken by Abijah from Jeroboam, 2 Ch. 13. 19.

JESHARELAH, head of one of the wards of Levites, 1 Ch. 25. 14.

JESHEBEAB, head of one of the courses of priests, 1 Ch. 24. 13.

JESHER, *upright*, s. of Caleb, 1 Ch. 2. 18.

JESHIMON, *desert*, name of a place in the Sinaitic peninsula, Nu. 21. 20; 23. 28; also of a place in the desert of Judah, near the plateau of Ziph, 1 S. 23. 19, 24; 26. 1, 3; probably not a proper name at all; R.V. always translates, "the desert."

JESHUA, *the Lord saveth*, a form of the name Jehoshua, or Joshua; six of this name are mentioned, of whom the chief are (1) s. of Jehozadak, high-priest after the return from captivity, Ezk. 2. 2; 3. 2, 8, 9; 4. 3; 5. 2; Hag. 2. 2; (2) a Levite who was active under Zerubbabel, Ezra and Nehemiah, Ezr. 2. 40; Neh. 3. 19, etc. It is also the name of a city in the south of Judah, occupied after the return from captivity, Neh. 11. 26.

JESHURUN, a name for Israel, meaning "the upright"; Dt. 32. 15; 33. 5, 26; Is. 44. 2 (Jesurun, A.V.).

JESSE, father of David, and therefore ancestor of all the kings of Judah, and also of Christ; Ruth 4. 17, 22; 1 Ch. 2. 5—12; Mt. 1. 5, 6. He is repeatedly mentioned in connexion with the early history of David, 1 S. 16, 17, etc. See also Is. 11. 1, 10. We are not told the name of Jesse's wife.

JESUS, the Greek form of the name Joshua or Jeshua, *God is help* or *Saviour*; Joshua s. of Nun is so spoken of in Ac. 7. 45 and Heb. 4. 8 (A.V.). It is also the name of a Roman Christian mentioned by S. Paul, Col. 4. 11; and of the son of Sirach who was author of the book of Ecclesiasticus, Ecclus. 50. 27.

JESUS, the name given by S. Joseph to the Saviour of the world at His circumcision, Mt. 1. 25; Lk. 2. 21, in accordance with the direction of the angel Gabriel, Lk. 1. 31; cf. Mt. 1. 21. The name was not an uncommon one among the Jews; see above. An outline of the chief events of His earthly life will be found in the Harmony printed under *Gospels*. A list of reff. bearing on the doctrine of His Person is given under the heading *Christ*.

JETHER, *preeminent*, (1)=Jethro (R.V. marg.), Ex. 4. 18; (2) s. of Gideon, Judg. 8. 20; (3) f. of Amasa, 1 K. 2. 5, 32; (3) three others, 1 Ch. 2. 32; 4. 17; 7. 38.

JETHETH, a descendant of Esau, Gen. 36. 40; 1 Ch. 1. 51.

JETHLAH, a city of Dan, Jos. 19. 42; Ithlah in R.V.

JETHRO, also called Jether and Reuel (q.v.); a prince and priest of Midian who gave Moses a home after his flight from Egypt, and afterwards became his father-in-law; Ex. 3. 1; 4. 18; 18. 1—12. He was probably not a worshipper of the true God until after he became acquainted with Moses.

JEW; the name indicated first of all a man of the kingdom of Judah, as distinguished from persons belonging to the northern kingdom of Israel. After the Return it was used in a wider sense to describe all who could trace their descent from Abraham through Jacob.

JEWRY=Judah or Judæa, Dan. 5. 13; Lk. 23. 5; Jn. 7. 1.

JEZAN'IAH, a Jewish captain at the time of the capture of Jerusalem by Nebuchadnezzar, Jer. 40. 8; 42. 1.

JEZEBEL, a Phœnician princess, dau. of Ethbaal k. of Zidonians, and wife of Ahab k. of Israel, 1 K. 16. 31. This marriage, more than any other

single event, caused the downfall of the northern kingdom, as J. introduced into Israel the worst forms of Phœnician worship in place of the worship of Jehovah, 1 K. 18. 4, 13, 19; 19. 1, 2; see also 21. 5—25; 2 K. 9. In Rev. 2. 20 the name is applied figuratively to a woman (or sect) causing great harm to the Church in Thyatira.

JEZER, *formation*, s. of Naphtali, Gen. 46. 24; Nu. 26. 49; 1 Ch. 7. 13.

JEZRAH'IAH, *the Lord shineth*, overseer of the singers, Neh. 12. 42.

JEZREEL, (1)=plain of Esdraelon (q.v.); Jos. 17. 16; Judg. 6. 33; 2 S. 2. 9; 4. 4; Hos. 1. 5, 11; 2. 22; (2) a city on a hill rising out of the plain, belonging to tribe of Issachar, Jos. 19. 18. Ahab made it his capital, 1 K. 18. 45, 46; 21. 1, 23; 2 K. 8. 29; after the fall of his house it ceased to be a place of much importance; (3) symbolical name of the eldest son of the prophet Hosea, Hos. 1. 4, 5.

JIDLAPH, s. of Nahor, Gen. 22. 22.

JIMNA } s. of Asher, Gen. 46. 17; Nu. 26.
JIMNAH } 44; also called Imnah, 1 Ch. 7. 30; cf. R.V.

JIPHTAH, a city of the maritime lowland of Judah, Jos. 15. 43.

JIPHTHAH-EL, (R.V. Iphtah-el), *God openeth*, a valley in Issachar, Jos. 19. 14, 27.

JOAB, (1) eldest s. of Zeruiah, David's sister, and captain of David's army. He was closely associated with all the chief events of David's reign, and was most faithful to his master. After D.'s death he was in favour of Adonijah's succession, 1 K. 2. 28, and for that reason was put to death by Solomon, 2. 29—34. (2) two others, 1 Ch. 4. 14; Ezr. 2. 6.

JOACHIM, (1) Bar. 1. 3; =Jehoiakim; (2) Bar. 1. 7.

JOACIM, (1) Judith 4. 6, 14; (2) Sus. 1. etc.

JOAH, (1) s. of Asaph, and recorder, i.e. keeper of the state chronicles, in reign of Hezekiah, 2 K. 18. 18, 26, 37; (2) three others, 1 Ch. 6. 21; 26. 4; 2 Ch. 34. 8.

JOANNA, (1) s. of Rhesa, and ancestor of Christ, Lk. 3. 27; Joanan, R.V.; (2) wife of Chusa, steward to Herod Antipas, tetrarch of Galilee; one of the women who followed Jesus, Lk. 8. 2, 3; 24. 10.

JOASH, (1) Gideon's father, Judg. 6. 11, 29—31; 7. 14; 8. 13, 29, 32; (2) a son of Ahab, 1 K. 22. 26; 2 Ch. 18. 25; 25. 23; (3) k. of Judah, and s. of Ahaziah; placed on the throne by the high-priest Jehoiada, 2 K. 11; 12; 14; (4) k. of Israel, s. of Jehoahaz, 2 K. 13; 14. 1—16; 2 Ch. 25; one of the best of the kings of I.; Elisha, Hosea and Amos prophesied during his reign; (5) four others, 1 Ch. 4. 22; 12. 3; 7. 8; 27. 28.

JOATHAM, Mt. 1. 9; =Jotham.

JOB, the book of, narrates the afflictions which befell a righteous man, and discusses the moral problem which such sufferings present. The greater part of the book is poetry, and is printed as such in R.V. Job's "three friends" discuss with him the meaning of his sufferings; they give their interpretation, that they are a sign of God's anger and a punishment for sin; but this Job will not admit. Their suggestions wring from him "words without knowledge," 38. 2, which he afterwards retracts, 42. 3; yet Job is declared by God to have spoken the thing which is right concerning the Divine government, 42. 7, in saying that there is a mystery in the incidence of suffering which only a fresh revelation can solve. The section ch. 32—37 contains the speeches of Elihu, who is shocked at what he regards as impiety on the part of Job, and condemns him, though on different grounds from the "three friends." His main thesis is that God will "not pervert judgment." Job makes no reply to him. His own craving for light is satisfied by the vision of God, at length vouchsafed in answer to his appeals. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

The date of the book is uncertain, but it is probably later than the Return from Exile. The book should not be regarded as literal history, but as a dramatic composition intended to convey religious instruction. The problem of pain has been a constant perplexity to thoughtful minds. A solution of the problem more in accordance with N.T. teaching is given in Isaiah, in the description of the suffering servant of Jehovah. The uncertainty about a life after death made the problem all the more acute in O.T. times. Further light has been thrown upon it by the revelation of Jesus Christ, who, through His life of suffering, reconciles the world to God. With the example of His life before us we are content to accept in faith His own view of life, that it behoves us to suffer, and so to enter into glory. For a complete explanation of the meaning of pain we must wait until we have passed within the veil.

JOBAB, (1) s. of Joktan, Gen. 10. 29; 1 Ch. 1. 23; (2) k. of Edom, Gen. 36. 33, 34; 1 Ch. 1. 44, 45; (3) k. of Madon, Jos. 11. 1; (4) a Benjamite, 1 Ch. 8. 9; (5) s. of Elpaal, 1 Ch. 8. 18.

JOCHEBED, wife of Amram and mother of Moses and Aaron, Ex. 6. 20; Nu. 26. 59. See also Ex. 2.

JODA, Lk. 3. 26 (R.V.); Juda, A.V.

JOEL, a prophet of Judah. The date of his prophecy is uncertain; it may have been spoken as early as the reign of Joash, before 850 B.C., or even so late as after the Return. The occasion of the prophecy was a severe visitation of drought and locusts. He assures the people that on repentance they will again receive the blessings of God. His prophecy of the outpouring of the Spirit, 2. 28—32 was quoted by S. Peter on the Day of Pentecost, Ac. 2. 17, while there are many traces in the Bk. of the Rev. of his influence on S. John. Part of J.'s call to repentance is used in the Prayer Book as the Epistle for Ash Wednesday.

JOEL, thirteen others of this name are mentioned, including the eldest son of Samuel, 1 S. 8. 3.

JOGBEHAH, a fortified city of Gad, E. of Jordan, Nu. 32. 35; Judg. 8. 11.

JOHANAN, a shortened form of Jehohanan; ten of this name are mentioned, (1) 2 K. 25. 23; Jer. 40. 8, 13; 41. 11; 43. 4; (2) 1 Ch. 3. 15;= Jehoahaz; (3) 1 Ch. 3. 24; (4) 6. 9, 10; (5) 12. 4; (6) 12. 12; (7) 2 Ch. 28. 12; (8) Ezr. 8. 12; (9) 10. 6; Neh. 12. 23; (10) 6. 18.

JOHN BAPTIST, s. of Zacharias and Elisabeth, being of priestly descent through both parents; his birth was an answer to prayer, Lk. 1. 13 (cf. 1 S. 1. 20), was the fulfilment of prophecy, Is. 40. 3; Mal. 3. 1, and was promised by the angel Gabriel, Lk. 1. 5—20, who announced the name by which he was to be called, and declared that he would be another Elijah in the boldness with which he would speak truth and rebuke vice, Lk. 1. 17; cf. Mal. 4. 5, 6; Mt. 11. 14; 17. 10—12; Mk. 9. 11—13. His

circumcision was the occasion of the song of thanksgiving known as the Benedictus, Lk. 1. 59—79. He was brought up as a Nazirite (q.v.), Lk. 1. 15, and until his ministry began was in "the desert," i.e. the bare and thinly populated district W. of the Dead Sea. His dress was that of the old prophets, 2 K. 1. 8, and his food such as the desert provided; his manner of life being intended to be a protest against the luxury of the age. His preaching, which aimed at Conversion, is described in Mt. 3. 1—12; Mk. 1. 1—8; Lk. 3. 1—18. The rite of baptism which he used as a symbol and token of repentance was already familiar to the Jews in the baptism of proselytes; it made no claim to convey the grace of regeneration or the gift of the Holy Spirit; cf. Ac. 19. 3, 4. The most important act of his ministerial life was the baptism of Jesus Christ, Mt. 3. 13f.; Lk. 3. 21; Jn. 1. 29—32. He seems to have continued his work of preaching and baptizing for several months after our Lord's ministry began, Jn. 3. 23, 24. He watched without any feeling of jealousy the waning of his own popularity and the growth of the Messiah's influence, Jn. 3. 25—30. He was shut up in prison by Herod, whose vicious life he had boldly rebuked, Mt. 4. 12, 17; Mk. 1. 14, 15. While there, either to reassure his own faith, or that of his disciples, he sent two of his followers to Jesus in order if possible to get an express declaration of His Messiahship, Mt. 11. 2f.; Lk. 7. 18f. Jesus took the opportunity to bear testimony to the value of the work which John had done, and pointed out how he had fulfilled the prophecy of Malachi. Soon afterwards John was beheaded in prison, Mt. 14. 3, etc.; Mk. 6. 17, etc.

JOHN, the Apostle and Evangelist; s. of Zebedee and Salome (who was probably sister of the Virgin), and brother of James; in early life a fisherman in fairly comfortable circumstances, Mk. 1. 20. We may assume he is the unnamed disciple of the Baptist mentioned in Jn. 1. 40. Later on he received a farther call to be a disciple of Jesus Christ, Mt. 4. 21, 22; Lk. 5, 1—11. He was one of the inner circle of three who were with our Lord at the raising of Jairus' daughter, at the Transfiguration, and in Gethsemane. In his own Gospel he refers to himself as "the disciple whom Jesus loved," Jn. 13. 23; 19. 26; 20. 2; 21. 7, 20. Christian art has in consequence often represented him with a face of feminine sweetness; but this is misleading. In him deep love was united with strong energy and even impetuosity, so that he received the name Boanerges, "a son of thunder," Lk. 9. 54. Other incidents which reveal this side of his character are recorded in Mk. 9. 38; 10. 35—40. Reff. to him are frequent in the accounts of our Lord's Passion and Resurrection, Lk. 22. 8; Jn. 18. 15; 19. 26, 27; 20. 2; 21. 2, etc. In the Acts he appears but seldom, Ac. 3. 1, 11; 4. 13; 8. 14. S. Paul refers to his meeting with him in Jerusalem, Gal. 3. 9. In Rev. 1. 9 S. John tells us of his banishment to Patmos. During the latter part of his life he lived at Ephesus, and there are some beautiful traditions connected with his work there; see *S. John* in *Camb. Bible for Schools*, pp. 15, 16. His death occurred somewhere near A.D. 100.

JOHN, GOSPEL OF (see also under *Gospels*), written by S. John the Apostle, probably at Ephesus, at the request of the Christian churches in the Roman province of Asia, some time between A.D. 80 and 95, the last chap. being of later date than the rest of the book. In chap. 20. 31 he tells us his object in writing, viz. to create a belief (1) that Jesus is the Christ, i.e. the Messiah, (2) that Jesus is the Son of God. The scenes from our Lord's life which he describes are carefully selected and arranged with this object in view. The Gospel begins with a description of Him who is to be the subject throughout, the Word, Who in the beginning was with God, and was God, Who became flesh, and as God Only-begotten made the Father known. S. John traces the development of faith and love in those who accept and follow Him. To them each miracle is a "sign," Jn. 2. 11; 4. 54; R.V. We also see a development of unbelief and hatred on the part of those who reject Him, especially in Jerusalem. In chap. 1—12 we have Christ's revelation of Himself to the world. The remainder of the Gospel tells of His revelation of Himself to those whom He had chosen out of the world, making Himself known by His discourses in the upper room and by His death and resurrection.

This Gospel is also intended to be supplementary to the other three. It therefore deals mainly with the Judæan ministry, whereas the Synoptists write chiefly of the ministry in Galilee. Another special feature of this Gospel is its use of symbolism. Instances of this may be seen in an important group of passages, Jn. 6. 35; 8. 12; 10. 7; 10. 11; 11. 25; 14. 6; 15. 1. When Christian art aims at representing truth symbolically it generally borrows from S. John.

JOHN, EPISTLES OF. In none of these three Epistles does the writer mention himself by name; but tradition assigns them to S. John, while the similarity of the language of these Epp. and that of the fourth Gospel is strongly marked.

The first Epistle is intended to emphasize the doctrine of the Incarnation, and to show its bearing on the life of men. It was probably written after the Gospel, for it assumes in the reader a knowledge of the facts which the Gospel records. It also contains warnings against the dangers which beset a true faith in the Incarnation even before the end of the first century, both from teachers who claimed an authority independent of our Lord's in the revelation of truth or the determination of duty, and from teachers who shrank from the acknowledgment of a real manifestation of the Godhead in human flesh.

The second Epistle is closely connected with the first in the character of the false teaching which it condemns (cp. ver. 7 with 1 Jn. 4. 2). The "elect lady" addressed in it is nameless, unless indeed these words are to be read as a proper name, "Eclecta Cyria." The writer of the letter styles himself the "Elder."

In the third Epistle the Elder refers to Gaius, Diotrephes, and Demetrius, all of whom are otherwise unknown to history.

JOHN, REVELATION OF; see *Revelation*.

JOHN, (1) surnamed Mark, see *Mark*, (2) a relative of Annas and Caiaphas, Ac. 4. 6; (3) f. of Peter, see R.V. Jn. 21. 15, 17; called Jonas A.V.; (4) bro. of Judas Maccabæus; 1 Macc. 13. 53; 16. 1.

JOIADA, high-priest after his f. Eliashib; one of his sons married a dau. of Sanballat the Horonite; Neh. 12. 10, 11, 22; 13. 28.

JOIAKIM, high-priest, s. of Jeshua and f. of Eliashib; Neh. 12. 10, 26.

JOIARIB, *the Lord contends*, (1) Ezr. 8. 16; (2) Neh. 11. 5; (3) Neh. 11. 10; 12. 6, 19.

JOKDEAM, a city of Judah, site unknown, Jos. 15. 56.

JOKMEAM, a city of Ephraim assigned to Levites, 1 K. 4. 12; 1 Ch. 6. 68.

JOKNEAM, a city of Zebulun assigned to Levites, Jos. 12. 22; 19. 11; 21. 34.

JOKSHAN, s. of Abraham by Keturah, Gen. 25. 2; 1 Ch. 1. 32.

JOKTAN, *little*, s. of Eber and ancestor of thirteen Arabian tribes, Gen. 10. 25; 1 Ch. 1. 19.

JOKTHEEL, (1) a city of Judah, Jos. 15. 38; (2) a rock-fortress of Edom, 2 K. 14. 7.

JONA or **JONAS**, f. of S. Peter, Jn. 1. 42; 21. 15—17 (John, R.V.).

JONADAB, *the Lord is liberal*, (1) s. of Shimeah, friend of Amnon, s. of David, 2 S. 13. 3; (2) s. of Rechab, Jer. 35. 6. See *Jehonadab*.

JONAH, of Gath-hepher in Zebulun, lived under Jeroboam II, whose success in restoring the ancient boundaries of Israel he predicted, 2 K. 14. 25. The present book of Jonah does not claim to be from the hand of the prophet; it describes an episode in his life, and is due to some later writer. The key to the book is to be found in 3. 10—4. 11, in the reasons the prophet gives for his flight and unwillingness to preach at Nineveh. The writer is opposing a narrow-mindedness which would confine the love of God to a single nation. He shows that Jehovah reigns everywhere, over sea and land; even in the heathen world the minds of men are conscious of sin and prepared to admit the Godhead of Jehovah. The book is a beautiful poem, whether it paints the humanity of the heathen sailors, or the mourning of the prophet over the decay of the grass of the field, or the Divine tenderness in ministering to the diseased mind of the prophet with his imperfect conceptions, or in pitying the little children of Nineveh. The story of Jonah was referred to by our Lord on two occasions when He was asked for a "sign" from heaven. In each case He gave "the sign of the prophet Jonah," the chief event in that prophet's life being a foreshadowing of His own death and resurrection, Mt. 12. 39—41; 16. 4; Lk. 11. 29, 30.

JONATHAN, (1) s. of Gershom, a Levite who hired himself as a house-priest to Micah the Ephraimite, Judg. 17. 7—13. Through him idolatrous worship was established in Dan, Judg. 18; (2) s. of Saul, and friend of David; frequently mentioned in 1 S. 13—23. His friendship for David, whom he might naturally have regarded as a rival, is one of the most romantic incidents in O.T. history. He was killed, along with Saul, on Mt. Gilboa. D.'s lamentation over them is among the most beautiful of Bible poems, 2 S. 1. Jonathan's body was rescued from Beth-shan by the men of Jabesh-Gilead. He left one son, Merib-baal, afterwards called Mephibosheth. (3) David's nephew, 2 S. 21. 21; 1 Ch. 20. 7; 27. 32; (4) s. of Abiathar, 2 S. 15. 27, 36; 17. 17, 20; (5) five others, 2 S. 23. 32; 1 Ch. 11. 34; 27. 25; Ezr. 10. 15; Jer. 37. 15, 20.

JOPPA (modern *Jaffa*), a town on S.W. coast of Palestine, the nearest port to Jerusalem (called Japho in Jos. 19. 46, A.V.); it became a place of importance as a harbour in Solomon's reign, 2 Ch. 2. 16; see also Ezr. 3. 7; Jonah 1. 3; 1 Macc. 14. 5; Ac. 9. 36—43; 10. 5 ff.; 11. 5. In N.T. times it was the only town on the coast which was more Jewish than Gentile.

JORAH, Ezr. 2. 18, same as Hariph, Neh. 7. 24.

JORAM, (1) k. of Judah,=Jehoram (1); (2) k. of Israel,=Jehoram (2); (3) three others, 2 S. 8. 10; 1 Ch. 26. 25; 2 Ch. 17. 8.

JORDAN, the one important river of Palestine, formed by the union of several springs rising in Mt. Hermon. It passes through Lake *Huleh* (the Waters of Merom), then descends as a deep impetuous stream to the *Sea of Galilee*, 682 ft. below the level of the Mediterranean. Passing out at the S. end of the lake, the river makes its way through a deep and intensely hot valley, 66 miles in length, called the Arabah, and finally enters the Dead or Salt Sea, 1292 ft. below sea-level. The total length of the river is nearly 100 miles. The breadth varies from 90 to 100 ft., and the depth from 3 to 12 ft.

The two most important events connected with this river are (1) the passage of the children of Israel, (2) the Baptism of our Lord. It is not possible to fix the exact spot at which either of these events occurred. The Israelites may have crossed at the ford opposite Jericho, or more probably at a spot 16 miles further north. For the site of the Baptism see *Bethabara*.

JORIM, in the genealogy of Christ, Lk. 3. 29.

JORKOAM (Jorkeam, R.V.), 1 Ch. 2. 44.

JOSABAD (Jozabad, R.V.), 1 Ch. 12. 4.

JOSAPHAT=Jehoshaphat, k. of Judah, Mt. 1. 8.

JOSE, s. of Eliezer, Lk. 3. 29; Jesus, R.V.

JOSEDECH=Jehozadak, or Jozadak, s. of Seraiah, Hag. 1. 1 f.; Zec. 6. 11.

JOSEPH, (1) s. of Rachel, Jacob's favourite wife, Gen. 30. 22—24; 37. 3. A full account of his career is given Gen. 37—50. The story is specially instructive as showing the discipline of suffering. Of all the patriarchs mentioned in Gen. his life contains the fewest blots. He combined absolute faith in God and devotion to His service with great capacity for patient endurance. Like most strong characters, he enjoyed the possession of power, but he used it wisely. Success never turned his head, and to the last he retained the deepest affection for his own kindred. The story of J. is also an excellent illustration of the way in which God works in history, protecting His people from harm. In N.T. Joseph is only mentioned once, Heb. 11. 21, 22, and there as offering an example of faith; (2) six others of this name in O.T. and Apocrypha, Nu. 13. 7; Ezr. 10. 42; Neh. 12. 14; 1 Macc. 5. 8; 2 Macc. 8. 22; Judith 8. 1; (3) s. of Heli, and husband of the Virgin Mary; his descent could be traced from David by a double line, Mt. 1. 1—16; Lk. 3. 23—38. He lived at Nazareth, and espoused Mary, the dau. of his uncle Jacob. It was shortly before the marriage that Mary received the visit from the Angel Gabriel. The Child's birth was miraculous, His Mother being His only earthly parent; but Joseph was naturally regarded in Nazareth as His father, and the Holy Child treated him as such, Lk. 2. 48, 51. It is practically certain that J. died before the Crucifixion (and probably before our Lord's Baptism), as otherwise the Virgin would hardly have been committed by our Lord to the keeping of S. John. It is generally held that no children were born of the marriage of Joseph and Mary, and that the "brethren" and "sisters" of our Lord were Joseph's children by a former marriage. (See *Brethren of the Lord*.) (4) J. of Arimathea (i.e. of Ramah, 1 S. 1. 1); a "counsellor," i.e. member of the Sanhedrin, a rich and pious Israelite who took no part in the condemna-

tion of our Lord, and after the Crucifixion buried His Body, Mt. 27. 57, 59; Mk. 15. 43—45; Lk. 23. 50; Jn. 19. 38; (5) J. "called Barsabbas," one of the two men chosen as fit to take the place of Judas in the Apostolic company, and therefore a disciple of Jesus from His Baptism till the Ascension, Ac. 1. 21—26; (6) three others of this name are mentioned in the genealogies of Christ, Lk. 3. 24, 26, 30.

JOSES, (1) a "brother" of our Lord, Mt. 13. 55; 27. 56; Mk. 6. 3; 15. 40, 47. For the meaning of this relationship, see under *Brethren of the Lord*; (2) J. called Barnabas, q.v.

JOSHUA, *God is help*; the name also occurs in O.T. under the various forms Jehoshua, Hoshea, Jeshua, and Jesus; (1) s. of Nun, and successor of Moses; born in Egypt before the Exodus, Nu. 14. 26—31; fought with Amalek, Ex. 17. 13, 14; Moses' minister, 24. 13; 32. 17; 33. 11; one of the 12 spies, Nu. 13. 8; appointed Moses' successor, 27. 18 f.; 34. 17; cf. Dt. 1. 38; 3. 28; 31. 3, 23; 34. 9. The Book of Joshua (see below) contains the history of his conquest of Palestine. He died at the age of 110, and was buried in his own city, Timnath-Serah. He is the highest type of the devout warrior, *sans peur et sans reproche*, combining the faith and simplicity of a child with the courage of a hero. Heb. 4. 8 teaches us to regard him as a type of Christ. In addition to the identity of name, there is similarity of office, viz. to bring God's chosen people into the Promised Land; (2) the Beth-shemite, 1 S. 6. 14, 18; (3) governor of Jerusalem, 2 K. 23. 8; (4) the high-priest, Hag. 1. 1; Zec. 3. 1; etc., generally called Jeshua, q.v.

JOSHUA, BOOK OF; so called, not because he is the author, but because he is the principal figure in it. It describes (1) the conquest of Canaan, chap. 1—12; (2) the allotment of the land among the tribes and Joshua's final exhortations, ch. 13—24.

(1) The story of the conquest falls into two sections, of nearly equal length, but very dissimilar in the fulness and minuteness of the particulars they give; (*a*) chs. 1—6, description of the way in which the Jordan was crossed, the headquarters of Israel fixed at Gilgal, Jericho taken, and command of the passes to the higher plateau of western Canaan secured; (*b*) a condensed account of the victories of Israel over the inhabitants of this higher plateau, consisting of three parts, relating to the central, southern, and northern portions respectively. This narrative concludes with a general statement of the results of the conquest and a list of conquered cities.

(2) This section falls under three heads, (*a*) chap. 13, the assignment of the eastern territory to Reuben, Gad, and half Manasseh, (*b*) western territory to Judah (chs. 14, 15), to children of Joseph (chs. 16, 17), and to seven remaining tribes (chs. 18, 19), (*c*) chs. 20, 21, the arrangements about the cities of refuge and the provision for the Levites. The book concludes (chs. 22—24) with an account of the setting up of the altar by the trans-Jordanic tribes and Joshua's farewell address.

The book was regarded by the Jews as the first of the "former prophets," but it is more properly a continuation of the first Five Books, or Pentateuch, and the collection of six is called the Hexateuch. It is uncertain when the book was written. A close examination shows that it is a compilation made from earlier written narratives.

JOSIAH, (1) k. of Judah, B.C. 641—610; see 2 K. 22—24; 2 Ch. 34; 35; while still young, he made, under the guidance of Hilkiah, a thorough religious reformation, which extended to the northern tribes; he restored the Temple, destroyed idolatrous images and the high-places, put down the idolatrous priests, the *Chemarim*, 2 K. 23. 5, R.V. marg., and celebrated a great Passover, 23. 21—23. During this reformation the Book of Deut. was produced by Hilkiah, 2 K. 22. 8 f.; 2 Ch. 34. 15 f. It made at once a great impression, and led to the centralizing of all sacrificial worship at Jerusalem, and the abolition of local sanctuaries or "high-places." Josiah became involved in the war between Assyria and Egypt, and, though Pharaoh-Neco disclaimed enmity, Josiah met him in battle at Megiddo and was defeated and slain, 2 Ch. 35. 20—25; see also Jer. 22. 10, 18; Zech. 12. 11; (2) s. of Zephaniah, Zech. 6. 10.

JOTBAH, home of Manasseh's queen, 2 K. 21. 19; its locality unknown, possibly the same as

JOTBATH, or JOTBATHAH, one of the desert stations, Nu. 33. 33; Dt. 10. 7; otherwise unknown.

JOTHAM, Gideon's youngest son, his parable of the trees choosing a king, Judg. 9. 5 f.; (2) king of Judah, B.C. 758—742; 2 K. 15. 5, 32—38; 2 Ch. 27; Is. 1. 1; 7. 1; Hos. 1. 1; Mi. 1. 1.

JOZABAD, (1) 1 Ch. 12. 4, R.V.; (2) eight others, 1 Ch. 12. 20; 2 Ch. 31. 13; 35. 9; Ezr. 8. 33; 10. 22; 10. 23; Neh. 8. 7; 11. 16.

JUBAL, s. of Lamech, and inventor of the harp and organ (R.V.), Gen. 4. 21.

JUBILEE, YEAR OF; a name given to every 50th year. It got its name from the fact that the beginning of the year was announced by the blowing of a trumpet on the Day of Atonement. In it land which had changed hands, except in non-Levitical walled cities, reverted to the family to which it had belonged at the original settlement; and all bondmen of Israelitish birth were set free; Lev. 25. 8—16, 23—55; 27. 16—25. We have no record in O.T. of the observance of any year of Jub., but the prophets allude to it in various passages. See *Sabbatical Year*.

JUCAL, see *Jehucal*.

JUDA, (1) s. of Joanna or Joanan, Lk. 3. 26; (2) mentioned in our Lord's genealogy, Lk. 3. 30; called Judas in R.V.; (3)=patriarch Judah, Mt. 2. 6 and elsewhere in N.T.; (4) one of the Lord's "brethren," Mk. 6. 3; called Judas in R.V.; for meaning of this relationship see under *Brethren of the Lord*.

JUDÆA, the name given after the return from exile to the southern part of W. Palestine; it extended further N. than the old kingdom of Judah and included the S. part of Ephraim. Its chief divisions were the (1) Shephelah, or "lowland," to the west, on the Philistine frontier; (2) the "hill country," some 35 miles long, and from 14 to 17 miles in breadth, consisting of stony moorland, capable of little cultivation, but broken up by valleys in which the land is fairly fruitful; (3) the Jordan valley and the Dead Sea in the east, and (4) the Negeb, or Dry Land in the south.

During the time of the Persian supremacy Judæa was part of the 5th satrapy of the Empire and was generally administered by a Jewish governor. In N.T. times, after the death of Herod the Great, Judæa fell to Archelaus. On his deposition it was added to the Roman province of Syria, and was administered

by a Procurator who generally lived at Caesarea.

JUDAH, fourth son of Jacob and Leah; Gen. 29. 35; 37. 26, 27; 43. 3, 8; 44. 16; 49. 8 f.; Dt. 33. 7; from these passages we see that he was a natural leader among the sons of Jacob, and the tribe descended from him took the lead after the settlement in Canaan, its chief rival being Ephraim.

JUDAH, KINGDOM OF. In the reign of Rehoboam the dominions of Solomon were broken up into two separate kingdoms, mainly in consequence of the jealousy between the tribes of Ephraim and Judah. The southern kingdom included the tribe of Judah and the greater part of Benjamin, and had Jerusalem as its capital. On the whole it remained more faithful to the worship of Jehovah than the northern kingdom; it was less exposed to attack from the north and east, and the supreme power remained in the hands of the family of David until the Exile. It consequently managed to exist for 135 years after the downfall of the more populous and more powerful kingdom of Israel. For an outline of the history and a list of the kings see *Chronological Tables*.

JUDAS, (1) Maccabæus, see *Maccabees*; (2) Iscariot, i.e. belonging to Kerioth (Jos. 15. 25) in the tribe of Judah, one of "the twelve," and the only one who was not a Galilean. The passages in which he is mentioned are Mt. 10. 4; 26. 14; Mk. 3. 19; 14. 10; Lk. 6. 16; 22. 3; cf. Jn. 6. 71; 12. 4; 13. 2, 26; Ac. 1. 16, 25. The main cause of his ruin seems to have been love of gain, and possibly our Lord's frequent warnings of the danger of riches were specially meant for him. It has been sometimes suggested in his defence that his object in offering to betray Jesus to the Temple party was to force on a crisis and to compel Jesus to assert Himself more strongly. But there is no support for such a theory, and the bribe of money was probably his only motive. (3) A "brother" of our Lord, Mt. 13. 53; writer of the Ep. of Jude (q.v.); see also *Brethren of the Lord*; (4) ("not Iscariot"), one of the 12, also called Judas (son or brother) of James, Lk. 6. 16; Jn. 14. 22; Ac. 1. 13; probably the same as Lebbæus or Thaddæus, Mt. 10. 3; Mk. 3. 18; (5) of Galilee, leader of a revolt against Roman rule "in the days of the taxing," i.e. of the census; regarded by many as the Messiah; he had a great following, but was defeated and slain, Ac. 5. 37; (6) surnamed Barsabbas, a leading member of the Church in Jerusalem, Ac. 15. 22, 27, 32; (7) a man of Damascus, with whom S. Paul lodged after his conversion, Ac. 9. 11.

JUDE, EPISTLE OF; the author is the bro. of James, and one of the "brethren of the Lord" (q.v.) (i.e. probably a son of Joseph by a former marriage); the Ep. is addressed to certain people in danger, owing to the presence among them of professing Christians who were giving themselves up to the immorality of pagan worship and claiming to be above the moral law. J. wishes to rouse his "beloved" to a sense of their danger, and also to help them through it by bidding them keep close to the "faith once committed to the saints." There are some striking resemblances between this Ep. and 2 Peter, which make it certain that one of these two writers must have borrowed from the other. Scholars are not agreed as to which is the earlier writing.

JUDGES, THE, gave their name to a period of history between Joshua and Saul, extending over some 200 years, and marked by disorder, idolatry, and foreign oppression. The judge was more than a civil officer. He was generally, as well, a military leader, and his right to lead rested on the fact that in the eyes of the nation he was the strongest and best man for the purpose. Faith in God was always the secret of success; but as a rule the "judge" was more of a fighter than a preacher.

JUDGES, BOOK OF. This book and Ruth contain all the Jewish history which has been preserved to us of the times between the death of Joshua and the birth of Samuel. Judges consists of three parts, (i) an introduction, 1. 1—3. 6, (ii) the history of the Twelve Judges, which falls into a succession of periods of rebellion against God, and the oppressions and deliverances by which they were followed, 3. 7—16. 31; (iii) two narratives, which specially show the tendency to idolatry and lawlessness, 17—21. The whole history finds a fit conclusion in the words, "In those days there was no king in Israel: every man did that which was right in his own eyes."

The book was compiled long after the events which it records; in 18. 30 there is a reference to the captivity of the ten tribes. The compiler would have ready to hand earlier writings which he works into his book, e.g. the Song of Deborah, the parable of Jotham, and some of the utterances of Samson. There is much difficulty in deciding the chronology of the period, as the compiler generally gives his figures in round numbers. In some cases the influence of a judge only extended over part of the land, so that two judges might hold office at the same time. The following table will indicate roughly the succession of events during the period of the Twelve Judges:

	Years
Oppression by Cushan-rishathaim (3. 8)	8
Rest under OTHNIEL (3. 11)	40
Oppression by Eglon, king of Moab (3. 14)	18
Rest under and after EHUD (3. 30)	80
SHAMGAR overcomes the Philistines (3. 31)	—
Oppression by Jabin, king of Canaan (4. 3)	20
Rest after DEBORAH and Barak's victory (5. 31)	40
Midianite oppression (6. 1)	7
Quietness under GIDEON (8. 28)	40
ABIMELECH'S rule (9. 22)	3
TOLA'S judgeship (10. 2)	23
JAIR'S judgeship (10. 3)	22
Oppression by the Ammonites and Philistines (10. 8)	18
Judgeship of JEPHTHAH (12. 7)	6
" " IBZAN (12. 9)	7
" " ELON (12. 11)	10
" " ABDON (12. 14)	8
Philistine oppression (13. 1)	40
Judgeship of SAMSON (15. 20, 16. 31)	20

The Book of Judges helps us to understand the development of the Hebrew race after the settlement in Canaan. During the period which the book covers the Israelites formed a confederation of tribes rather than a compact nation. The tribes were united by their recognition of a common descent, and still more by their common worship of Jehovah; but, except when the approach of a formidable enemy compelled them to act together, their unity seldom found practical expression and was often overborne by local jealousies. It was only in time of war that a single leader became indispensable and was invested by

general consent with something of kingly authority. At the beginning of this period the Ark seems to have been at Bethel, while at its close it was at Shiloh (1 S. 4. 3), but it is only mentioned expressly in Judg. 20. 27. The worship of Jehovah was in no way restricted to the precincts of the sanctuary of the Ark. There were various local sanctuaries, sometimes in private hands, as in the case of Micah, sometimes common to a whole family or community, as in the case of Ophrah. Their furniture consisted of a sacred pillar (9. 6), and an ephod or some sacred image (8. 27). Much importance was attached to the presence of a duly qualified priest, familiar with the traditions of the priestly order, 17. 9, 10.

JUDGMENT-HALL, so A.V. sometimes translates the Latin word *Prætorium*. In Jn. 18. 28, 33; 19. 9, it denotes Pilate's official residence in Jerusalem; in Ac. 23. 35 it denotes a part of the buildings erected by Herod in Cæsarea. In Mt. 27. 27 prætorium is translated "common hall" or "governor's house" (mg.), i.e. Pilate's house; in Phil. 1. 13 it is translated "palace" or "Cæsar's court," i.e. the officers of the court before which Paul was tried.

JUDITH, wife of Esau, Gen. 26. 34.

JUDITH, Book of, see *Apocrypha*.

JULIA, a Christian woman in Rome to whom S. Paul sends a salutation, Rom. 16. 15.

JULIUS, centurion of "Augustus's band" in whose charge S. Paul was placed when sent to Rome for trial, Ac. 27. 1, 3. R.V. translates it "Augustan band." It possibly consisted of Samaritan auxiliary troops, the Roman name for Samaria, viz. Sebaste, being derived from Sebastos, the Greek equiv. of Augustus.

JUNIA (more correctly **JUNIAS**, as in R.V.), a Christian at Rome, Ac. 16. 7.

JUNIPER, R.V. "broom," a large kind of broom producing abundant pinkish-white blossoms, and growing to a height of 12 feet, 1 K. 19. 4, 5. Its roots were used as charcoal, Ps. 120. 4.

JUPITER, the king of gods in the Roman mythology. Antiochus Epiphanes wished to dedicate to him the Temple in Jerusalem, 2 Macc. 6. 2. The men of Lystra thought that the apostle Barnabas was J. in human form, Ac. 14. 12, 13. See also Ac. 19. 35.

JUSTUS, (1) a surname of Joseph Barsabbas, Ac. 1. 23; (2) a Jewish proselyte at Corinth who became a Christian, Ac. 18. 7; (3) a surname of Jesus, a friend of S. Paul, Col. 4. 11.

JUTTAH (R.V. **JUTAH**), a town of Judah, Jos. 15. 55; 21. 16.

KABZEEL, a city in S. of Judah near the border of Edom, Jos. 15. 21; 2 S. 23. 20; 1 Ch. 11. 22.

KADESH or **KADESH-BARNEA**, also called En-mishpat, Gen. 14. 7, and "the water of Meribah," Nu. 20. 13, a city in S.W. corner of Palestine, a well-watered and fruitful spot in the wilderness of Zin; here Miriam died, Nu. 20. 1, and from here, two years after leaving Egypt, the 12 spies were sent to report upon the land of Canaan, Nu. 13. 26. On their return, a revolt broke out, and as a punishment the people were condemned by God to wander for 38 years. For K. in Galilee, see *Kedesh*.

KADMIEL, a Levite who returned from Babylon with Zerubbabel, Ezr. 2. 40, etc.

KADMONITES, i.e. "the Easterns," a Canaanite tribe, Gen. 15. 19.

KAIN, (1) the generic name of the Kenites, Nu. 24. 22, R.V., marg. A.V.; Judg. 4. 11, marg. R.V.; (2) a town of the hill country of Judah, near Hebron, Jos. 15. 57, R.V; Cain, A.V.

KAMON, one of the hamlets of Jair, Judg. 10. 5, R.V.

KANAH, *place of reeds*, (1) a stream dividing the tribes of Ephraim and Manasseh, Jos. 16. 8; 17. 9; (2) a town in Asher, Jos. 19. 28.

KAREAH, called Careah in 2 K. 25. 23, A.V., f. of Johanan and Jonathan (q.v.), Jer. 40. 8—16; 41. 11—16; 42. 1, 8; 43. 2—5.

KARKAA, a southern boundary of Judah, Jos. 15. 3; R.V. **KARKA**.

KARKOR, a place E. or S.E. of Penuel, where Zebah and Zalmunna were attacked by Gideon, Judg. 8. 10.

KARTAH, a Levite town of Zebulun, Jos. 21. 34.

KARTAN, a Levite town of Naphtali, Jos. 21. 32; called in 1 Ch. 6. 76 Kirjathaim, in R.V. Kiriathaim.

KATTATH, a city of Zebulun, Jos. 19. 15.

KEDAR, s. of Ishmael, Gen. 25. 13; also the Arab tribe sprung from him, Ps. 120. 5; Song 1. 5; Is. 21. 16; 42. 11; 60. 7, etc.

KEDEMAH, *eastward*, youngest s. of Ishmael, Gen. 25. 15; 1 Ch. 1. 31.

KEDEMOTH, (1) a Levite town in Reuben, Jos. 13. 18, etc.; (2) the wilderness near it, Dt. 2.26.

KEDESH, (1) a city in S. of Judah, Jos. 15. 23; (2) a Levite city of Issachar, 1 Ch. 6. 72; in Jos. 21. 28 called Kishon; (3) K. in Galilee, or K.-Naphtali, one of the cities of refuge, Jos. 20. 7; 21. 32, etc.; the birthplace of Barak, Judg. 4. 6; captured by Tiglath-pileser, 2 K. 15. 29. See also 1 Macc. 11. 63, 73.

KEHELATHAH, a camping place in the wilderness, site unknown, Nu. 33. 22.

KEILAH, (1) a city in the lowland of Judah, delivered by David from the Philistines, 1 S. 23. 1—13; see also Jos. 15. 44; Neh. 3. 17, 18; (2) a descendant of Caleb, 1 Ch. 4. 19.

KELAIAH, a Levite, Ezr. 10. 23, the same as **KELITA**, Ezr. 10. 23; Neh. 8. 7; 10. 10.

KEMUEL, (1) s. of Nahor, Gen. 22. 21; (2) a prince of tribe of Ephraim, Nu. 34. 24; (3) a Levite, 1 Ch. 27. 17.

KENAN, s. of Enos, 1 Ch. 1. 2; called Cainan, Gen. 5. 9, but Kenan, R.V. and A.V. marg.

KENATH, *possession*, a town of Manasseh, E. of Jordan, Nu. 32. 42; 1 Ch. 2. 23.

KENAZ, *hunting*, (1) grandson of Esau, Gen. 36. 11, 15, 42; (2) f. of Othniel, Jos. 15. 17, etc.; (3) 1 Ch. 4. 15.

KENIZZITES (or **KENEZITES**), an Edomitish tribe descended from Kenaz (1), Nu. 32. 12, Jos. 14. 6, 14; Gen. 15. 19. They seem to have been incorporated with the tribe of Judah.

KENITES, probably a Midianite tribe, descended from Abraham by his wife Keturah. Moses' marriage with the dau. of Jethro, a prince and priest of Midian, was also a cause of the long-standing friendship between the K. and Israelites; Nu. 24. 21, 22; Judg. 1. 16; 4. 11, 17; 5. 24; 1 S. 15. 6; 27. 10; 30. 29. The Rechabites were a sect or family belonging to this tribe, 1 Ch. 2. 55.

KEREN-HAPPUCH, one of Job's daughters, Job 42. 14.

KERIOTH, *cities*, (1) a town in S. of Judah, Jos. 15. 25; cf. R.V.; probably the birthplace of Judas the traitor; (2) a town of Moab, Jer. 48. 24, 41; Am. 2. 2; cf. R.V. marg.

KETURAH, *incense*, wife of Abraham after Sarah's death; Gen. 25. 1, 4; 1 Ch. 1. 32, 33; hence sprang various tribes, including the Midianites.

KEZIA(H), *cassia*, one of Job's daughters, Job 42. 14.

KEZIZ, a valley in Benj., Jos. 18. 21. R.V. couples it with the word for "valley" making Emek-keziz.

KIBROTH-HATTAAVAH, *graves of lust*, a desert station, within one day's march from Sinai, Nu. 11. 34, 35; 33. 16, 17; Dt. 9. 22.

KIBZAIM, a Levite city of Mt. Ephraim, Jos. 21. 22; called Jokmeam in 1 Ch. 6. 68.

KIDRON, the torrent bed between Jerusalem and the Mt. of Olives, 2 S. 15. 23, etc.; also called Cedron, Jn. 18. 1, A.V.

KINAH, *mourning song*, a city of Judah on the Edomite boundary, Jos. 15. 22.

KINGDOM OF HEAVEN or KINGDOM OF GOD. The first of these two titles is used by S. Matthew (in whose Gospel it occurs thirty-two times) and the second by the other N.T. writers. The "Kingdom" has been defined as "the world of invisible laws by which God is ruling and blessing His creatures"; it is that Kingdom within which God's will is done. It is therefore both present and future; it exists now, in heaven, in Paradise, and on earth, and will continue to exist throughout eternity. A great deal of our Lord's teaching is concerned with the nature of this Kingdom and the character of its members. Repentance is a necessary condition of entrance into the Kingdom, Mt. 18. 3, and baptism is the corresponding outward sign, Mk. 1. 4; Jn. 3. 5; Ac. 2. 38. The Sermon on the Mount (see especially the Beatitudes) describes the character of the members of the Kingdom, and the Parables of the Kingdom (i.e. the parables which begin with the words "The Kingdom of Heaven is like unto" this or that) tell us something of the method of the Kingdom's growth, the difficulties that it meets with, and the work that it does.

The Church is the Divine Society which is an outward and visible embodiment of the Kingdom. The Church and the Kingdom are not quite one and the same thing; the idea of the Kingdom is rather wider and more comprehensive than the idea of the Church. The Church is the institution through which God's purposes for His Kingdom are being carried to a successful issue.

KINGS, BOOKS OF, regarded by the Jews as forming one book. The Greek version divided the book of Samuel and the book of Kings each into two parts, calling the four portions the four books of the Kings. The Latin and Eng. versions have followed the division though not the names of the Gk. version. The Books of Kings narrate the history from the rebellion of Adonijah to the final captivity of Judah, including the whole history of the northern kingdom from the separation till its disappearance in B.C. 721. The succession of events will be found under *Chronology*. The books were compiled by some unknown writer from a variety of written documents, including the state chronicles.

KIR, *citadel*, (1) a Moabite stronghold, Is. 15. 1, also called K.-haraseth, K.-haresh, or K.-heres; (2) a region subject to Assyria, 2 K. 16. 9; Is. 22. 6; Am. 1. 5; 9. 7.

KIRIATHAIM or KIRJATHAIM, *double-city*, (1) a town of Reuben, Gen. 14. 5; Nu. 32. 37; Jos. 13. 19, etc.; (2) in Naphtali, 1 Ch. 6. 76.

KIRIOTH, = Kerioth (2).

KIRJATH, for Kirjath-jearim, Jos. 18. 28; R.V. Kiriath.

In the following compounds R.V. has Kiriath, pronounced Kir-yath.

KIRJATH-ARBA, *city of Arba*, the old name of Hebron, Gen. 23. 2; 35. 27, etc. In Gen. 35. 27; Jos. 15. 13; 21. 11, A.V. translates "city of A.", but R.V. Kiriath-arba.

KIRJATH-ARIM, Ezr. 2. 25; = K.-jearim.

KIRJATH-BAAL, Jos. 15. 60; 18. 14; = K.-jearim.

KIRJATH-HUZOTH, *city of streets*, a place in Moab, Nu. 22. 39.

KIRJATH-JEARIM, *city of woods*, a town on the boundary betw. Judah and Benj., 7½ miles N.W. of Jerusalem, Jos. 9. 17; 18. 14, 15; the Ark was here for 20 years, 1 S. 6. 21; 1 Ch. 13. 5, 6; 2 Ch. 1. 4; 2 S. 6. 2. It was also known as K.-Baal or Baale-Judah, and K.-arim.

KIRJATH-SANNAH, *city of the palm*, an early name for Debir, in the mts. of Judah, near Hebron, Jos. 15. 49.

KIRJATH-SEPHER, *city of books*, Jos. 15. 15, 16; Judg. 1. 11, 12; a town in the hill country S. of Judah, site not yet identified.

KISH, (1) f. of Saul, 1 S. 9. 1, 3; (2) four others, 1 Ch. 8. 30; 23. 21; 2 Ch. 29. 12; Est. 2. 5.

KISHION, a Levitical city of Issachar, Jos. 19. 20; 21. 28.

KISHON, a torrent which carries water from the hills round Esdraelon to the Mediterranean. It is connected with two great events, the defeat of Sisera, Judg. 4. 7, 13; 5. 21; Ps. 83. 9; and the destruction of the prophets of Baal by Elijah, 1 K. 18. 40.

KITE, an unclean bird, Lev. 11. 14; Dt. 14. 13. In Job 28. 7, R.V. has "falcon," A.V. "vulture."

KITTIM, Gen. 10. 4; Nu. 24. 24; Is. 23. 1, 12, etc.; in A.V. called Chittim (q.v.).

KNOP, a bud, especially a rosebud; hence a knob, or spherical ornament on the stem of the golden lampstand, and under the brim of the molten sea in the Temple, Ex. 25. 31, 1 K. 7. 24.

KOHATH, second of the three sons of Levi, and grandfather of Moses and Aaron, Gen. 46. 11; Ex. 6. 16, 18, etc. From him all priests were descended through Aaron, while those of his descendants who were not priests were known as *Kohathites* and were the Levites of highest rank, Nu. 3. 27, 30; 4. 18, 34, 37; 10. 21; 1 Ch. 6. 61—70; 15, 5—7, etc.

KOLA-IAH, (1) a Benjamite, s. of Maaseiah, Neh. 11. 7; (2) f. of Ahab the false prophet, Jer. 29. 21.

KORAH, (1) s. of Esau, and one of the "dukes" of Edom, Gen. 36. 5; (2) a grandson of Esau, 36. 16; (3) s. of Hebron, 1 Ch. 2. 43; (4) s. of Izhar, grandson of Kohath, and great-grandson of Levi, Ex. 6. 21, 24, the leader of the rebellion against Moses and Aaron, Nu. 16; 26. 9—11; Jude 11. His descendants, the Korahites, or Korathites, formed a guild of musicians, 2 Ch. 20. 19, titles of Pss. 42, 44—49, 84, 85, 87, 88, while others held the responsible post of doorkeeper ("porter" in A.V.) of the Temple, 1 Ch. 9. 17—19.

KORE, (1) 1 Ch. 9. 19; (2) "sons of K." in 1 Ch. 26. 19, = "sons of the Korahites," as in R.V.; (3) a Levite, 2 Ch. 31. 14.

LABAN, s. of Bethuel, grandson of Nahor, grand-nephew of Abraham, brother of Rebekah, and f. of Leah and Rachel. His branch of the family remained at Haran when Abraham moved on into Canaan. The dealings between the two branches are described in Gen. 24; 27. 43—31. 55. Jacob lived with him and served him for 20 years. There was a good deal of mutual deception, each trying to outdo the other; but the final parting among the mts. of Gilead was a friendly one.

LABAN, a place mentioned in Dt. 1. 1; ?=Libnah.

LACHISH, a city of the Amorites, between Hebron and the coast, Jos. 10. 3, 5, 23, 31—35; 12. 11; afterwards included in Judah, 15. 39; fortified by Rehoboam, 2 Ch. 11. 9; here Amaziah was killed, 2 K. 14. 19; 2 Ch. 25. 27. It was captured by Sennacherib, 2 Ch. 32. 9; 2 K. 18. 17, and the siege is depicted on an Assyrian monument still in existence. After the Return L. was again occupied by Jews, Neh. 11. 30.

LAHAI-ROI, the well mentioned Gen. 24. 62; 25. 11; the same as Beer-lahai-roi (q.v.), Gen. 16. 14; cf. R.V.

LAHMAM, a town of Judah, Jos. 15. 40; called Lahmas, R.V., marg.

LAHMI, brother of Goliath, 1 Ch. 20. 5.

LAISH, *lion*, a city in the N. of Palestine, taken by the Danites, who changed its name to Dan, and set up there the graven image of Micah, Judg. 18; see also Jos. 19. 47 (where it is called Leshem) and Is. 10. 30.

LAISH, f. of Phaltiel, 1 S. 25. 44; 2 S. 3. 15.

LAMECH, (1) 5th in descent from Cain, Gen. 4. 18—24; the earliest poem in the Bible is ascribed to him; (2) f. of Noah, Gen. 5. 25—31; 1 Ch. 1. 3; Lk. 3. 36.

LAMENTATIONS, BOOK OF, or Dirges over the fall of Jerusalem and the nation; usually regarded as written by Jeremiah, though the evidence is very slender. The poems are acrostic, chs. 1, 2, 4 having each 22 verses beginning with the successive letters of the alphabet; ch. 3 has 66 verses, every three beginning each with one letter; ch. 5 is not alphabetical. This beautiful little book is very instructive, e.g. in regard to the scenes in the city, and the feelings of the people, ch. 4; the deep impression made by the destruction of the holy city and temple by Jehovah's own hand, 1. 21; 2. 1—11; 3. 42—44; the feeling of sin awakened by it and the deep sense of national humiliation. The date of the book must be some years after the fall of the city, of which the writer was an eye-witness.

LAMP, in Palestine generally made in the form of a shallow saucer, filled with oil in which a wick floated, and having a small handle on one side by which it was carried.

LAODICEA, a town in the Roman province of Asia, in the valley of the Lycus, near to Colossae and Hierapolis. In Col. 4. 16 there is a ref. to a letter written by S. Paul to the Church in L. This epistle is probably that generally known as Epistle to the Ephesians, and which was in reality an encyclical letter addressed to the whole district. Other reff. to L. are found in Col. 2. 1; 4. 13, 15; Rev. 1. 11; 3. 14. This last passage shows that the special danger of the church there was its lukewarmness.

LAPIDOTH, husband of Deborah the prophetess, Judg. 4. 4.

LAPWING, mentioned in the lists of unclean birds, Lev. 11. 19; Dt. 14. 18; R.V. "hoopoe."

LASEA, a city of Crete, near to the Fair Havens, Ac. 27. 8.

LASHA, the limit of the Canaanites, its site quite unknown; Gen. 10. 19.

LATCHET, a lace or thong by which a sandal was fastened, Is. 5. 27; Mk. 1. 7; Lk. 3. 16.

LAVER, a vessel containing water for the priests to wash their hands and feet before offering Sacrifice. In the Tabernacle it stood between the altar and the door, Ex. 30. 17—21. In Solomon's Temple, besides the molten sea, there were ten lavers on wheels, with bases, 1 K. 7. 27—39, used for washing the animals which were to be sacrificed, 2 Ch. 4. 6.

LAW OF MOSES, a name given to the whole of the written law of Israel, contained in the Torah or Pentateuch. Moses was the first great lawgiver of the Jews, and his name naturally became associated with the whole collection, though parts certainly belong to a much later date. The question of the dates of the various parts of the Jewish law is a very difficult one, and scholars are by no means agreed about it.

One of the first questions which the early Christian Church had to decide was about the obligation of Christians to observe the Mosaic law. It caused much controversy. S. Paul was the champion on the side of liberty and freedom, and his epistles to the Romans and Galatians deal fully with the matter, and show the right point of view from which the Christian should regard the whole Mosaic system of worship. The question is also dealt with in the Epistle to the Hebrews, where we are taught the spiritual significance of Jewish ritual. The following passages are important: Mt. 5. 17, 18; Ac. 15. 6—29; Eph. 2. 14—16; Ro. 3. 20; 7. 7—25; Gal. 3. 17—24; Heb. 7. 11, 18, 19; 8. 5—13; 9. 7—14.

LAWYER in N.T. is equivalent to "scribe," (q.v.), i.e. one who was by profession a student and teacher of the Law, including the written law of the Pentateuch, and also "the traditions of the elders"; Mt. 22. 35; Lk. 10. 25; cf. Mk. 12. 28.

LAYING ON OF HANDS, mentioned in the O.T. as a sign of blessing, Gen. 48. 14, 17, Nu. 27. 18, 23; Dt. 34. 9, but more frequently as forming part of the ritual of sacrifice. Either the priest or worshipper laid his hands on the head of the victim as a sign that it was made the sin-bearer, Ex. 29. 10, 15, 19; Lev. 1. 4; 3. 2, 8, 13; 4. 4; 8. 14. The laying on of hands also formed part of the ceremony observed at the appointment of a Rabbi, and at the admission of a new member of the Sanhedrin.

Our Lord frequently laid His hands on those whom He wished to bless, e.g. Mk. 10. 13, 16; Mt. 9. 18; Lk. 4. 40; cf. Ac. 9. 12, 17. In Heb. 6. 2 "laying on of hands" (for the purpose of blessing or for the bestowal of authority) is included among "the first principles of Christ"; for the manner and purpose of its administration see Ac. 8. 14—17; 19. 1—7 (see also *Confirmation*). The rite has always been used at the ordination of the ministers of the Church, and sometimes at their appointment to some special work; Ac. 6. 6; 13. 3; 1 Tim. 4. 14; 5. 22; 2 Tim. 1. 6.

LAZARUS, *helped of God*, (1) of Bethany, brother of Martha and Mary, Jn. 11. 1—43; 12. 1, 2, 9, 10, 11; (2) of the parable, Lk. 16. 19—25; the meaning of the name may have suggested its use here.

LEAH, *weary*, eldest daughter of Laban; she became Jacob's wife through a trick of Laban's, who passed her off as his daughter Rachel; being veiled, the mistake was not discovered till after the marriage had taken place, Gen. 29. She became the mother of six sons and one daughter, Gen. 29. 30—32; 30. 17—21; see also 31. 4, 14, 33; 33. 1, 2, 7; 35. 23, 26; 49. 31.

LEASING=falsehood, Ps. 4. 2; 5. 6.

LEAVEN, anything which in cooking produces fermentation, a lump of old dough being

generally used. No leaven was allowed during the Passover feast, Ex. 12. 15, 19; 13. 7; Dt. 16. 4; or in offerings made to God with fire, Ex. 29. 2; Lev. 2. 11; 7. 12; Nu. 6. 15. It was probably forbidden because there was associated with it the idea of corruption. In N.T. it was as a rule symbolical of sin, Mt. 16. 6; Mk. 8. 15; Lk. 12. 1; 1 Cor. 5. 7; Gal. 5. 9; but in Mt. 13. 33 it is compared to the secret growth and influence of the Kingdom of Heaven.

LEBANON, a long range of limestone hills in the extreme north of Palestine, rising to a height of eight or nine thousand feet. It is still a land of forests, though the groves of cedar trees have almost disappeared. Running parallel is the Anti-Libanus range, less lofty than Lebanon, but including Hermon (9400 ft.).

LEBAOTH, a town in S. Judah, not yet identified, Jos. 15. 32.

LEBBÆUS, occurs in A.V. of Mt. 10. 3, as a surname of Thaddæus; R.V. omits it.

LEBONAH, a place near Shiloh, Judg. 21. 19.

LEES=sediment, dregs, Is. 25. 6; Jer. 48. 11; Zeph. 1. 12.

LEGION, the chief subdivision of the Roman army, containing about 6000 infantry, with a contingent of cavalry.

LEHABIM, a Mizraite or Egyptian tribe, Gen. 10. 13; 1 Ch. 1. 11.

LEHI, *jawbone*, a place in Judah, near the Philistine border, the scene of one of Samson's exploits, Judg. 15. 9.

LEMUEL, an unknown king to whom Prov. 31. 1—9 is addressed.

LENTILS, the seeds of different kinds of vetch, used for food and still cultivated in Palestine, Gen. 25. 34; 2 S. 17. 28; 23. 11; Ezk. 4. 9.

LEOPARD. The Heb. name denotes the "spotted" animal. It was at one time common in Palestine, and is still occasionally met with.

LEPER. Leprosy is a terrible form of skin disease, still common in dry climates, and highly contagious. Lepers were forbidden by the law to enter any walled city. If a stranger approached, the leper was obliged to cry "unclean." The disease was regarded as a living death, indicated by bare head, rent clothes, and covered lip. For the regulations concerning the treatment of lepers, see Lev. 13; 14. This Jewish view of leprosy continued till the middle ages, the Church's rule being that a man seized with leprosy should be clothed in a shroud, and the masses of the dead sung over him.

LESHEM=Laish, q.v.; Jos. 19. 47

LETUSHIM and **LEUMMIM**, "sons" of (i.e. Arabian tribes descended from) Dedan; Gen. 25. 3.

LEVI, *joined*, (1) third son of Jacob by Leah, Gen. 29. 34; 35. 23; his sons, 46. 11; Ex. 6. 16, 19; Nu. 3. 17; his slaughter of the Shechemites, Gen. 34. 25—30; Jacob's curse on him, 49. 5; see also *Levites;* (2) s. of Melchi, Lk. 3. 24; (3) s. of Simeon, Lk. 3. 29; (4)=Matthew, Mk. 2. 14; Lk. 5. 27, 29.

LEVIATHAN, any great sea or land monster, e.g. the crocodile, either as an actual creature, Job 3. 8, R.V.; 41. 1, or as symbolic of a nation, Ps. 74. 14; some large serpent, Is. 27. 1.

LEVITES, descendants of Levi (q.v.). At some early period of Israelitish history (though at what period we cannot be sure) the work of ministering in the sanctuary was assigned to this tribe. It is also uncertain at what period one family of the tribe was selected for the work of the priesthood. The Levites are sometimes spoken of as distinct from the priests, 1 K. 8. 4, Ezr. 2. 70, Jn. 1. 19, etc., sometimes as though all Levites were also priests, "the priests, the L.," Dt. 18. 1; Jos. 3. 3, etc. In the later periods of Jewish history the work of the Levites was to assist the priests, Nu. 3. 5—10; 18. 1—7; they acted as musicians, 1 Ch. 6. 16, 31; 15. 16; Neh. 11. 17, 22; they slaughtered the sacrifices, 2 Ch. 29. 34; 35. 11; Ezr. 6. 20; and generally assisted in the Temple, Neh. 11. 16, 19. The Levites were themselves offered as a wave-offering on behalf of the children of Israel, Nu. 8. 11—15; they thus became God's peculiar property, given to Him in place of the firstborn, Nu. 8. 16. They were not consecrated, but cleansed for their office, Nu. 8. 7—16; they had no inheritance in Canaan, Nu. 18. 23, 24; but they had the tithe, 18. 21; 48 cities, 35. 6; and a claim on the alms of the people at feast times, Dt. 12. 18, 19; 14. 27, 29.

LEVITICUS, contains, (1) the sacrificial ordinances, 1—7; viz. (*a*) the burnt-offering, 1. 1—17; (*b*) the meat-offering, 2. 1—16; (*c*) the peace-offering, 3. 1—17; (*d*) the sin-offering, 4. 1—5. 13; (*e*) the guilt-offering, 5. 14—6. 7; (*f*) various sacrifices for the priests, 6. 8—7. 38; (2) the ritual observed in the consecration of priests, together with an account of the death of Nadab and Abihu, because they offered strange fire, 8—10; (3) laws relating to ceremonial uncleanness, 13—15; (4) the ritual of the Day of Atonement, 16; (5) the Law of Holiness, 17—26, forming by far the oldest part of the book, and containing a systematic code of laws dealing with religious and social observances. Ch. 27 is supplementary, dealing with vows and the redemption of "devoted" things.

The Book of Leviticus represents the *priestly* view of the religious life of Israel. Its dominant thought is the presence of a Holy God in the midst of a Holy People dwelling in a Holy Land. Its object is to teach religious truth to the minds of men through the medium of a stately ritual, sacrifices representing the need of atonement and communion, the consecration of the priesthood teaching the need of the consecration of the life of every worshipper who would draw nigh to God, and the law of Clean and Unclean teaching that God requires the sanctification of the whole man, body as well as soul and spirit.

LIBERTINES, *freedmen*, probably descendants of Jewish prisoners taken to Rome after the capture of Jerusalem by Pompey, who had gained their freedom. They had a synagogue in Jerusalem and are mentioned among the opponents of Stephen, Ac. 6. 9.

LIBNAH, *whiteness*, (1) a city in the lowland of Judah, captured, Jos. 10. 29—32; assigned to the priests, 21. 13; 1 Ch. 6. 57; revolts from Jehoram, 2 K. 8. 22; 2 Ch. 21. 10; besieged by Nebuchadnezzar, 2 K. 19. 8; see also 23. 31; 24. 18; Jer. 52. 1; (2) a station between Sinai and Kadesh, Nu. 33. 20, 21.

LIBNI, *white*, (1) s. of Gershom, Ex. 6. 17, and ancestor of **LIBNITES**, Nu. 3. 21; (2) s. of Mahli, 1 Ch. 6. 29.

LIBYA, Ezk. 30. 5; 38. 5; Ac. 2. 10; the district W. of Egypt and bordering on the Mediterranean, formerly called Put or Phut.

LICE, occurs only in Ex. 8. 16—18; Ps. 105. 31; R.V. marg. has "sand flies or fleas"; some think gnats or mosquitos are intended, but these are produced from water.

LIEUTENANTS, Est. 3. 12; 8. 9 etc.;=the "satraps" or officers who governed the provinces of the Persian empire.

LIGURE, a precious stone, Ex. 28. 19; 39. 12; it is uncertain what stone is meant, perhaps tourmaline.

LILY, the Heb. word appears to stand for various kinds of bright-coloured flowers, e.g. ranunculus, tulip, anemone, etc., though originally the colour of the plant seems to have been white, as its Heb. name denotes.

LINTEL, the beam which forms the upper part of the framework of a door, Ex. 12. 22, 23; cf. 12. 7.

LINUS, a Christian at Rome, friend of S. Paul and Timothy, 2 Tim. 4. 21. Irenæus and Eusebius speak of him as bishop of Rome, A.D. 68—80.

LIONS must have been common at one time in Palestine, judging from the frequency with which they are mentioned in O.T. They disappeared about the time of the Crusades.

LIZARD, mentioned only in Lev. 11. 30 as an unclean creeping thing.

LO-AMMI, *not my people*, a figurative name given by Hosea to his second son to denote God's rejection of Israel.

LOCUSTS, large flying insects, moving in large numbers and destroying all vegetation. There are some ten different kinds, frequently referred to in O.T. They were sometimes used for food, Lev. 11. 21, 22, Mt. 3. 4, being cooked in various ways, and having somewhat the taste of shrimps.

LOD, a town of Benj., 1 Ch. 8. 12; Ezr. 2. 33; Neh. 7. 37; 11. 35; in N.T. *Lydda*, q.v.

LODEBAR, *pastureless*, a town in Gilead, not yet identified, 2 S. 9. 4, 5; 17. 27; cf. Jos. 13. 26, R.V. marg.

LOIS, grandmother of Timothy, 2 Tim. 1. 5.

LORD; see *Jehovah*, also *Christ, Titles of in N.T.*

LORD'S DAY, the name occurs only in Rev. 1. 10; the first day of the week is meant, being the day of our Lord's resurrection, and also the day on which the Holy Spirit came upon the Apostles. Reff. to its weekly observance are found in 1 Cor. 16. 1, 2; Ac. 20. 7; and in many early Christian writers. It was never confounded with the Sabbath, but carefully distinguished from it, e.g. Col. 2. 16; it was regarded as a day of joy and cheerfulness, its sacred character being marked by public worship, including the Eucharist, and by almsgiving. Its observance is a purely Christian institution. Neither in N.T. nor in other early Christian writings is the observance based on the fourth commandment; the letter of that commandment has ceased to be binding, but its spirit survives. See *Sabbath*.

LORD OF HOSTS or Lord of Sabaoth; see *Sabaoth*.

LORD'S PRAYER; so called because it was taught by our Lord to His disciples. S. Matthew (6. 9—13) includes it in the Sermon on the Mount, while S. Luke (11. 1—5) tells us that it was given by our Lord in answer to a request from one of His disciples. There are some small differences in the form in which the two evangelists have recorded the prayer; these may be accounted for by supposing that the disciples themselves did not always use exactly the same words in saying the prayer. There are also differences in the form in which English readers have it, as may be seen by comparing the Prayer Book version with the A.V. and R.V. of S. Matt. and S. Luke.

The prayer falls into six petitions, the first three having reference to God, and the advancement of His glory, and the last three to man and the satisfying of man's needs. The words "in earth as it is in heaven" should probably be taken as belonging to all the first three petitions, and not to the last of them only. In each half of the prayer we can trace a movement onwards. The hallowing of God's Name leads to the coming of His kingdom, and the coming of His kingdom leads to the doing of His will; while in the second half the giving of what is good both for our souls and bodies leads to the undoing of past wrong, and to the removal of present evil. We may also notice a connexion between corresponding petitions in the two halves. It is our Father, whose Name is hallowed, who supplies His children with daily bread; it is the prerogative of the king to forgive the sins of the subjects of His kingdom; it is the Master, whose will is law, who guides His servants and protects them from harm.

The beautiful doxology often used at the end of the prayer is no part (see R.V.) of the prayer itself. It was added when the prayer came to be used as part of the Church's regular worship, and so was inserted by later copyists in S. Matthew's Gospel.

A very valuable exposition of the Lord's Prayer is given in the Church Catechism.

LORD'S SUPPER; see *Communion, Holy*.

LO-RUHAMAH, *uncompassioned*, symbolical name given by Hosea to his daughter, Hos. 1. 6, 8.

LOT, *a covering*, s. of Haran, Abraham's brother, Gen. 11. 27, 31; 12. 4, 5; 13. 1, 5; he went with A. to Canaan; his life after his separation from A. is described in Gen. 13; 14; 19; he was the ancestor of Moab and Ammon, Gen. 19. 37, 38; Dt. 2. 9, 19. There are N.T. reff. to him in Lk. 17. 29; 2 Pet. 2. 7. His wife's fate is also referred to, Gen. 19. 26; Lk. 17. 32.

LOT. There are many instances in Scripture of the use of lots for the purpose of making a choice, e.g. Lev. 16. 8; Nu. 26. 55; 33. 54; 34. 13; Jos. 7. 16—18; 13. 6; Judg. 20. 9; 1 S. 10. 20, 21; 14. 40—42; 1 Ch. 24. 5, 31; 25. 8; 26. 13, 14; Ac. 1. 26. Pro. 16. 33 expresses Jewish feeling on the subject.

LOTAN, eldest son of Seir the Horite, Gen. 36. 20; 1 Ch. 1. 38.

LOVE, the greatest of the three theological virtues, 1 Cor. 13. Faith, Hope, and Love will all "abide," but love is the greatest because "God is love," 1 Jn. 4. 7—12. See also Jn. 13. 35; Ro. 13. 8; Mt. 19. 19; 22. 35—40.

LOVE-FEAST, mentioned in 2 Pet. 2. 13; Jude 12; R.V. In the earliest apostolic age the Eucharist was generally associated with an Agape or Love-feast. In later years the Agape was held at a separate time from the Eucharist and was eventually given up, probably in consequence of abuses such as S. Paul describes in 1 Cor. 11. 17—34.

LUBIM, an African race which came against Rehoboam, 2 Ch. 12. 3; against Asa, 16. 8; see also Na. 3. 9.

LUCAS, Philem. 24;=Luke, as in R.V.

LUCIFER, *lightbringer*,=day-star, as in R.V. In Is. 14. 12 L. is symbolical of k. of Babylon in his splendour. In Christian literature the name has been applied to Satan, but this use is not found in Scripture.

LUCIUS, (1) a kinsman or tribesman of Paul, Ro. 16. 21; (2) of Cyrene, a prophet at Antioch, Ac. 13. 1.

LUD, s. of Shem, Gen. 10. 22; also denotes

African nation descended from him, Is. 66. 19; Ezk. 27. 10; 30. 5. This nation is also called

LUDIM, Gen. 10. 13; 1 Ch. 1. 11; Jer. 46. 9 (Lydians in A.V.).

LUHITH, the ascent of, Is. 15. 5; Jer. 48. 5. Its site is quite unknown.

LUKE, mentioned three times in N.T., Col. 4. 14; 2 Tim. 4. 11; Philem. 24. He was also writer of the third Gospel and of the Acts. In all passages in the latter book in which the first pers. pl. is used, e.g. Ac. 16. 10, we can assume that L. was S. Paul's fellow-traveller. He was born (perhaps at Antioch in Syria) of Gentile parents, and practised medicine. There is also a tradition that he was a painter. He may have become a believer before our Lord's Ascension, but there is no evidence of this. The identification of him with one of the disciples to whom our Lord appeared on the way to Emmaus is picturesque but historically doubtful. The first information about him is when he joined S. Paul at Troas, Ac. 16. 10; his medical knowledge would make him a welcome companion. He seems to have remained at Philippi, 17. 1, for several years, as S. Paul found him there on his last journey to Jerus., 20. 5, and the two were together until their arrival in Rome. We learn from 2 Tim. 4. 11 that L. was again with P. during his *second* Roman imprisonment. It is very uncertain when or where the Gospel was written. It was specially intended for Gentile readers. (See *Gospels.*) The Acts (q.v.) was a continuation of the Gospel, and deals mainly with the growth of the Gentile churches. History tells us nothing of his later years, but tradition says he died a martyr.

LUZ, *almond tree,* (1) the scene of Jacob's dream, afterwards called Bethel (q.v.), Gen. 28. 19; 35. 6; 48. 3 etc.; (2) a city of the Hittites, Judg. 1. 26; its position entirely unknown.

LYCAONIA, a district of Asia Minor, containing the cities of Iconium, Lystra and Derbe, Ac. 14. 6. The "speech of L.", 14. 11, was some dialect the people used, but they were also able to understand the Greek spoken by Paul and Barnabas.

LYCIA, a district of Asia Minor, S.W. of Pisidia and Pamphylia, Ac. 27. 5.

LYDDA, the ancient Lod, 9 miles from Joppa on the road to Jerus.; visited by S. Peter, Ac. 9. 32—38; the birth and burial place of S. George, the patron saint of England.

LYDIA, a seller of purple from Thyatira, and the first European convert of S. Paul, to whom, along with his companions, she offered hospitality at Philippi, Ac. 16. 14, 15, 40.

LYDIA, a district on W. coast of Asia Minor, having Mysia on the N., and Phrygia on the E., 1 Macc. 8. 8. In Ezk. 30. 5 for L. read Ludim.

LYSANIAS, tetrarch of Abilene, Lk. 3. 1; nothing further is known of him.

LYSIAS, see *Claudius L.*

LYSTRA, a city of Lycaonia (q.v.), visited by S. Paul, Ac. 14. 6—21; 16. 1, 2; 2 Tim. 3. 11.

MAACAH, or MAACHAH, (1) d. of Nahor, Gen. 22. 24; (2) m. of Absalom, 2 S. 3. 3; (3) f. of Achish, 1 K. 2. 39; (4) d. or grand-d. of Absalom and wife of Rehoboam, 15. 2, 10; 2 Ch. 11. 20—22; called Mic(h)aiah, d. of Uriel, 13. 2; (5) also five others, 1 Ch. 2. 48; 2 S. 3. 3= 1 Ch. 3. 2; 1 Ch. 7. 15; 8. 29=9. 35; 11. 43; 27. 16.

MAACHAH, a small Syrian kingdom N.E. of Bashan, 2 S. 10. 6, 8; 1 Ch. 19. 7.

MAACHATHI, or Maac(h)athites, inhabitants of Maachah, Dt. 3. 14; Jos. 12. 5.

MAARATH, a town in the hills of Judah, Jos. 15. 59.

MAAREH-GEBA, Judg. 20. 33, R.V.; "meadows of Gibeah," A.V. See *Geba.*

MAASEIAH, (1) a descendant of Jeshua the priest, Ezr. 10. 18; (2) governor of Jerusalem under Josiah, 2 Ch. 34. 8; there are also 18 others of same name mentioned in O.T. in lists and genealogies.

MACCABEES, a family of Jewish patriots. In B.C. 175 Antiochus Epiphanes became k. of Syria, and made a determined effort to stamp out the Jewish religion. He at first met with considerable success, owing partly to a Hellenizing movement among the Jews themselves, and altars were erected to Zeus in many parts of the Holy Land. Resistance began at Modin, a town near Bethhoron, where an aged priest named Mattathias, of the family of Asmon or Chasmon, slew the sacrificers, and also the king's officer under whose direction the altar had been erected. Mat. was the father of five sons, 1 Macc. 2. 15—28, and with a large body of followers took refuge among the mountains. They were attacked on the Sabbath, and thousands were slain. It was afterwards resolved to disregard the Sabbatical rule and if necessary to fight in self-defence. After Mat.'s death, his son Judas, surnamed Maccabæus, or "the hammerer," became the leader. As in the case of our own General Gordon his military skill was accompanied by an absolute faith in God to which all things were possible, and several great victories were gained. The ruined Temple was restored, the desecrated altar was pulled down and reconstructed, and the new altar was dedicated amid great rejoicing. In B.C. 165 a large Syrian army under Lysias invaded Palestine, the war continuing during several years with varying success. After the death of Judas in 161 his brothers Jonathan and Simon became the leaders. Jonathan was also High Priest, but was treacherously murdered about B.C. 144. Simon was then sole leader of the patriotic party. Under him the country enjoyed greater prosperity than at any other period after the Exile, 1 Macc. 14. 4—15. The Jews in gratitude for what he had done put up in the temple a memorial tablet to Simon and his family, and he was appointed "governor and high priest for ever until there should arise a faithful prophet," 14. 41. In B.C. 135 he was treacherously murdered by his son-in-law, 16. 11—24. His son, John Hyrcanus, then became high-priest. He built the fortress in Jerusalem afterwards known as the Castle Antonia, and destroyed the Samaritan temple on Mt. Gerizim. After his death the position of the family was less secure. The Herodian family were powerful rivals, and the marriage of Mariamne, a Maccabæan princess, with Herod the Great in B.C. 38 marks the end of the Maccabæan dynasty.

The first book of Macc. (see *Apocrypha*) contains a full history of events from B.C. 175 to 135, and was probably written about B.C. 100. It was written in Hebrew or Aramaic, but only a Greek translation has survived. It forms a historical document of the highest importance. The second book of Macc. is an inferior work and less trustworthy, being an abridgment of

a larger history by Jason of Cyrene, 2. 23. It deals with the years 175—160, and therefore goes over part of the period described in 1 Macc. It was written in Greek, probably by an Egyptian Jew.

MACEDONIA, the region which lay N. of Achaia and S. of what are now called the Balkan Mts. It was the first part of Europe in which S. Paul preached the Gospel, Ac. 16. 9, 10, and contained many well-known places, e.g. Neapolis, Philippi, Thessalonica, and Berea. M. and Thessaly together constituted a Roman Province under the government of a proconsul, who lived at Thessalonica.

MACHIR, *sold*, (1) s. of Manasseh, Gen. 50. 23 etc.; his descendants, Nu. 32. 39, 40; Jos. 17. 1 etc.; (2) s. of Ammiel; a rich landowner who was of assistance to Mephibosheth, 2 S. 9. 4, 5, and to David, 17. 27.

MACHPELAH, *doubling*, the field and cave bought by Abraham, Gen. 23. 9, 17; where were buried Sarah, 23. 19; Abraham, 25. 9; Isaac, Rebekah, and Leah, 49. 30, 31; Jacob, 50. 13. It was situated on the top of the hill on which Hebron was built; the traditional site is now occupied by a mosque.

MADAI, third s. of Japheth, Gen. 10. 2.

MADIAN, Ac. 7. 29; =Midian, as in R.V.

MADMEN, a town of Moab, Jer. 48. 2.

MADMENAH, *dunghill*, a town of Benjamin, Is. 10. 31.

MADON, *height*, an important city of Canaan before the Israelite conquest, Jos. 11. 1; 12. 19, afterwards in Naphtali.

MAGADAN, the place on W. coast of Sea of Galilee whither Jesus returned after feeding the 4000, Mt. 15. 39 R.V. In A.V. the reading is Magdala, which is the name of a place close by and better known.

MAGBISH, probably a town of Benjamin, Ezr. 2. 30.

MAGDALENE, =the woman of Magdala (see *Mary*) a town near Tiberias, on W. shore of Sea of Galilee.

MAGDIEL, one of the "dukes" of Edom, descended from Esau, Gen. 36. 43.

MAGI, called "wise men," Mt. 2. 1, cf. R.V. mg.; probably members of some learned class or caste (cf. Est. 1. 13; Dan. 2. 12), who made a study of astrology, i.e. the art of foretelling events by the movements of the stars, a practice common in Babylonia and Persia. Up to a certain point this was a true seeking after the "unknown God," and, as such, was rewarded when the Gentile magi found the Christ at Bethlehem. But in the light of fuller knowledge all such methods of divination are to be condemned, and those who practise them are regarded in the Acts as impostors, e.g. Simon Magus, Ac. 8. 9, and Bar-jesus, whose name Elymas is equivalent to Magus, 13. 8.

MAGOG, *covering*, (1) s. of Japheth, Gen. 10. 2; 1 Ch. 1. 5; (2) a country or people, near the Black Sea, and equivalent to Scythian, Ezk. 38. 2; 39. 6; Rev. 20. 8.

MAGOR-MISSABIB, *terror on every side*, name given by Jeremiah to Pashur, the governor of the temple, Jer. 20. 3.

MAGPIASH, Neh. 10. 20; ? = Magbish, Ezr. 2. 30.

MAHALAH, nephew of Gilead, 1 Ch. 7. 18; Mahlah, R.V.

MAHALALEEL (Mahalalel, R.V.), *God giveth light*, (1) s. of Kenan, Gen. 5. 12, 13, 15—17; 1 Ch. 1. 2; (2) a descendant of Pharez, Neh. 11. 4; Lk. 3. 37 (Maleleel A.V., Mahalaleel R.V.).

MAHALATH, *song*, (1) wife of Esau, Gen. 28. 9; (2) wife of Rehoboam, 2 Ch. 11. 18.

MAHANAIM, *two hosts*, in Gilead, E. of Jordan, exact site uncertain, the scene of Jacob's vision on his return from Laban, Gen. 32. 2; frequently mentioned in the later history, Jos. 13. 26; 2 S. 2. 8; 17. 24; 19. 32; 1 K. 2. 8; 4. 14.

MAHANEH-DAN, abode of Samson, Judg. 13. 25 R.V., "camp of Dan," A.V.; Judg. 18. 12.

MAHARAI, one of David's captains, 2 S. 23. 28; 1 Ch. 11. 30; 27. 13.

MAHATH, (1) a Kohathite, 1 Ch. 6. 35; (2) another under Hezekiah, 2 Ch. 29. 12; 31. 13.

MAHER-SHALAL-HASH-BAZ, *the spoil speedeth, the prey hasteth*, name of Isaiah's son, Is. 8. 1.

MAHLAH, *song*, dau. of Zelophehad, q.v.

MAHLI, *my sickness*, (1) s. of Merari, Ex. 6. 19, R.V. (A.V. has Mahali); Nu. 3. 20 etc.; (2) grandson of Merari, 1 Ch. 6. 47 etc.; their descendants were called Mahlites, Nu. 3. 33.

MAHLON, s. of Elimelech and Naomi, and first husband of Ruth, Rt. 1. 2, 5; 4. 9, 10.

MAHOL, *song*, father of four sages, 1 K. 4. 31.

MAKAZ, seat of one of Solomon's commissariat officers, in western Judah, exact site unknown, 1 K. 4. 9.

MAKHELOTH, a desert station, Nu. 33. 25.

MAKKEDAH, *place of shepherds*, the scene of Joshua's victory over the five confederate kings, Jos. 10. 10—29; 12. 16; 15. 41. It was probably in the northern lowland of Judah.

MAKTESH, *a mortar*, a part of Jerusalem, Zep. 1. 11.

MALACHI, *my messenger*; it is uncertain whether this is a proper name, or a title of honour given to an anonymous prophet. The prophecy of M. was spoken probably in the second half of the 5th cent. B.C. The first part, 1. 1—2. 9, is addressed to the priesthood, blaming them for their neglect of the service of God. The second part, 2. 10—4. 6, is addressed to the people, condemning heathen marriages, and also the prevalent spirit of discontent. The faithful are encouraged by the assurance that the Lord's coming is nigh; He will send His messenger, Elijah, to prepare the way, 3. 1; 4. 5, 6 (cf. Mt. 11. 10; Mk. 1. 2; Lk. 1. 17; 7. 27); they must prepare to receive Him at His coming, 2. 17—3. 12.

MALCAM, R.V., MALCHAM, A.V., (1) one of the heads of the fathers of Benjamin, 1 Ch. 8. 9; (2) an idol, 2 S. 12. 30, R.V. mg.; Jer. 49. 1, 3, R.V.; Zep. 1. 5, A.V. and R.V.; rendered "their king," 2 S. 12. 30, A.V. and R.V.; Jer. 49. 1, 3, A.V.; Am. 1. 15, A.V. and R.V.

MALCHIEL, grandson of Asher, Gen. 46. 17; Nu. 26. 45; 1 Ch. 7. 31.

MALCHI-SHUA, *my king is a saviour*, s. of Saul, slain on Mt. Gilboa, 1 S. 14. 49, 31. 2, R.V.; Melchi-shua, A.V.

MALCHUS, the high-priest's servant on whom our Lord worked His last miracle of healing, Jn. 18. 10.

MALELEEL = Mahalaleel, q.v.

MALLOWS (R.V. has salt-wort), Job 30. 4, probably sea-purslane, a tall plant with sour leaves.

MAMMON, an Aramaic word meaning "riches," personified in Mt. 6. 24; Lk. 16. 9, 11, 13.

MAMRE, an Amorite in alliance with Abram, Gen. 14. 13, 24; hence the name of the place where he lived near to Hebron, 13. 18; afterwards a home of the patriarchs, 18. 1; 23. 17, 19; 25. 9; 35. 27; 49. 30; 50. 13.

MANAEN, a Christian teacher at Antioch, Ac. 13. 1.

MANASSEH, *forgetting*, (1) eldest s. of Joseph, Gen. 41. 51; 46. 20; 48. 1—20; 50. 23; Dt. 33. 13—17; also name of the tribe descended from him; their territory W. of Jordan adjoined that of Ephraim. In addition they had colonies E. of Jordan, in the rich pasture land of Bashan and Gilead; (2) k. of Judah, 2 K. 20. 21—21. 18; 23. 12, 26; 24. 3; 2 Ch. 32. 33—33. 20, 23; Jer. 15; (3) Ezr. 10. 30; (4) 10. 33.

MANASSES (Manasseh, R.V.), (1) Mt. 1. 10= (2) above; (2) Rev. 7. 6=(1) above.

MANASSES, PRAYER OF; see *Apocrypha*.

MANDRAKE; the Hebrew name denotes "love-fruit"; the fruit had a pleasant taste and odour, and was supposed to ensure conception; Gen. 30. 14—16; Song 7. 13.

MANNA. It is impossible to find any natural product that will answer to the requirements of the Scriptural narrative in regard to this heaven-sent food. With regard to the name, we are told, Ex. 16. 15, that the people seeing the small scale-like substance said one to another, *mân hû*, "for they knew not what it was." R.V. translates *mân hû* "what is it?" with the mg. reading "it is manna." See Ex. 16. 31—35; Nu. 11. 7—9; Jos. 5. 12; Heb. 9. 4; Jn. 6. 31, 32; 1 Cor. 10. 3 ff.; Rev. 2. 17.

MANOAH, *rest*, f. of Samson, Judg. 13. 2; etc.

MAOCH, f. of Achish, k. of Gath, 1 S. 27. 2.

MAON, a city in the hill country of Judah, about 7 miles S. of Hebron, Jos. 15. 55; here David hid from Saul, 1 S. 23. 24, 25; 25. 2.

MAONITES, a wandering tribe, mentioned in conjunction with the Amalekites, Judg. 10. 12; see *Meunim*.

MARA, *bitter*, the name given to herself by Naomi, Ruth 1. 20.

MARAH, *bitterness*, in the wilderness of Shur, 3 days' journey from the place where the Israelites crossed the Red Sea, Ex. 15. 22—25; Nu. 33. 8, 9.

MARALAH, a place on boundary of Zebulun, Jos. 19. 11.

MARAN-ATHA, *our Lord cometh*, an early Christian watchword; 1 Cor. 16. 22.

MARCUS, =the Evangelist Mark; this form in A.V. only, Col. 4. 10; Philem. 24; 1 Pet. 5. 13.

MARESHAH, a city in the low-country of Judah, Jos. 15. 44; fortified by Rehoboam, 2 Ch. 11. 8; 14. 9; 20. 37; Mic. 1. 15.

MARK, the Evangelist, also called John; son of Mary, who had a house of some considerable size in Jerusalem, Ac. 12. 12; cousin of Barnabas, Col. 4. 10 (R.V.); accompanies Paul and Barnabas from Jerusalem, Ac. 12. 25, and on their first missionary journey, deserting them at Perga, 13. 5, 13; accompanies Barnabas to Cyprus, 15. 37—39; with Paul at Rome, Col. 4. 10; Philem. 24 (R.V.); with Peter at Babylon (i.e. probably at Rome), 1 Pet. 5. 13 (R.V.); ? with Timothy at Ephesus, 2 Tim. 4. 11. His gospel (see *Gospels*) was written under the direction of S. Peter, in Rome and for the use of the Roman Church. His object is to describe our Lord as the incarnate wonder-working Son of God, living and acting amongst men The gospel contains a living picture of a living Man. Energy and humility are the characteristics of his portrait. It is full of descriptive touches, which help us to realize the impression made upon the by-standers. Tradition states that after S. Peter's death, S. Mark visited Egypt, founded the Church of Alexandria, and died by martyrdom.

MAROTH, *sorrows*, a town of Judah, Mi. 1. 12.

MARRIAGE among the Jews was usually preceded by a formal act of betrothal, such a contract, when once entered on, being regarded as absolutely binding. On the marriage day, the bride was escorted to her husband's home by a procession consisting of her own companions, and the "friends of the bridegroom," or "children of the bride-chamber," some carrying torches, and others myrtle branches and chaplets of flowers. When she reached the house, some such words as "Take her according to the Law of Moses and of Israel" were spoken, the pair were crowned with garlands, and a marriage deed signed. After the prescribed washing of hands and benediction, the marriage supper was held. For a year after marriage a man was released from all military service. The Christian law of marriage is given in Mt. 19. 4—9; Mk. 10. 2—12; Ro. 7. 2; 1 Cor. 7; its mystical meaning, as symbolizing the union between Christ and the Church, is explained in Eph. 5. 22—32.

MARS' HILL, Ac. 17. 22; Areopagus, R.V., q. v.

MARSENA, one of the wise men of Persia, Est. 1. 14.

MARTHA, sister of Lazarus and Mary, Lk. 10. 38—41; Jn. 11. 1—47; 12. 2.

MARY the Virgin, cousin of Elisabeth, Lk. 1. 36; betrothed to Joseph, Mt. 1. 18; Lk. 1. 27; the Annunciation, 26—38; visits Elisabeth, 40—45; the Magnificat, 46—55; returns, 56; Joseph warned not to put her away, Mt. 1. 18—25; goes to Bethlehem with Joseph, Lk. 2. 4, 5; the Nativity, 7, 16; visit of the shepherds, 16—20; the Purification, 2. 21—38; the Magi, Mt. 2. 11; in Egypt, 13, 14; returns to Nazareth, 19—23; Lk. 2. 39; goes up to the Passover, 41—52; at the wedding at Cana, Jn. 2. 2—5; other references during our Lord's ministry, Mt. 12. 46; 13. 54, 55; Mk. 3. 21, 31; 6. 3; Lk. 8. 19; entrusted to S. John, Jn. 19. 25—27; with the Apostles after the Ascension, Ac. 1. 14. There is no trustworthy history of her later years.

MARY, [the mother] of James and Joses, at the cross, Mt. 27. 56; Mk. 15. 40; called the wife of Cleophas, A.V., Clopas, R.V., Jn. 19. 25; at the burial, Mt. 27. 61 ("the other M."); Mk. 15. 47; at the tomb in the morning, Mt. 28. 1; Mk. 16. 1; Lk. 24. 10.

MARY MAGDALENE (i.e. Mary of Magdala, probably the place of that name on W. shore of Sea of Galilee), out of whom went seven devils, followed Jesus, Lk. 8. 2; near the cross, Mt. 27. 56; Mk. 15. 40; Jn. 19. 25; at the burial, Mt. 27. 61; Mk. 15. 47; at the tomb in the morning, Mt. 28. 1; Mk. 16. 1; Lk. 24. 10; Jn. 20. 1, 11; Jesus appears to her, Mk. 16. 9; Jn. 20. 14—18.

MARY, (1) mother of Mark, Ac. 12. 12; (2) sister of Lazarus and Martha, sits at Jesus' feet, Lk. 10. 39, 42; sends for Jesus after death of Lazarus, Jn. 11. 1—45; anoints Jesus with ointment, 12. 3—8; (3) a Roman Christian, Ro. 16. 6.

MASCHIL, occurs in the titles of 13 Psalms. It may mean a didactic psalm, or a meditation, or a skilful psalm.

MASH, s. of Aram, Gen. 10. 23.

MASPHA (probably=Mispeh of Benjamin), the place near Jerusalem where Judas Maccabæus and his followers met to bewail the desolation of the Holy City, 1 Macc. 3. 46.

MASREKAH, *plantation of good vines*, Gen. 36. 36; 1 Ch. 1. 47.

MASSA, *burden*, s. of Ishmael, Gen. 25. 14; 1 Ch. 1. 30.

MASSAH, *temptation*, a name given to the place Meribah, where the Israelites "tempted Jehovah," Ex. 17. 7; cf. Dt. 6. 16; 9. 22; 33. 8, and Ps. 95. 8, R.V.

MATHUSALA, Lk. 3. 37; =Methuselah, as in R.V.

MATRED, mother of Mehetabel, wife of Hadar, k. of Edom, Gen. 36. 39; 1 Ch. 1. 50.

MATRI, the family of the tribe of Benjamin to which Saul belonged, 1 S. 10. 21.

MATTAN, *gift*, (1) a priest of Baal slain by Jehoiada, 2 K. 11. 18; 2 Ch. 23. 17; (2) f. of Shephatiah, Jer. 38. 1.

MATTANAH, *gift*, a desert station, Nu. 21. 18, 19.

MATTAN·IAH, (1) original name of k. Zedekiah, 2 K. 24. 17; (2) one of the sons of Asaph, 1 Ch. 9. 15; leader of the Temple choir, Neh. 11. 17; 12. 8, 25; (3) a descendant of Asaph, under Jehoshaphat, 2 Ch. 20. 14; also seven others, Ezr. 10. 26; 27; 30; 37; Neh. 13. 13; 1 Ch. 25. 4, 16; 2 Ch. 29. 13.

MATTATHA, grandson of David, Lk. 3. 31.

MATTATHIAS, *gift of Jehovah*, (1) s. of Amos in our Lord's genealogy, Lk. 3. 25; (2) s. of Semei, or Semein, in the same, 3. 26; (3) see *Maccabees*.

MATTHAN, grandfather of Joseph the husband of Mary, Mt. 1. 15.

MATTHAT, *gift*, s. of Levi and grandfather of Joseph, Lk. 3. 24; (2) s. of another Levi, 29.

MATTHEW, *gift of God*, known before his conversion as Levi, son of Alphæus, Mk. 2. 14; he was tax-gatherer at Capernaum, probably in the service of Herod Antipas, in whose tetrarchy Capernaum was. Soon after his call he gave a feast to his old associates, Mt. 9. 9—13; Mk. 2. 14—17; Lk. 5. 27—32, at which our Lord was present, and was in consequence blamed by the Pharisees. M. was probably a silent, unobtrusive, contemplative man, a thorough Jew, with a wide knowledge of the O.T. Scriptures, and able to see in every detail of our Lord's life the fulfilment of prophecy. His gospel (see *Gospels*) was written for the use of Jewish converts in Palestine. It is full of quotations from the O.T. His chief object is to show that Jesus is the Messiah of whom the prophets spoke. He also emphasizes the truth that Jesus is the King and Judge of men. His gospel was probably written in Aramaic, but is known to us by a Greek translation, possibly made by S. Matt. himself. It may be regarded as the account of the life and words of Jesus Christ received by Jewish Christians in Palestine in the 1st cent. Of the Apostle's later life little is known for certain. A tradition of the Western Church asserts that he died a martyr's death.

MATTHIAS, *gift of Jehovah*, the apostle chosen to fill the place of Judas, Ac. 1. 15—26. All that is known of him is that he had been a disciple throughout the whole of our Lord's ministry, 21, 22; tradition states that he preached the gospel and suffered martyrdom in Ethiopia. At his election the apostles first prayed for the divine guidance; each then probably wrote one of the two selected names on a tablet, which was placed in an urn. The urn was shaken, and the first name that fell out was that of the future apostle. Selection by lot was common under the old covenant. (See *Lot*.)

MAZZAROTH, Job 38. 32, A.V. and R.V.; the twelve signs, A.V. mg.; the signs of the Zodiac, R.V. mg.

MEAH, *a hundred*, tower of, in Jerusalem, rebuilt by Eliashib, Neh. 3. 1; 12. 39. Hammeah, R.V.

MEASURES. See *Weights and Measures*.

MEAT-OFFERING A.V., or more properly MEAL-OFFERING, as in R.V., Heb. Minchah, consisted chiefly of corn and wine, seasoned with salt, and offered with incense. The Minchah could not be offered with a sin-offering, but no burnt or peace-offering was complete without it. Part was placed on the altar of burnt-offering, the remainder was usually eaten by the priests in a holy place; Lev. 6. 14—18, 23; Mal. 1. 11. It was such an important part of the daily burnt offering, that the term is sometimes used to denote the whole morning or evening sacrifice, e.g. 2 K. 3. 20.

MEBUNNAI, one of David's guard, 2 S. 23. 27; called Sibbecai, 2 S. 21. 18 (A.V., -chai).

MECHERATHITE, 1 Ch. 11. 36; called Maac(h)athite, 2 S. 23. 34; either a member of the clan of Maachar, settled at Abel-beth-M.; or a native of the Syrian kingdom of M.

MEDAD, an elder who prophesied with Eldad, q.v.; Nu. 11. 26, 27.

MEDAN, *strife*, s. of Abraham and Keturah, Gen. 25. 2; 1 Ch. 1. 32.

MEDEBA, a town E. of Jordan, in Reuben, previously held by Amorites; Nu. 21. 30; Jos. 13. 9, 16; 1 Ch. 19. 7; Is. 15. 2.

MEDES, the inhabitants of

MEDIA, the country between the Caspian Sea and Elam, bounded by Mt. Zagros on the W. and by Parthia on the E. It was at one time a tributary province of the Assyrian Empire, but shook off the yoke in the reign of Assurbanipal (B.C. 666—624), and the Median king Cyaxares joined with the Babylonian king Nabopolassar in the overthrow of Nineveh. Cyrus by his defeat of Astyages (B.C. 550) gained possession of Media, which he united with the Persian kingdom.

MEDICINE and surgery among the Israelites were of a very primitive kind, and until the introduction of Greek civilization never rose to the rank of sciences. Diseases were most often treated by means of magic (see 2 K. 5. 11, R.V.). The only remedies mentioned in O.T. are for external injuries, viz. plasters, bandages and unguents. Jeremiah speaks of a resinous gum ("balm of Gilead") noted for its healing properties, Jer. 8. 22; 46. 11. We also hear of figs being used as a poultice, Is. 38. 21.

MEGIDDO, on the S. side of the plain of Esdraelon, and on the caravan route from Egypt to Damascus; frequently mentioned in Israelite history; the scene of Sisera's defeat, Judg. 5. 19; fortified by Solomon, 1 K. 9. 15; here Ahaziah died of his wounds, 2 K. 9. 27; also the scene of the tragic defeat and death of k. Josiah, 23. 29, 30; 2 Ch. 35. 22; cf. Zech. 12. 11 (where the place is called "the valley of Megiddon").

MEHETABEL, Gen. 36. 39; 1 Ch. 1. 50.

MEHOLATHITE, 1 S. 18. 19; ="inhab. of Meholah," which may have been the same as Abel-Meholah, the birthplace of Elisha.

MEHUNIMS (Meunim, R.V.), 2 Ch. 26. 7; Ezr. 2. 50; probably the same as the Maonites who oppressed Israel in the days of the Judges, Judg. 10. 12.

MELCHI, (1) s. of Janna (-ai), ancestor of Joseph, Lk. 3. 24; (2) s. of Addi, also anc. of Joseph, 28.

MELCH·IAH, a priest, f. of Pashur, Jer. 21. 1; Malchiah, R.V.

MELCHISEDEC, Heb. 5. 6, A.V., = Melchizedek, q.v.

MELCHI-SHUA, 1 S. 14. 49; = Malchi-shua, q.v.

MELCHIZEDEK, *king of righteousness*, k. of Salem (i.e. Jerusalem), "priest of the most high God" (see *El Elyon*), Gen. 14. 18—20; Heb. 7. 1—6; he was probably an Amorite, and may perhaps be regarded as representative of an earlier revelation given by God to men, which had been almost lost before the call of Abraham. He is also regarded as a type of Christ, the eternal Priest-king; cf. Ps. 110. 4; Heb. 5. 6, 10; 6. 20; 7. 11, 15, 17, 21.

MELEA, s. of Menan, ancestor of Joseph, Lk. 3. 31.

MELECH, *king*, grandson of Merib-baal (Mephibosheth), 1 Ch. 8. 35; 9. 41.

MELITA (= the modern Malta), scene of Paul's shipwreck, Ac. 28. 1. The tradition which connects the shipwreck with the spot known as S. Paul's Bay is very ancient and probably trustworthy.

MELZAR, Dan. 1. 11, 16, an officer of Nebuchadnezzar; the "steward," R.V., and A.V. mg.

MEMPHIS, an Egyptian city on the W. bank of the Nile, Hos. 9. 6. Elsewhere in O.T. it is called Noph, q.v.

MEMUCAN, one of the seven princes of Ahasuerus, Est. 1. 14, 16, 21.

MENAHEM, *comforter*, s. of Gadi, slew the usurper Shallum and became k. of Israel, B.C. 748 (see *Chronology*); 2 K. 15. 14—20.

MENAN, ancestor of Joseph, Lk. 3. 31; MENNA, R.V.

MENE MENE TEKEL UPHARSIN, the inscription interpreted by Daniel, Dan. 5. 25—28. R.V. mg. translates it "numbered, numbered, weighed, and divisions." Possibly the words are names of weights, "a mina, a mina, a shekel, and a half." Daniel's skill showed itself in his giving to these words an interpretation bearing on the circumstances of the time.

In the interpretation (ver. 28) *Peres* is found instead of *Upharsin*. The *u* in *upharsin* is simply "and." *Parsin* (which is written *pharsin* when a vowel precedes) is the plural of *peres* (pronounced so as to rhyme with *deface*). *Mĕnê* should be pronounced so as to rhyme with *bewray*, and *tĕkĕl* with *bewail*.

MENELAUS, a high-priest who obtained his office from Antiochus Epiphanes by a large bribe, 2 Macc. 4. 5; 13. 3, 4.

MENI, Is. 65. 11 mg. of A.V. and R.V., where A.V. text has "that number," and R.V. "Destiny." It is the name of a Syrian goddess, the equivalent of the star-goddess Venus, the "lesser fortune," Jupiter (worshipped by the Syrians as Gad) being the "greater fortune."

MENUCHAH or MENUHAH, Judg. 20. 43, mg. of A.V. and R.V. Perhaps not a proper name; R.V. translates it "at their resting place."

MEONENIM, *enchanters*, Judg. 9. 37; A.V. speaks of the "plain of M.", but R.V. has "oak of M.", and R.V. mg. "the augurs' oak or terebinth."

MEPHIBOSHETH, (1) s. of Saul and Rizpah, 2 S. 21. 8; (2) a lame son of Jonathan, 2 S. 4. 4; with Machir at Lodebar, 9. 4; David's kindness to him, 5—13; Ziba's slander, 16. 1—4; his defence, 19. 24—28; D. spares him, 21. 7. His true name was Merib-baal; but later Israelites were unwilling to pronounce the name Baal (cf. Ex. 23. 13), and substituted for it "bosheth," i.e. "shameful thing." Cf. Ish-bosheth and Jerubbaal.

MERAB, eldest d. of Saul, 1 S. 14. 49; promised to David, 17. 25; 18. 17; afterwards married to Adriel, 18. 12.

MERAIOTH, (1) son of Ahitub, and f. of Zadok, 1 Ch. 9. 11; Neh. 11. 11; (2) head of a priestly house, Neh. 12. 15; (3) 1 Ch. 6. 6, 7.

MERARI, *bitter*, 3rd son of Levi, Gen. 46. 11; Ex. 6. 16, 19; and head of the 3rd division of the Levites, called Merarites; their numbering at Sinai, Nu. 3. 33; 4. 29, 30, 42—45; their charge, 3. 35—37; 4. 31, 32; 10. 17; their cities, Jos. 21. 7, 34—40; 1 Ch. 6. 63, 77—81; their divisions under David, 23. 6; 24. 26.

MERATHAIM, *double rebellion*, a name applied to the country of the Chaldeans, Jer. 50. 21.

MERCURIUS (Mercury, R.V.), a Roman god, equiv. to Greek Hermes, the herald of the gods. S. Paul was so called by the men of Lycaonia because he was "chief speaker," Ac. 14. 12.

MERCY-SEAT, the golden covering of the Ark of the Covenant in the Holy of Holies. It was the place of the manifestation of God's glory and His meeting place with His people, Ex. 25. 22; Lev. 16. 2; Nu. 7. 89; and was regarded as the Throne of God, 1 S. 4. 4; cf. Ex. 30. 6; Nu. 7. 89. Here the blood of the sin offering was sprinkled on the Day of Atonement, Lev. 16. 14, 15. See *Tabernacle*.

MERIBAH, *contention*, name given (1) to Rephidim, Ex. 17. 7; (2) to Kadesh, Nu. 20. 13, 24; 27. 14; Dt. 32. 51; 33. 8; Ps. 81. 7; etc.

MERIB-BAAL, *Baal contendeth*, = Mephibosheth (2).

MERODACH, an alternative name for the Babylonian god Bel, Jer. 50. 2.

MERODACH-BALADAN, k. of Babylon in days of Hezekiah, 2 K. 20. 12 (where he is called Berodach-B.); Is. 39. 1; cf. 2 Ch. 32. 31. He made an alliance with H. against Sargon, k. of Assyria, who, after reducing Judah, Edom, and Moab to submission, deposed M.-B.

MEROM, *elevation*, waters of, a lake, N. of Sea of Galilee, through which the Jordan flows; near here Joshua gained a great victory over the allied forces under Jabin, k. of Hazor, Jos. 11. 5—7.

MEROZ, a place cursed by Deborah for refusing to help in the struggle against Sisera, Judg. 5. 23. Its site is uncertain; it was probably near the River Kishon.

MESHA, a place in Arabia, the boundary of Joktanites, Gen. 10. 30.

MESHA, (1) k. of Moab, in the days of Ahab and his sons, 2 K. 3. 4: see *Moabite Stone*. (2) 1 Ch. 2. 24; (3) 8. 9.

MESHACH, name given to Mishael, one of the companions of Daniel, belonging to the royal family of Judah, Dan. 1. 7; 3. 12—30.

MESHECH, s. of Japheth, Gen. 10. 2; 1 Ch. 1. 5; the race descended from him denounced, Ezk. 32. 26; 38. 2, 3; 39. 1; trades with Tartessus, 27. 13; Ps. 120. 5.

MESHELEMIAH, *peace of the Lord*, s. of Kore, 1 Ch. 9. 21; 26. 1, 2, 9; = Shelemiah, 26. 14. See *Shallum*.

MESHULLAM, 21 of this name are mentioned, the name occurring for the most part in genealogies and lists of officers.

MESHULLEMETH, wife of k. Manasseh, 2 K. 21. 19.

MESOPOTAMIA, Heb. Aram-naharaim (see Ps. 60, title), i.e. *Aram of the two rivers* (Euphrates and Tigris), the name being specially applied to the fruitful country between the upper parts of these two rivers. In this region Nahor settled after leaving Ur of the Chaldees, Gen.

24. 10; and here other members of the family remained after Abraham had moved on into Canaan. See *Aram*.

MESSIAH, an Aramaic word meaning "the anointed." It occurs only in Dan. 9. 25, 26, A.V. (where R.V. translates it "the anointed one"), and Jn. 1. 41; 4. 25 (Messias, A.V.). It is used as the title of an office, and denotes the King and deliverer whose coming the Jews were eagerly expecting. In the N.T. the deliverer is called "the Christ," which is the Greek equivalent of Messiah, and Jesus the Messiah is called Jesus the Christ, or simply Jesus Christ.

Jewish Messianic hope included two main thoughts, the coming of a perfectly righteous King, and the Redemption of Zion. In the days of the earlier prophets the hope was often vague and undefined. It was not until after the Christ had come that the full meaning was perceived of such passages as Gen. 3. 15; 12. 3; 22. 15—18; 49. 8—12; Nu. 24. 15—19; Dt. 18. 18, 19, which did not have so much effect on Jewish belief about the Messiah as we might expect.

In 2 S. 7. 12—14 we have the first clear indication of what the Jews were hoping for, though as yet it was not made clear that there should be One perfect King, the final satisfier of every need. The growth of the hope is illustrated by Ps. 2; 40. 6—10 (cf. Dt. 17. 18—20); 72; 110; and by the writings of Amos (9. 11—15) and Hosea (2. 14—23). When we pass on to Isaiah and Micah we see a great advance in Jewish belief. Hope now becomes centred in *one* great deliverer instead of, as before, in a line of kings. Prophecy deals more with details; Is. 7. 14, cf. Mt. 1. 22, 23; Mic. 5. 2, cf. Mt. 2. 5, 6; Is. 9. 1, 2, cf. Mt. 4. 12—16; Zec. 9. 9, cf. Jn. 12. 14, 15. Jeremiah shows the spiritual character of the coming dispensation, Jer. 31. 31—34, cf. Heb. 8. 7—13; 10. 15—18.

In Is. 40—66 (written probably at the close of the Exile) Messianic prophecy reaches its highest level in the description of the character and work of the "Servant of Jehovah," the sin-bearer who is "wounded for our transgressions." (Compare Is. 53 with Pss. 22, 69.) There is also a striking prophecy of Messiah's sufferings in Zec. 13. 7; cf. Dan. 9. 26; 11. 22. In Zec. 6. 13 (cf. Ps. 110. 4) we have an indication of Messiah's *priestly* office. After the Return we have traces of the belief that the coming of Messiah would bring a blessing to the Gentiles, Is. 49. 6; 61. 6; 66. 23; Zec. 14. 9; Mal. 1. 11. In Dan. 7 we have the vision of "one like unto a son of man" brought to the Ancient of Days to receive power and glory, cf. Mt. 26. 64; Mk. 14. 62; Rev. 1. 7; 14. 14; while in Mal. 3, 4, prominence is given to the *prophetic* side of Messiah's work.

Throughout the Apocrypha there is no reference to the hope of the Messiah, but during the century before the birth of Christ the hope was steadily reviving. We have proof of this in Jewish writings of the time which are not included in the Canon, e.g. the Psalms of Solomon. The Magnificat, the Benedictus, and Nunc Dimittis show the form the hope had taken in the more spiritual Jewish minds. But many Jews, as we learn from the Gospels, were looking only for a deliverer from the Roman power and for greater national prosperity; and so when the Messiah came the nation as a whole rejected Him. Only the faithful few were able to see in Jesus of Nazareth the true Suffering Servant of Jehovah, as well as the true Prophet, Priest, and King of Israel; Mt. 16. 16; Lk. 24. 21, 26, 27; Jn. 4. 25, 26; Ac. 3. 18; 8. 32—35; 17. 3; 26. 23.

METHEG-AMMAH, a Philistine city taken by David, 2 S. 8. 1, A.V. and R.V. mg.; but R.V. has "took the bridle of the mother city," i.e. got the control of Gath, cf. 1 Ch. 18. 1.

METHUSAEL, f. of Lamech, Gen. 4. 18.

METHUSELAH, s. of Enoch, the longest-lived of the patriarchs, Gen. 5. 21—27; Lk. 3. 37, R.V.

MEUNIM; A.V. uses this form only in Neh. 7. 52; R.V. also in 1 Ch. 4. 41 (where A.V. has *habitations*); 2 Ch. 26. 7; Ezr. 2. 50. See *Mehunim*.

MIBZAR, *fortress*, a "duke" of Edom, Gen. 36. 42; 1 Ch. 1. 53.

MICA, R.V., MICHA, A.V., (1) s. of Mephibosheth, 2 S. 9. 12; (2) Neh. 10. 11; (3) Neh. 11. 17, 22.

MICAH, (1) a man of Mt. Ephraim, who had a "house of gods" and whose "graven image" was carried off by the Danites to their city Laish, Judg. 17; 18; (2) four others, 1 Ch. 5. 5; 8. 34=9. 40; 23. 20=24. 24; 2 Ch. 34. 20.

MICAH the Prophet, a native of Moresheth Gath, in the plain country of Judah, prophesied under Hezekiah, Mi. 3. 12. The book has three divisions; (1) ch. 1—3, prophecies of judgment and ruin on the Jewish State, lighting first on Samaria, and afterwards on Jerusalem, the crime being the idolatry at the high places and also the oppression by the upper classes; (2) ch. 4, 5, prophecies of restoration, with brilliant Messianic promises; (3) ch. 6, 7, prophecies of a mixed character; the Lord remonstrates with His people, and recounts His past goodness to them; He requires from them justice, goodness, and humility. The last ch. contains a fresh picture of the state of society, and Zion, sitting in darkness, is comforted with the assurance that Jehovah pardoneth iniquity.

MICAIAH, *who is like the Lord?* (1) s. of Imlah, a prophet of Samaria, who predicted the defeat and death of Ahab, 1 K. 22; 2 Ch. 18. (2) eight others, the name being generally written in A.V. Michaiah; 2 K. 22. 12; Neh. 12. 35; 12. 41; 2 Ch. 13. 2; 17. 7; Jer. 36. 11; 26. 18.

MICHA. See *Mica*.

MICHAEL, *who is like God?* (1) one of "the chief princes," Dan. 10. 13, 21; 12. 1; from the latter passage we gather that he was the special patron or guardian angel of the people of Israel; see also Rev. 12. 7, and Jude 9 where he is called the "archangel," and reference is made to a Jewish tradition about the burial of Moses (see also under *Angels*); (2) also name of 10 men, Nu. 13. 13; 1 Ch. 5. 13; 5. 14; 6. 40; 7. 3; 8. 16; 12. 20; 27. 18; 2 Ch. 21. 2, 4; Ezr. 8. 8.

MICHAIAH=Micaiah, q.v.

MICHAL, Saul's 2nd dau., wife of David, 1 S. 14. 49; 18. 20, 27; 19. 11—13, 17; 25. 44; 2 S. 3. 13—16; 6. 16, 23. In 2 S. 21. 8 the name occurs in mistake for Merab.

MICHMAS, Ezr. 2. 27; Neh. 7. 21; generally spelt

MICHMASH, a town of Benj. east of Bethel and Beth-aven, mentioned in connexion with Saul's campaigns against the Philistines, 1 S. 13; 14.

MICHMETHAH, a boundary of Ephraim, Jos. 16. 6; and of Manasseh, 17. 7.

MIDIAN, *judgment*, son of Abraham and Keturah, Gen. 25. 2, 4; 1 Ch. 1. 32, 33; the MIDIANITES formed a powerful confedera-

tion of wandering Arab tribes, akin to the Hebrews, but often in conflict with them. They are referred to in Gen. 37. 28, 36; Ex. 2. 15; 3. 1; 4. 19; 18. 1; Nu. 22. 4, 7; 25; 31; Judg. 6; 7; 8; Ps. 83. 9, 11; Is. 9. 4; 10. 26.

MIGDOL, *tower*, encampment at the Exodus, near the head of the Red Sea, Ex. 14. 2; Nu. 33. 7; see also Jer. 44. 1; 46. 14; Ezk. 29. 10; 30. 6.

MIGRON, a place, site unknown, near Gibeah of Benj., 1 S. 14. 2; Is. 10. 28.

MILCAH, *queen*, (1) dau. of Haran, and wife of Nahor, Gen. 11. 29; 22. 20, 23; 24. 15, 24, 47; (2) dau. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

MILCOM, *their king*, "the abomination of the Ammonites," 1 K. 11. 5 etc.; also called *Molech*, q.v.

MILETUS (MILETUM, A.V.), a town on the sea-coast, some 28 miles S. of Ephesus, where Paul took leave of the Ephesians, Ac. 20. 15, 17; on another occasion Trophimus was left there sick, 2 Tim. 4. 20.

MILL, MILLSTONE. A mill consisted of two heavy flat circular stones, resting one on the other. The lower remained fixed. The upper one was rotated, by means of a handle, round a peg which was fastened into the lower stone, and passed right through a funnel-shaped hole in the upper one. The corn was poured into this funnel, was ground between the two stones, and the flour came out at the circumference. Small mills were worked by hand; larger ones were turned by an ass, Mt. 18. 6; Mk. 9. 42; R.V. mg.

MILLO, THE, *bulwark*, an ancient fortification of Jerusalem, probably on N. side of the eastern hill, 2 S. 5. 9; 1 Ch. 11. 8; repaired by Solomon, 1 K. 9. 15, 24; 11. 27; and by Hezekiah, 2 Ch. 32. 5; here Joash was murdered, 2 K. 12. 20.

MILLO, house of; a fortified quarter of Shechem, or village near it, Judg. 9. 6, 20.

MINCHAH, see *Meal offering*.

MINES. Palestine has little mineral wealth, though Dt. 8. 9 shows mining was to some extent carried on. (See also Job 28. 1—11, R.V.) There are some iron and coal mines in the Lebanon, while in the Sinaitic peninsula copper, iron, and manganese are found. The precious stones, to which there are many allusions in O.T., were imported for the most part from S. Arabia.

MINISTER sometimes in O.T. denotes an attendant, or confidential servant, e.g. Jos. 1. 1; 1 K. 10. 5; sometimes the priests and Levites, Is. 61. 6. In N.T. it denotes one placed in authority, either in the Church, or in civil affairs, Ro. 13. 6; 15. 16; or an attendant in a synagogue, Lk. 4. 20, or on an apostle, Ac. 13. 5. It is also used in a more special sense, indicating a sacerdotal office, Heb. 8. 2. See *Ministry*.

MINISTRY. The work of the minister of Christ's Church is to be the mouthpiece and delegate of the Body of Christ. The powers which he exercises are those which belong to the whole Body, and have been entrusted to the Body by Christ, who is its Head.

The Minister is therefore the representative of the people in their dealings with God, the mouthpiece of a priestly race. The prayers, the praises, and the alms of the faithful are offered to God through him. He leads the worship of the sanctuary.

On the other hand, it is also the Church's business to bear a witness for Christ before the world, to be a keeper of holy writ, to make known the will of God, to speak the "word of reconciliation," 2 Cor. 5. 19, 20, to declare in Christ's name the terms on which pardon is offered, and to pronounce the absolution of the penitent, Jn. 20. 23. These functions the Church exercises as a rule through its Ministers, who have been duly called and set apart for their office in such ways as the Church itself, acting under the Spirit's guidance, has seen fit to appoint. "No man taketh this honour unto himself, but he that is called of God," Heb. 5. 4.

With regard to the "orders" within the ministry, all spring from the Apostolate. The Apostles were the original witnesses for Christ, holding their commission direct from Him. The appointment of other ministers rested with them, and through the laying on of their hands the Holy Ghost was given. The office of Apostle was not in any sense a local one; the Apostles had the care of all the Churches. With them were associated men like Timothy and Titus, who, though without the full qualifications for the Apostolate, yet held almost apostolic rank. Working under them we find a local ministry of "presbyters," i.e. elders, who were also known as "bishops" or "overseers"; Ac. 11. 30; 14. 23; 15. 6; 16. 4; 20. 17, 28; 21. 18; Jas. 5. 14. The name "elder" was probably borrowed from the Jewish synagogue. The origin of the diaconate is more obscure. In Ac. 6. 1—6 we read of the appointment of seven men, appointed for a special and temporary need. The earliest use of the name deacon as a definitely official title is in Phil. 1. 1; cf. 1 Tim. 3. 8—12. The special work of those who held this office was to distribute the alms of the faithful, and to have the care of the sick and afflicted.

The Apostles during their lifetime exercised a kind of universal episcopate which rendered a diocesan episcopate less necessary. Their removal by death was the cause of the need being felt of one supreme ruler in each district of the Church, a leader among the presbyters, to whom also might be entrusted the apostolic work of laying on of hands. This leader was henceforth known as the "episcopos" or "bishop," the name being no longer used to describe the other members of the presbyterate.

This development of the three orders of the ministry, viz. bishops, presbyters or priests, and deacons, went on more quickly in some places than in others. At Ephesus the three orders were clearly defined within the lifetime of S. John. By the middle of the 2nd cent. the threefold ministry was thoroughly established throughout the Church.

In Eph. 4. 11 (cf. 1 Cor. 12. 28) S. Paul mentions apostles, prophets, evangelists, pastors and teachers. The terms here used do not represent so many ecclesiastical offices, but the kind of duties which fell to the various ministers within the Church of God. Christian "prophets" are frequently mentioned in N.T. and early Christian writings. They were men, sometimes outside the regular "orders" of the ministry, who were regarded as having a special and exceptional vocation for the work of preaching. "Evangelists" were ordinary itinerant preachers of the Gospel; while "pastors and teachers" were men who taught within their own community, and were as shepherds having care of the flock of Christ.

From Ro. 16. 1 (R.V. mg.) we learn that a woman named Phœbe held the office of dea-

coness in the church of Cenchreæ. Women holding the same office are probably referred to in 1 Tim. 3. 11. By an unfortunate mistranslation the A.V. speaks of them as "wives" of deacons. Deaconesses played a very important part in the Church's life for a good many centuries.

MINNI, a kingdom of Armenia, Jer. 51. 27.

MINNITH, a place E. of Jordan, probably near Heshbon, Judg. 11. 33. The same or some other unknown place is mentioned in Ezk. 27. 17.

MIPHKAD, one of the gates of Jerus., Neh. 3. 31.

MIRACLES formed an important element in the work of Jesus Christ, being not only Divine acts, but forming also a part of the Divine teaching. Christianity is founded on the greatest of all miracles, the Resurrection of our Lord. If that be admitted, other miracles cease to be improbable. Miracles should not be regarded as deviations from the ordinary course of nature so much as manifestations of Divine or Spiritual power. Some lower "law" was in each case superseded by the action of a higher. They were intended to be a proof to the Jews that Jesus was the Christ, Mt. 11. 4, 5; Jn. 2. 11; 10. 25; 20. 30, 31. Many of them were also parabolic and instructive, teaching by means of symbols such Divine truths as the result of sin, and the cure of sin; the value of faith; the curse of impurity; and the law of love. The miracles of healing were also intended to show how the law of love is to deal with the actual facts of life. Miracles were and are a response to faith, and its best encouragement. They were never wrought without prayer, felt need, and faith.

It is important to notice the different names by which miracles are described. They are called "signs," as being visible tokens of an invisible power; they are "powers" or "mighty works," because they are the acts of One who is Almighty; or they are simply "works," or the natural results of the Messiah's presence among men; they are "wonders," "marvels," because of the effect produced on those who saw them. The following miracles are found in one Gospel only:—

S. Matthew. (1) The cure of two blind men, 9. 27—31; (2) of the dumb demoniac, 9. 32—34; (3) the stater in the fish's mouth, 17. 24—27.

S. Mark. (1) Healing of a deaf and dumb man, 7. 31—37; of the blind man at Bethsaida, 8. 22—26.

S. Luke. (1) Draught of fishes, 5. 4—11; (2) raising of widow's son, 7. 11—16; (3) healing of woman with spirit of infirmity, 13. 11—17; (4) of the man afflicted with dropsy, 14. 1—6; (5) of the ten lepers, 17. 12—19; (6) of Malchus, 22. 50, 51.

S. John. (1) Water made wine, 2. 1—11; (2) healing of nobleman's son, 4. 46—54; (3) of the impotent man at Bethesda, 5. 1—16; (4) of the man blind from his birth, 9; (5) the raising of Lazarus, 11. 1—45; (6) draught of fishes, 21. 1—24.

MIRIAM, *exalted*, sister of Moses, Nu. 26. 59; watches the ark of bulrushes, Ex. 2. 4—8; leads the women with tabrets, 15. 20, 21; murmurs against Moses and is smitten with leprosy, Nu. 12. 1—15; Dt. 24. 9; dies in Kadesh, 20. 1; Mi. 6. 4.

MIRRORS among the ancients were almost always made of polished metal, either a mixture of copper and tin, or else silver; they were round or oval, with an ornamental handle.

In 1 Cor. 13. 12 (R.V.) S. Paul says "now we see in a mirror, darkly," i.e. our present spiritual knowledge is only an imperfect image of eternal spiritual realities. In 2 Cor. 3. 8 the metaphor of a mirror is used in teaching the duty of Christians to reflect the glory and perfections of Christ; while S. James (1. 23) compares the careless hearer of the law to a man who sees his face reflected in a glass and goes away and forgets what manner of man he was.

MISGAB, *high fort*, a place in Moab, Jer. 48. 1.

MISHAEL, (1) son of Uzziel, Ex. 6. 22; helps to remove the bodies of Nadab and Abihu, Lev. 10. 4, 5; (2) Neh. 8. 4; (3) one of the three children with Daniel, Dan. 1. 6, etc. See *Meshach*.

MISHAL (MISHEAL in A.V.), a town of Asher, Jos. 19. 26; given to the Gershonites, 21. 30.

MISHNEH, marg. R.V.; "the second quarter," R.V.; "the college," A.V., 2 K. 22. 14; 2 Ch. 34. 22.

MISPAR, R.V., MIZPAR, A.V., Ezr. 2. 2; the same as

MISPERETH, returned with Zerubbabel, Neh. 7. 7.

MISREPHOTH-MAIM, *burnings of waters*, a place in N. Palestine near Sidon, Jos. 11. 8; 13. 6.

MITHCAH, a desert station, site unknown, Nu. 33. 28, 29.

MITHNITE, = belonging to a tribe or place called Methen, 1 Ch. 11. 43.

MITHREDATH, Heb. form of the Persian name Mithradata, (1) a treasurer of Cyrus, Ezr. 1. 8; (2) a Persian officer at Samaria, 4. 7.

MITYLENE, chief town of island of Lesbos, which lies off the N.W. coast of Roman province of Asia, Ac. 20. 14.

MIZAR, *little*, a hill in N.E. of Palestine, probably in Hermon district, Ps. 42. 6; cf. mg. and R.V.; the Prayer Book version has "the little hill of Hermon."

MIZPAH or MIZPEH (R.V. has -ah, except Judg. 11. 29; A.V. has -eh, except Gen. 31. 49), *watch-tower*, (1) the heap of stones raised by Jacob and Laban, Gen. 31. 49; Judg. 10. 17; 11. 11, 29, 34; 20. 1, 3; 21. 1, 5, 8; given to Gad, Jos. 13. 26; (2) M. of Moab, where David placed his parents, 1 S. 22. 3; (3) the land of M., where lived some Hivites, Jos. 11. 3; perhaps same as (4) valley of M., E. of Misrephoth-maim, 11. 8; (5) M. of Judah, in neighbourhood of Lachish, Jos. 15. 38; (6) M. of Benj., near Ramah and Gibeon, Jos. 18. 26; 1 S. 7. 5; 10. 17; 1 K. 15. 22; 2 Ch. 16. 6; Jer. 40. 6—41. 18; 2 K. 25. 22—25.

MIZPAR = Mispar, and Mispereth, q.v.

MIZRAIM, Gen. 10. 6, 13; 1 Ch. 1. 8, 11; Heb. name of Egypt.

MNASON, of Cyprus, an "early disciple" (R.V.), with whom Paul lodged in Jerus., Ac. 21. 16.

MOAB, son of Lot's eldest daughter, Gen. 19. 37. The "land of M." lay S.E. of the Dead Sea. The MOABITES were akin to the Israelites, and spoke a language which closely resembled Hebrew, but there was constant warfare between the two nations, Nu. 22—25, Judg. 3. 12—30; 11. 17; 2 S. 8. 2; 1 Ch. 18. 2; 2 K. 3. 6—27; 2 Ch. 20. 1—25; 2 K. 13. 20; 24. 2.

MOABITE STONE is a block of basalt discovered in 1869 among the ruins of Dibon. It was broken up by Arabs who hoped to make profit out of the sale of the fragments; but fortunately a copy of the inscription had already been made by M. Clermont-Ganneau. So far as possible the pieces were collected and are now in the Museum of the Louvre at Paris. It was inscribed by Mesha, king of Moab, with a record

of his exploits against Ahab, king of Israel, and was put up in the high-place at Dibon as a thank-offering to Chemosh, god of the Moabites. It describes how Chemosh was angry with his people, and the land was enslaved for 40 years; then again he led them to victory, and at his command Mesha smote the cities of Israel, and offered the spoil to Chemosh. The language of the inscription is practically the Hebrew of the O.T. The date of the stone is about 890 B.C.

MOAD'IAH, a priest, or family of priests, who returned with Zerubbabel, Neh. 12. 17; called Maadiah, 12. 5.

MODIN, a small town near Beth-horon, the home of the Maccabæan family, 1 Macc. 2. 1, 70; 9. 19; 13. 25. It was the scene of two great victories during the Jewish war of independence, 2 Macc. 13. 14; 1 Macc. 16. 4.

MOLADAH, a town in S. Judah, site uncertain, Jos. 15. 26; 19. 2; 1 Ch. 4. 28; Neh. 11. 26.

MOLE. No true mole is known to inhabit Palestine, but the mole-rat is common, and is mentioned in Is. 2. 20. The "mole" in Lev. 11. 30 (A.V.) is a chameleon.

MOLECH, or Milcom, the abomination of the children of Ammon, a fire-god, worshipped by passing children through, or burning them in fire, Dt. 18. 10; 2 Ch. 28. 3. Molech worship was practised by Solomon, 1 K. 11. 5, 7; by the people of the Northern Kingdom, 2 K. 17. 17; by Ahaz and Manasseh, 2 K. 16. 3; 21. 6; cf. 2 K. 23. 10; Jer. 7. 31; Ezk. 20. 26, 31.

MOLOCH=Molech; Am. 5. 26 (cf. R.V.); Ac. 7. 43.

MONEY. The Hebrews appear to have been ignorant of coinage until the Persian period. Before that time gold and silver were used as a medium of exchange, but payments were made by weight. Hence the temptation arose to use false weights and false balances. Before the Exile sums of money were usually reckoned in shekels or talents. By a shekel we must always understand a shekel of silver, unless it is expressly stated to be of gold. In the Maccabæan period the weight of a shekel was 218 grains; in earlier times it may have been lighter. A silver shekel was worth about 2*s.* 9*d.*, and a gold shekel about £2. 1*s.* A talent was about 96 lbs. avoird. In silver it would be worth about £400 and in gold about £6000.

The only coin, properly so called, mentioned in O.T. is the gold *Daric* (so rendered in R.V.; A.V. has *dram*), about the size of our sovereign, bearing the figure of a crowned king, kneeling and holding in his right hand a spear and in his left a bow.

Simon Maccabæus coined silver shekels (the size of a half-crown) and half-shekels, as well as bronze money. The shekel had on one side the figure of a cup, with the inscription "Shekel of Israel," and on the other a branch with three buds, and the words "Jerusalem the Holy."

The following coins are mentioned in the N.T.:—

The *Drachme*, Lk. 15. 8, 9, the ordinary silver Greek coin, about half as large again as a sixpence; and the *Didrachmon* (or double drachme), Mt. 17. 24, translated half-shekel in R.V.

The *Stater*, Mt. 17. 27 (R.V. shekel), originally of gold, but in N.T. times of silver, and equal to four drachmes. The "pieces of silver" mentioned in Mt. 26. 15; 27. 3, 5, 6 were probably staters.

The *Lepton* (or *mite*), Mk. 12. 42; Lk. 12. 59; 21. 2, the smallest bronze coin used by the Jews, =½ *quadrans*.

The Roman silver *denarius*, about the size of a sixpence. A.V. always translates this word by "penny." It was worth about 8*d.* of our money.

The *Assarion*, Mt. 10. 29; Lk. 12. 6; A.V. "farthing"; a bronze coin originally one-tenth, but in N.T. times one-sixteenth of a denarius, i.e. about a half-penny of our money.

The *Kodrantes* (Latin *quadrans*), Mt. 5. 26; Mk. 12. 42=¼ assarion.

The *Talent*, Mt. 18. 24; 25. 15, and the *Mina*, Lk. 19. 13, are not coins, but sums of money, being respectively about £240 and £4.

MONTH, see *Calendar*.

MORASTHITE, R.V. MORASHTITE,=inhabitant of Moresheth (see below); Jer. 26. 18; Mic. 1. 1.

MORDECAI, son of Jair, a Benjamite, the deliverer of the Jews from the destruction intended by Haman (see *Esther*). Est. 2. 10, etc.; Ezra 2. 2; Neh. 7. 7.

MOREH, *teacher*, (1) plain of, A.V., oak of, R.V., Gen. 12. 6; a resting-place of Abram after his entry into Canaan, Gen. 12. 6, near to Mts. Ebal and Gerizim, Dt. 11. 30; (2) hill of M., Judg. 7. 5, probably one of the spurs of Little Hermon.

MORESHETH-GATH, a small town in the maritime plain near Gath, Mi. 1. 14.

MORIAH, (1) the land of, the district where the mt. was on which Isaac was offered in sacrifice, Gen. 22. 2; probably the same district as that in which was the "plain (or oak) of Moreh" (see above); (2) Mount M., the hill on which Solomon built the Temple, 2 Ch. 3. 1; a tradition first recorded by the Jewish historian Josephus regards this as identical with (1), but the probability is the two places were in quite different parts of Palestine.

MOSERA(H), a desert station, Dt. 10. 6; probably=

MOSEROTH, *bonds*, Nu. 33. 30; near Mt. Hor.

MOSES, son of Amram, Ex. 6. 16, 18, 20; 1 Ch. 6. 1—3; family, 23. 14—17; 26. 24, 25; birth, exposure and adoption, Ex. 2. 1—10; Ac. 7. 20, 21; Heb. 11. 23; refused to be called the son of Pharaoh's daughter, Heb. 11. 24; flight into Midian, Ex. 2. 10—20; Ac. 7. 24—29; marriage, birth of Gershom, Ex. 2. 21, 22; Ac. 7. 29; the bush, sent to Egypt, Ex. 3; Ps. 105. 26; Ac. 7. 30—35; the three signs, Ex. 4. 1—9, 21—23; Aaron his spokesman, 10—16; departs to Egypt, 19, 20; circumcision of Gershom, 24—26; met by Aaron, 27, 28; assembles Israel, 29—31; interview with Pharaoh, 5. 1—5; reproached by the people, 20, 21; his complaint to God, 22, 23; further promise and charge, 6. 1—9, 28—30; 7. 1—9; the signs done, 10, 11; the 10 plagues, 7. 19—11. 10; 12. 29, 30; pursuit, and passage of the Red Sea, 14; Ac. 7. 36; they believe M., Ex. 14. 31; Jos. 4. 14; his song, Ex. 15. 1—19; the people murmur against him, at Marah, 15. 24; at Sin, 16. 2, 3; at Rephidim, 17. 2, 3; on the return of the spies, Nu. 14. 2; on the rebellion of Korah, 16. 41; at Kadesh, 20. 2, 3; when compassing Edom, 21. 5; sweetens the waters, Ex. 15. 25; brings water out of the rock, at Horeb, 17. 5, 6; at Kadesh, Nu. 20. 7—11; brings quails, at Sin, Ex. 16. 13; at Kibroth-hattaavah, Nu. 11. 31—34; Ps. 105. 40; manna, Ex. 16. 14—36; Nu. 11. 6—9; Dt. 8. 3; Neh. 9. 15; Ps. 78. 24; 105. 40; Jn. 6. 31, 32; holds the rod while Joshua and Amalek fight, Ex. 17. 9—12; goes up to God, the Law, 19; Heb. 12. 21; returns,

with the tables, Ex. 31. 18; 32. 7, 15, 16; God will make of him a nation, 9, 10; Nu. 14. 12; his intercessions, Ex. 32. 11—13, 30—34; 34. 8, 9; Ps. 106. 23; also at Taberah, Nu. 11. 2; on the return of the spies, 14. 13—19; on the rebellion of Korah, 16. 22; breaks the tables, Ex. 32. 19; destroys the calf, 20; has the idolaters slain, 25—29; a leader in God's stead, 33. 1—3; speaks with God face to face in the tabernacle, 7—11; sees His glory, 12—23; two new tables, 34. 1—4, 27; with God another 40 days, 28; his face shines, the veil, 29—35; 2 Cor. 3. 7, 13; rears the tabernacle, Ex. 40. 17—38; consecrates Aaron and his sons, Lev. 8; the census, Nu. 1; again, in the plains of Moab, Nu. 26; sends the spies, 13; rebellion of Korah, 16; Ps. 106. 16; shall not enter Canaan, Nu. 20. 12, 13; Ps. 106. 32; sends to Edom, Nu. 20. 14; the brazen serpent, 21. 8, 9; Jn. 3. 14; song at the well, Nu. 21. 17, 18; views the land, 27. 12—14; Dt. 34. 1—4; appoints Joshua, Nu. 27. 15—23; settles the 2½ tribes, 32; "a prophet like unto him," Dt. 18. 15—19; Ac. 3. 22; 7. 37; Ebal and Gerizim, Dt. 27, 28; exhortations, 29—31; the elders gathered, 31. 28; his song, 32; blesses the 12 tribes, 33; death and burial, &c., 34. 1—8; his greatness, 10—12; his meekness, Nu. 12. 3; faithfulness, 7; Heb. 3. 2, 5; at the Transfiguration, Mt. 17. 3, 4; Mk. 9. 4, 9; Lk. 9. 30. See also Ps. 103. 7; Is. 63. 12; Jer. 15. 1; Mal. 4. 4; Mt. 23. 2; Lk. 16. 29, 31; Jn. 1. 17; 5. 46; 1 Cor. 10. 2; 2 Tim. 3. 8; Jude 9; Rev. 15. 3.

MOZA, (1) son of Caleb, 1 Ch. 2. 46; (2) son of Zimri, 1 Ch. 8. 36, 37; 9. 42, 43.

MOZAH, a city of Benjamin, Jos. 18. 26.

MULBERRY, mentioned as growing in the valley of Rephaim, 2 S. 5. 23, 24; 1 Ch. 14. 14; R.V. mg. has "balsam-trees." It is uncertain what tree is here intended. See *Sycamine*.

MULE, frequently mentioned in Bible, e.g. 2 S. 18. 9; Ezk. 27. 14. During the monarchy the mule was the royal animal, 1 K. 1. 33, 38, 44. Mules were not bred in Palestine; Solomon imported them, 1 K. 10. 25; 2 Ch. 9. 24.

MUPPIM, a Benjamite in Egypt, Gen. 46. 21; called Shupham (Shephupham, R.V.), Nu. 26. 39; Shuppim, 1 Ch. 7. 12, 15; 26. 16; Shephuphan, 1 Ch. 8. 5.

MURDER, forbidden, Ex. 20. 13; Lev. 24. 17; Dt. 5. 17; 21. 9, etc.; punishment of, Gen. 4. 12; 9. 6; Ex. 21. 13, 14; Nu. 35. 6, 22—30; Dt. 19. 4—13; 27. 25; Jos. 20. 1—6; of an unknown person, directions concerning, Dt. 21. 1—9. See also Mt. 5. 21; 19. 18.

MUSHI, son of Merari, and grandson of Levi, Ex. 6. 19; Nu. 3. 20; etc.

MUSIC. There are very early reff. in O.T. to the practice of music, e.g. Gen. 4. 21; 31. 27. For instances of its religious use see Ex. 15. 20; 2 S. 6. 5; 1 Ch. 15. 16—28; 16. 5, 6, 42; 25. 1—7; 2 Ch. 5. 11—14; 7. 6; 13. 12—14; 20. 28; 29. 25—28; 30. 21; 34. 12; 35. 15, 25; Neh. 12. 35, 36; and for its secular use Nu. 10. 2—9; Jos. 6. 4, 8; Judg. 7. 8—19; 11. 34; 1 S. 18. 6; Is. 16. 10; Jer. 48. 33; etc. The building of the Temple gave an impetus to the study of music and led to the formation of a large choir for the proper performance of services, 1 Ch. 15. 17; 23. 5, 6; 25. 1—6.

Very little is known about the form or character of Hebrew music. Probably the Jews were entirely ignorant of the principles of harmony, and of the methods of forming harmonic chords. Their instrumental music would sound to our ears noisy and harsh. The Psalms were probably sung antiphonally to simple melodies, and accompanied by instruments, 2 S. 6. 5, etc. The chief stringed instruments in use were the harp, psaltery, viol, and the ten-stringed lute. Wind instruments were the organ, pipe, trumpet, horn, and cornet. Besides these there were percussion instruments like the timbrel or tabret, and cymbals.

The O.T. also mentions certain Babylonish instruments, Dan. 3. 5, viz. the cornet (or cow's horn), the flute (a Pan's pipe or small organ), the harp, sackbut (also a kind of harp), the psaltery (or dulcimer), and the instrument which A.V. translates "dulcimer," and which was a kind of bagpipe.

MUSTARD in the N.T. is the common mustard (*Sinapis nigra*), which in Palestine will grow to the height of 10 ft. or more. The birds which "lodge in the branches" (Mt. 13. 31; Mk. 4. 32; Lk. 13. 19) are small insessorial birds which frequent the plant for the sake of the mustard seeds.

MYRA, a town of Lycia, 2½ miles from the sea; its port was called Andriace; here S. Paul changed ships on his voyage to Rome, Ac. 27. 5.

MYRRH was used in the preparation of the holy ointment, Ex. 30. 23; in the purification of women, Est. 2. 12; as a perfume, Ps. 45. 8 (9); Song 1; 3; 4; 5; and for embalming, Jn. 19. 39. It was obtained from various thorny shrubs of the dry districts of Arabia and E. Africa. In Gen. 37. 25; 43. 11, "myrrh" is the gum of the rock rose.

MYRTLE, frequently mentioned in O.T., and still found in central Palestine and at Carmel.

MYSIA, a district forming the northern part of the Roman province of Asia. S. Paul, Silas, and Timothy were forbidden by the Spirit to preach in Asia, Ac. 16. 7, 8; they then turned towards Bithynia, when that district also was forbidden to them; so they passed through Mysia, without preaching, and came to the coast at Troas.

MYSTERY denotes in N.T. a spiritual truth which was once hidden, but now is revealed, and which, without special revelation, would have remained unknown. It is generally used along with words denoting revelation or publication, e.g. Ro. 16. 25, 26; Eph. 1. 9; 3. 3—10; Col. 1. 26; 4. 3. The modern meaning of something incomprehensible forms no part of the significance of the word as it occurs in the N.T.

NAAM, *pleasantness*, s. of Caleb, 1 Ch. 4. 15.

NAAMAH, (1) dau. of Lamech, Gen. 4. 22; (2) an Ammonitess, m. of Rehoboam, 1 K. 14. 21, 31=2 Ch. 12. 13; (3) a town in the lowland of Judah, Jos. 15. 41.

NAAMAN, (1) Gen. 46. 21=1 Ch. 8. 4, 7; (2) Nu. 26. 40; (3) a Syrian noble cured of leprosy by Elisha, 2 K. 5; Lk. 4. 27. He came to Elisha at the suggestion of a little Hebrew maid, captured in war, 2 K. 5. 2, 3. He was ordered to bathe seven times in Jordan, which, after some hesitation, he did, and was cured. He showed his gratitude by returning to Samaria, a distance of 30 miles, to thank Elisha. The prophet refused to accept any payment, and his servant Gehazi was punished for taking N.'s present. Naaman took with him to Syria two mules' burden of earth, 2 K. 5. 17, on which he intended to erect an altar to Jehovah. He did this because he believed that the God of Israel could only be worshipped on Israelitish soil.

NAAMATHITE=man of Naamah; Job 2. 11; the place probably not the same as that mentioned in Jos. 15. 41.
NAAMITES, fam. of Naaman (2), Nu. 26. 40.
NAARAH, *girl*, (1) 1 Ch. 4. 5, 6; (2) Jos. 16. 7, R.V., spelt
NAARATH, Jos. 16. 7, A.V., and NAARAN, 1 Ch. 7. 28.
NAARAI, 1 Ch. 11. 37, =Paarai, 2 S. 23. 35.
NAASHON, NAASSON = NAHSHON, q.v.
NABAL, *fool*, the churlish man of Carmel, 1 S. 25; husb. of *Abigail*, q.v., 1 S. 27. 3; 30. 5; 2 S. 2. 2; 3. 3.
NABOTH, the Jezreelite, murdered by Ahab for his vineyard, 1 K. 21; avenged, 2 K. 9. 21, 25, 26.
NABUCHODONOSOR=Nebuchadnezzar, q.v., k. of Babylon.
NACHON, -CON R.V., owner of a threshing-floor near Jerus., 2 S. 6. 6; called Chidon, 1 Ch. 13. 9.
NACHOR, Jos. 24. 2, A.V.; Lk. 3. 34, A.V.; elsewhere Nahor, q.v.
NADAB, *liberal*, (1) eldest s. of Aaron, Ex. 6. 23; Nu. 3. 2; struck dead for offering "strange" fire, i.e. not taken from the altar, Lev. 10. 1; Nu. 3. 4; 26. 61; 1 Ch. 24. 2; (2) 1 Ch. 2. 28, 30; (3) 1 Ch. 8. 30; 9. 36; (4) k. of Israel, 1 K. 14. 20; 15. 25, 31; killed by Baasha, 15. 27.
NADABATH, the place, not yet identified but somewhere E. of Jordan, where Jonathan and Simon Maccabæus attacked the bridal procession, 1 Macc. 9. 37.
NAGGE, NAGGAI R.V., Lk. 3. 25, =? *Nogah*, q.v.
NAHALAL, *sheepwalk*, Jos. 19. 15, R.V.; 21. 35; NAHALOL, Judg. 1. 30; NAHALLAL, Jos. 19. 15; a Levite city of Zebulun.
NAHALIEL, *God's torrent*, a halting place of Israelites just before their entrance into Canaan, site uncertain, but somewhere between Arnon and Jericho, Nu. 21. 19.
NAHAM, *consolation*, 1 Ch. 4. 19.
NAHAMANI, Neh. 7. 7; omitted in Ezr. 2. 2.
NAHARAI, one of David's captains, 2 S. 23. 37, R.V.; 1 Ch. 11. 39; spelt
NAHARI, 2 S. 23. 37, A.V.
NAHASH, *serpent*, (1) k. of Ammon, defeated by Saul, 1 S. 11. 1, 2; 12. 12; kind to David, 2 S. 10. 2=1 Ch. 19. 1, 2; cf. 2 S. 17. 27; (2) first husband of Jesse's wife, 2 S. 17. 25; perhaps the same as (1); (3) 1 Ch. 4. 12, mg.
NAHATH, *rest*, (1) Gen. 36. 13, 17; 1 Ch. 1. 37; (2) 1 Ch. 6. 26; called Toah, 6. 34, and Tohu, 1 S. 1. 1; (3) 2 Ch. 31. 13.
NAHBI, the spy sent by Naphtali, Nu. 13. 14.
NAHOR, (1) f. of Terah, Gen. 11. 22—25; 1 Ch. 1. 26; Lk. 3. 34, R.V.; (2) s. of T. and grandf. of Rebekah, Gen. 11. 26—29; 22. 20, 23; 24. 10, 15, 24, 47; 29. 5; 31. 53; Jos. 24. 2, R.V.; spelt Nachor in Jos. 24. 2 and Lk. 3. 34, A.V.
NAHSHON, *diviner*, Ex. 6. 23, R.V.; Nu. 1. 7; 2. 3; prince of Judah, bro.-in-law of Aaron; died in the wilderness, Nu. 26. 64, 65; see also Mt. 1. 4; Lk. 3. 32.
NAHUM, *consoler*, (1) the prophet; native of Elkosh in Galilee; his prophecy is agst. Nineveh. Ch. 1, manifestation of the Avenging God, executing judgment on the oppressors of His people; Ch. 2, a picture of the city's fall; Ch. 3, the city denounced as a harlot and enchantress. The prophecy has great literary beauty and much patriotic feeling. N. makes no allusion to the sin of his own people. Its composition lies between the fall of Nineveh, B.C. 606, and that of No Amon (Na. 3. 8) or Thebes, in Upper Egypt, taken by Assurbanipal about B.C. 660. The occasion of the prophecy may have been some recent aggression of Assyria, or more probably some powerful coalition against Nineveh, either that before which it actually fell, or some earlier one which prompted the prophet to express his certainty of the city's doom, 2. 1; 3. 12. (2) Lk. 3. 25, R.V.; Naum, A.V.
NAIN, in tribe of Issachar, on W. slope of Little Hermon, near Endor, and about 25 miles from Capernaum; Lk. 7. 11.
NAIOTH, *dwellings*, probably denotes the college in which the prophets lived who had been collected at Ramah by Samuel; here David and Samuel took refuge from Saul, 1 S. 19. 18—23; 20. 1.
NAMES OF PERSONS. The numerous passages of Holy Scripture in which reasons are given for bestowing a particular name on any person show that the Hebrews attached great importance to the *meanings* of their names; cf. Gen. 17. 5, 15, 19; 21. 3, 6; 30. In the O.T. special reverence is paid to the *Name* of God, as representing His Person and Character. It has been shown (see under *God*) that the different Names by which He is spoken of mark successive stages in men's knowledge of Him and of His self-revelation to them.

In many cases a Hebrew personal name was composed of (1) one of the names or titles of God, (2) a verb or adjective, forming together a simple sentence, as Azar-iah, the Lord hath helped. There are two names of God which are chiefly used in this way, viz. (1) El, which is found as El-, Eli-, at the beginning of a word, or as -el, -eel, -iel at the end of it; and (2) Jah, which is found as Jo-, Jeho-, at the beginning, or as -iah, -jah, -ia at the end. (The three terminations -iah, -jah, -ia, should all be pronounced *yah*, one syllable, not two.) Thus, from the name Nathan (=*He has given*) are formed the four names Elnathan, Nathaniel, Jonathan, Nethan-iah, all of which mean *God* or *the Lord gives* (or *has given*). The frequent use of "nathan" to give, "hanan" to graciously bestow, and other words of similar meaning, in composition with the names of God, throws light on the view taken by the Israelite as to God's providential care of the household.

The use of Baal as part of a name deserves notice. At one time this name could be applied to Jehovah Himself; see Hos. 2. 16; Jer. 31. 32; and so it was not unfrequently used as part of a Hebrew name, e.g. Baaliah. But when it became associated with idolatrous worship its use was given up, and names of which it formed part were frequently changed, bosheth (=shame, cf. Jer. 11. 13; Hos. 9. 10) being substituted for baal; thus Eshbaal became Ishbosheth, Jerubbaal became Jerubbesheth.

From the time that the Jews came under Greek influences it was not at all unusual for a man to adopt a Greek name in addition to his Jewish one; e.g. Cephas and Peter both mean *a rock*, the one being Aramaic and the other Greek. Latin names were also freely adopted, e.g. Paulus, Lucanus, Silvanus, Justus, Niger, etc.

We have no reference in the N.T. to the giving of a name at Baptism, but such a custom naturally arose out of the Jewish custom (in N.T. times, e.g. Lk. 1. 59; 2. 21, there being no ref. to it in O.T. except in Gen. 17. 5—12) of giving a name at circumcision.
NAOMI (R.V. mg. has Noomi), *pleasant*, m.-in-law of Ruth, q.v., Rt. 1—4.

NAPHATH-DOR, Jos. 12. 23; 1 K. 4. 11, and
NAPHOTH-DOR, Jos. 11. 2, all in mg. of R.V. for "height(s) of D.", R.V. Cf. A.V. and see *Dor*.

NAPHISH, s. of Ishmael, Gen. 25. 15; 1 Ch. 1. 31; 5. 19, R.V.

NAPHTALI, *wrestlings*, fifth s. of Jacob, and second child of Bilhah, Rachel's slave, Gen. 30. 8; his four sons, Gen. 46. 24; Ex. 1. 4; 1 Ch. 7. 13; the blessing on the tribe, Gen. 49. 21; Dt. 33. 2, 3; land of N., Jos. 19. 32—39; Barak of Kedesh-N. was the one man of note belonging to the tribe, Judg. 6; cf. 5. 18; the history of the tribe ends with the captivity under Tiglath-pileser, but see Is. 9. 1; Ezk. 48. 3, 4, 34; Mt. 4. 15; Rev. 7. 6.

NAPHTALI, MOUNT, = the hill country within district assigned to tribe of N., forming part of the central range of western Palestine, Jos. 20. 7.

NAPHTUHIM, a Mizraite or Egyptian tribe, Gen. 10. 13; 1 Ch. 1. 11.

NARCISSUS, *daffodil*, a dweller at Rome, the members of whose household were greeted by S. Paul, Rom. 16. 7.

NARD, see *Spikenard*.

NASBAS, nephew of Tobit, Tob. 11. 18.

NATHAN, *He has given*, (1) 1 Ch. 2. 36; (2) 2 S. 23. 36=1 Ch. 11. 38; (3) s. of David and Bathsheba, 2 S. 5. 14; 1 Ch. 3. 5; 14. 4; Zech. 12. 12; Lk. 3. 31; (4) the prophet, forbids David to build a temple, 2 S. 7; 1 Ch. 17. 1—15; rebukes him about Bathsheba, 2 S. 12; Ps. 51, title; anoints Solomon, 1 K. 1; see also 1 Ch. 20. 29; 2 Ch. 9. 29; 29. 25; (5) 1 K. 4. 5, perhaps=(3) or (4): two others, Ezr. 8. 16; 10. 39.

NATHANAEL, *God has given*, his friendship with Philip and call to be a disciple, Jn. 1. 45—51; see also 21. 2, where we learn that he belonged to Cana in Galilee; he is generally identified with Bartholomew, on the ground that N. is always mentioned along with apostles, as though of apostolic rank, and that whereas the Synoptists (Mt. 10. 3; Mk. 3. 18; Lk. 6. 14) mention Bartholomew (associating him with Philip) and never N., S. John mentions N. and never Bartholomew.

NATHAN-MELECH, *the King (i.e. God) has given*, chamberlain of Josiah, 2 K. 23. 11.

NAUM, Lk. 3. 25 A.V. for Nahum.

NAZARENE, *belonging to Nazareth*, used of Jesus, Mt. 2. 23 and in R.V. of Mt. 26. 71; Mk. 14. 67; 16. 6; Christians called "Sect of the Nazarenes," Ac. 24. 5.

NAZARETH, early home of Jesus, Mt. 2. 23; 4. 13; Lk. 1. 26; 2. 4, 39; 4. 16; etc.; the village lies in a hollow among the hills of S. Galilee, just above the Plain of Esdraelon, and near to several of the main roads of Palestine. It was in the Synagogue at N. that our Lord declared Himself to be the fulfiller of the prophecy in Is. 61. 1, 2. See Lu. 4. 16—30; cf. Mk. 6. 1; Mt. 13. 54. After His rejection on that occasion our Lord does not appear ever to have visited the place again. The population is now 7500.

NAZARITE or **NAZIRITE**, R.V., *a consecrated man*, a man under a vow to abstain from wine, from any cutting of the hair, and any contact with the dead, Judg. 13. 5; 16. 17; 1 S. 1. 11; Am. 2. 11, 12; for full regulations see Nu. 6. The vow might be life-long, as in case of Samson and John the Baptist, or for a short and definite period.

NEAH, a town in Zebulun, Jos. 19. 13.

NEAPOLIS, *Newtown*, the port of Philippi in Macedonia, Ac. 16. 11.

NEAR'IAH, *servant of the L.*, (1) 1 Ch. 3. 22, 23; (2) 1 Ch. 4. 42.

NEBAI, Neh. 10. 19, A.V., and R.V. mg.; Nobai, R.V.

NEBAIOTH or **NEBAJOTH** (so A.V. in Gen.), firstborn of Ishmael, Gen. 25. 13; 28. 9; 36. 3; 1 Ch. 1. 29; his descendants, Is. 60. 7.

NEBALLAT, a town of Benj., Neh. 11. 34.

NEBAT, f. of Jeroboam I., k. of Israel, of tribe of Ephraim, 1 K. 11. 26.

NEBO, (1) a group of hills W. of Heshbon, in land of Moab, afterwards country of Reuben, overlooking the Jordan, with Mts. Gerizim, Tabor and Hermon in the far distance; it was from this hill that Moses viewed the promised land before his death, Dt. 32. 49; 34. 1; (2) a town of Reuben, Nu. 32. 3; 33. 47; 1 Ch. 5. 8; Is. 15. 2; Jer. 48. 1, 22; (3) a town in Judah, Ezr. 2. 29; 10. 43; Neh. 7. 33.

NEBO, Babylonian god of wisdom, being regarded as the son of Bel-Merodach, the patron god of Babylon, Is. 46. 1. Hence

NEBUCHADNEZZAR or Nabu-kudur-usur = *Nebo, protect the crown!* (or, *the landmark*), the great k. of Babylon (B.C. 604—561), son of Nabopolassar, the founder of the empire (see *Assyria*); defeats Necho, k. of Egypt, at Carchemish and drives the Egyptians from Syria, Jer. 46. 2—12; subdues Judah, 2 K. 24. 1; besieges Jerus., 24. 10, 11; and takes it, carrying away king and people, 25. 1, 8, 22; 1 Ch. 6. 15; 2 Ch. 36; Ezr. 1. 7; 2. 1; 5. 12, 14; 6. 5; Neh. 7. 6; Est. 2. 6; Jer. 27. 6, 8, 20; 28. 3, 11, 14; 29. 1, 3; 34. 1; 39. 5. For his relations with Daniel by whom his dreams were interpreted, see Dan. 1—5. He was for a time smitten with madness, and on his recovery acknowledged God's power and goodness. His name is spelt more accurately

NEBUCHADREZZAR, Jer. 21. 2, 7, and elsewhere.

NEBUSHASBAN, *Nebo delivered me*, an officer of Nebuchadnezzar, being Rab-saris, i.e. chief of the eunuchs, Jer. 39. 13.

NEBUZAR-ADAN, *Nebo has given seed*, "captain of the guard" to Nebuchadnezzar, sent to take charge of Jerus. after its capture, 2 K. 25. 8—20; kind to Jeremiah, Jer. 39. 9, 11, 13; 40. 1—4; see also 41. 10; 43. 6; 52. 12—30.

NECHO, NECO R.V., k. of Egypt, conquered and slew Josiah at Megiddo, 2 K. 23. 29, but was defeated by Nebuchadnezzar, Jer. 46. 2; 2 Ch. 35. 20, 22; 36. 4; called Pharaoh-N., 2 K. 23. 29—35; Jer. 46. 2.

NEDAB'IAH, *free-gift of the L.*, 1 Ch. 3. 18.

NEGEB, i.e. dry or parched land, also called "south country," the district stretching southwards from the hills of Judah towards the desert.

NEGĪNAH, Ps. 61, title; R.V. has "on a stringed instrument"; and

NEGĪNŌTH, in titles of Ps. 4; 6; 54; 55; 67; 76; R.V. has "on stringed instruments"; see also Hab. 3. 19, A.V. text and mg. This word, like the preceding, is a direction as to the musical accompaniment when the Ps. was chanted, possibly meaning that only strings were to be used, and no wind instruments.

NEGO, Dan. 1. 7; 2. 49; 3. 12 f.; probably altered from *Nebo*; occurs only in *Abed-nego*, q.v.

NEHELAMITE, = dweller at Nehelam (but no such place is known), Jer. 29. 24; A.V. mg. has "dreamer," but this is an unlikely meaning.

NEHEM'IAH, *comfort of the L.*, (1) a Jew (either

a Levite or of tribe of Judah) who held the important office of "cupbearer" at court of Artaxerxes, from whom he obtained a royal commission authorizing him to rebuild the walls of Jerusalem. The book of N. (which is a continuation of Ezra, the two being regarded by the Jews as forming one book) contains an account of the progress and difficulties of the work, and its final completion. The book divides into four parts; (i) 1. 1—7. 73, N.'s first visit to Jerusalem, and the rebuilding of the walls in spite of much opposition; (ii) 7. 73—10. 39, religious and social reforms; (iii) 11. 1—13. 3, lists of names, and account of the dedication of the wall; (iv) 13. 4—31, N.'s second visit after 12 years' absence, and his further reforms. (2) Ezr. 2. 2=Neh. 7. 7. (3) Neh. 3. 16.

NEHILOTH, Ps. 5, title; ="wind instruments," see R.V. mg.

NEHUM, *comfort*, Neh. 7. 7 (but Ezr. 2. 2, Rehum).

NEHUSHTA, m. of Jeconiah, k. of Judah, 2 K. 24. 8, 12.

NEHUSHTAN (mg. *a piece of brass*), name given to the brazen serpent made by Moses, and destroyed by Hezekiah because it had become an object of idolatrous worship, 2 K. 18. 4. See *Serpent, Brazen.*

NEIEL, a place on the borders of Asher, Jos. 19. 27.

NEKEB, Jos. 19. 33; cf. R.V., and see *Adami.*

NEKODA, *herdsman*, (1) Ezr. 2. 48=Neh. 7. 50; (2) Ezr. 2. 60=Neh. 7. 62.

NEMUEL, (1) Nu. 26. 9; (2) Nu. 26. 12; 1 Ch. 4. 24 (called Jemuel, Gen. 46. 10; Ex. 6. 15).

NEMUELITES, Nu. 26. 12, family of N. (2).

NEPHEG, *sprout*, (1) Ex. 6. 21; (2) 2 S. 5. 15; 1 Ch. 3. 7; 14. 6.

NEPHILIM, R.V. Gen. 6. 4; Nu. 13. 33; A.V. has "giants." They seem to have been mythological personages, whom the "daughters of men" bore to the "sons of God," and who according to Wisdom 14. 6 perished in the Deluge.

NEPHISH, 1 Ch. 5. 19, should be *Naphish*, q.v.

NEPHISHESIM, NEPHUSIM, cf. text and mg. of A.V. and R.V. in Ezr. 2. 50; Neh. 7. 52.

NEPHTHALIM, N.T. form of *Naphtali* in A.V.; Mt. 4. 13, 15; Rev. 7. 6.

NEPHTOAH, *an opening*, fountain near Jerusalem, on boundary between Judah and Benj., Jos. 15. 9; 18. 15.

NEPHUSHESIM, Neh. 7. 52, R.V. text, probably so written in Heb. for NEPHUSIM, or

NEPHISIM, Ezr. 2. 50, R.V. text, a family of Nethinim, q.v.

NER, *lamp*, f. of Abner and either grandf. or uncle of Saul, 1 S. 14. 50, 51; 1 Ch. 8. 33; 9. 36, 39; 26. 28.

NEREUS, a Christian convert in Rome, Ro. 16. 15.

NERGAL, Assyrian lion-god, worshipped by the men of Cutha who were placed in the cities of Samaria by the k. of Assyria, 2 K. 17. 30.

NERGAL-SHAREZER, *N. protect the king!* accompanied Nebuchadnezzar to Jerusalem, holding the office of Rab-mag (i.e. chief of the magi), Jer. 39. 3, 13. He is probably to be identified with the man of the same name who afterwards became k. of Babylonia, and is known in classical literature as Neriglissar.

NERI, *lamp of the L.*, Lk. 3. 27, same name as

NER·IAH, f. of Baruch, Jer. 32. 12, etc.

NETAIM, *plantations* (as R.V. mg.), in lowland of Judah, 1 Ch. 4. 23, R.V. text; A.V. has "plants."

NETHANEEL, A.V., but NETHANEL, R.V., same name as Nathanael in N.T., *God has given*, captain of Issachar in the wilderness, Nu. 1. 8 etc.; also nine others, 1 Ch. 2. 14; 15. 24; 24. 6; 26. 4; 2 Ch. 17. 7; 35. 9; Ezr. 10. 22; Neh. 12. 21, 36.

NETHAN·IAH, *the L. has given*, f. of Ishmael who slew Gedaliah, 2 K. 25. 23; Jer. 40. 8; 41; also others, 1 Ch. 25. 2, 12; 2 Ch. 17. 8; Jer. 36. 14.

NETHINIMS (-NIM, R.V.), *given* (i.e. to the Temple, cf. Num. 3. 9; 1 S. 1. 11), a class of Temple servants, subordinate to the Levites, originally consisting of Gibeonites, Jos. 9. 3—27, afterwards recruited by captives taken in war, Nu. 31. 28 etc.; they are frequently mentioned in Ezra and Neh.; see Ezr. 2. 58; 7. 24; 8. 20; Neh. 3. 26, 31; 10. 28; 11. 21.

NETOPHAH, *dropping*, a place near Bethlehem, Ezr. 2. 22=Neh. 7. 26; whence

NETOPHATHI, Neh. 12. 28, A.V., elsewhere

NETOPHATHITES, 2 S. 23. 28, 29=1 Ch. 11. 30, and elsewhere.

NEW MOON. The law appointed that at the New Moon special sacrifices should be offered, Nu. 10. 10; see also 1 S. 20. 5, 6, 29; 2 K. 4. 23; Am. 8. 5. The prophets often speak of "new moons" along with "Sabbaths." As the days for all Jewish feasts were reckoned by the moon, the exact time of the appearance of the new moon was of great importance. Watchers were placed on the hills round Jerusalem, and watch-fires on the hill-tops told the news to distant cities. It is said that the Samaritans, in order to cause confusion, lighted fires on their hills at wrong times.

NEW TESTAMENT; see *Bible* and *Canon.*

NEZ·IAH, Ezr. 2. 54; Neh. 7. 56.

NEZIB, *column*, a place in lowland of Judah, Jos. 15. 43.

NIBHAZ, idol of the Avites, 2 K. 17. 31.

NIBSHAN, perhaps for *Chibshan, a furnace* (cf. Gen. 19. 28), a town near the Dead Sea, Jos. 15. 62.

NICANOR, one of the seven deacons, Ac. 6. 5.

NICODEMUS, a "ruler of the Jews," i.e. member of the Sanhedrin; comes to Jesus by night, Jn. 3; defends Him to the Pharisees, 7. 50; brings spices to His burial, 19. 39.

NICOLAITANES (-TANS, R.V.), an Antinomian sect in Asia Minor who claimed licence for sensual sin, Rev. 2. 6, 15. They professed to have derived their theories from

NICOLAS, a proselyte of Antioch, one of the seven deacons, Ac. 6. 5.

NICOPOLIS, *city of victory*, Tit. 3. 12; the place where S. Paul wished Titus to meet him. There were several cities of this name; the choice here probably lies between N. in Epirus and N. in Thrace, the former being the more likely.

NIGER, *black*, a Christian teacher or prophet in Ch. of Antioch, also called Symeon, Ac. 13. 1.

NIGHT-HAWK, a bird forbidden as food, Lev. 11: 16; Dt. 14. 15; probably = night-jar.

NILE, in R.V. Gen. 41. 1 mg.; Is. 19. 7, 8; 23. 3, 10; Jer. 46. 7, 8; Zec. 10. 11. A.V. has "river(s)," except in Is. where it has "brooks." Also Jer. 2. 18, R.V. mg.; R.V. text Shihor, A.V. Sihor. The N. was the sacred river of Egypt, frequently mentioned in the account of the Israelites' sojourn there. There being practically no rain in Egypt, the land on either bank is dependent for water upon the annual flood, and the failure of this always causes famine.

NIMRAH, *leopard*, Nu. 32. 3, called Beth-N.

Nu. 32. 36; Jos. 13. 27; a town in Gilead, once belonging to Gad, then to Moab, near the waters of NIMRIM, Is. 15. 6=Jer. 48. 34.

NIMROD, s. of Cush, grands. of Ham; the Babylonian hunter and traditional builder of Nineveh, Gen. 10. 8, 9; 1 Ch. 1. 10; see also Mi. 5. 6 where Assyria is called "land of N."

NIMSHI, grandf. of Jehu, 1 K. 19. 16 etc.

NINEVEH, capital of Assyria on E. bank of the Tigris, its traditional founder being Nimrod, the great hunter, Gen. 10. 11, 12. For several centuries Calah outstripped it in importance, but under Sennacherib it again became the capital; 2 K. 19. 36; Is. 37. 37. It was for more than 200 years a great commercial centre, and also contained a large library of clay books. The city fell at the downfall of the Assyrian empire, B.C. 606. See *Assyria*. 2 K. 19. 36=Is. 37. 37. Prophecies concerning, Jonah 1. 2; 3. 2—7; 4. 11; Na. 1. 1; 2. 8; 3. 7; Zep. 2. 13. Repentant N., a sign to Jews, Mt. 12. 41=Lk. 11. 32. Its ruins have been carefully explored, and many important sculptures and inscriptions have been brought to light.

NISAN, Babylonian name of the first month, Neh. 2. 1; Est. 3. 7; anciently called Abib. See *Calendar*.

NISROCH, an Assyrian god in whose temple at Nineveh Sennacherib was slain, 2 K. 19. 37; Is. 37. 38; he was the Moon-god, or the name may mean "one who hears."

NO, i.e. Thebes, capital of Upper Egypt, taken by Assurbanipal about B.C. 660, Na. 3. 8, A.V. Prophecies against, Jer. 46. 25; Ezk. 30. 14—16; called NO-AMON, Na. 3. 8, R.V.; cp. Jer. 46. 25, R.V.

NOAD'IAH, *met by the L.*, (1) a Levite, Ezr. 8. 33; (2) a prophetess, Neh. 6. 14.

NOAH, (1) *rest*, the patriarch, s. of Lamech, Gen. 5. 29—32; saved in the ark from the flood, Gen. 6—8; God's covenant with him, Gen. 9. 1—17; his descendants, 10; 1 Ch. 1. 4. Other reff. to him, Is. 54. 9; Ez. 14. 14, 20; Lk. 3. 36; 17. 26, 27=Mt. 24. 37, 38; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5. In Gen. two accounts of the Flood are interwoven which differ from each other as regards (1) the number of animals preserved, cf. 6. 19; 7. 2; (2) its duration, which was 68 days according to one narrative, and over a year according to the other. The tradition of a great Flood is found in every part of the world. The Babylonian account closely resembles that of the Bible, and has recently become known to us by the discovery of some tablets, now in the British Museum, on which the story is inscribed. The Bible account differs from all others in its religious value; it gives a true cause of this destruction, viz. God's hatred of sin. Noah was saved because he was a "righteous" man, Gen. 6. 9; while the building of the ark was itself an act of faith, Heb. 11. 7; 1 Pet. 3. 20.

NOAH (2), *wandering*, d. of Zelophehad (q.v.); Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

NOB, priestly city in Benj., N. of Jerus., one of the places where the Tabernacle stood before the building of the Temple, 1 S. 21. 1—6; 22. 9, 11, 19; Neh. 11. 32; Is. 10. 32.

NOBAH, *barking*, (1) a Manassite, who took Kenath beyond Jordan, Nu. 32. 42; (2) a place in territory of Gad, Judg. 8. 11.

NOBAI, Neh. 10. 19, R.V.

NOD, *wandering*, the name given to Cain's place of exile, Gen. 4. 16. We have no means of deciding where it was.

NODAB, *nobility*, s. of Ishmael, 1 Ch. 5. 19.

NOE=Noah.

NOGAH, *splendour*, s. of David, 1 Ch. 3. 7; 14. 6.

NOHAH, *rest*, s. of Benj., 1 Ch. 8. 2.

NON, 1 Ch. 7. 27; R.V. *Nun*, q.v.

NOOMI, for Naomi, Rt. 1. 2, R.V. mg.

NOPH, i.e. Memphis (so Is. 19. 13, R.V. mg.), ancient capital of Egypt, Is. 19. 13; Jer. 2. 16; 44. 1; 46. 14, 19; Ezk. 30. 13, 16. Cp. Hos. 9. 6.

NOPHAH, *blast*, near Medeba, Nu. 21. 30, perhaps =Nobah (2).

NOVICE, one newly admitted into the Christian body, 1 Tim. 3. 6.

NUMBERS. The Book which bears this name is so called from the double numbering or census of the people, chs. 1—4; 26. It contains notices of events in the wilderness, more especially in the second year after the Exodus, and at the close of the wandering, interspersed with legislation. I. 1. 1—10. 10; preparation for departure from Sinai; II. 10. 11—14. 45; march from Sinai to borders of Canaan; the sending of the spies and their report; the refusal to enter Canaan, and God's punishment for disobedience; III. 15. 1—19. 22; various laws and historical notices; IV. 20. 1—36. 13; the history of the last year in the wilderness from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho." The book is remarkable for the number of fragments of ancient poetry preserved in it; 6. 24—26; 10. 35, 36; 21. 14, 15, 17, 18, 27—30. See *Pentateuch*.

NUMENIUS, s. of Antiochus, 1 Macc. 12. 16, 17; 14. 24; 15. 15 ff.

NUN, f. of Joshua, Ex. 33. 11 etc.; 1 Ch. 7.

NYMPHAS, a Christian of Laodicea, Col. 4. 15; R.V. mg. has NYMPHA, a woman's name.

OBAD'IAH, *servant of the L.*, (1) the steward of Ahab who protected the prophets of God from Jezebel, 1 K. 18; (2) a prophet who foretold the doom of Edom. Nothing is known of his personal history. The prophecy was spoken directly after some capture of Jerusalem (possibly by the Philistines and Arabians during the reign of Jehoram, B.C. 848—844, or more probably by the Chaldeans, B.C. 586) during which the Edomites had displayed hostility to Judah. (See *Edom*.) O. foretells their punishment. For the fulfilment of his prophecy see 2 K. 14. 7; 2 Ch. 25. 11, 12; 1 Macc. 5. 3; (3) a Levite, 1 Ch. 9. 16: (4) ten others, 1 Ch. 3. 21; 7. 3; 8. 38=9. 44; 12. 9; 27. 19; 2 Ch. 17. 7; 34. 12; Ezr. 8. 9; Neh. 10. 5; 12. 25.

OBAL, s. of Joktan and founder of an Arab tribe, Gen. 10. 28; called Ebal, 1 Ch. 1. 22.

OBED, *servant*, (1) s. of Boaz and Ruth, and f. of Jesse, Rt. 4. 17, 21, 22; 1 Ch. 2. 12; Mt. 1. 5; Lk. 3. 32; (2) four others, 1 Ch. 2. 37, 38; 11. 47; 26. 7; 2 Ch. 23. 1.

OBED-EDOM, *servant of E.*, a Levite belonging to the family of Kohath; called a Gittite because he belonged to the Levitical city of Gath-rimmon; the ark was kept at his house for six months, 2 S. 6. 10—12; 1 Ch. 13. 13, 14; he was made doorkeeper of the ark in Zion, 1 Ch. 15; 16. 5, 38; his family kept the Temple storehouse, 1 Ch. 26. 4, 8, 15; 2 Ch. 25. 24.

OBIL, *camel-keeper*, 1 Ch. 27. 30.

OBOTH, *water-skins*, an encampment of the Israelites, E. of Moab, Nu. 21. 10, 11; 33. 43, 44.

OCRAN, OCHRAN, R.V., f. of Pagiel, Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.

ODED, (1) f. of Azariah the prophet, 2 Ch. 15. 1, 8; (2) a prophet in the time of Ahaz, 2 Ch. 28. 9.

OFFENCE=a cause of stumbling, Mt. 18. 7; Gal. 5. 11; 1 Pet. 2. 8. Similarly the verb *to offend*=to cause to stumble, Mt. 5. 29, 30; 18. 8, 9; Mk. 9. 43, 45, 47.

OG, k. of Bashan, and one of the giant race of Rephaim; his bed (?=sarcophagus), Dt. 3. 11; his kingdom conquered by Moses, Nu. 21. 33; 32. 33; Dt. 1. 4; 3. 1 f.; 4. 47; 29. 7; 31. 4; Jos. 2. 10; 9. 10; 12. 4; given to Manasseh, 13. 12, 30, 31; 1 K. 4. 19; Neh. 9. 22; Ps. 135. 11; 136. 20. See *Edrei*.

OHAD, a Simeonite, Gen. 46. 10; Ex. 6. 15.

OHEL, *tent*, s. of Zerubbabel, 1 Ch. 3. 20.

OHOLAH, *her tent*, and **OHOLIBAH**, *my tent in her*} Ezk. 23. 4—44, R.V. See *Aholah*.

OHOLIAB, *father's tent*, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23; all in R.V. See *Aholiab*.

OHOLIBAMAH, *tent of the high place*, (1) Gen. 36. 2, 5, 14, 18, 25, R.V.; (2) 36. 41; 1 Ch. 1. 52; R.V. See *Aholibamah*.

OLD TESTAMENT; see *Bible* and *Canon*.

OLIVE-TREE, the well-known *Olea europea*. It is extensively cultivated in Palestine for the sake of the oil. The olive requires to be grafted; hence S. Paul's allusion to the Gentiles, Ro. 11. 17—24; but what he describes is the reverse of the ordinary gardening operation, and is therefore spoken of as "contrary to nature," ver. 24.

OLIVES, MOUNT OF, or Olivet, a limestone hill E. of Jerusalem, with the Kidron valley lying between. On its western side lay the garden of Gethsemane, and on the east Bethphage and Bethany.

OLYMPAS, a Christian at Rome, Ro. 16. 15.

OMAR, s. of Eliphaz and grand-s. of Esau, Gen. 36. 11, 15; 1 Ch. 1. 36.

OMEGA, the last letter of the Greek alphabet, hence used to denote Christ, who is the final goal of all creation, Rev. 1. 8, 11; 21. 6; 22. 13. In Rev. 1. 11, R.V. omits.

OMER, a measure of capacity, being one-tenth of an ephah, i.e. about half a gallon, Ex. 16. 22. See *Weights and Measures*.

OMRI, (1) captain of the host and afterwards king of Israel and founder of a strong dynasty, 1 K. 16. 16; overcomes his rivals, 16. 17—23; builds Samaria, 16. 24; his reign, 16. 25—34; 2 K. 8. 26=2 Ch. 22. 2; statutes of Omri, Mi. 6. 16; (2) three others, 1 Ch. 7. 8; 9. 4; 27. 18.

ON, (1) a Reubenite, Nu. 16. 1; (2) Heliopolis (i.e. city of the sun) in Egypt, Gen. 41. 45, 50; 46. 20; spelt Aven in Ezk. 30. 17, and probably meant in Is. 19. 18; Jer. 43. 13.

ONAM, (1) Gen. 36. 23; 1 Ch. 1. 40; (2) 1 Ch. 2. 26, 28.

ONAN, s. of Judah, his sin, Gen. 38. 4, 8, 9; 46. 12; Nu. 26. 19; 1 Ch. 2. 3.

ONESIMUS, *profitable*, of Colossæ, Col. 4. 9; a runaway slave of Philemon (q.v.), converted by S. Paul, and sent back to his master with a letter from the Apostle, Philem. 10.

ONESIPHORUS, *profit-bringer*, friend of S. Paul in Rome, 2 Tim. 1. 16; 4. 19. He appears to have been dead at the time this letter was written, and S. Paul offers up prayer on his behalf, 1. 18.

ONIAS, the name of five high-priests, only two of whom are mentioned in A.V., see Ecclus. 1. 1; 2 Macc. 3.

ONIONS, mentioned in Nu. 11. 5 as one of the good things of Egypt of which the Israelites regretted the loss in the desert.

ONO, a town of Benj., about 6 miles N. of Lydda, 1 Ch. 8. 12; Ezr. 2. 33; Neh. 6. 2; 7. 37; 11. 35.

ONYCHA, part of a shell-fish and one of the ingredients of the sacred perfume, Ex. 30. 34; it had a pleasant smell when burnt, Ecclus. 24. 15.

ONYX, Gen. 2. 12; Ex. 25. 7 (R.V. mg. has beryl); Ezk. 28. 13; probably green felspar or perhaps a turquoise.

OPHEL, *swelling*, (1) a hill in Jerusalem, being the continuance of the Temple hill on the south, 2 Ch. 27. 3; 33. 14; Neh. 3. 26, 27; 11. 21; also Is. 32. 14; Mi. 4. 8, in R.V. mg.; (2) 2 K. 5. 24, R.V. mg.

OPHIR, Gen. 10. 29=1 Ch. 1. 23; a country whence gold was brought, probably a port of S. Arabia, 1 K. 9. 28; 10. 11; 22. 48; 1 Ch. 29. 4; 2 Ch. 8. 18; 9. 10; Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12.

OPHNI, a town of Benj., Jos. 18. 24.

OPHRAH, *fawn*, (1) 1 Ch. 4. 14; (2) a town of Benj. near Bethel, Jos. 18. 23; spoiled by Philistines, 1 S. 13. 17; (3) the city of Gideon, in W. Manasseh, not yet identified, Judg. 6. 11, 24; 8. 27, 32; 9. 5.

OREB, *raven*, prince of Midian, slain at the rock Oreb (site unknown), Judg. 7. 25; 8. 3; Ps. 83. 11; Is. 10. 26.

OREN, *pine-tree*, s. of Jerahmeel, 1 Ch. 2. 25.

ORGAN, the first wind instrument mentioned in the Bible, Gen. 4. 21; Job 21. 12; 30. 31; Ps. 150. 4; probably some form of Pan's pipe.

ORION, the constellation, Job 9. 9; 38. 31; Am. 5. 8; same word translated "constellations," Is. 13. 10.

ORNAH, 2 S. 24. 16, R.V. mg., and **ORNAN**, 1 Ch. 21. 15—28; 2 Ch. 3. 1; the Jebusite, called Araunah (q.v.), 2 S. 24. 16—24.

ORPAH, sister-in-law of Ruth, Ru. 1. 4, 14.

OSEE, Ro. 9. 25; =Hosea, as in R.V.

OSHEA (Hoshea in R.V.), the original name of Joshua, s. of Nun, Nu. 13. 8.

OSNAPPAR, Ezr. 4. 10, R.V.; Asnapper, A.V.; it is uncertain who he was; perhaps=Assurbani-pal, the great Assyrian king, B.C. 668—626.

OSPRAY (=fishing hawk), mentioned as an unclean bird, Lev. 11. 13.

OSSIFRAGE, R.V. "gier-eagle," i.e. "bearded vulture," an unclean bird, Lev. 11. 13.

OSTRICH, Lam. 4. 3; Job 39. 13 (see R.V.).

OTHNI, s. of Shemaiah, 1 Ch. 26. 7.

OTHNIEL, *lion of God*, brother (or nephew) of Caleb, takes Kirjath-Sepher, Jos. 15. 17=Judg. 1. 12; delivers Israel from Chushan-rishathaim, Judg. 3. 9—11; 1 Ch. 4. 13; also a descendant, 27. 15.

OWL, an unclean bird, Lev. 11. 17; Dt. 14. 16. In the following passages of A.V. *ostrich* should be read instead of *owl*: Lev. 11. 16; Dt. 14. 15; Job 30. 29; Is. 13. 21; 34. 13; 43. 20; Jer. 50. 39; Mi. 1. 8. In Is. 34. 15, R.V. has "arrowsnake."

OZEM, two persons, 1 Ch. 2. 15, 25.

OZIAS, Mt. 1. 8, 9; =Uzziah (q.v.) as in R.V.

OZNI, *belonging to the ear*, Nu. 26. 16; called Ezbon, Gen. 46. 16.

PAARAI, one of David's mighty men, 2 S. 23. 35; =Naarai, 1 Ch. 11. 37.

PADAN, PADDAN R.V., Gen. 48. 7; elsewhere **PADAN-ARAM, PADDAN-ARAM** R.V., probably *plain of A.*, also called Mesopotamia, the

country between the sources of the Tigris and Euphrates; the home of Rebekah, Gen. 25. 20, and Rachel, 28. 2, 5—7; see also 31. 18; 33. 18; 35. 9, 26; 46. 15.

PADON, *redemption*, name of a fam. of Nethinim, Ezr. 2. 44=Neh. 7. 47.

PAGIEL, *intervention of God*, prince of Asher, Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.

PAHATH-MOAB, *governor of M.*, a fam. of Judah who returned with Zerubbabel, Ezr. 2. 6; 8. 4; 10. 30; Neh. 3. 11; 7. 11; 10. 14.

PAI, 1 Ch. 1. 50. PALAL, Neh. 3. 25.

PALESTINA, Ex. 15. 14; Is. 14. 29, 31, and

PALESTINE, Joel 3. 4; R.V. has Philistia, the name originally denoting the district, bordering the Mediterranean, inhabited by Philistines. The Greeks and Romans used the name to denote the whole of Southern Syria (just as in most modern atlases), a district nearly 180 miles long, and about 85 in average breadth, having an area rather less than that of Wales. Running from north to south is the deep Jordan valley, which, at its lowest part near the Dead Sea, is 1290 ft. below the level of the Mediterranean. This valley, which extends southwards as far as the Gulf of Akabah, is called the Arabah. [See Map 1.] On either side of the valley is hill country, the western range being broken by the plain of Esdraelon. Proceeding further west we reach the Shephelah or Low Hills, and then the Maritime Plain, extending the whole length of the sea coast, and including the plain of Philistia and the plain of Sharon. Down in the south was the Negeb, called in the A.V. the "south country." On the east of Jordan the highest summit is Mt. Hermon (9400 ft.). Thence going south the ground falls to an average height of about 2000 ft., this tableland being crossed by numerous valleys, and gradually sinking southwards and eastwards until the desert is reached. When Abraham first settled in Palestine the country was occupied by various Semitic tribes. Some of these remained on the borders of P. and for a long time disputed with Israel the possession of the land. The Israelite dominion was largest in the time of David. It shrank in consequence of repeated defeats by the Syrians, Assyrians, and Babylonians. The land was never fully occupied by the Jews after their return from captivity. In the time of our Lord, Judæa was mainly Jewish, but in the rest of Palestine there was a mixture of Jews, Syrians, and Greeks. The coast towns were mainly Gentile. Samaria was occupied by people of mixed race who accepted the Law of Moses, but who were regarded by Jews with a special hatred. In Galilee the small towns and villages were mainly Jewish, while in the large towns as well as in the district E. of Jordan known as Decapolis the people were for the most part Gentile.

PALLU, *distinguished*, s. of Reuben, Gen. 46. 9, R.V.; Ex. 6. 14; Nu. 26. 5, 8; 1 Ch. 5. 3. See *Phallu*.

PALMER-WORM, probably the larval stage of a locust, Joel 1. 4; 2. 25; Am. 4. 9.

PALM-TREE=the date palm, much cultivated in Palestine, especially near Jericho (Dt. 34. 3). It is now nearly extinct W. of Jordan.

PALSY=paralysis, a disease of which the chief symptom is loss of control over the movements of the limbs.

PALTI, (1) a spy, Nu. 13. 9; (2) 1 S. 25. 44, R.V.=*Paltiel* (2), q.v.

PALTIEL, *deliverance of God*, (1) prince of Issachar, Nu. 34. 26; (2) the man to whom Saul gave Michal, David's wife; 2 S. 3. 15, R.V.; spelt Phaltiel, A.V.

PALTITE, 2 S. 23. 26; meaning uncertain; called Pelonite in 1 Ch. 11. 27.

PAMPHYLIA, a district in the S. of Asia Minor, between Cilicia and Lycia, containing the two towns Perga and Attalia, Ac. 2. 10; 13. 13; 14. 24; 15. 38; 27. 5.

PANNAG, some article of commerce exported from Palestine, Ezk. 27. 17; perhaps a kind of confection, R.V. marg.

PAPHOS, a town in the west of Cyprus, the residence of Sergius Paulus, the Roman proconsul, visited by S. Paul and Barnabas, Ac. 13. 6, 13.

PARABLES, (1) Most great teachers, especially Oriental teachers, have used some form of parable or myth in their instruction: but none so exclusively as Jesus at one period of His ministry. During part of the Galilean ministry the Evangelists record that "without a parable spake He not unto them," Mk. 4. 34.

From our Lord's words (Mt. 13. 13—15; Mk. 4. 12; Lk. 8. 10) we learn the reason for this method. The parable conveys to the hearer religious truth exactly in proportion to his faith and intelligence; to the dull and unintelligent it is a mere story, "seeing they see not," while to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven. Thus it is that the parable exhibits the condition of all true knowledge. Only he who seeks finds. It possesses moreover, especially in the East, supreme attractiveness of form. It is suited alike to simple and learned. The variety of its imagery charms many classes and many minds, teaching all to find divine truth in common things. Divine wisdom has been justified; for no teaching has impressed itself more deeply on man than the lessons of the parables.

(2) The word itself, 'parable,' is Greek in origin, and means a setting side by side, a comparison. In parables divine truth is explained by comparison with material things. The Hebrew word *mashal*, which 'parable' is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See Mt. 13. 35.

(3) **Interpretation of parables.** It is important to distinguish between the interpretation of a parable and the application of a parable. The only true interpretation of a parable is the meaning which it conveyed, or was meant to convey, when first spoken. The application of a parable may be infinitely varied in every age and circumstance. In many cases too the meaning grows and deepens by the lessons of history and by the teaching of science. The parable of the leaven or the mustard tree or the drag-net is clearer in the light of ecclesiastical history, the parable of the fig tree or the corn growing secretly gains force by scientific knowledge.

But if the first and original meaning of a parable is to be grasped it is important to disregard the light of after ages and to consider its context and setting. The thought to which it is linked, the connexion in which it is placed, the persons to whom it is addressed, give the clue to the right interpretation. Other rules of interpretation are (*a*) not to force a meaning on subordinate incidents; (*b*) not to regard as parallel parables which are

connected by superficial likeness of imagery; (*c*) to bear in mind that the same illustration has not always the same significance; leaven, e.g., signifies a principle of good as well as a principle of evil; (*d*) to remember that the comparison in a parable is not complete, does not touch at every point: the characters of the unjust judge or the unjust steward or the nobleman who went into a far country—recalling the infamous Archelaus—do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (*e*) To observe the proper proportions of a parable, not to make the episode more prominent than the main line of teaching.

(4) **Classification of parables.** The greatest importance should be attached to the grouping of the parables by the Evangelists themselves. In S. Matthew three main lines of teaching are illustrated by parables. (*a*) The Church of the future—its planting and growth, internal and external—the enthusiasm for it—the mingling within it of good and evil—the final judgment of it (ch. 13). (*b*) The Jewish Church and nation, its history, and the causes of its fall (ch. 21. 18, 19, 23—22. 14). (*c*) The ministry of the Church in the parables of Passiontide, addressed especially to the Apostles, on work and watchfulness (ch. 25. 1—30).

The parable of the Labourers in the Vineyard (ch. 19. 30—20. 16), in answer to a question of the Apostles, may be classed under (*a*).

S. Mark follows the lines of S. Matthew in (*a*) ch. 4. 1—34, and (*b*) ch. 12. 1—12; but in each division fewer parables are reported, in (*b*) one only. In (*a*) however occurs the one parable peculiar to this Gospel.

S. Luke also omits the parables of the Passion (*c*), but comp. 12. 35—48, 19. 11—28, and illustrates (*a*) and (*b*) less copiously than S. Matthew. His independent reports however are numerous. These may be classified generally as illustrating:— 1. Prayer and earnestness in religious life (11. 5—8, 16. 1—13, 18. 1—8). 2. Forgiveness and the love of God (7. 41—43, 15). 3. Reversal of human judgement, as to just and unjust (ch. 10. 25—27, 12. 16—21, 18. 9—14); rich and poor (ch. 16. 19—31).

Parables peculiar to each Evangelist.

S. Matthew. 1. The tares. 2. The hid treasure. 3. The pearl of great price. 4. The draw-net. 5. The unmerciful servant. 6. The labourers in the vineyard. 7. The two sons. 8. Marriage of the king's son. 9. The ten virgins. 10. The talents.

S. Mark. The seed growing secretly.

S. Luke. 1. The two debtors. 2. The good Samaritan. 3. The importuned friend. 4. The rich fool. 5. The barren fig-tree. 6. The lost piece of silver. 7. The prodigal son. 8. The unjust steward. 9. Dives and Lazarus. 10. The unjust judge. 11. The Pharisee and the Publican. 12. The ten pieces of money.

The parable of the ten pieces of money (*minæ*), S. Luke 19. 11—27, is an interesting example of historical groundwork in a parable. (The ref. is to the journey of Archelaus to Rome.) But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage-feast, the great supper, the good Samaritan, are possible examples.

PARACLETE. The word does not occur in A.V. It is an English form of the Greek *paraklētos*, a name applied by our Lord (Jn. 14. 16, 26; 15. 26; 16. 7) to the Holy Spirit, and which may be translated Comforter, Advocate, or Helper. The same name is applied by S. John (1 Jn. 2. 1) to our Lord Himself. Advocate is probably the English word which most nearly represents the meaning of the Greek.

PARADISE, a Persian word meaning *a park*. In O.T. it is only found in Song 4. 13, R.V. mg. In N.T., Lk. 23. 43, 2 Cor. 12. 4, it denotes that region of Hades (Sheol) in which the spirits of the blest await the general resurrection, the name being borrowed from the story of our first parents in the "Garden" of Eden, Gen. 2. 8. We also find the word used in Rev. 2. 7 to denote the place where they who "overcome" will eat of "the tree of life." See *Eden; Hades.*

PARAH, *cow*, city of Benj., Jos. 18. 23.

PARAN, Wilderness of, the desert between Judæa and Sinai, forming the central part of the Sinaitic peninsula; Gen. 21. 21; Nu. 10. 12; 12. 16; 13. 3, 26; Dt. 1. 1; 33. 2; 1 S. 25. 1; 1 K. 11. 18; Hab. 3. 3; called El-paran, Gen. 14. 6.

PARBAR, *open portico*, some place on the W. side of the temple enclosure, 1 Ch. 26. 18; translated "precincts," 2 K. 23. 11.

PARMASHTA, Est. 9. 9.

PARMENAS, one of the seven deacons, Ac. 6. 5; nothing more is known of him.

PARNACH, Nu. 34. 25.

PAROSH, *flea*, a fam. who returned with Zerub., Ezr. 2. 3; 8. 3, R.V.; 10. 25; Neh. 3. 25; 7. 8; 10. 14. See *Pharosh.*

PAROUSIA, a Greek word which is the technical term in the N.T. for the "second coming" of our Lord in glory to judge the world; see Mt. 24. 3, 27, 39; 1 Thes. 2. 19; 3. 13; 4. 15; 5. 23; 2 Thes. 2. 1, 8; 1 Cor. 15. 23; 2 Pet. 1. 16; 3. 4.

PARSHANDATHA, s. of Haman, slain by the Jews in Shushan, Est. 9. 7.

PARTHIANS, in Ac. 2. 9, denotes Jews settled in Parthia, the district south of the Caspian Sea, and extending from India to the Tigris.

PARTRIDGE, 1 S. 26. 20; Jer. 17. 11; decoy partridges are referred to in Ecclus. 11. 30.

PARUAH, *flourishing*, 1 K. 4. 17.

PARVAIM, *oriental regions*, a district, otherwise unknown, which supplied gold for Solomon's temple, 2 Ch. 3. 6.

PASACH, 1 Ch. 7. 33.

PAS-DAMMIM, 1 Ch. 11. 13; = *Ephes-d.*, q.v.

PASEAH, *limping*, (1) 1 Ch. 4. 12; (2) "Sons of P." among the Nethinim, Ezr. 2. 49; Neh. 3. 6; 7. 51, R.V. See *Phaseah.*

PASHUR, PASHHUR R.V., (1) the priest, who put Jeremiah in the stocks, Jer. 20. 1—6; 38. 1; (2) son of Melchiah, 1 Ch. 9. 12; Jer. 21. 1; 38. 1; Neh. 11. 12; (3) perhaps descendants of (1) or (2), Ezr. 2. 38; 10. 22; Neh. 7. 41; 10. 3.

PASSOVER. See *Feasts.*

PASTORAL EPISTLES, name given to the Epp. to Timothy and Titus, because they deal with the "Pastoral" office, and the duties of the shepherds or ministers of the Church.

PATARA, a city on the coast of Lycia, devoted to worship of Apollo, Ac. 21. 1.

PATHROS = Upper Egypt, Is. 11. 11; Jer. 44. 1, 15; Ezk. 29. 14; 30. 14.

PATHRUSIM, people of Pathros, Gen. 10. 14; 1 Ch. 1. 12.

PATMOS, one of the Sporades, the south-eastern group of the islands of the Ægean Sea, being

the island to which S. John was banished, and where, according to tradition, he worked in the "mines," i.e. marble quarries. Here he saw the vision related in the Apocalypse, Rev. 1. 9.

PATRIARCHS, a title of honour applied to the founders of the Jewish race, to Abraham, Heb. 7. 4, to the sons of Jacob, Ac. 7. 8, 9, also to David, as head of the family from which Messiah was to come, Ac. 2. 29.

PATROBAS, a convert at Rome to whom S. Paul sends greeting, Ro. 16. 14.

PAUL. The life and work of the great Apostle is recorded at considerable length in the Acts and Epistles. It is only possible to indicate here a few of the chief facts. He was known in early life as Saul; his Latin name Paul is first mentioned at the beginning of his Gentile ministry, Ac. 13. 9. He belonged to Tarsus, in Cilicia, Ac. 9. 11; was a Pharisee and a pupil of Gamaliel (q.v.), Ac. 22. 3; as a member of the Sanhedrin voted for the persecution of Christians, Ac. 8. 3; 26. 10; Gal. 1. 13; Phil. 3. 6, and took part in the martyrdom of Stephen, Ac. 7. 58; 8. 1. He started for Damascus for the purpose of further persecution, Ac. 9. 1, and on the road saw a vision of the Lord Jesus, which changed the whole current of his life, Ac. 9. 4—19; 22. 7; 26. 14; Gal. 1. 15, 16. After his baptism by Ananias, Ac. 9. 18, he retired into Arabia, Gal. 1. 17, and then returned to Damascus, where he preached, Ac. 9. 19—25; 2 Cor. 11. 32; Gal. 1. 17, 18. Being compelled to flee, about three years after his conversion he went to Jerus., where he stayed 15 days, Barnabas introducing him to Peter and James, Ac. 9. 26—30; Gal. 1. 18, 19. Being in danger he retired to Tarsus, Ac. 9. 29, 30, and there remained six or seven years, preaching in Syria and Cilicia, Gal. 1. 21—24. He was then brought by Barnabas to Antioch, Ac. 11. 26, and after one year paid a visit to Jerus., Ac. 11. 29, 30, (?) Gal. 2. 1—10. After two more years' work in Antioch, he started with Barnabas and Mark on his first missionary journey, Ac. 13. 1—14. 26. Then came another visit to Jerus. with Barnabas for the purpose of a conference with the other Apostles, Ac. 15. 1—33, (?) Gal. 2. 1, 2, after which they returned to Antioch, Ac. 15. 35. He then started on his second missionary journey, Ac. 15. 36—18. 22, which lasted about three years, and ended with a visit to Jerus. After a short stay in Antioch, Paul began his third journey, which occupied about 3½ years, Ac. 18. 23—21. 15. On his return to Jerus. he was arrested and sent to Cæsarea, Ac. 21. 17—23. 35, where he remained a prisoner for two years, Ac. 24. 1—26. 32, and was then sent for trial to Rome, suffering shipwreck on the way, Ac. 27. 1—28. 10. He remained in Rome two years, Ac. 28. 30, and was then released. He then appears to have visited Asia, Macedonia, Crete, Spain, and perhaps Gaul. At the end of about four years he was again taken a prisoner to Rome, and suffered martyrdom, probably in the spring of A.D. 65. For an account of the Apostle's teaching, see *Pauline Epistles*.

PAULINE EPISTLES. S. Paul's Epistles may be divided into four groups:—

1.	1 and 2 Thessalonians,	A.D. 50, 51.
2.	1 and 2 Cor., Gal., Rom.,	A.D. 55, 56.
3.	Phil., Col., Eph., Philemon,	A.D. 60, 61.
4.	1 and 2 Tim., Titus,	A.D. 64, 65.

THE FIRST GROUP.

1 and 2 Thessalonians.

The Epistles to the Thessalonians were written from Corinth during S. Paul's first visit to Europe. His work in Thessalonica (q.v.) is described in Ac. 17. It was his wish to return, but he was unable to do so, 1 Thess. 2. 18; he therefore sent Timothy to cheer the converts, and bring him word how they fared. The first Ep. is the outcome of his thankfulness on Timothy's return.

Analysis of the First Epistle.

I. Personal.

1. Salutation and Thanksgiving (1. 1—10).

2. Reminder of his work among them, and fresh thanksgiving (2. 1—16).

3. His anxiety on their behalf, and his reason for sending Timothy (2. 17—3. 10).

4. A prayer for them (3. 11—13).

II. Instruction.

1. Exhortation about spiritual growth, chastity, love, and diligence (4. 1—12).

2. Doctrine of the Second Advent, for the consolation of the bereaved (4. 13—18), and for the warning and edification of survivors (5. 1—11).

3. Exhortations to laity, clergy, and whole church (5. 12—28).

In the short interval between the two Epp. the church suffered from persecution (2 Th. 1. 4), the prospect of an immediate return of the Lord fostered an unhealthy excitement (2. 2), and seemed to countenance improvident idleness (3. 6), while the Apostle's own teaching had been misunderstood (3. 17, cf. 2. 2).

Analysis of the Second Epistle.

1. Salutation and Thanksgiving (1. 1—10).

2. A prayer (1. 11, 12).

3. Teaching about the Second Advent (2. 1—12).

4. Thanksgiving, an appeal to stand firm, and a prayer (2. 13—17).

5. Prayer for himself and his converts (3. 1—5).

6. Duty of subordination and of work (3. 6—16).

7. Conclusion (3. 17, 18).

In 2. 3 the "man of sin" was probably some influence, hostile to the Gospel, at present held in check by Roman authority. This hostile influence may have been the apostate Jewish nation.

These two Epp. illustrate the first stage of apostolic preaching, such as is found e.g. in Ac. 17. 16—34. The main thoughts are the presence of God, and the lessons which follow from the certainty of Christ's second coming to judge the world.

THE SECOND GROUP.

1, 2 Cor., Galatians, Romans.

These Epp. were written between Easter 55 and Easter 56; ? Cor. toward the end of P.'s three years' stay at Ephesus, 2 Cor. and perhaps Gal. during his journey through Macedonia, and Romans from Corinth.

Epistles to Corinthians. Corinth (q.v.) was the meeting-point of many nationalities because the main current of the trade between Asia and W. Europe passed through its harbours. P.'s first visit lasted nearly two years; his converts were mainly Greeks, men gifted by race with a keen sense of the joys of physical existence, with a passion for freedom, and a genius for rhetoric and logic, but reared

in the midst of the grossest moral corruption, undisciplined and self-conceited. Some time before 1 Cor. was written he paid them a second visit (2 Cor. 12. 14; 13. 1) to check some rising disorder (2 Cor. 2. 1; 13. 2), and wrote them a letter, now lost (1 Cor. 5. 9). They had also been visited by Apollos, Ac. 18. 27, perhaps by S. Peter (1 Cor. 1. 12), and by some Jewish Christians who brought with them letters of commendation from Jerusalem (1 Cor. 1. 12; 2 Cor. 3. 1; 5. 16; 11. 23).

Analysis of the First Epistle.

I. Salutation and Thanksgiving (1. 1—9).
II. Rebuke of the Corinthian Church (1. 10—6. 20).
1. The spirit of partisanship and insubordination (1. 10—4. 21).
2. The case of impurity (5. 1—13; 6. 9—20).
3. The law-suits (6. 1—9).
III. S. Paul's reply to enquiries made by them as to
1. Marriage (7. 1—40).
2. Meat offered to idols (8. 1—11. 1).
3. The order of Christian worship, with special reference to the Lord's Supper and the use of spiritual gifts (11. 2—14. 40). This section contains (12. 31—13. 13) a magnificent description of Love, the greatest in the trio of things which "abide."
IV. Doctrine of the Resurrection—
1. Of Christ (15. 1—19).
2. Of the dead (15. 20—34).
3. As to its manner (15. 35—58).
V. Directions about a collection for the Christian poor at Jerusalem, information about S. Paul's, Timothy's, and Apollos' plans, final exhortations and salutation (16. 1—24).

Soon after writing the first Ep. the Apostle was driven from Ephesus by a riot, Ac. 19. In Macedonia he met Titus, 2 Cor. 7. 6, who brought him news from Corinth that his letter had been well received and had produced the desired effect; the church had cleared itself of all complicity in the great offence (7. 7—11), and had excommunicated the offender (2. 5—11). But S. Paul found that a personal coolness had sprung up between himself and his converts (7. 2; 12. 15), which unscrupulous opponents were turning to their own account.

Analysis of the Second Epistle.

I. Salutation and Thanksgiving (1. 1—11).
II. Personal, arising out of the report of Titus.
1. His own movements, and feeling towards the Corinthian Church (1. 12—2. 17).
2. The characteristics of the Christian ministry as exemplified by true Apostles (3. 1—6. 10).
3. An account of the impression produced on his own mind by the report of Titus, 6. 11—7. 16.
III. Collection for the churches of Judæa (8. 1—9. 15).
IV. Assertion of his own position as an Apostle (10. 1—12. 10).
V. Conclusion (12. 11—13. 14).

Epistle to the Galatians. There is some uncertainty as to what churches were addressed in this epistle. They were either in northern Galatia, the district of which Ancyra was capital, or else in the district on the borders of Phrygia and Galatia which was visited by S. Paul on his first missionary journey. In either case the Galatian churches were certainly visited by the Apostle on his second (Ac. 16. 6) and third (Ac. 18. 23) journeys. (See *Galatia.*) The epistle was wrung out of him (probably while travelling through Macedonia) by the news of a wholesale defection from the truth of the Gospel in favour of a return to the bondage of the Jewish Law. In the Ep. he vindicates his own position as an apostle, enunciates the doctrine of righteousness by faith, and affirms the value of spiritual religion as opposed to a religion of externals.

Analysis.

I. Salutation and expression of regret at the news he had received (1. 1—10).
II. Personal: a vindication of his own position as an apostle; his relationship with other apostles (1. 11—2. 21).
III. Theological: showing the superiority of the Christian doctrine of Faith to the Jewish doctrine of merit by works (3. 1—4. 31).
1. Appeal to their own experience of the Christian life (3. 1—6).
2. The faith of Abraham, previous to the giving of the Law (3. 7—18).
3. The purpose of the Law and its comparative inferiority (3. 19—4. 11).
4. A personal appeal (4. 12—20).
5. Allegory of Isaac and Ishmael (4. 21—31).
IV. Practical results of the doctrine expounded (5. 1—6. 10).
1. A return to Judaism a denial of Christian liberty (5. 1—12).
2. Liberty did not mean freedom from moral restraint (5. 13—26).
3. Duty of sympathy and liberality (6. 1—10).
V. Autograph postscript (6. 11—18).

Epistle to the Romans, written from Corinth towards the end of the stay recorded in Ac. 20. 3. S. Paul was then contemplating a visit to Jerus. which was certain to be dangerous (Ro. 15. 31). If he escaped with his life he hoped afterwards to visit Rome. The letter was meant in part to prepare the church there to receive him when he came. It may also be regarded as containing a statement of those doctrines which had been in dispute with the Judaizing Christians, and which S. Paul now regarded as finally established.

Analysis.

I. Salutation and Thanksgiving (1. 1—15).
II. Doctrinal (1. 16—11. 36).
1. His main thesis, the doctrine of Righteousness by Faith (1. 16, 17).
2. Such a doctrine met a crying need of the whole world, for God's wrath against sin was only too evident, and this included both Jew and Gentile, 1. 18—2. 29.
3. The Jew's position of privilege (3. 1—8; see also ch. 9).
4. Jew and Gentile shown from Scripture to be alike under Sin (3. 9—20).
5. Righteousness by Faith now made possible and all boasting excluded (3. 21—31).
6. Illustration of the doctrine from the case of Abraham (4. 1—25).
7. Joy consequent upon the doctrine (5. 1—11).
8. The first and the second Adam (5. 12—19).
9. The moral consequences of our deliverance, viz. union with Christ, release from sin, and life in the Spirit (5. 20—8. 39).
10. Israel's rejection, the reason for it (9. 1—10. 21), yet not final (11. 1—36).

III. Practical Exhortations.
1. The duty of holiness of life and the law of love (12. 1—13. 14).
2. The treatment of weaker brethren (14. 1—15. 13).
IV. Personal.
1. His reasons for writing (15. 14—33).
2. Greetings (16. 1—23).
3. Benediction and doxology (16. 24—27).

Characteristics of the Second Group. These four epistles illustrate the second stage in the apostolic teaching. A great controversy had arisen as to the necessity of obedience to the Mosaic Law. Christian freedom through obedience to the law of the Spirit was seeming to many a purely visionary system, for only men who had surrendered themselves to it could form a conception of its truthfulness and power; while the Jewish Law was undoubtedly of divine appointment, and approved by the example of generations of faithful Israelites. In the controversy S. Paul took a leading part, and in these four Epistles he points men to the cross of Christ as the true secret of abiding peace through the emancipation and renewal of the will. The Epp. to the Romans and Galatians were the inspired writings most appealed to at the Reformation.

THE THIRD GROUP.

Philippians, Colossians, Ephesians, Philemon.

These are separated from the previous group by an interval of four or five years, spent by S. Paul almost entirely in captivity. They were all written from Rome, the Ep. to the Phil. probably being written first, and the other three a little later on.

The **Epistle to the Philippians**. The Church at Philippi was the earliest founded by S. Paul in Europe, Ac. 16. 11—40. His first visit ended abruptly, but the Apostle was not forgotten, and his converts sent him supplies not only while he remained in the neighbourhood, but after he had moved on to Corinth, Phil. 4. 15, 16. He passed through Philippi six years later (Ac. 20. 2) on his way from Ephesus to Corinth, and again on his return (Ac. 20. 6) from Corinth to Jerusalem. When the news of his removal to Rome reached the Philippians they sent one of their number, Epaphroditus (2. 25), to minister to him in their name. The strain of work in the capital proved too severe, and Epaph. had to be invalided home (26—30), and took with him the Ep. to the Phil. Its main purpose is to express his gratitude and affection, and to cheer them under the disappointment of his protracted imprisonment.

Analysis.

I. Salutation, Thanksgiving, and Prayer on their behalf (1. 1—11).
II. Personal: dealing with the progress of the Apostle's missionary work (1. 12—26).
III. Exhortation to unity, humility, and perseverance (2. 1—18).
IV. The Apostle's own plans, and those of Timothy and Epaphroditus (2. 19—30).
V. Warning against false teachers (3. 1—4. 9).
VI. Thanks for their assistance, and conclusion (4. 10—23).

The **Epistle to the Colossians** was the result of a visit from Epaphras, the evangelist of the Church in Colossæ (1. 7, 8), who reported that the Colossians were falling into serious error, the result of a deep consciousness of sin leading to a desire to attain moral perfection by mechanical means, the careful observance of external ordinances (2. 16) and ascetic restrictions (2. 20), coupled with special devotion to a host of angelic mediators. The attractiveness of such teaching was due not only to the satisfaction which it offered to the craving after sanctification, but also to the show it made of superior wisdom and greater insight into the mysteries of the universe. S. Paul shows that Christ, in His own Person, is the one principle of the unity of the universe, and that sanctification is to be found only through union with Him.

Analysis.

I. Salutation, Thanksgiving, and Prayer (1. 1—13).
II. Doctrinal.
1. Christ, our Redeemer, the Author and Goal of all creation, the home of all divine perfection, in whom is the reconciliation of the universe (1. 14—2. 5).
2. Hence the importance of union with Him (2. 6—12).
3. Danger of ceremonialism and of angel worship (2. 13—19).
4. Importance of dying and rising again with Christ (2. 20—3. 4).
III. Exhortation.
1. Every evil inclination to be killed (3. 5—11).
2. We must clothe ourselves in all graces of the Spirit (3. 12—17).
3. Social duties to be observed (3. 18—4. 6).
IV. Personal: commendations and greetings (4. 7—18).

The **Epistle to the Ephesians** was probably an encyclical letter intended to be circulated throughout Asia Minor. The words "in Ephesus" in Eph. 1. 1 are omitted in the two oldest MSS. (see R.V. mg.). There is probably a ref. to this Ep. in Col. 4. 16. It was carried by the same messenger who bore the Colossians' letter. The Epistle is of great importance as containing S. Paul's doctrine regarding the Church of Christ.

Analysis.

I. Salutation (1. 1, 2).
II. Doctrinal: The Church of Christ.
1. Thanksgiving for blessings bestowed in Christ (1. 3—14), and prayer for the further enlightenment of his converts (1. 15—2. 10).
2. The change in their state: once aliens, now fellow-citizens of the saints, Gentile and Jew henceforth united in one Church (2. 11—22), a mystery now revealed (3. 1—12).
3. Prayer and Thanksgiving (3. 13—21).
III. Practical Exhortation.
1. Necessity of unity (4. 1—6), each developing his own gift for the good of the whole (4. 7—16).
2. The New Man (4. 17—5. 21).
3. Teaching about marriage, children, and servants (5. 22—6. 9).
4. The Christian armour (6. 10—20).
IV. Reference to Tychicus (6. 21, 22); blessing and the Grace (23, 24).

The **Epistle to Philemon** is a private letter about Onesimus, a slave who had robbed his master, Philemon, and run away to Rome. S. Paul sent him back to his master at Colossæ in company with Tychicus the bearer of the Ep. to the Col. S. Paul asks that he may be forgiven and received back as a fellow Christian.

Characteristics of the Third Group. The characteristic doctrine of this third group is the Ascension and present sovereignty of Jesus Christ over the world and the Church. The Epp. belong to a period of quiet settled life in communities which had begun to organize themselves. Problems of thought pressed for solution as well as problems of action. The gospel is shown to be the guide to a true philosophy, as well as to possess the power to produce right conduct, and to satisfy the social as well as the individual needs of men.

THE FOURTH GROUP.

Titus, 1 and 2 Timothy.

These Epp. are known as the Pastoral Epistles, and deal mainly with questions relating to the internal discipline and organization of the Christian body, and with the ideal of the Pastoral office. We learn from them that S. Paul was set free from his first imprisonment in Rome, and revisited his old friends in Greece and Asia Minor. During this interval of freedom 1 Tim. and Ep. to Titus were written.

Epistle to Titus (see *Titus*).

Analysis.

1. Salutation (1. 1—4).
2. Qualifications of an Elder (1. 5—9).
3. Discipline in the Cretan Church (1. 10—16).
4. Proper treatment of various classes of Christians (2. 1—15).
5. General exhortation (3. 1—11).
6. Personal messages, and the Grace (3. 12—15).

I Timothy (see *Timothy*).

In the course of his travels after his first imprisonment S. Paul came to Ephesus, where he left Timothy to check the growth of certain unprofitable forms of speculation, intending (3. 14) afterwards to return. As a delay might occur, he writes to him, perhaps from Macedonia (1. 3) to give him counsel and encouragement in the fulfilment of his duty.

Analysis.

1. Salutation (1. 1, 2).
2. Foolish speculations and legalism to be kept in check as dangerous to the simplicity of the gospel (1. 3—20).
3. Directions about public worship, and about the character and conduct of ministers (2. 1—3. 13).
4. Summary of the Christian's Creed (3. 14—16).
5. Warning against foolish asceticism (4. 1—16).
6. Hints to Timothy about the treatment of his flock (5. 1—6. 2).
7. Warnings against various dangers (6. 3—19).
8. Conclusion (6. 20, 21).

II Timothy was written during S. Paul's second imprisonment, shortly before his martyrdom. It contains the Apostle's last words, and shows the wonderful courage and trust with which he faced death.

Analysis.

1. Salutation (1. 1, 2).
2. Charge to Timothy (1. 3—14).
3. The desertion by old friends, and the faithfulness of others (1. 15—18).
4. Various warnings and directions (2. 1—26).
5. Dangers ahead and how to meet them (3. 1—4. 5).
6. The confidence of the Apostle in the face of death (4. 6—8).
7. Message to friends, and the Grace (4. 9—21).

Characteristics of the Fourth Group. The Pastoral Epistles, being addressed to men engaged in the ministry of the Church, are occupied mainly with questions relating to the internal discipline and organization of the Christian body and with the ideal of the Pastoral office. The development and training of the life of godliness have taken the place of instruction in the faith. At the same time it is striking to notice the way in which S. Paul emphasises the universality of God's saving purpose, 1 Tim. 2. 4; 4. 10; Tit. 2. 11; 3. 4; and the bounty which shines out in every part of His creation, 1 Tim. 4. 4; 6. 13, 17.

PAULUS, Sergius P., proconsul of Cyprus, converted by S. Paul, Ac. 13. 6—12.

PEACE-OFFERING, see *Sacrifices*.

PEDAHEL, *God has redeemed*, Nu. 34. 28.

PEDAHZUR, *the Rock has redeemed*, Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23.

PEDA'IAH, *the L. has redeemed*, f. of Zerubbabel, 1 Ch. 3. 18, 19: others, 2 K. 23. 36; 1 Ch. 27. 20; Neh. 3. 25; 8. 4; 11. 7; 13. 13.

PEKAH, *open-eyed*, s. of Remaliah, kills his master Pekahiah and becomes k. of Israel, 2 K. 15. 25—32; 16. 1; invades Judah with Rezin, 2 K. 15. 37; 16. 5; 2 Ch. 28. 6; Is. 7. 1; Israel invaded by Tiglath-Pileser (q.v.), P. killed by Hoshea, 2 K. 15. 29, 30. There is much difficulty in deciding the chronology of Pekah's reign. See *Chronological Tables*.

PEKAH'IAH, *the L. has opened* (the eyes), k. of Israel, slain by Pekah, 2 K. 15. 22—26.

PEKOD, in Babylonia, Jer. 50. 21; Ezk. 23. 23.

PELA'IAH, *the L. has distinguished*, (1) 1 Ch. 3. 24; (2) Neh. 8. 7; 10. 10.

PELAL'IAH, *the L. has judged*, Neh. 11. 12.

PELAT'IAH, *the L. has delivered*, (1) a "prince of the people," Ezk. 11. 1, 13; three others, 1 Ch. 3. 21; 4. 42; Neh. 10. 22.

PELEG, *division*, s. of Eber, Gen. 10. 25; 11. 16—19; 1 Ch. 1. 19, 25; Lk. 3. 35, R.V.

PELET, *deliverance*, (1) 1 Ch. 2. 47; (2) 1 Ch. 12. 3.

PELETH, (1) Nu. 16. 1; (2) 1 Ch. 2. 33.

PELETHITES, always mentioned with *Cherethites*, q.v., David's body-guard, probably foreigners, 2 S. 8. 18; 15. 18; 20. 7, 23; 1 K. 1. 38, 44; 1 Ch. 18. 17.

PELICAN, an "unclean" bird, Lev. 11. 18, chiefly met with in lonely places, Ps. 102. 6; Is. 34. 11; Zeph. 2. 14, R.V.

PELONITE, *such a one*, no place or fam. is known from which the name could be derived; (1) Helez the P., 1 Ch. 11. 27; 27. 10; called the Paltite, 2 S. 23. 26; (2) 1 Ch. 11. 36.

PENIEL, *the Face of God*, Gen. 32. 30; elsewhere

PENUEL, (1) by the Jordan, where Jacob wrestled with the Angel, Gen. 32. 31; town there destroyed by Gideon, Judg. 8. 8, 9, 17; rebuilt by Jeroboam, 1 K. 12. 25; (2) 1 Ch. 4. 4; (3) 1 Ch. 8. 25.

PENINNAH, *coral*, wife of Elkanah, 1 S. 1. 2, 4.

PENNY, the Roman silver *denarius*. See *Money*.

PENTATEUCH, i.e. the fivefold book, a name given to the five books which stand at the beginning of our Bible, and contain the Torah or Law of Israel. They formed the earliest Hebrew Bible (see *Canon*). Like most of the Historical books of the O.T., the Pent. is anonymous, though Jewish tradition ascribed the authorship to Moses. Probably the books are

a compilation made at a very much later time, but the exact dates of the compilation and of the earlier documents which were used in making it (some of which were no doubt of Mosaic authorship) cannot be fixed with any certainty. In the Pent. we find the fundamental truths on which the kingdom of God rests, e.g. the creation of the world by God; the fact of sin; the divine purpose of recovery and the method adopted, viz. by election, the few being educated in order to bless the many; the covenantal principle; and the importance of moral character in the worshippers of the all-holy God. See *Hexateuch.*

PENTECOST, see *Feasts.*

PEOR, in Moab, Nu. 23. 28, where was the sanctuary of *Baal-peor*, q.v.; reff. to the plague there, Nu. 25. 18; 31. 16; Jos. 22. 17.

PERAZIM, *breaches*, Is. 28. 21. See *Baal-perazim.*

PERESH, 1 Ch. 7. 16.

PEREZ, *breach*, s. of Tamar and Judah, Gen. 38. 29; 46. 12; Nu. 26. 20, 21; Rt. 4. 12, 18; 1 Ch. 2. 4, 5; 4. 1; his descendants, 1 Ch. 9. 4; 27. 3; Neh. 11. 4, 6; Mt. 1. 3; Lk. 3. 33. See *Pharez.*

PEREZ-UZZA(H), *breach of U.*, 2 S. 6. 8; 1 Ch. 13. 11. See *Uzzah.*

PERGA, in Pamphylia, where Mark left S. Paul, Ac. 13. 13, 14; 14. 25.

PERGAMOS, PERGAMUM R.V., in N.W. of Asia Minor, in the district of Mysia; the church here was one of the seven addressed by S. John, Rev. 1. 11; 2. 12.

PERIDA, Neh. 7. 57; same as

PERUDA, Ezr. 2. 55.

PERIZZITES, *villagers*, a people of Palestine; apparently a general name for Canaanite tribes who had no fortified towns, Jos. 3. 10; 17. 15, etc.

PERSIA. The Persians were a tribe who in the 8th cent. B.C. inhabited a district E. of Elam. Cyrus united the Medes and Persians, conquered Babylon (B.C. 538), and founded the Persian Empire which extended from Afghanistan to the Mediterranean, including Asia Minor. Its capitals were Persepolis, Babylon, Susa or Shushan, and Ecbatana or Achmetha. Judæa was a subject province to the Persian Empire from 530 until 334 B.C., when it passed, along with the other provinces of that Empire, into the hands of Alexander the Great.

PERSIS, *a Persian woman*, a convert in Rome to whom S. Paul sends salutation, Ro. 16. 12.

PETER, *rock*, bro. of Andrew, Jn. 1. 40, and son of Jonah, Mt. 16. 17, or John, Jn. 1. 42; 21. 15—17, R.V.; also known as Symeon (Ac. 15. 14; 2 Pet. 1. 1) or Simon; originally a fisherman of Bethsaida, on W. coast of Sea of Galilee; called to be a disciple, Mt. 4. 18—22; Mk. 1. 16—20; Lk. 5. 1—11; Jn. 1. 40—42; at that time he was living at Capernaum with his wife and wife's mother, Mt. 8. 14; Mk. 1. 29; Lk. 4. 38. His Aramaic name Cephas, of which Peter is the Greek equiv., was given him by our Lord, Jn. 1. 40—42. He was one of the three disciples present on several important occasions, Mk. 5. 37; Mt. 17. 1; 26. 37. Other reff. to him are found in Mt. 14. 28—33; Jn. 6. 66—71; and in the very important passage Mt. 16. 13—19, where we find his confession of our Lord's Messiahship and Godhead. The words then addressed to him, "Thou art Peter, and upon this rock I will build My Church," have been made the foundation of the Papal claims. But it is the Godhead of Christ, which S. Peter had just confessed, which is the true keystone of the Church. Holy Scrip. does not regard S. Peter as an infallible repository of truth, Gal. 2. 11—14. It was S. James and not S. Peter who presided at the Council at Jerus., Ac. 15. 13, 19. Even if any precedence had been granted to him, there is no proof that it was also conferred on his successors in the See of Rome. See also 1 Cor. 3. 11; Eph. 2. 20.

Other events connected with his life: his denial, Mt. 26. 33—35, 58, 69—75, (for parallel passages in the other Gospels see the Harmony under *Gospels*); at the resurrection, Mk. 16. 7; Lk. 24. 12, 34; Jn. 20. 2—7; 1 Cor. 15. 5; with our Lord by the Sea of Galilee, Jn. 21; in Jerusalem after Pentecost, Ac. 2—5; with Simon Magus, Ac. 8. 14—24; at Lydda and Joppa, Ac. 9. 32—43; with Cornelius, Ac. 10—11. 18; in prison, Ac. 12. 1—19; at the Jerusalem Conference, Ac. 15. 7—11; Gal. 2. 7—9; at Antioch, Gal. 2. 11 ff. From his Epp. we learn (1 Pet. 5. 13) that he worked in Babylon (which may be the well-known city on the Euphrates, or more likely is a disguised name for Rome), and had as his companions Mark and Silvanus or Silas. It was under his direction that S. Mark wrote his Gospel. From A.D. 44 to 61 he was probably at work in Syrian towns, having Antioch as his centre. It is generally believed that he suffered martyrdom at Rome, perhaps in 64 or 65, but by some scholars the date is placed much later.

PETER, EPISTLES OF. The *First Epistle* was written from "Babylon" (i.e. probably Rome) soon after the outbreak of the Neronian persecution A.D. 64, and is addressed to Christians in the different provinces of what is now called Asia Minor. Its object is to encourage (cf. Lk. 22. 32) men who were in danger of being terrified into a denial of their Lord, but it also contains valuable teaching about the Incarnation and Atonement, 1. 11, 18, 19; 2. 21—25; 3. 18; 4. 1, 12—19, and the doctrine of Regeneration, 1. 3, 23.

Analysis of the First Epistle.

1. 1, 2, Salutation; 3—12, thanksgiving for the new life which the resurrection of Jesus Christ had brought with it; 13—25, an earnest call to a life of holiness, obedience, and love, remembering the price of our redemption.

2. 1—10, Christ is the Corner-stone in the "spiritual house" which is at once priesthood, sacrifice, and shrine, and into which individual Christians are built as "lively stones"; 11, 12, the flesh must therefore be kept in subjection, and, 13—25, obedience must be rendered to constituted authority, even undeserved punishment being endured with patience, remembering the sufferings of Christ.

3. 1—7, the duties of wives and husbands; 8—12, exhortation to unity and love; 13—17, the need of care lest the force of our witness should be marred by arrogance or moral laxity; 18—22, if suffering comes there is strength to endure in the thought of the sufferings of Christ, and of the fruit which they had borne for Him, opening a new sphere to His working, even before His ascension.

4. 1—6, fresh exhortation to mortify the flesh, and, 7—11, to exercise our gifts for the good of all, and the glory of Jesus Christ; 12—19, to be allowed a share in the Messianic sufferings is an earnest of glory, and a ground for thanksgiving, but not for presumption or moral carelessness.

5. 1—11, practical exhortations; 12—14, salutations.

The *Second Epistle* was apparently addressed

to the same Churches as the First (3. 1). It was written in the near prospect of death (1. 14), and aims at guarding against some form of Antinomianism, and at rekindling hopes of the Second Advent. There is a close resemblance betw. 2 Pet. 2. 1—19 and Jude 3—16, and it is probable one of the writers borrowed from the other.

'ETHAH'IAH, *the L. has opened*, three (or four) persons, 1 Ch. 24. 16; Ezr. 10. 23; Neh. 9. 5; 11. 24.

'ETHOR, Balaam's city, on the Euphrates, its site unknown, Nu. 22. 5; Dt. 23. 4.

'ETHUEL, f. of Joel, Joel 1. 1.

'EULTHAI, 1 Ch. 26. 5, should be

'EULLETHAI, *recompense of the L.*, as R.V.

'HALEC, Lk. 3. 35; Peleg, R.V.

'HALLU, Gen. 46. 9 for *Pallu*, q.v.

'HALTI, or **PHALTIEL**, the man to whom Saul gave his daughter Michal, 1 S. 25. 44; 2 S. 3. 15. See *Paltiel*.

'HANUEL=*Penuel*, q.v., Lk. 2. 36.

'HARAOH, (see *Egypt*), the title given to the Egyptian kings; its meaning is "Great House" (cp. "Sublime Porte" or Gate). Nine or ten different Pharaohs are mentioned in the O.T., belonging to several different dynasties; (1) the Pharaoh (probably one of the Hyksôs or Shepherd kings) visited by Abram, Gen. 12. 15—20; (2) Pharaoh (also one of the Hyksôs) and Joseph, Gen. 39—50; (3) the Pharaohs of oppression, Seti I and Ramses II, belonging to the 19th dynasty, Ex. 1; 2; it is generally believed that the Ph. of the Exodus was Menephthah, but the discovery of the Tell el-Amarna tablets has thrown doubt on this; (4) the Pharaoh whose daughter Solomon married, perhaps Pi-netchem of the 21st dynasty; 1 K. 3. 1; 7. 8; 9. 16, 24; (5) Shishak (q.v.) or Sheshonk, of the 22nd dynasty, who befriended Jeroboam; (6) So (Shabakah) with whom Hoshea makes alliance, 2 K. 17. 4; (7) Ph.-Necho, who defeated Josiah at Megiddo, 2 K. 23. 29—35; Jer. 25. 19; 46. 17, 25; 47. 1: (8) Ph.-Hophra, who sent an army to the assistance of Zedekiah, Jer. 37. 5—11; 43. 9; 44. 30, R.V.; Ezk. 17. 17; 29. 2, 3; 30. 21—25; 31. 2, 18; 32. 2, 31, 32.

PHARES, Gk. for *Perez*, q.v.; Mt. 1. 3; Lk. 3. 33.

PHAREZ, twin son with Zarah of Judah and Tamar, Gen. 38. 29, etc.; R.V. has *Perez*, q.v.

PHARISEES, a religious party among the Jews. The name denotes "separatists." They prided themselves on their strict observance of the Law, and on the care with which they avoided contact with things Gentile. Their belief included the doctrine of immortality and resurrection of the body, and the existence of angels and spirits. They upheld the authority of oral tradition as of equal value with the written law. The tendency of their teaching was to reduce religion to the observance of a multiplicity of ceremonial rules, and to encourage self-sufficiency and spiritual pride. They were the principal obstacle to the reception of Christ and the Gospel by the Jewish people. For our Lord's judgment on them and their works see Mt. 23; Mk. 7; Lk. 11.

PHAROSH, so spelt in A.V. Ezr. 8. 3, for *Parosh*, q.v.

PHARPAR, a river (not yet identified) which passes close by Damascus, 2 K. 5. 12.

PHARZITES, Nu. 26. 20; *Perezites*, R.V., q.v.

PHASEAH, so spelt in A.V. Neh. 7. 51, for *Paseah*, q.v.

PHEBE, Ro. 16. 1; *Phœbe*, R.V., q.v.

PHENICE, (1) Ac. 11. 19; 15. 3; R.V. has *Phœnicia*, q.v.; (2) Ac. 27. 12; R.V. has *Phœnix*, q.v.

PHENICIA, Ac. 21. 2; R.V. has *Phœnicia*, q.v.

PHICHOL, **PHICOL** R.V., capt. of the host of Abimelech the Philistine, Gen. 21. 22, 32; 26. 26.

PHILADELPHIA, town in Roman province of Asia, Rev. 1. 11; 3. 7.

PHILEMON, of Colossæ (Col. 4. 9), converted by S. Paul, Philem. 1. He was the owner of the slave Onesimus, who ran away and joined S. Paul, and was by him sent back with a letter to his master. See *Pauline Epistles*.

PHILETUS, mentioned by S. Paul as a heretic, otherwise unknown, 2 Tim. 2. 17. See *Hymenœus*.

PHILIP, *lover of horses*, (1) the apostle; formerly of Bethsaida, Jn. 1. 44; mentioned along with Barthol., Mt. 10. 3; Lk. 6. 14; see also Jn. 1. 43—46; 6. 5, 7; 12. 21, 22; 14. 8, 9; (2) the deacon and evangelist, Ac. 6. 5; preaches at Samaria, and to the Ethiopian eunuch, Ac. 8; entertains S. Paul, Ac. 21. 8; (3) s. of Herod the Great and Mariamne, first husband of Herodias, Mt. 14. 3=Mk. 6. 17; Lk. 3. 19, A.V. (om. R.V.); see *Herod*; (4) another son of Herod, tetrarch of Trachonitis, Lk. 3. 1, founder of Cæsarea Philippi.

PHILIPPI, a city of Macedonia, founded by Philip, f. of Alexander the Great; visited by S. Paul, Ac. 16. 12—40; 20. 6; see also Phil. 1. 1; 1 Thes. 2. 2. It is described as a Roman "colony," i.e. it contained a body of Roman citizens, placed there for military purposes, governed directly from Rome, and independent of provincial governors and local magistrates. The church there was mainly Gentile, there being no Jewish synagogue. S. Paul's visit was memorable for his assertion of his rights as a Roman citizen, Ac. 16. 37. The converts were afterwards generous in their contributions towards his support, Phil. 4. 15.

PHILIPPIANS, EPISTLE TO THE, see *Pauline Epistles*.

PHILISTIA, Ps. 60. 8; 87. 4, etc.; country of the *Philistines*, q.v.

PHILISTIM, Gen. 10. 14, but R.V. has *Philistines*.

PHILISTINES, a tribe who originally came from Caphtor (i.e. Crete, or perhaps part of Egypt), Am. 9. 7, and occupied before the days of Abraham (Gen. 21. 32) the rich lowland on the Mediterranean coast from Joppa to the Egyptian desert. They formed a confederation of five chief cities, viz. Ashdod, Gaza, Ashkelon, Gath, and Ekron, each governed by its "lord." For many years there was a struggle for supremacy between them and the Israelites, Philistine power being at its height at the time of Saul's death, but rapidly declining during the reign of David. They were conquered by Tiglath-pileser in 734 B.C. Their country later on formed part of the Persian Empire, and was in N.T. times annexed to the Roman province of Syria. Strangely enough the name of the territory of these detested enemies of the Jews has become one familiar title (Palestine) for the whole of the Holy Land.

PHILOLOGUS, a Roman convert greeted by S. Paul, Ro. 16. 15.

PHINEHAS, (1) grandson of Aaron, Ex. 6. 25; kills the two offenders at Peor, Nu. 25. 7, 11; 31. 6; Ps. 106. 30; Ph. and the trans-Jordanic tribes, Jos. 22. 15, 30—32; his home, Jos. 24. 33; high-priest, Judg. 20. 28; 1 Ch. 6. 4, 50;

9. 20; descendants, Ezk. 7. 5; 8. 2, 33; (2) son of *Eli*, q.v., 1 S. 1. 3; 2. 34; 4. 4, 11, 17, 19.

PHLEGON, a convert at Rome, Ro. 16. 14.

PHŒBE, deaconess of Cenchreæ, Ro. 16. 1, R.V.; spelt Phebe, A.V. She was perhaps a lady of property responsible for the care of Christian strangers in the name of the Church.

PHŒNICIA, the coast land extending from the Philistine territory to the mouth of the Orontes. The Phœnicians were a Semitic race, their language closely resembling Hebrew. They were a great commercial people, distributing the wares of Egypt and Babylon, and having trading stations all over the Mediterranean, Carthage being the most important. Their territory was never conquered by the Israelites, but many Israelite kings, including David, Solomon and Ahab, entered into alliances with them for purposes of trade. Ph. consisted of a number of small states ruled by the kings of the great cities, but the Hebrews had most to do with the people of Tyre and Sidon. It was partially conquered by Assyria and Persia, and was finally merged in the empire of Alexander the Great. Phœnician religion (see *Baal* and *Ashtoreth*) was a nature worship of a very sensuous kind, and its influence over the Israelites was disastrous, especially after the marriage of Ahab to Jezebel, a Phœnician princess. See *Tyre* and *Zidon*.

PHŒNIX, a town on the S. coast of Crete, Ac. 27. 12, R.V.

PHRYGIA, a district including parts of the provinces of Asia and Galatia, Ac. 2. 10; 16. 6; 18. 23.

PHURAH, Judg. 7. 10, A.V.; =*Purah*, q.v.

PHUT, Gen. 10. 6, A.V.; =*Put*, q.v.

PHUVAH, Gen. 46. 13, A.V. text, and A.V. mg. of Nu. 26. 23; 1 Ch. 7. 1. See *Puah*.

PHYGELLUS, PHYGELUS R.V., mentioned by S. Paul as a deserter, otherwise unknown, 2 Tim. 1. 15.

PHYLACTERIES (see *Frontlets*), charms, amulets fastened on the forehead, or on the left arm. They were small strips of parchment inscribed with texts (viz. Ex. 13. 1—10; 11—16; Dt. 6. 4—9; 11. 13—21) and enclosed in leathern cases. See Mt. 23. 5.

PI-BESETH, the Egyptian goddess Bubastis, to whom the cat was sacred, Ezk. 30. 17, and cp. A.V. mg.

PIECE OF SILVER, Mt. 26. 15; =a silver shekel, or stater (see *Money*); 30 shekels was the price of a slave, Ex. 21. 32.

PI-HAHIROTH, a place, position uncertain, where the Israelites crossed the Red Sea, Ex. 14. 2, 9; Nu. 33. 7, 8; cf. R.V.

PILATE, Roman procurator in Judæa, A.D. 26—36; Lk. 3. 1; his headquarters were at Cæsarea, but he was generally present in Jerus. at feast time. He had a great contempt for the Jewish people and for their religion. During his term of office there was much disorder, mainly in consequence of an attempt he made to introduce into the city silver busts of the Emperor on the Roman Ensigns. In Lk. 13. 1 there is a reference to some outbreak during one of the feasts, when Pilate sent soldiers into the Temple courts and certain Galilæans were slain. He is prominent in the story of our Lord's Passion; Mt. 27. 2—26; 27. 58—66; Mk. 15. 1—15, 42—47; Lk. 23. 1—25, 50—53; Jn. 18. 28—19. 22, 31, 38. As the Sanhedrin had no power to carry out their sentence of death, Pilate's consent had to be obtained. Our Lord was therefore charged before him with stirring up sedition, making Himself a king, and forbidding to give tribute to Cæsar. Pilate saw that there was no evidence to support the charge, and, having received a warning from his wife, wished to dismiss the case. He also tried to avoid all responsibility in the matter by sending our Lord for trial to Herod Antipas, tetrarch of Galilee, but Herod sent Him back without any formal decision on the case. It was not until the Jews threatened to send a report to the Emperor Tiberius, whose suspicious nature P. well knew, that he passed a death sentence, knowing it to be unjust. The sentence was carried out under his directions by Roman soldiers. P. was removed from office a few years later in consequence of a disturbance in Samaria.

PILDASH, s. of Nahor, Gen. 22. 22.

PILEHA, PILHA, R.V., Neh. 10. 24.

PILTAI, *the L. has delivered*, Neh. 12. 17.

PINNACLE of the Temple, Mt. 4. 5; Lk. 4. 9; it is uncertain what is meant, probably some part of the roof of one of the Temple porches overlooking the deep valley of the Kedron or of Hinnom.

PINON, one of the "dukes" of Edom, Gen. 36. 41; 1 Ch. 1. 52; probably same as *Punon*, q.v.

PIPE is the English trans. of three different Heb. words; some form of oboe is probably intended.

PIRAM, k. of Jarmuth, Jos. 10. 3.

PIRATHON, in Ephraim, Judg. 12. 15; 1 Macc. 9. 50; whence

PIRATHONITE, Judg. 12. 13, 15; 2 S. 23. 30; 1 Ch. 11. 31; 27. 14.

PISGAH, ?*division*, a hill in Moab, opposite Jericho, Nu. 21. 20, whence Balaam, Nu. 23. 14, and Moses saw the land of Israel, Dt. 3. 27; 34. 1. Nebo and the "top" (or "head") of Pisgah seem to be two names of the same peak.

PISIDIA, a district of Asia Minor, lying inland N. of Pamphylia, Ac. 13. 14; 14. 24.

PISON, PISHON R.V., a river of Eden, not yet identified, but probably in Babylonia; Gen. 2. 11.

PISPAH, PISPA, R.V., 1 Ch. 7. 38.

PIT, frequently used in O.T. as equiv. to the grave, e.g. Job 33. 18, 24, 28, 30.

PITHOM, a treasure city of Egypt, Ex. 1. 11; discovered by M. Naville in 1880; several monuments of interest being now in the Brit. Museum. The store chambers are found to have been built with three kinds of brick, some made with straw, some with reeds or "stubble," some with Nile mud alone. The bricks bear the cartouche or oval of Ramses II, who is thus shown to have been the Pharaoh of the oppression.

PITHON, 1 Ch. 8. 35; 9. 41.

PLEIADES, a constellation of seven stars, Job 9. 9; 38. 31; Am. 5. 8, R.V. In ancient times the rising and setting of the Pleiades marked the beginning and the end of the season of navigation.

POCHERETH OF ZEBAIM (P.-HAZZEBAIN, R.V.), Ezr. 2. 57=Neh. 7. 59.

POLLUX, see *Castor*.

PONTIUS, a name of Pilate, indicating his connexion with the ancient Samnite family of the Pontii. See *Pilate*.

PONTUS, a country in N.E. of Asia Minor, forming part of the shore of the Euxine or Black Sea, Ac. 2. 9; 18. 2; 1 Pet. 1. 1.

PORATHA, Est. 9. 8.

PORCIUS, name of *Festus*, q.v.

POTIPHAR, captain of Pharaoh's body-guard and Joseph's master in Egypt, Gen. 37. 36; 39. 1.

POTI-PHERAH (-PHERA, R.V.), ?*devoted to the Sun*, priest of On and father-in-law of Joseph, Gen. 41. 45, 50; 46. 20.

POTTER'S FIELD, the name of a field bought with the money returned by Judas to the chief priests, Mt. 27. 3—10; also known as Aceldama (q.v.).

POUND, (1) a weight; see *Weights and Measures*; (2) in Lk. 19. 13=a Mina; see *Money*.

PRÆTORIUM, the headquarters of the Roman military governor, wherever he happened to be, Mt. 27. 27; Mk. 15. 16; Jn. 18. 28; Ac. 23. 35, R.V. mg. In Phil. 1. 13 it probably denotes the body of judges forming the supreme court at Rome, but R.V. translates it "prætorian guard."

PRAYER. Before the first generation of mankind had passed away, men began to call upon the name of the Lord, Gen. 4. 26. Prayers, whether with (Gen. 12. 8, 13. 4) or without Gen. 20. 7, 32. 9—11) sacrifice, were constantly offered by the patriarchs to God. The efficacy of the intercession of good men was recognised, Gen. 18. 23; 20. 7; Ex. 32. 11. The blessings asked for were mostly of a temporal nature.

Prayer is nowhere commanded as a duty in the Law, and prayers were not prescribed at the sacrifices except on two occasions, viz. a confession of sin on the Day of Atonement, Lev. 16. 21, and a thanksgiving when offering the firstfruits and tithes, Dt. 26. 3, 13. It is however probable from the nature of things, and from the custom in later times, that prayer always accompanied sacrifice. Incense which accompanied sacrifices became the recognised symbol of prayer.

Even in the times of the Judges, the children of Israel did not forget to cry unto the Lord, and a model of prayer is furnished by Hannah, 1 Sam. 2. 1, &c. Samuel was recognised by his nation to be characteristically a man of prayer, 1 S. 7. 5, 8; 12. 19, 23; Ps. 99. 6. David's Psalms, and the Psalms generally, breathe the highest spirit of prayer. The nation who possessed them must have been rich in teachers and examples of prayer. Remarkable prayers were prayed by Solomon, 1 K. 8; Hezekiah, 2 K. 19. 14, &c.; Is. 38. 9, &c.; Ezra, Ezr. 9. 5; the Levites, Neh. 9. 5, &c.; and Daniel, Dan. 9. 3, &c. 'Making many prayers' was a part of the corrupt religion of Israel under the later kings, Is. 1. 15, and a marked feature of the religion of the Pharisees, Mt. 6. 5, 23. 14.

It was the custom to pray three times a day. So David, Ps. 55. 17, Daniel, Dan. 6. 10, and the later Jews. Prayer was said before meat, 1 S. 9. 13; Mt. 15. 36; Ac. 27. 35.

The attitude of prayer (ordinarily) was standing, 1 S. 1. 26; Neh. 9. 2, 4; Mt. 6. 5; Mk. 9. 25; Lk. 18. 11, 13; also kneeling, 1 K. 8. 54; Dan. 6. 10; Ezr. 9. 5; or prostrate, Jos. 7. 6; Neh. 8. 6. The hands were spread forth to heaven, 1 K. 8. 22; Ezr. 9. 5; Is. 1. 15; Ps. 141. 2. Smiting on the breast and rending of the garments signified special sorrow, Lk. 18. 13; Ezr. 9. 5. Our Lord's attitude in prayer is recorded only once. In the Garden of Gethsemane He knelt, Lk. 22. 41, fell on His face, Mt. 26. 39, fell on the ground, Mk. 14. 35. It is noteworthy that SS. Stephen, Ac. 7. 60, Peter, 9. 40, Paul, 20. 36, 21. 5, and the Christians generally, 21. 5, knelt to pray.

Prayers were said at the Sanctuary, 1 S. 1. 12; Ps. 42. 2, 4; 1 K. 8., or looking towards the Sanctuary, 1 K. 8. 44, 48; Dan. 6. 10; Ps. 5. 7; on the housetop or in an upper chamber, Ac. 10. 9; Dan. 6. 10. The Pharisees prayed publicly in the synagogues and at the corners of the streets, Mt. 6. 5. Our Lord prayed upon the tops of mountains, Mt. 14. 23; Lk. 9. 28; or in solitary places, Mk. 1. 35.

As soon as we learn the true relationship in which we stand towards God, viz. God is our Father, and we are His children, then at once prayer becomes natural and instinctive on our part, Mt. 7. 7—11. Many of the so called "difficulties" about prayer arise from forgetting this relationship. Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other. The object of prayer is not to change the will of God, but to secure for onrselves and for others blessings which God is already willing to grant, but which are made conditional on our asking for them. Most blessings (e.g. food and clothing) require some work or effort on our part before we can obtain them. Prayer is a form of work, and is the appointed means for obtaining the highest of all blessings.

There are many passages in the N.T. which teach the duty of prayer, e.g. Mt. 7. 7; 26. 41; Lk. 18. 1; 21. 36; Eph. 6. 18; Phil. 4. 6; Col. 4. 2; 1 Thes. 5. 17, 25; 1 Tim. 2. 1, 8. Christians are taught to pray in Christ's Name, Jn. 14. 13, 14; 15. 7, 16; 16. 23, 24. We pray in Christ's Name when our mind is the mind of Christ, and our wishes the wishes of Christ; when His words abide in us, Jn. 15. 7. We then ask for things which it is possible for God to grant. Many prayers remain unanswered because they are not in Christ's Name at all, they in no way represent His mind, but spring out of the selfishness of man's heart.

A special blessing is promised by our Lord to those who join in "common prayer," Mt. 18. 20, and the writer of the Epistle to the Hebrews (10. 25) condemns those who neglect public worship.

PRIESTS. The essential idea of a Hebrew priest was that of a mediator between his people and God by representing them officially in worship and sacrifice. In virtue of his office he was able to draw nigh to God, whilst they, because of their sins and infirmities, must needs stand afar off. The priest exercised his office mainly at the altar by offering the sacrifices and above all the incense, Nu. 16. 40; 18. 2, 3, 5, 7; Dt. 33. 10; but also by teaching the people the Law, Dt. 33. 10; Lev. 10. 10, 11; Mal. 2. 7; by communicating to them the Divine will, Nu. 27. 21; and by blessing them in the Name of the Lord, Nu. 6. 22—27.

The priest (*a*) does not take his office upon himself but is chosen of God, Nu. 16. 5; Heb. 5. 4. In an especial sense he (*b*) belongs to God, Nu. 16. 5; and (*c*) is holy to Him, Nu. 16. 5.

The priests must be (1) Aaron's sons, Nu. 16. 3—10, 40; 18. 1; (2) free from all important bodily blemishes or infirmities or diseases; they were (3) under *special* restrictions with respect to (*a*) uncleanness for the dead, (*b*) marriage, (*c*) wine or strong drink when engaged in sacerdotal duties, Lev. 10. 9; (4) the *ordinary* universal prohibitions were specially binding on them; (5) their families were under special and stricter laws, and liable to severer punishments than the rest of the people.

N.B. Nothing is specified in the Law as to the *age* at which a priest might begin to exercise his office. Levites were qualified according to the Law at 30 or 25, Nu. 4. 3,

&c. and 8. 23—26, and according to later usage at 20, 1 Ch. 23. 24, 27.

Consecration to the priestly office consisted of two parts, (*a*) ceremonial, (*b*) sacrificial.

(*a*) (1) The priests were washed at the door of the Tabernacle. (2) They were clothed with the priestly garments (coats, girdles, and headtires). (3) They were anointed (Ex. 40. 15) with holy oil. (*b*) Three sacrifices were offered: (1) A bullock as a sin-offering, to put away their sin. (2) A ram as a burnt-offering, to indicate the full and complete surrender of themselves to God. (3) A ram as a peace or consecration offering. The blood of the ram was put upon the tip of the priest's right ear, the thumb of his right hand, and the great toe of his right foot. Obedience to the divine voice and activity in the divine service were thus symbolized. The priest's hands were filled (cf. 1 K. 13. 33, "consecrated him," Heb. 'filled his hand') with the fat, the kidneys, the right thigh or shoulder, and part of the meal-offering. The gifts which henceforward they would offer on behalf of the people to the Lord were thus committed to them.

For the maintenance of the priests were assigned (1) *Portions of the Altar Offerings;* viz. the whole of the sin and guilt offerings (except the fat), and the meal-offerings, except the small portion burnt on the altar, Nu. 18. 9; the skin of the burnt-offering, Lev. 7. 8; the wave breast and the heave thigh of the peace-offerings, Lev. 7. 34. (2) *The Firstfruits.* Specially of the seven products of Palestine, Dt. 8. 8, wheat, barley, oil, wine, figs, pomegranates, and honey; but also of all kinds of fruits, Nu. 18. 13; Dt. 26. 2; of dough, Nu. 15. 20, 21; Neh. 10. 37; of the fleece of sheep, Dt. 18. 4. There was also the heave-offering, i.e. the gift of the best of the produce of the soil, Nu. 18. 12; cf. Neh. 10. 35 with 10. 37. (3) *The Firstborn.* (*a*) The redemption money, in the case of man (five shekels, Nu. 18. 16) and unclean beasts (one-fifth more than the priest's estimation, Lev. 27. 27). (*b*) The clean beasts themselves, Nu. 18. 15—17. (4) *The Tithe of the Levitical Tithe,* Nu. 18. 26—28. (5) *The Votive Offerings.* Some of these were given to the service of the Sanctuary, but things devoted were the priest's, Lev. 27. 21. (6) Certain cities (13 in number, all in Judah, Simeon and Benjamin) with their suburbs; but the priests were to have no part or inheritance in the land, Nu. 18. 20; Jos. 21. 13—19.

David divided the priestly families into twenty-four courses. Four only returned from the Captivity, and these were again subdivided into twenty-four. Each course officiated for a week at a time, the change being made on the Sabbath, between the morning and the evening sacrifices. All the courses officiated together at the great festivals. See also *High-Priest,* and for Priests of the Christian Church, see *Ministry.*

PRISCA, 2 Tim. 4. 19; also Ro. 16. 3, 1 Cor. 16. 19, R.V.; same as

PRISCILLA, wife of *Aquila,* q.v., Ac. 18. 2, 18, 26; Ro. 16. 3; 1 Cor. 16. 19.

PROCHORUS, one of the seven deacons, Ac. 6. 5.

PROCONSUL, Ac. 13. 7, 8, 12; 19. 38; R.V. Roman provinces were divided into two classes, imperial, i.e. under the Emperor; and senatorial, for the government of which proconsuls were appointed by the senate.

PROPHET. The work of a Hebrew prophet was to act as God's messenger and make known His will. The message was usually prefaced with the words, "Thus saith Jehovah." He taught men about God's character, showing the full meaning of His dealings with Israel in the past. It was therefore part of the prophetic office to preserve and edit the records of the nation's history; and historical books like Joshua, Judges, 1, 2 Sam., 1, 2 Kings were known by the Jews as the "former Prophets." It was also the prophet's duty to denounce sin and foretell its punishment, and to redress, so far as he could, both public and private wrongs. He was to be, above all things, a preacher of righteousness. When the people had fallen away from a true faith in Jehovah, the prophets had to try to restore that faith and to remove false views about the character of God and the nature of the Divine requirement. In certain cases prophets predicted future events, e.g. there are the very important prophecies announcing the coming of Messiah's kingdom; but as a rule a prophet was a *forthteller* rather than a *foreteller.*

PROSELYTES were men of Gentile birth who had been incorporated into the Jewish church. The ceremony of admission included (1) circumcision, (2) baptism, (3) a sacrifice. They were expected to observe the whole Jewish law. Proselytes of this kind were probably few in number, though the Jews showed great zeal in their efforts to gain them, Mt. 23. 15. In addition to these there were attached to most Jewish synagogues a number of "God-fearing" or "devout" Gentiles, who attended the services, but only observed part of the ceremonial law, and were regarded as outside the Jewish church. There are many references to men of this kind in N.T., e.g. Ac. 10. 2, 22; 13. 16, 26, 43, 50; 16. 14; 17. 4, 17; 18. 7.

PROVERBS, BOOK OF. The Heb. word rendered proverb is *mashal,* a similitude or parable, but the book contains many maxims and sayings not properly so called, and also connected poems of considerable length. There is much in it which does not rise above the plane of worldly wisdom, but throughout it is taken for granted that "the fear of the Lord is the beginning of wisdom"; 1. 7; 9. 10. The least spiritual of the Proverbs are valuable as reminding us that the voice of Divine Inspiration does not disdain to utter homely truths. The first section, ch. 1—9, is the most poetic, and contains an exposition of true Wisdom. Ch. 10—24 contain a collection of proverbs and sentences about the right and wrong ways of living. Ch. 25—29 contain the "proverbs of Solomon which the men of Hezekiah, k. of Judah, copied out." Ch. 30, 31 contain the "burden" of Agur and Lemuel, the latter including a picture of the ideal wife, arranged in acrostic form. The book is frequently quoted in the N.T., the use of ch. 3 being specially noteworthy.

PSALMS. The Psalms collectively are called in Hebrew *Tehillim* or "Praises," but the word *mizmor,* which denotes a composition set to music, is found in the titles of many of them. The book is the first in order of the "Scriptures" (*Kethubim*) or Hagiographa, which with the Law and the Prophets make up the Hebrew O.T. See *Bible.*

The Hebrew Psalter is divided into five books, ending with Pss. 41, 72, 89, 106, 150 respectively, each terminal psalm concluding with or being of the nature of a doxology.

Seventy-three of the psalms, including nearly

all in the first book, are ascribed to David, and so it was natural that the whole collection should be referred to as his, and that this convenient way of speaking should give rise in time to the popular belief that "the sweet psalmist of Israel" himself wrote all the so-called Psalms of David. Sacred psalmody is ascribed to him in general terms in 1 and 2 Chron., the accompanying instruments also being called "instruments of David," as in Neh. 12. 36 and Am. 6. 5. In some cases in which a psalm is ascribed to David in the Hebrew, it is certain that he could not have written it, and it has been concluded that the Hebrew titles are inaccurate and valueless. Before saying this we should be sure what meaning these titles were intended to convey. A prayer "of," (Hebrew, *to* or *for*) a person may be a prayer which he has himself composed and uttered (Hab. 3. 1); but a prayer "of" Moses (Ps. 90), or "of" David (Pss. 17, 86), or "of" (marg. *for*) an afflicted one (Ps. 102), may none the less be a composition of some later "psalmist of Israel" befitting the character and circumstances of the person to whom it is ascribed. A psalm said to be "of" David may have been written generally in the character of David or with allusion to some particular occasion, as Ps. 3 (Absalom), 7 (Cush), 30 (Dedication), 34 (Abimelech), 51 (Bathsheba), 52 (Doeg), 54 (Ziphim), 56 (Gath), 57 and 142 (the cave), 59 (when Saul sent), &c. The same preposition is used in assigning a psalm *to* the chief Musician or Precentor for performance and *to* David or Solomon or the sabbath day (Pss. 4—6, 7, 8, 9, 11—14, 72, 92, &c.). In what sense and with what latitude it is to be taken must be determined in each case. While we have the best authority for regarding David as a psalmist and the chief of psalmists, not a few of the "Psalms of David" are certainly by other authors, and some have been assigned with more or less confidence to so late an age as that of the Maccabees. In special cases, as below, we have external testimony to the authorship, and parallel texts of the whole or portions of a psalm.

Ps. 18 ("To the chief Musician, to the servant of the Lord, to David, &c.") is found also in 2 S. 22, where it is attributed to David as author. The two texts differing in places, the question arises, which is the more primitive? Possible clerical errors apart, the priority on the whole seems to rest with the text in Samuel, the psalm in the Psalter having been apparently altered for liturgical use.

Another instance of parallel texts is afforded by 1 Ch. 16. 8—36, which comprises Pss. 105. 1—15; 96; 107. 1; 106. 47—8. The occasion is the bringing of the ark of God to its resting-place, when David charges Asaph and his brethren to praise the Lord. Opinions differ as to the relation of the two texts.

The key to the meaning of the Psalter is a right conception of the personality of the psalmist, who at times assumes a character above the level of humanity, and speaks not as the historical Israelite, but as the ideal Israel, the blameless or wrongfully suffering Servant of the Lord. Salient events in sacred history and the inspired writer's own surroundings serve as the vehicle of aspirations to be realized only in the Messiah and Messianic times. If he prays for or predicts disaster to his enemies it is because his enemies are the wicked (Ps. 27. 2), they and he being transfigured into embodiments of evil and good. His utterances must be interpreted with due allowance for their poetical and spiritual elements, and not with a prosaic literalism.

No book of the Old Testament is more Christian in its inner sense or more fully attested as such by the use made of it than the Psalms. Out of a total of 283 direct citations from the Old Testament in the New, 116 have been counted from this one book. The Church by its preference for the Psalms reverses the sentence of the Synagogue, which judged the psalmists' inspiration inferior to that of the prophets, and set Moses on high above them all, so that no prophet might teach any new thing but only what was implicitly contained in the Law. This is not the place to discuss whether the New Testament by its citations determines the meaning or authorship of this or that psalm. The student should first of all endeavour to ascertain the original sense and setting of each as part of the Old Testament, and afterwards coordinate his results with what other data seem to require. The ascription of words to a typical personage like David does not always and necessarily imply that they were spoken by the king "of flesh and blood" of that name, though lessons which seem to rest upon that assumption may still hold true even if the words were spoken by some other person who for the moment assumes the character of David.

Titles are added to some of the Psalms, but it is open to question whether these are as old as the words to which they are attached. They mainly refer to the manner in which the words were to be sung or accompanied. Some Psalms were to be accompanied by stringed instruments (*Neginah, Neginoth* Pss. 4, 54, 55, 61, 67, 76 and Hab. 3. 19), others by wind instruments (*Nehiloth* Ps. 5); while such titles as 'Set to *Alamoth*' (Ps. 46)= maidens, or 'Set to the *Sheminith*' (Pss. 6, 12) =the octave, seem to imply that there was singing in parts. Some of the titles appear to be intended to indicate the character of the Psalm, as *Maschil*=giving instruction (Pss. 32, 42, 44, 45, 52—55, 74, 78, 88, 89 and 142), *Michtam*, rendered by some *Golden Psalm* (Pss. 16, 56—60); while *Shiggaion* (Ps. 7) with *Shigionoth* (Hab. 3. 1) may refer to the irregular erratic style of the compositions, and *Gittith*=belonging to Gath (Pss. 8, 81, 84) may relate either to the melody or to the instrument used in the performance. The other titles are all most probably names of tunes, well known at the time, to which the Psalms were appointed to be sung.

PSALTERY, Heb. *nebel*, sometimes translated "viol" or "lute," a large harp, much used for accompanying religious music.

PTOLEMAIS, a town on the N. coast of Palestine, now called Acre, Ac. 21. 7.

PUA, Nu. 26. 23, same as *Phuvah* and *Puah*, q.v.

PUAH, (1) s. of Issachar, Gen. 46. 13, A.V. mg.; 1 Ch. 7. 1; (2) Judg. 10. 1; (3) the midwife, Ex. 1. 15.

PUBASTUM, Ezk. 30. 17, A.V. mg., for *Pibeseth*, q.v.

PUBLICANS. Men who bought or farmed the taxes under the Roman government were called *publicani*. The name is also used to describe those who actually collected the money, and who were properly called *portitores*. Both classes were detested by the Jews,

and any Jew who undertook the work was excommunicated. The tax-gatherers in Galilee would be many of them in the service of Herod, and not of Rome. There are many references in the N.T. to the readiness with which the publicans received the gospel, Mt. 9. 9, 10; 10. 3; 21. 31, 32; Mk. 2. 14, 15; Lk. 3. 12; 5. 27—29; 7. 29; 15. 1; 18. 13; 19. 2, 8.

PUBLIUS, chief man or governor of Malta, whose father S. Paul healed. Ac. 28. 7, 8. He would be the deputy of the prætor of Sicily.

PUDENS, a Christian at Rome who sent greeting to Timothy, 2 Tim. 4. 21.

PUHITES, 1 Ch. 2. 53; *Puthites*, R.V., q.v.

PUL, (1) king of Assyria, most likely another name of *Tiglath-Pileser II*, q.v.; receives tribute from Menahem, 2 K. 15. 19; 1 Ch. 5. 26; (2) probably for *Put*, q.v., Is. 66. 19.

PULSE, occurs only in Dan. 1. 12, 16; the Heb. word denotes "seeds," and may include the grains of leguminous vegetables or any other edible seeds.

PUNISHMENTS. The object of the punishments of the Mosaic Law was the extirpation of evil in Israel, Dt. 19. 19—21, and they were apportioned on the principle of righteous retribution. It was life for life, wound for wound, beast for beast, Ex. 21. 23—25; Lev. 24. 18 f. The ordinary capital punishment was stoning, Dt. 17. 5, the witnesses, after laying their hands on the head of the condemned, casting the first stone. Executions took place outside the city, Lev. 24. 14; 1 K. 21. 13; Ac. 7. 58. The dead body was sometimes burned with fire, Lev. 20. 14, 21. 9; Jos. 7. 25, or hanged on a tree, Dt. 21. 22. In the latter case it must be cut down and buried the same day, Dt. 21. 23. The inhabitants of a city given to idolatry were to be slain with the edge of the sword, Dt. 13. 15. Minor punishments were, beating with a rod—not more than 40 strokes could be administered, Dt. 25. 2, 3; Prov. 10. 13; suffering the same injury which the wrong-doer had inflicted, Lev. 24. 17—22; fines in money or kind as compensation for the injury done, Ex. 22. 4—9; Dt. 22. 19, or in default the delinquent might be sold as a slave, Ex. 22. 3. Neither imprisonment nor banishment was a punishment recognised by the Law, but offenders were imprisoned under the kings (cf. Micaiah, Jeremiah, and the various allusions to prisons), and Ezra was authorized by Artaxerxes to punish law-breakers both by imprisonment and banishment, Ezra 7. 26. Torture was not allowed in any case. Punishments were as a rule inflicted on the offender alone, not on his wife and family also, Dt. 24. 16, but cf. Jos. 7. 24, 25.

PUNITES, fam. of *Puvah*, q.v., Nu. 26. 23.

PUNON, in Edom, Nu. 33. 42, 43. See *Pinon*.

PURAH, *winepress*, Gideon's servant, Judg. 7. 10, 11, R.V.; Phurah, A.V.

PURIFICATION. Purifying ceremonies were various. Bathing the flesh and the clothes in running water was used in all, and sufficed in the simplest cases. When the uncleanness was of a deeper character, a purifying water for sprinkling was provided: e.g. after contact with a corpse, water mingled with the ashes of a red cow, Nu. 19. 9; for the leper, water in which the blood of a bird had been allowed to fall, Lev. 14. 6. In some cases sin and trespass offerings were also made; e.g. a man with an issue, Lev. 15. 14; a woman after childbirth, Lev. 12. 6, 8; and above all, the leper, Lev. 14. 10—32. See *Clean and Unclean*.

PURIM, a Jewish feast, Est. 9. 26—32. See *Feasts*.

PUT, an African nation, Gen. 10. 6; 1 Ch. 1. 8; etc. in R.V.

PUTEOLI, on the Bay of Naples, Ac. 28. 13.

PUTHITES, a fam. of Kirjath-jearim, 1 Ch. 2. 53, R.V.

PUTIEL, f.-in-law of Eleazar, Ex. 6. 25.

PUVAH, Gen. 46. 13; Nu. 26. 23; both R.V.

PYRRHUS, f. of Sopater, Ac. 20. 4, R.V.; A.V. omits.

PYTHON, Ac. 16. 16, mg.; name of the serpent slain by Apollo, the heathen god of prophecy; text (A.V. and R.V.) has "a spirit of divination."

QUAILS, mentioned only in connexion with the wanderings of the Israelites, Ex. 16. 13; Nu. 11. 31, 32; Ps. 78. 27.

QUARTUS, a Christian whose greetings S. Paul sends to Rome, Ro. 16. 23.

QUATERNION of soldiers = a guard of four, two being fastened to the prisoner, and two keeping watch, Ac. 12. 4.

QUICKSANDS, Ac. 27. 17, A.V., more properly "The Syrtis," as in R.V., the name of two quicksands (S. Major and S. Minor) off the N. coast of Africa.

QUIRINIUS (so spelt in R.V.; A.V. has Cyrenius); according to S. Luke he was Roman governor of Syria when the census or enrolment of the Jews first took place, Lk. 2. 2. There is evidence to show that he became governor in A.D. 6, in which year he certainly made a census (see Ac. 5. 37), and doubt has been felt as to whether he could possibly have also been governor and made a census in B.C. 4, the year in which our Lord was born. No satisfactory explanation has been given, but S. Luke is most careful in details of this kind, and there is no sufficient reason for deciding that in this case he has been inaccurate.

QUOTATIONS from the Old Testament found in the New Testament.

The following list does not include all the passages in which the N.T. writers have clearly been under the influence of the O.T. Scriptures, without expressly quoting from them.

Gen.	1. 27	quoted	Mt. 19. 4
		.....	Mk. 10. 6
„	2. 2	.....	Heb. 4. 4
„	2. 7	.....	1 Cor. 15. 45
„	2. 24	.....	Mt. 19. 5
		.....	Mk. 10. 7, 8
		.....	1 Cor. 6. 16
		.....	Eph. 5. 31
„	12. 1	.....	Ac. 7. 3
„	12. 3	.....	„ 3. 25
		.....	Gal. 3. 8
„	13. 15	.....	„ 8. 16
„	15. 5	.....	Ro. 4. 18
„	15. 6	.....	„ 4. 3
		.....	Gal. 3. 6
		.....	Jas. 2. 23
„	15. 13, 14	.....	Ac. 7. 6, 7
„	17. 5	.....	Ro. 4. 17
„	18. 10	.....	„ 9. 9
„	21. 10	.....	Gal. 4. 30
„	21. 12	.....	Ro. 9. 7
		.....	Heb. 11. 18
„	22. 16, 17	.....	„ 3. 13, 14
„	22. 18	.....	Ac. 3. 25
„	25. 23	.....	Ro. 9. 12
„	47. 31	.....	Heb. 11. 21
Ex.	2. 13, 14	.....	Ac. 7. 26—28
„	2. 14	.....	„ 7. 35
„	3. 5, 7, 8, 10	.....	„ 7. 33, 34
„	3. 6	.....	Mt. 22. 32
		.....	Mk. 12. 26
		.....	Lk. 20. 37

Ex. 3. 6 quoted Ac. 7. 32
„ 9. 16 .....Ro. 9. 17
„ 12. 46 .....Jn. 19. 36
„ 13. 2 .....Lk. 2. 23
„ 16. 18 .....2 Cor. 8. 15
„ 19. 6 .....1 Pet. 2. 9
„ 19. 12, 13 .....Heb. 12. 20
„ 20. 12 .....Mt. 15. 4
.....Mk. 7. 10
..... „ 10. 19
.....Lk. 18. 20
.....Eph. 6. 2, 3
„ 20. 13, 14 .....Jas. 2. 11
„ 20. 13—16 .....Mt. 19. 18
.....Lk. 18. 20
.....Mk. 10. 19
„ 20. 13—17 .....Ro. 13. 9
„ 20. 17 ..... „ 7. 7
„ 21. 17 .....Mt. 15. 4
.....Mk. 7. 10
„ 21. 24 .....Mt. 5. 38
„ 22. 28 .....Ac. 23. 5
„ 24. 8 .....Heb. 9. 20
„ 25. 40 ..... „ 8. 5
„ 32. 1 .....Ac. 7. 40
„ 32. 6 .....1 Cor. 10. 7
„ 33. 19 .....Ro. 9. 15
„ 34. 33 .....2 Cor. 3. 13
Lev. 11. 44 .....1 Pet. 1. 16
„ 12. 8 .....Lk. 2. 24
„ 16. 27 .....Heb. 13. 11, 12
„ 18. 5 .....Ro. 10. 5
.....Gal. 3. 12
„ 19. 18 .....Mt. 5. 43
..... „ 19. 19
..... „ 22. 39
.....Mk. 12. 31
.....Lk. 10. 27
.....Ro. 13. 9
.....Gal. 5. 14
.....Jas. 2. 8
„ 20. 9 .....Mt. 15. 4
„ 24. 20 ..... „ 5. 38
„ 26. 11, 12 .....2 Cor. 6. 16
Nu. 9. 12 .....Jn. 19. 36
„ 16. 5 .....2 Tim. 2. 19
Dt. 4. 24 .....Heb. 12. 29
„ 5. 16 = Ex. 20. 12 q.v.
17 = „ 20. 13 „
18 = „ 20. 14 „
19 = „ 20. 15 „
20 = „ 20. 16 „
21 = „ 20. 17 „
„ 6. 4, 5 quoted Mk. 12. 29, 30
„ 6. 5 .....Mt. 22. 37
.....Lk. 10. 27
„ 6. 13 .....Mt. 4. 10
.....Lk. 4. 8
„ 6. 16 .....Mt. 4. 7
.....Lk. 4. 12
„ 8. 3 .....Mt. 4. 4
.....Lk. 4. 4
„ 18. 15 .....Ac. 7. 37
„ 18. 15, 16 / 18, 19 .....Ac. 3. 22, 23
„ 19. 15 .....Mt. 18. 16
.....Jn. 8. 17
.....2 Cor. 13. 1
„ 21. 23 .....Gal. 3. 13
„ 25. 4 .....1 Cor. 9. 9
.....1 Tim. 5. 18
„ 25. 5 .....Mt. 22. 24
.....Mk. 12. 19
.....Lk. 20. 28
„ 27. 26 .....Gal. 3. 10
„ 29. 4 .....Ro. 11. 8
„ 30. 12—14 ..... „ 10. 6—8

Dt. 31. 6, 8 quoted Heb. 13. 5
„ 32. 21 .....Ro. 10. 19
„ 32. 35 ..... „ 12. 19
„ 32. 35, 36 .....Heb. 10. 30
„ 32. 43 .....Ro. 15. 10
Jos. 1. 5 .....Heb. 13. 5
1 S. 13. 14 .....Ac. 13. 22
2 S. 7. 14 .....Heb. 1. 5
1 K. 19. 14 .....Ro. 11. 3
„ 19. 18 ..... „ 11. 4
Job 5. 13 .....1 Cor. 3. 19
Ps. 2. 1, 2 .....Ac. 4. 25, 26
„ 2. 7 ..... „ 13. 33
„ 2. 7 .....Heb. 1. 5
..... „ 5. 5
„ 2. 9 .....Rev. 2. 27
„ 4. 4 .....Eph. 4. 26
„ 5. 9 .....Ro. 3. 13
„ 6. 8 .....Mt. 7. 23
.....Lk. 13. 27
„ 8. 2 .....Mt. 21. 16
„ 8. 4—6 .....Heb. 2. 6—8
„ 8. 6 .....1 Cor. 15. 27
.....Eph. 1. 22
„ 10. 7 .....Ro. 3. 14
„ 14. 2, 3 ..... „ 3. 11, 12
„ 16. 8—11 .....Ac. 2. 25—28
„ 16. 10 ..... „ 13. 35
„ 18. 49 .....Ro. 15. 9
„ 19. 4 ..... „ 10. 18
„ 22. 1 .....Mt. 27. 46
.....Mk. 15. 34
„ 22. 7 .....Mt. 27. 39
.....Mk. 15. 29
.....Lk. 23. 35
„ 22. 8 .....Mt. 27. 43
„ 22. 18 .....Mt. 27. 35
.....Jn. 19. 24
„ 22. 22 .....Heb. 2. 12
„ 24. 1 .....1 Cor. 10. 26
„ 31. 5 .....Lk. 23. 46
„ 32. 1, 2 .....Ro. 4. 7, 8
„ 34. 12—16 .....1 Pet. 3. 10—12
„ 35. 19 .....Jn. 15. 25
„ 36. 1 .....Ro. 3. 18
„ 37. 11 .....Mt. 5. 5
„ 40. 6—8 .....Heb. 10. 5—7
„ 41. 9 .....Jn. 13. 18
„ 44. 22 .....Ro. 8. 36
„ 45. 6, 7 .....Heb. 1. 8, 9
„ 51. 4 .....Ro. 3. 4
„ 55. 22 .....1 Pet. 5. 7
„ 68. 18 .....Eph. 4. 8
„ 69. 9a .....Jn. 2. 17
„ 69. 9b .....Ro. 15. 3
„ 69. 21 .....Mt. 27. 34, 48
.....Mk. 15. 36
.....Jn. 19. 28, 29
„ 69. 22, 23 .....Ro. 11. 9, 10
„ 69. 25 .....Ac. 1. 20
„ 78. 2 .....Mt. 13. 35
„ 78. 24 .....Jn. 6. 31
„ 82. 6 ..... „ 10. 34
„ 89. 20 .....Ac. 13. 22
„ 91. 11, 12 .....Mt. 4. 6
.....Lk. 4. 10, 11
„ 94. 11 .....1 Cor. 3. 20
„ 95. 7—11 .....Heb. 3. 7—11, 18
..... „ 4. 7
„ 97. 7 ..... „ 1. 6
„ 102. 25—27 ..... „ 1. 10—12
„ 104. 4 ..... „ 1. 7
„ 109. 8 .....Ac. 1. 20
„ 110. 1 .....Mt. 22. 44
.....Mk. 12. 36
.....Lk. 20. 42
.....Ac. 2. 34

Ps. 110. 1 quoted 1 Cor. 15. 25
.....Heb. 1. 13
.....1 Pet. 3. 22
„ 110. 4 .....Heb. 5. 6
..... „ 6. 20
..... „ 7. 17, 21
„ 112. 9 .....2 Cor. 9. 9
„ 116. 10 ..... „ 4. 13
„ 117. 1 .....Ro. 15. 11
„ 118. 6 .....Heb. 13. 6
„ 118. 22 .....Mt. 21. 42
.....Mk. 12. 10
.....Lk. 20. 17
.....Ac. 4. 11
.....1 Pet. 2. 7
„ 118. 26 .....Mt. 21. 9
..... „ 23. 39
.....Mk. 11. 9
.....Lk. 19. 38
„ 132. 11 .....Ac. 2. 30
„ 135. 14 .....Heb. 10. 30
„ 140. 3 .....Ro. 3. 13
„ 143. 2 ..... „ 3. 20
Prov. 3. 7 ..... „ 12. 16
„ 3. 11, 12 .....Heb. 12. 5, 6
.....Rev. 3. 19
„ 3. 34 .....Jas. 4. 6
.....1 Pet. 5. 5
„ 10. 12 .....Jas. 5. 20
.....1 Pet. 4. 8
„ 25. 21, 22 .....Ro. 12. 20
„ 26. 11 .....2 Pet. 2. 22
Is. 1. 9 .....Ro. 9. 29
„ 6. 9, 10 .....Mt. 13. 14, 15
.....Mk. 4. 12
.....Lk. 8. 10
.....Jn. 12. 40
.....Ac. 28. 26, 27
.....Ro. 11. 8
„ 7. 14 .....Mt. 1. 23
„ 8. 12, 13 .....1 Pet. 3. 14, 15
„ 8. 14 .....Ro. 9. 33
.....1 Pet. 2. 8
„ 8. 17, 18 .....Heb. 2. 13
„ 9. 1, 2 .....Mt. 4. 15, 16
„ 10. 22, 23 .....Ro. 9. 27, 28
„ 11. 4 .....2 Thes. 2. 8
„ 11. 10 .....Ro. 15. 12
„ 13. 10 .....Mt. 24. 29
.....Mk. 13. 24
„ 22. 13 .....1 Cor. 15. 32
„ 22. 22 .....Rev. 3. 7
„ 25. 8 .....1 Cor. 15. 54
„ 27. 9 .....Ro. 11. 27
„ 28. 11, 12 .....1 Cor. 14. 21
„ 28. 16 .....Ro. 9. 33
..... „ 10. 11
.....1 Pet. 2. 6
„ 29. 10 .....Ro. 11. 8
„ 29. 13 .....Mt. 15. 8, 9
.....Mk. 7. 6, 7
„ 29. 14 .....1 Cor. 1. 19
„ 33. 18 ..... „ 1. 20
„ 35. 5, 6 .....Mt. 11. 5
.....Lk. 7. 22
„ 40. 3 .....Mt. 3. 3
.....Mk. 1. 3
.....Jn. 1. 23
„ 40. 3—5 .....Lk. 3. 4—6
„ 40. 6—8 .....1 Pet. 1. 24, 25
„ 40. 13 .....Ro. 11. 34
.....1 Cor. 2. 16
„ 42. 1—4 .....Mt. 12. 18—21
„ 44. 6, 7 .....Rev. 1. 17, 18
..... „ 2. 8
„ 45. 23 .....Ro. 14. 11
„ 49. 6 .....Ac. 13. 47

Is. 49. 8 quoted 2 Cor. 6. 2
„ 49. 10 .....Rev. 7. 16
„ 52. 5 .....Ro. 2. 24
„ 52. 7 .....Ro. 10. 15
„ 52. 11, 12 .....2 Cor. 6. 17
„ 52. 15 .....Ro. 15. 21
„ 53. 1 .....Jn. 12. 38
.....Ro. 10. 16
„ 53. 4 .....Mt. 8. 17
.....1 Pet. 2. 24
„ 53. 5 ..... „ 2. 24
„ 53. 7, 8 .....Ac. 8. 32, 33
„ 53. 9 .....1 Pet. 2. 22
„ 53. 11, 12 ..... „ 2. 24
„ 53. 12 .....Mk. 15. 28 (A.V.)
.....Lk. 22. 37
„ 54. 1 .....Gal. 4. 27
„ 54. 13 .....Jn. 6. 45
„ 55. 3 .....Ac. 13. 34
„ 56. 7 .....Mt. 21. 13
.....Mk. 11. 17
.....Lk. 19. 46
„ 57. 19 .....Eph. 2. 17
„ 59. 7, 8 .....Ro. 3. 15—17
„ 59. 20, 21 ..... „ 11. 26, 27
„ 61. 1, 2 .....Lk. 4. 18, 19
„ 64. 3, 4 .....1 Cor. 2. 9
„ 65. 1, 2 .....Ro. 10. 20, 21
„ 66. 1, 2 .....Ac. 7. 49, 50
„ 66. 24 .....Mk. 9. 48
Jer. 7. 11 .....Mt. 21. 13
.....Mk. 11. 17
.....Lk. 19. 46
„ 9. 23, 24 .....1 Cor. 1. 31
„ 22. 5 .....Mt. 23. 38
.....Lk. 13. 35
„ 31. 15 .....Mt. 2. 18
„ 31. 31—34 .....Heb. 8. 8—12
„ 31. 33, 34 ..... „ 10. 16, 17
Ezk. 11. 19 } .....2 Cor. 3. 3
„ 36. 26 }
„ 37. 27 ..... „ 6. 16
Dan. 7. 13 .....Mt. 16. 28
.....Mk. 13. 26
.....Lk. 21. 27
.....Rev. 14. 14
„ 7. 25 } ..... „ 12. 14
„ 12. 7 }
„ 9. 27 .....Mt. 24. 15
.....Mk. 13. 14
„ 12. 3 .....Mt. 13. 43
Hos. 1. 10 .....Ro. 9. 26
„ 2. 23 ..... „ 9. 25
„ 6. 6 .....Mt. 9. 13
..... „ 12. 7
„ 10. 8 .....Lk. 23. 30
„ 11. 1 .....Mt. 2. 15
„ 13. 14 .....1 Cor. 15. 55
Joel 2. 28—32 .....Ac. 2. 17—21
„ 2. 32 .....Ro. 10. 13
Amos 5. 25—27 .....Ac. 7. 42, 43
„ 9. 11, 12 ..... „ 15. 16—18
Jonah 1. 17 .....Mt. 12. 40
Micah 5. 2 ..... „ 2. 6
Hab. 1. 5 .....Ac. 13. 41
„ 2. 3, 4 .....Heb. 10. 37, 38
„ 2. 4 .....Ro. 1. 17
.....Gal. 3. 11
Hagg. 2. 6 .....Heb. 12. 26
Zech. 4. 2, 3, 14 .....Rev. 11. 4 ff.
„ 4. 10 ..... „ 5. 6
„ 9. 9 .....Mt. 21. 5
.....Jn. 12. 14, 15
„ 11. 13 .....Mt. 27. 9, 10
„ 12. 10 .....Jn. 19. 37
„ 13. 7 .....Mt. 26. 31
.....Mk. 14. 27

Mal. 1. 2, 3 quoted Ro. 9. 13
„ 3. 1 .....Mt. 11. 10
.....Mk. 1. 2
.....Lk. 1. 17
..... „ 7. 27
„ 4. 5, 6 ..... „ 1. 17

RAAMA, 1 Ch. 1. 9, R.V., as Heb.: elsewhere
RAAMAH, s. of Cush, and f. of Sheba and Dedan, Gen. 10. 7; 1 Ch. 1. 9; Ezk. 27. 22. The place which took its name from him probably lay on the Persian Gulf.
RAAM'IAH, *thundering of the Lord*, Neh. 7. 7; =Reelaiah, Ezr. 2. 2.
RAAMSES, Ex. 1. 11; elsewhere *Rameses*, q.v.
RABBAH, *chief (city)*, (1) in Judah, Jos. 15. 60; (2) chief city of the Ammonites, in the deep fertile valley of the Upper Jabbok, Dt. 3. 11, R.V.; Jos. 13. 25; taken by David, 2 S. 11. 1; 12. 26, 27, 29; 17. 27; 1 Ch. 20. 1; prophecies against, Jer. 49. 2, 3; Ezk. 21. 20, R.V.; 25. 5; Am. 1. 14. Later on it received the name of Philadelphia. It is not mentioned in N.T., but it was a town of importance during the Roman occupation, and was one of the cities of the Decapolis. There are still extensive ruins at the modern Amman.
RABBATH, so called in A.V. of Dt. 3. 11; Ezk. 21. 20; =*Rabbah* (2), q.v.
RABBI, *my master*, Jewish title for a teacher, first used in time of Herod the Great; given to Christ, Mt. 26. 25, 49; Mk. 9. 5; 11. 21; 14. 45; Jn. 1. 38, 49; 3. 2, 26; 4. 31; 6. 25; 9. 2; 11. 8. See also Mt. 23. 7, 8.
RABBITH, *? queenly*, a town, unidentified, on boundary of Issachar, Jos. 19. 20.
RABBONI, *my master*, title used in addressing Christ, Mk. 10. 51, R.V.; Jn. 20. 16.
RAB-MAG, *chief Magian*, the title of an officer of the k. of Babylon, Jer. 39. 3, 13. See *Nergal-Sharezer*.
RAB-SARIS, *chief eunuch*, title of an officer at the court of the k. of Assyria, 2 K. 18. 17; of the k. of Babylon, Jer. 39. 3, 13.
RAB-SHAKEH, *chief commander* (?), an Assyrian military title lower than *Tartan*, q.v., 2 K. 18; 19. 4, 8; Is. 36; 37. 4, 8.
RACA, Mt. 5. 22, an expression of contempt, R.V. mg.
RACHAB, Mt. 1. 5, A.V., =Rahab (2).
RACHAL, RACAL R.V., *traffic*, 1 S. 30. 29; its site is quite unknown.
RACHEL, *ewe*, the younger of the daughters of Laban, the dearly loved wife of Jacob, and mother of Joseph and Benjamin, Gen. 29—31; 33. 1, 2, 7; 35. 16, 24, 25; 46. 19, 22, 25; her grave, 35. 19, 20; 48. 7; 1 S. 10. 2. Jer. in a very beautiful passage pictures Rachel as weeping in Ramah for her children, the descendants of Benjamin, Ramah being the place at which the exiles were assembled before their departure for Babylon, Jer. 31. 15, R.V. S. Matt. quotes the passage in his description of the mourning at Bethlehem (where R.'s grave was) after the murder of the Innocents, Mt. 2. 18.
RADDAI, *subduer*, 1 Ch. 2. 14.
RAGAU, Lk. 3. 35, for *Reu*, q.v.
RAGUEL, Nu. 10. 29, for *Reuel*, q.v.
RAHAB (1), *turbulence*, perhaps the storm-fiend, Job 9. 13, R.V.; 26. 12, R.V.; Ps. 89. 10; Is. 51. 9; also a nickname for Egypt, Is. 30. 7, R.V.; Ps. 87. 4. R.V. mg. in Psalms has "Egypt": elsewhere, "arrogancy."
RAHAB (2), *broad*, the harlot who hid the spies at Jericho, Jos. 2. 1, 3; 6. 17, 23, 25; Mt. 1. 5, R.V.; Heb. 11. 31; Jas. 2. 25.
RAHAM, 1 Ch. 2. 44.
RAHEL, Jer. 31. 15; Rachel in R.V.
RAIN in Palestine begins to fall late in Oct. or early in Nov. ("the early rain"), and continues till about the end of Dec. The rainfall during Jan. and Feb. is usually small, but increases again during March and April ("the latter rain"). Showers occur in May, and after this rain hardly ever falls until the end of Sept., though on the high ground the dews at night are often heavy.
RAINBOW, an outward token of God's covenant with Noah, Gen. 9. 13; see also Ezk. 1. 28; Rev. 4. 3; 10. 1. The rainbow no doubt existed *before* the Flood, but it is God's will that His people should see in it a sign of His love and faithfulness. Every storm is a symbol of God's judgment, while the rainbow which accompanies it is a symbol of His mercy.
RAKEM=*Rekem*, q.v., 1 Ch. 7. 16.
RAKKATH, *strand*, a fortified town in Naphtali, Jos. 19. 35.
RAKKON, a town of Dan, near Joppa, Jos. 19. 46.
RAM, *high*, (1) ancestor of David, Ruth 4. 19; 1 Ch. 2. 9, 10; also Mt. 1. 3, 4, R.V. (Aram, A.V.); (2) Job 32. 2; (3) 1 Ch. 2. 25, 27.
RAMA, Mt. 2. 18; Ramah, R.V., as Jer. 31. 15. See *Ramah* (1).
RAMAH, *height*, (1) a town, about the site of which there has been much dispute, in Benjamin, on the border of Ephraim, Jos. 18. 25; Judg. 4. 5; 19. 13; the home of Samuel, 1 S. 1. 19; 2. 11; 7. 17; 8. 4; 15. 34; 16. 13; 19. 18—23; 20. 1; 22. 6 (mg. *height*); 25. 1; 28. 3; being on the frontier and on the road to Jerus. it was the scene of several conflicts between Israel and Judah, 1 K. 15. 17, 21, 22; 2 Ch. 16. 1, 5, 6. At the time of the Captivity the exiles were collected here before removal to Babylon, Jer. 31. 15; 40. 1; cf. Mt. 2. 18, and see *Rachel*. See also Ezr. 2. 26; Neh. 7. 30; 11. 33; Is. 10. 29; Hos. 5. 8; (2) Jos. 19. 36; (3) Jos. 19. 29; (4) R. of the South, Jos. 19. 8, R.V., see *Ramath*; (5)=Ramoth-Gilead, q.v., 2 K. 8. 29; 2 Ch. 22. 6.
RAMATH, Jos. 19. 8; Ramah, R.V.; probably same as South Ramoth, 1 S. 30. 27.
RAMATH-LEHI, *height of the jaw-bone*, Judg. 15. 17.
RAMATH-MIZPEH, *height of the watch-tower*, Jos. 13. 26; =*Ramoth-Gilead*, q.v.
RAMATHAIM-ZOPHIM, 1 S. 1. 1, =Ramah (1), 1 S. 1. 19.
RAMATHITE=belonging to Ramah (1) or (4); 1 Ch. 27. 27.
RAMESES, an Egyptian treasure-city, and also name of the district surrounding it, Gen. 47. 11; Ex. 12. 37; Nu. 33. 3, 5. Spelt Raamses, Ex. 1. 11.
RAM'IAH, *the L. is high*, Ezr. 10. 25.
RAMOTH, *heights*, (1) 1 S. 30. 27, see *Ramath*; (2) 1 Ch. 6. 73; (3) Ezr. 10. 29, but Jeremoth, R.V., cf. marg.; (4) R. in Gilead, Dt. 4. 43; Jos. 20. 8; 21. 38; 1 K. 22. 3, A.V.; 1 Ch. 6. 80; elsewhere written
RAMOTH-GILEAD, *heights of Gilead*, a city of refuge, and (under Solomon) the seat of the governor of a province. Probably the most important Israelite city E. of Jordan; identified with the modern es-Salt. See 1 K. 4. 13; 22; 2 K. 8. 28; 9. 1, 4, 14; 2 Ch. 18; 22. 5.
RAPHA, (1) 1 Ch. 8. 2; (2) 1 Ch. 8. 37, see *Raphah* (2); (3) A.V. mg. of 2 S. 21. 16, 18, 20, and mg. of 1 Ch. 20. 4, 6 (also v. 8, R.V. mg.); see *Raphah* (1). In these places the text has *giant;* in 1 Ch. 20. 4, R.V. mg. *Rephaim* and *giants*.

RAPHAH, (1) R.V. mg. of 2 S. 21. 16, 18, 20, 22; text, *giant;* see *Rapha* (3); (2) 1 Ch. 8. 37, R.V.; Rephaiah, A.V. mg., as 9. 43.
RAPHU, *healed*, Nu. 13. 9.
REA·IA, 1 Ch. 5. 5, for
REA·IAH, *the L. has seen*, (1) 1 Ch. 4. 2, perhaps same as Haroeh, 1 Ch. 2. 52; (2) 1 Ch. 5. 5, R.V.; (3) Ezr. 2. 47=Neh. 7. 50.
REBA, a Midianite king, Nu. 31. 8; Jos. 13. 21.
REBECCA, Ro. 9. 10; N.T. form of
REBEKAH, *noose*, dau. of Bethuel and sister of Laban; married to Isaac, Gen. 22. 23; 24; mother of Esau and Jacob, 25. 20—28; pretends to be Isaac's sister, 26. 7, 8; angry with Esau, 26. 35, and helps to obtain the blessing for Jacob, 27; 28. 5; 29. 12; her grave, 49. 31; her nurse, 24. 59; 35. 8.
RECHAB, (1) R. and Baanah kill Ish-bosheth, 2 S. 4. 2—9; (2) a Kenite family, 1 Ch. 2. 55; 2. K. 10. 15, 23; Jer. 35 (see *Kenites*); (3) Neh. 3. 14, perhaps same as (2).
RECHABITES, descendants of Jonadab, s. of Rechab (see *Rechab* (2)), who forbade them to drink wine, or to live in cities or follow settled occupations, Jer. 35. 2—18.
RECORDER, a state officer of high rank, who kept a record of events and also acted as king's adviser, 2 S. 8. 16; 20. 24; 1 K. 4. 3; 2 K. 18. 18, 37; 2 Ch. 34. 8.
REDEMPTION of the firstborn, see *Firstborn;* of land, see *Jubilee, year of;* of a slave, Lev. 25. 48. The word is of constant use in N.T. in speaking of the sacrificial work of Jesus Christ, and our deliverance from sin. He is said to have "redeemed" us with His Blood, i.e. by the complete surrender of His life; e.g. Ac. 20. 28; Eph. 1. 7, 14; Col. 1. 14; Heb. 9. 11—15; 1 Pet. 1. 18, 19; 3. 18; Rev. 5. 9. The corresponding type in the O.T., which suggested the use of the word to the writers of the N.T., is the deliverance of Israel from slavery in Egypt. Consequently we must not ask *to whom* Christ paid the ransom, for when Israel came out of Egypt there was no question of anyone receiving from God the price of their redemption. The views sometimes held that Christ paid the penalty either to the Father, or to the devil, are both misleading.
RED SEA (Heb. *weedy sea*, as Jer. 49. 21, A.V. mg.), between Egypt and Arabia, Ex. 10. 19; 13. 18—14. 31; it was probably crossed by the Israelites at a point north of the Gulf of Suez, now dry land, where at very high tides the Red Sea joined the waters of the Bitter Lakes. [See Map 5.] Solomon's fleet on the Red Sea, 1 K. 9. 26. The Red Sea is probably not meant in Nu. 21. 14; Dt. 1. 1.
REED. There are several kinds in Egypt and Palestine; the most striking is the *Arundo donax*.
REELA·IAH, Ezr. 2. 2, called Raamiah, Neh. 7. 7.
REFINER, a man who separates the precious metals from the dross with which in nature they are usually found mixed. Part of the process always consists in the application of great heat, in order to bring the mass into a fluid state. See Is. 1. 25; 48. 10; Zech. 13. 9; Mal. 3. 2, 3.
REGEM, 1 Ch. 2. 47.
REFUGE, CITIES OF, see *Cities of Refuge*.
REGEM-MELECH, Zec. 7. 2.
REGENERATION is the act of God by which, through baptism, we are "born again," and brought into the family of God, within the sphere of the direct action of the Holy Spirit. R. is therefore a being "born of the Spirit," as opposed to being "born of the flesh." See Jn. 1. 13; 3. 3—5; Tit. 3. 5; Jas. 1. 18; 1 Pet. 1. 3; 2 Pet. 1. 4; 1 Jn. 3. 9; 4. 9; 5. 1, 18. See also Is. 62. 1—3; Eph. 4. 24; Col. 3. 10; Jas. 1. 21. It is important to distinguish between Regeneration, which is the act of God, and Conversion, which is the act by which the will of man responds to the call of God.
REHAB·IAH, *the L. has enlarged*, 1 Ch. 23. 17; 24. 31; 26. 25.
REHOB, *broad place, boulevard*, (1) Neh. 10. 11; (2) near Hamath, a Syrian district, Nu. 13. 21; Jos. 19. 28, 30; 21. 31; Judg. 1. 31; 2 S. 8. 3, 12; 10. 8; 1 Ch. 6. 75.
REHOBOAM, s. of Solomon by the Ammonite princess Naamah, 1 K. 14. 21, 31, and his successor in the kingdom, 1 K. 11. 43. During his reign the division took place between north and south (1 K. 12), being mainly the result of an old rivalry between Judah and Ephraim, which R. tried to pacify by going to Shechem to be crowned. Much discontent had also been caused by the rigour of Solomon's government, and by R.'s refusal to relieve the burdens placed upon the people, 1 K. 12. 1—11. An invasion by Shishak, k. of Egypt, also weakened R.'s power, 1 K. 14. 21—31. See also 1 K. 15. 6; 1 Ch. 3. 10; 2 Ch. 9. 31; 10—12; 13. 7; Mt. 1. 7, R.V.
REHOBOTH, *broad places*, (1) a city built by Nimrod, probably the north-eastern suburb of Nineveh, Gen. 10. 11; Rehoboth-Ir in R.V.; (2) a well dug by Isaac, Gen. 26. 22; (3) a town on the Euphrates, Gen. 36. 37=1 Ch. 1. 48.
REHUM, *compassion*, (1) Ezr. 2. 2=Nehum, Neh. 7. 7; (2) R. the chancellor, an official of the Samaritan community who opposed the rebuilding of the temple, Ezr. 4. 8, 9, 17, 23; others, Neh. 3. 17; 10. 25; 12. 3.
REI, *friendly*, 1 K. 1. 8.
REINS, i.e. the kidneys; spoken of as the seat of joy and pain, and of knowledge, Job 16. 13; Ps. 7. 9; 26. 2; etc.
REKEM, *embroidery*, (1) Nu. 31. 8; Jos. 13. 21; (2) 1 Ch. 2. 43, 44; (3) Jos. 18. 27; (4) 1 Ch. 7. 16; see *Rakem*.
REMAL·IAH, f. of Pekah, k. of Israel, 2 K. 15. 25—37; etc.
REMETH, a town of Issachar, Jos. 19. 21, called Jarmuth, Jos. 21. 29.
REMMON, Jos. 19. 7, should be Rimmon as R.V.
REMMON-METHOAR, Jos. 19. 13; "Rimmon which stretcheth" (unto Neah) in R.V., and see A.V. mg.
REMPHAN, Ac. 7. 43. See *Rephan*.
REPENTANCE. The Greek word of which this is the translation denotes "a change of mind," i.e. a fresh view about God, about oneself, and about the world. Since we are "born in sin," repentance comes to mean a turning of the heart and will to God, and a renunciation of sin to which we are naturally inclined. Without this there can be no progress in the Christian life. It is therefore required in all candidates for Baptism, while the preaching of repentance by John the Baptist formed the preparation for the ministry of our Lord. See Mt. 3. 2; 4. 17; Mk. 1. 4, 15; 2. 17; Lk. 3. 3, 8; Ac. 2. 38; 3. 19; 8. 22; Ro. 13. 11—14; Jas. 5. 1—6; Rev. 2. 5, 16; 3. 3, 19; and cp. Is. 1. 16—20; Jon. 3. 5—10; Jer. 3—5; 26; Hos. 6. 12; 14; Joel 1. 8; 2; Zeph. 2; Zech. 1; Mal. 1—4.
REPHAEL, *God has healed* (cp. Tobit 3. 17), 1 Ch. 26. 7.
REPHAH, 1 Ch. 7. 25.

REPHA'IAH, *the L. has healed*, (1) 1 Ch. 4. 42; (2) 1 Ch. 9. 43;=*Raphah* (2), q.v.; (3) Neh. 3. 9; others, 1 Ch. 3. 21; 7. 2.

REPHAIM (1), *giants*, a pre-Israelite people in Palestine, noted for their great stature, Gen. 14. 5; 15. 20; Dt. 2. 11, 20; 3. 11, 13; Jos. 12. 4; 13. 12; 17. 15; valley of R., an upland valley stretching S.W. from Jerus. towards Bethlehem, Jos. 15. 8; 18. 16; 2 S. 5. 18, 22; 23. 13; 1 Ch. 11. 15; Is. 17. 5; all R.V.; A.V. in Gen. and Jos. 17. 15 mg. has "Rephaims," in Dt. and Jos., "giants."

REPHAIM (2), *nerveless folk*, used poet. for the dead, see R.V. mg. in Job 26. 5; Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Is. 14. 9; 26. 14, 19.

REPHAN, Ac. 7. 43, R.V., Remphan, A.V., a name borrowed from the Greek translation of Am. 5. 26. It is a corruption of *Kaiwan*, the Assyrian name of the planet Saturn.

REPHIDIM, *supports*, a wilderness station passed just before reaching Sinai; the scene of a battle with Amalek, in which the victory was won by Israel in answer to the prayers of Moses, Ex. 17. 1, 8; 19. 2; Nu. 33. 14, 15.

RESEN, *fountain head*, near Nineveh, Gen. 10. 12.

RESHEPH, *lightning flame*, 1 Ch. 7. 25.

RESURRECTION. In the earlier stages of O. T. revelation there was no clear belief in a life after death. It was in this world that men hoped to receive their reward for right conduct. Gradually there grew up among the Jews a belief in Sheol (q.v.), the place of the dead (Is. 14. 9 ff.), but it was regarded as a dim, joyless region, in which a man is further away from God than here in this life, and where apparently no clear distinction is drawn between the righteous and the wicked. It is the death which falls unexpectedly upon the wicked, the way in which they are blotted out from the face of the earth, not the thought of their punishment in another world, which is used to warn and rebuke unbelief; Ps. 6. 5; 88. 10—12; 115. 17, 18; 73. 18—20.

The belief that in this life the righteous are prosperous while the wicked meet with misfortunes was found to break down in practice. Experience shows that the exact opposite frequently happens. Much perplexity was caused in consequence; see especially Ps. 73, while the same problem is dealt with in the Book of Job. So there grew up a belief in a future life in which the righteous will receive their due reward, while the wicked will be punished; Ps. 16. 8—11; 17. 14, 15; 49. 14, 15; 73. 23—26; Dan. 12. 2, 3. During the period between Malachi and the Birth of Christ, Jewish thinkers were busy with speculations and theories about the life after death, e.g. Wisd. 3. 1—9. The Pharisees taught a belief in the Resurrection of the dead, while the Sadducees were sceptical. By the Resurrection of Jesus Christ, and by the teaching of His Apostles, the belief in a Resurrection was freed from the mistaken views which had attended it, and was at length placed on a sure foundation, so that "life and immortality" were in truth "brought to light through the gospel" (2 Tim. 1. 10).

The Resurrection was from the first put in the forefront of Christian teaching, e.g. Ac. 1. 22; 4. 2, 33; 17. 18; 24. 15; 26. 8; Ro. 6. 5; 8. 11; 1 Cor. 15. 13—19; Eph. 2. 6; Col. 2. 12; 3. 1; 2 Pet. 1. 11; 1 Jn. 3. 2. The Christian doctrine includes not only the immortality of the soul, but the Resurrection of the whole man, body, soul and spirit. There are indications of the character of the life after death in Mt. 22. 30; Mk. 12. 18—25; Lk. 20. 27—36; Jn. 14. 2; 1 Jn. 3. 2; while S. Paul tells us something of the nature of the Resurrection body in 1 Cor. 15. 42—54; 2 Cor. 5. 1—4. See also 1 Thess. 4. 14—5. 2. For a false view about the Res., see *Hymenæus*.

RETALIATION, law of, or *lex talionis*, Ex. 21. 23—25; Lev. 24. 18—21; Dt. 19. 21. The Mosaic law aimed at making the punishment an exact equivalent to the offence committed. Wrong doing must not go unpunished, but on the other hand the punishment must not be vindictive or excessive. In the Sermon on the Mount, Mt. 5. 38—42, our Lord goes further, and urges us, so far as private wrongs to ourselves are concerned, not to retaliate at all; cf. Ro. 12. 17, 19. See also under *Revenge*.

REU, *friend*, Gen. 11. 18—21; 1 Ch. 1. 25; Lk. 3. 35, R.V. (Ragau, A.V.).

REUBEN, eldest son of Jacob, Gen. 29. 32; 30. 14; 35. 22, 23; 37. 21, 22, 29; 42. 22, 37; Nu. 26. 5; settled east of Jordan, Nu. 32; the special characteristics of the tribe are referred to in Gen. 49. 3, Dt. 33. 6. Its numbers gradually diminished, and though it continued to exist as a tribe, it became politically unimportant. In Judg. 5. 15, 16, it is reproached by Deborah for its indifference during a time of national peril. For other reff. see Jos. 4. 12; 13. 15—23; 18. 7; 22; 1 Ch. 5. 1, 3, 18; Ezk. 48. 6, 7, 31; Rev. 7. 5; Levite cities in, Jos. 20. 8; 21. 7, 36; 1 Ch. 6. 63, 78; Dathan and Abiram men of R., Nu. 16. 1; Dt. 11. 6; Bohan son of R., Jos. 15. 6; 18. 17.

REUBENITES, Nu. 26. 7; 1 Ch. 5. 6; 11. 42; 27. 16; R. and Gadites, Dt. 3. 12, 16; 4. 43; 29. 8; Jos. 1. 12; 12. 6; 13. 8; 22. 1; 1 Ch. 12. 37; 26. 32; captivity of R., 2 K. 10. 33; 1 Ch. 5. 26.

REUEL, *friend of God*, (1) s. of Esau, Gen. 36; 1 Ch. 1. 35, 37; (2) priest of Midian, Moses' father-in-law, also called *Jethro*, q.v., Ex. 2. 18; Nu. 10. 29, R.V. (Raguel, A.V.); (3) for *Deuel*, Nu. 2. 14; (4) 1 Ch. 9. 8.

REUMAH, *exalted*, Gen. 22. 24.

REVELATION OF S. JOHN. The Revelation or Apocalypse of S. John was addressed (1. 4) to seven Churches in Asia Minor. The author calls himself simply John, but tradition identifies him with the son of Zebedee, and writer of the fourth Gospel. There is considerable difference of opinion as to the date of its composition. One tradition states it to have been written at the end of the reign of Domitian, about 96 A.D., while another connects it with the persecution of Nero, 64—68 A.D. The earlier date is the more probable. The difference of style between the Revelation and the Gospel requires a long interval between the dates of composition. The Gospel without doubt belongs to the end of the first century. Also the interpretation of the Rev. is easier if it belongs to the period just preceding the downfall of Jerusalem, and refers to events which lay in the immediate future. (See 1. 1, 3; 22. 6, 20.) There is only one short section (20. 7—10) which seems to contemplate a far distant crisis in the history of the world. The rest of the book deals chiefly with the fall of Jerusalem and the triumph of Christianity over the Roman imperial system, and teaches us to understand the principles, and in some degree the methods, of the judgment which Christ comes to execute in the world in every age.

Analysis.

I. 1. Introduction, 1. 1—7.
2. Vision of the Son of Man, and His commission to the apostle to write, 1. 8—20.
3. Letters to the Seven Churches, 2. 1—3. 22.

II. Visions in Heaven.
1. The Throne of God, and the opening by the Lamb of the sealed book, 4; 5.
2. Preparations for the great conflict.
(i) The opening of the seven seals, 6; 7.
(ii) The seven trumpets, 8—11.
(iii) Description of the antagonists; the Woman, the bride of Jehovah, 12. 1, 2; and in opposition to her the Dragon (i.e. Satan, the spiritual foe), the ten-horned and seven-headed Beast (i.e. the Roman Empire), and the two-horned Beast (representing the established worship of the Emperor), 12. 3—13. 18.
(iv) The preparations in Heaven, and the seven vials of wrath, 14—16.
3. The Conflict.
(i) Downfall of Babylon (=Rome, or more probably the apostate Jerusalem), 17. 1—19. 10.
(ii) Defeat of the two Beasts by Messiah, 19. 11—21.
(iii) Binding of the Dragon, 20. 1—10, and Messiah's Judgment, 20. 11—15.
4. (i) Messiah's kingdom, and the New Jerusalem, 21. 1—22. 5.
(ii) Final warnings, 22. 6—21.

REVENGE. For law about Revenger of blood, see Nu. 35. 12, 19—27; Dt. 19. 6, 12; Jos. 20. 3, 5; 2 S. 14. 7—11; for instances in which revenge was forbidden, see Ex. 23. 5; Lev. 19. 18; and for N. T. teaching see Mt. 5. 39, 44; and cp. Ro. 12. 17, 19; 1 Thess. 5. 15; 1 Pet. 3. 9; 1 Cor. 4. 12. See *Retaliation*.

REVISED VERSION. See *Bible, English*.

REZEPH, *flag-stone*, 2 K. 19. 12=Is. 37. 12.

REZIA, 1 Ch. 7. 39, should be Rizia as R.V.

REZIN, *? firm*, k. of Syria, 2 K. 15. 37; attacks Ahaz, 16. 5, 6, 9; Is. 7. 1, 4, 8; 8. 6; 9. 11.

REZON, *prince*, adversary of Solomon, 1 K. 11. 23.

RHEGIUM, near Messina in Italy, Ac. 28. 13.

RHESA, Lk. 3. 27.

RHODA, *rose*, a girl living in the house of Mary the mother of John Mark, Ac. 12. 13.

RHODES, island in the Levant, Ac. 21. 1.

RIBAI, 2 S. 23. 29=1 Ch. 11. 31.

RIBLAH, a city on the Orontes, on the road from Palestine to Babylon, Nu. 34. 11; 2 K. 23. 33; 25. 6, 20, 21; Jer. 39. 5, 6; 52. Called Diblath, Ezk. 6. 14.

RIMMON, (1) god of the Syrians of Damascus, 2 K. 5. 18, identified by them with the Sun-god Hadad, Zec. 12. 11. Among the Babylonians he was the god of the air, wind, thunder, and rain. (2) *pomegranate*, a Beerothite, f. of Baanah and Rechab, the murderers of Ish-bosheth, 2 S. 4. 2, 5, 9; (3) a place in Judah in the Negeb, Jos. 15. 32; 19. 7, R.V.; 1 Ch. 4. 32; Zec. 14. 10; (4) the rock R., in wilderness of Benj., about 3½ miles E. from Bethel, Judg. 20. 45, 47; 21. 13; cp. En-rimmon, Neh. 11. 29; (5) in Zebulun, Jos. 19. 13, R.V.; 1 Ch. 6. 77, A.V.; but

RIMMONO, 1 Ch. 6. 77, R.V.

RIMMON-PAREZ (-PEREZ, R.V.), *pomegranate of the breach*, Nu. 33. 19, 20.

RINNAH, *shout*, 1 Ch. 4. 20.

RIPHATH, Gen. 10. 3; 1 Ch. 1. 6; Diphath, 1 Ch. 1. 6, A.V. mg. and R.V.

RISSAH, *ruin*, Nu. 33. 21, 22.

RITHMAH, *wild-broom*, Nu. 33. 18, 19.

RIVER is used alone for the Euphrates, and so is spelt with capital R in R.V. of Gen. 31. 21; 36. 37; Ex. 23. 31; Nu. 22. 5; Jos. 24. 2, 3, 14, 15; 2 S. 8. 3, *text*; 10. 16; 1 K. 4. 21, 24; 14. 15; 1 Ch. 19. 16; 2 Ch. 9. 26; Ps. 72. 8; 80. 11; Is. 7. 20; 8. 7; 11. 15; 27. 12; Jer. 2. 18; Mi. 7. 12; Zec. 9. 10. See *Egypt, River of*.

RIZIA, *delight*, 1 Ch. 7. 39, R.V.; Rezia, A.V.

RIZPAH, *live coal*, concubine of Saul, 2 S. 3. 7; protects the bodies of his sons, 21. 8, 10, 11.

ROBOAM, Mt. 1. 7; *Rehoboam*, R.V., q.v.

RODANIM, Gen. 10. 4, A.V. and R.V. mg., same as 1 Ch. 1. 7, A.V. mg. and R.V. text. See *Dodanim*.

ROGELIM, *fullers*, in Gilead, site unknown, 2 S. 17. 27; 19. 31.

ROHGAH, 1 Ch. 7. 34.

ROLL. A book in ancient times was usually written on parchment or papyrus in a series of parallel columns, which answered to the pages of a modern book. At each end, and parallel to the columns, was a stick round which the skin or papyrus was rolled, the reader as he went along unrolling one end and rolling up the other.

ROMAMTI-EZER, *I have exalted help*, 1 Ch. 25. 4, 31.

ROMAN EMPIRE. In the apostolic age the Roman Empire was the one great power of the world. It included everything between the Euphrates, the Danube, the Rhine, the Atlantic and the Sahara desert. Palestine became a client state in B.C. 63, when Pompeius took Jerusalem, and at the banishment of Archelaus (A.D. 6) Judæa was placed under a Roman procurator. For a list of the Emperors during the period covered by the N. T., with the dates of their accessions, see *Chronological Tables* and *Cæsar*.

The Empire included a great variety of peoples. Broadly speaking the eastern half was Greek, the western Latin; but the Greek language was understood not only throughout the whole of the East, but in a great part of the West as well, and was the language of commerce everywhere. It was only in the Lycaonian mountains (Ac. 14. 11) that S. Paul's Greek was not enough. The three largest cities of the Empire were Rome, Alexandria, and Antioch in Syria. In each of these there were large Jewish colonies. The Roman government of the provinces was not on the whole oppressive, though taxation was always heavy. It was the policy of Rome to treat all national religions with respect. The cohort in the Tower of Antonia at Jerusalem was only there to guard the peace of the Temple. The Emperor made regular offerings, and (Ac. 21. 29) no gentile was allowed to set foot in the Court of Israel. The Jews had express permission to put to death even a Roman citizen, if he was found inside the middle wall of partition. (See *Temple of Herod*.) The Jewish parts of Palestine were practically governed by the high priest and Sanhedrin, except that capital sentences needed the procurator's confirmation (Jn. 18. 31). The Jews had also exceptional privileges, e.g. freedom from military service, and from legal business on the sabbath. The high priest could even send Saul to bring the Christians of Damascus to Jerusalem for punishment (Ac. 9. 2). Yet the Jews always hated Roman rule, and were constantly in rebellion. Even a census could not be taken without a dangerous rising (Ac. 5. 37). Judæa was certainly unfortunate in having as procurators such men as Pilate, Felix, Albinus and Gessius Florus. Only

Festus was a better sort of man. All through the apostolic age the storm was gathering which broke in seventy years (A.D. 66—135) of war between Rome and Israel.

During the first thirty-six years after the Ascension, Roman officials were a protection to the Christian Church. At Philippi (Ac. 16. 37—39), and at Jerusalem (22. 25—29; 23. 27) S. Paul pleaded with success his rights as a Roman citizen. At Corinth the proconsul Gallio dismissed the charge brought against him (18. 12—17); while at Ephesus the town clerk protected him from the fury of the mob (19. 35—41), and the captain of the guard did the same at Jerusalem (21. 31, 32). Christianity was at first regarded by the government as a form of Judaism, a religion recognized by the state. Persecution began in A.D. 64. The Emperor Nero was suspected of being responsible for the great fire which occurred that year in Rome, and to stifle the report he laid the blame upon the Christians. This persecution lasted till A.D. 68, and among others who suffered were S. Peter and S. Paul. There was no further persecution till the reign of Domitian, A.D. 95.

ROMANS, EPISTLE TO THE. See *Pauline Epistles*.

ROME, the capital of the ancient world, on the Tiber, about fifteen miles from its mouth; Ac. 2. 10; 18. 2; 19. 21; 23. 11; Ro. 1. 7, 15; S. Paul in Rome, Ac. 28. 14, 16; 2 Tim. 1. 17. See *Roman Empire*.

ROSH, (1) *head*, Gen. 46. 21; (2) a northern tribe, Ezk. 38. 2, 3; 39. 1, all R.V.

RUE, mentioned in Lk. 11. 42 as a tithable garden herb; it is the common *Ruta graveolens*.

RUFUS, *red*, s. of Simon the Cyrenian, Mk. 15. 21; Ro. 16. 13.

RUHAMAH, *compassionated*, Hos. 2. 1; Loruhamah, Hos. 1. 6, 8, and see R.V. mg. of Hos. 2. 23.

RUMAH, *height*, a place, site unknown, 2 K. 23. 36; perhaps = Dumah.

RUTH. This book is the history of the family of Elimelech, who in the days of the Judges because of a famine went away from Bethlehem to dwell in the land of Moab. There his two sons married Moabitish wives, and died, as did also their father. Naomi, the mother, returned to Bethlehem, and Ruth, one of her widowed daughters-in-law, came with her. Ruth, when gleaning in the field of Boaz, a kinsman of Elimelech, finds favour with him. Naomi plans that Boaz should marry Ruth, and he is ready to do so, if a nearer kinsman, to whom the right belongs according to the law in Dt. 25. 5—10, declines. He does decline, and so Ruth becomes the wife of Boaz. Her son was Obed, the father of Jesse, the father of David. The book appears to be intended to connect the history of David with the earlier times, and also to form a contrast, in its peaceful and pastoral simplicity, to the disorders of which we read so continually in the Book of Judges.

RYE, in R.V. "spelt," a cereal differing but slightly from common wheat; it was sown on the "headlands" and was used for making bread; Ex. 9. 32; Is. 28. 25; Ezk. 4. 9.

SABAOTH, *hosts*, "the Lord of S." was a title of Jehovah; the "hosts" were at first the armies of Israel, 1 S. 17. 45, but also included the angelic armies of heaven; cf. Judg. 5. 20; 2 K. 6. 17; Ro. 9. 29; Jas. 5. 4.

SABBATH, instituted to commemorate God's seventh day of rest at the Creation, Ex. 20. 10, 11; and also the redemption from Egyptian bondage, Dt. 5. 15. On the Sabbath the daily sacrifices were doubled; the loaves of the shewbread were changed; the people abstained from all manner of work, and it was a day of holy assembly.

The S. was in some sense a holy day before the giving of the Law, possibly from the earliest times [cf. the account of the Creation, Gen. 2. 2, 3, the sacredness of the number 7, the narrative of the Manna, Ex. 16. 23—30, and the narrative of Nu. 15. 32—36 (cf. v. 34)]; but we have no evidence of its observance in Patriarchal times. Beyond the indirect allusion to it in 1 S. 21. 6 the Sabbath institution is not referred to after the Exodus till the days of the Kings, 2 K. 4. 23, 11. 5—7. The earlier prophets class it along with other holy days of the Jewish ceremonial law, and lay no special stress on its observance, Is. 1. 13; Hos. 2. 11; Am. 8. 5. It is not till the times of the Exile (unless Is. 56. 6, 58. 13 are exceptions) that the observance of the day is regarded as a primary duty and its violation stated to be one of the most grievous of the national sins, Jer. 17. 20—27; Ezk. 20. 12, 13, 16.

After the return from the Exile, Nehemiah made the observance of the S. one of the chief points of his reformation, 10. 31, 13. 15—22, and the strictness with which it was kept by the Jews became a notorious fact. In course of time many absurd regulations grew up, and were observed by the Pharisees. One of the charges frequently brought against our Lord was that of Sabbath breaking. By protesting against a superstitious and irreligious reverence for the Sabbath our Lord was able to prepare the way for the Christian observance of a weekly day of rest which should carry out more faithfully than the Jewish Sabbath did the intention of God's command. For N. T. teaching see Mt. 12. 1—13; Mk. 2. 23—28; 3. 1—5; Lk. 6. 1—10; 13. 11—16; 14. 1—5; Jn. 5. 18; 7. 21—24; Ro. 14. 5, 6; Gal. 4. 10; Col. 2. 16.

During the earliest years of the Christian Church the Apostles, as Jews, continued the observance of the Jewish Sabbath, but its observance was not included among the "necessary things" (Ac. 15. 29) required of Gentile converts. All believers, whether Jews or Gentiles, kept holy the first day of the week ("the Lord's Day") as a weekly commemoration of our Lord's resurrection, Ac. 20. 7; 1 Cor. 16. 2; Rev. 1. 4; and by degrees the observance of the seventh day was discontinued. [See *Lord's Day*.] In keeping the Christian Sunday we are not observing the *letter* of the 4th commandment, and indeed it was not until the fifth century that we find the Lord's Day regarded as having any connexion with the Jewish Sabbath; but the observance of Sunday should undoubtedly preserve the *spirit* of the Mosaic command, by providing us (i) with rest both for mind and body, (ii) with opportunities for worship, and (iii) with leisure for works of mercy. "The primary object of Sunday is that men by taking time and thought for worship should learn the true rest which is rest in God."

The existence of Sunday is a most valuable safeguard of Christianity; it bears a constant witness on behalf of religious truth, and is a reminder to the world that there is such a

thing as religion. A decay in the national religious life always follows any increased tendency towards carelessness in the matter of Sunday observance.

SABBATH DAY'S JOURNEY, the distance which it was supposed that the Law allowed a man to walk on the Sabbath; the rabbis, by means of a forced and unnatural interpretation of Ex. 16. 29, fixed this at 2000 cubits, being the distance between the Ark and the people during the march in the wilderness, Jos. 3. 4, and also, according to tradition, the distance between the tabernacle and the furthest part of the camp.

SABBATICAL YEAR. As the seventh day in every week, and the seventh month in every year, so also every seventh year was consecrated to the Lord. The land, inasmuch as it was the Lord's, was to keep a Sabbath unto Him, Lev. 25. 2—7. In this year the self-sown produce of the arable lands was to be left for the poor and the beasts of the field; and the fruit of the unpruned vineyards (and oliveyards) was not to be harvested, but to be left to its owner, his family and servants, the stranger sojourning with him, his cattle, and the wild beasts. A release of debts owed by Israelite to Israelite was made. The year was intended to be not simply a year of leisure, but also of religious instruction and exercises. To mark this, at the Feast of Tabernacles (i.e. at the commencement of the Sabbatical year, for it began with the 7th month) the whole Law was read in the hearing of the people. The law of the Sabbatical year was habitually broken by the Jews for a long period before the Babylonian Exile. The 70 years of exile and the land's desolation were regarded as making up for the unobserved Sabbaths of the land, 2 Ch. 36. 21.

SABEANS, an Arab tribe, Job 1. 15; Is. 45. 14; Ezk. 23. 42; Joel 3. 8; in last two passages cf. R.V.

SABTA(H), s. of Cush, Gen. 10. 7; 1 Ch. 1. 9.

SABTECA, in R.V. of Gen. 10. 7; 1 Ch. 1. 9 } 5th son of

SABTECHA(H), A.V., Gen. 10. 7; 1 Ch. 1. 9 } Cush.

SACAR, *hire*, (1) 1 Ch. 11. 35; see *Sharar*; (2) s. of Obed-edom, 1 Ch. 26. 4.

SACRIFICES. All the sacrifices of the O. T. had two aspects:

(1) On God's part they were (*a*) means of instruction; the external holiness required by the ceremonial law represented the spiritual holiness required by God in His worshippers; (*b*) occasions of blessing; Gen. 4. 4, 7; 8. 21; 22. 16, 17; Ex. 20. 24.

(2) On man's part they were a thankful acknowledgment of dependence on God, and a confession of sin; Gen. 4. 3, 4; Ex. 5. 3; Micah 6. 6, 7.

No Divine command can be quoted for the institution of sacrifice; the desire to offer some thank-offering was instinctive in man. Prayer and sacrifice were closely connected together. The earliest sacrifices, those of Cain, Abel and Noah, contained these two elements of thank-offering and supplication. The idea of propitiation became prominent later on, after the Mosaic Law had brought in a fuller knowledge of sin, and had produced a deeper sense of guilt.

Under the Mosaic Law offerings made to God must be the offerer's own property, properly acquired, Dt. 23. 18. The sacrificial act represented the personal surrender of the worshipper to Jehovah. The sacrifice itself was his substitute and representative. *Animals* best represented man *personally*, because nearest him in the scale of life. Those chosen were domesticated animals, reared by man, his food, and so the support of his life. Wild animals were excluded, as not being the product of his care and cultivation. *Vegetables* best represented *man's work*, and fruit which grew without cultivation was excluded. Altar sacrifices were of three kinds, Sin offerings, Burnt offerings, and Peace offerings.

In all the animal sacrifices of the Mosaic Law there were six important acts. (1) *The presentation of the sacrifice* at the Sanctuary door by the sacrificer himself, as his personal act. (2) *The laying on of hands* (cf. Lev. 16. 21; Nu. 27. 18, 20; Dt. 34. 9) dedicated the animal to God, and made it the sacrificer's representative and substitute, Nu. 8. 10; Lev. 1. 4. (3) *The slaughtering of the animal.* The sacrificer himself slew his sacrifice (at the N. side of the altar), and thus carried out actually the dedication to God which he had ceremonially expressed by the laying on of hands. N.B. The later custom was for the Levites or priests to slaughter the victims. (4) *The pouring out or sprinkling of the blood.* The priest collected the blood of the animal in a vessel, and applied it in various ways and places to make an atonement, Ex. 30. 10; Lev. 8. 15, 16. 16, 17. 11. (5) *Burning the sacrifice on the altar.* After the priest had properly prepared the sacrificial victim he offered it (the whole or the fat only) upon the altar of burnt offering. This act symbolized the consecration of the worshipper to Jehovah. (6) *The sacrificial meal* (in the case of the peace offering only). The fat having been burnt and the priests' pieces removed, the rest of the flesh was eaten by the sacrificer, his household, and the poorer Levites at the Tabernacle. This sacrificial meal represented the mystical union between Jehovah and His people and the joy resulting from it.

The fundamental idea of the *Sin and Trespass offerings* was atonement, expiation. They implied that an interruption of friendly relations between Jehovah and the sacrificer had taken place. There was a sin, or some uncleanness akin to a sin, which needed covering, atoning for, before fellowship with Jehovah could be renewed. Sins committed with a high hand, and for which the punishment was death, did not admit of expiation under the Mosaic Law, Nu. 15. 30, 31. Atonement could be made for (1) unconscious, unintentional sins, Lev. 4. 2, 22, 27, 5. 15, 17: (2) non-capital crimes (e.g. theft), after punishment had been endured, Lev. 6. 2, 6, 19. 20—22: (3) crimes which a man voluntarily confessed, and for which he made (if possible) compensation, Lev. 5. 5.

Trespass or guilt offerings were a particular kind of sin offerings. All sins were transgressions of the laws of the covenant; but certain sins might be regarded as a robbery, or a violation of right, or an injury, whether in relation to (*a*) God directly, regarded as King of Israel, by neglecting some rites and services, payments and offerings; or (*b*) Man directly (whether Israelite or foreigner), by depriving him of some just claim and right. In either case these sins were regarded as breaches of the covenant between Jehovah and His people, requiring compensation. This compensation was made (1) *Ethically*, by the trespass offer-

ing, Lev. 5. 15, (2) *Materially*, by making restitution. The holy thing kept back from God, or the property stolen or withheld from man, was restored, a fifth part of their values being added in each case.

The Burnt offering got its Hebrew name from the idea of the smoke of the sacrifice ascending to heaven. The characteristic rite was the burning of the *whole* animal on the altar, Lev. 1. 9; Dt. 33. 10. The special idea was the complete self-surrender and devotion of the sacrificer to Jehovah. As this obligation to surrender was constant on the part of Israel, a burnt offering, called the continual burnt offering, was offered twice daily, morning and evening.

Peace offerings, as the name indicates, presupposed that the sacrificer was at peace with God, and were offered for the attestation, acknowledgment, and further realization and enjoyment of that peace. The characteristic rite was the sacrificial meal. A feast symbolized fellowship and friendship amongst all its partakers and providers, and also a state of joy and gladness, Lk. 14. 15; Ps. 23. 5; Mt. 22. 1, &c. The peace offering thus symbolized a higher state of spiritual experience than the sin or burnt offering.

The ritual of the three different kinds of animal sacrifices was identical in regard to the Presentation, the Imposition of hands, and the Slaughtering by the offerer himself. The differences related to the blood, and the method of appropriation of the offering by Jehovah. The blood of the *Sin offering* (except in the particular case of the *Trespass offering*) was put (smeared) upon the horns of the altar of burnt offering in ordinary cases; it was sprinkled against the veil seven times and put upon the horns of the altar of incense in the sin offerings of the high priest and the whole congregation; it was also sprinkled on the front of the mercy-seat in the sin offering of the Day of Atonement. The remainder of the blood was poured out at the bottom of the altar of burnt offering. The blood of the *Trespass, Burnt, and Peace offerings* was sprinkled on the altar of burnt offering round about.

The fat of the *Sin offering*, as the choicest part of the flesh, was in every case burnt upon the altar. The remainder of the flesh was eaten in a holy place by the priest and his sons. The whole of the *Burnt offering*, after the skin (the priest's perquisite) had been removed, was burnt upon the altar. The fat of the *Peace offering* was burnt upon the altar. The wave breast (the portion of the priests generally) and the heave thigh (the portion of the officiating priest) were eaten by their sons and their daughters in a clean place. The rest was given back to the sacrificers for them with their families and the Levites to eat at the Sanctuary in a sacred feast.

The *Sin offering* was a young bullock for priests as individuals or as representatives of the people; a he-goat for the people collectivcly and on the holy days, and for a prince of the congregation; a she-goat or she-lamb for ordinary persons; two turtle-doves or two young pigeons for purification from uncleanness, and for the poor instead of a lamb; the tenth part of an ephah of fine flour for those unable to bring doves or pigeons. The *Trespass offering* was a ram; except in the cases of lepers and Nazirites, when it was a lamb. The *Burnt offering* might be made with male bullocks, rams, or he-goats without blemish; turtle-doves or pigeons of either sex in cases of poverty. The *Peace offering* might be made with oxen, sheep, or goats without blemish, whether male or female. Meal offerings or Minchahs were offered along with burnt and peace (but not sin) offerings.

In the rite of the peace offering, the ceremonies of waving (the breast) and heaving (the shoulder or thigh) should be noticed.

It is noteworthy that when the three offerings were offered together, the sin always preceded the burnt, and the burnt the peace offerings. Thus the order of the symbolizing sacrifices was the order of the symbolized graces, Atonement, Sanctification, Mystical union and fellowship.

The word Minchah, used frequently of gifts made to men, Gen. 43. 11, and occasionally of bloody offerings, Gen. 4. 4, specially denotes an unbloody or meal offering. (See *Meat-offering.*) The essential materials of the Minchah were corn and wine. The corn was either (1) corn in the ear, parched and bruised, or (2) fine flour, or (3) unleavened cakes. Oil was never absent from the Minchah, but whether as an essential or accompanying element is doubtful. It was always seasoned with salt, Lev. 2. 13, and was offered along with incense. Leaven and honey, as fermenting substances, were excluded from its preparation. The Minchah could not be offered with a sin offering, and on the other hand no burnt or peace offering was complete without it. A portion of the Minchah, called the memorial, was placed on the altar of burnt offering, the remainder was eaten by the priests in a holy place.

SADDUCEES, a party or caste among the Jews. The name is probably derived from Zadok, the high-priest in Solomon's time. The party consisted of old high-priestly families who came to the front during the Maccabean war. They formed the Jewish aristocracy, and were powerful though quite small in numbers. In their treatment of religious questions they held to the letter of the Mosaic revelation, and denied the authority of ancient tradition; they taught complete freedom of the will in moral action; they were opposed to the Pharisees as to the belief in angels and spirits; they refused also to accept the doctrine of immortality as a necessary part of the Jewish faith. It was through their influence that Greek culture spread in Israel. Their opposition to our Lord was the result of His action in cleansing the Temple, which they regarded as an infringement of their rights. They opposed the work of the Apostles because they preached the Resurrection, Ac. 4. 1—3, and cf. Mk. 12. 18—27.

SADOC, Mt. 1. 14; = Zadok.

SAINT, the word is a translation of a Gk. word also rendered "holy," the fundamental idea being that of consecration or separation for a sacred purpose; but since what was set apart for God must be without blemish, the word came to mean "free from blemish," whether physical or moral. As the views which men held about the character of God became purer and nobler, so too did their conception of the holiness which God requires in men (Lev. 19. 2), and it was seen that true holiness consists in moral rather than in ceremonial purity. The word was transferred from the old dispensation to the new, and in the N. T. the "Saints" are all those who by baptism have entered into the Christian covenant (see Ac.

9. 13, 32, 41; Ro. 1. 7; 1 Cor. 1. 2; Phil. 1. 1). The use of the title does not assert the existence of high moral qualities in those to whom it is applied, but implies them as a duty (1 Pet. 1. 14, 15). See *Holiness*.

SALA(H), Gen. 10. 24; 11. 12—15; Lk. 3. 35; *Shelah* (q.v.), R.V. Son of Arphaxad and f. of Eber.

SALAMIS, chief town of Cyprus, on the E. coast, Ac. 13. 5.

SALATHIEL, *I have asked of God;* Shealtiel (q.v.), R.V.; s. of Jeconiah and uncle of Zerubbabel, 1 Ch. 3. 17; in Mt. 1. 12, f. of Zerub.; Lk. 3. 27, s. of Neri and f. of Zerub.

SALC(H)AH, A.V., SALECAH, R.V., a district or city in the tribe of Gad, Dt. 3. 10; Jos. 12. 5; 13. 11; 1 Ch. 5. 11.

SALEM, *peace*, the home of Melchizedek, Gen. 14. 18; Heb. 7. 1, 2; sometimes identified with Jerusalem, Ps. 76. 2, and sometimes with S. near Scythopolis.

SALIM, a place whose position is uncertain; perhaps W. of Jordan, near the boundary between Samaria and Galilee, Jn. 3. 23.

SALLAI, (1) Neh. 11. 8; (2) Neh. 12. 20, =Sallu (2).

SALLU, (1) 1 Ch. 9. 7; Neh. 11. 7; (2) Neh. 12. 7.

SALMA, *garment*, 1 Ch. 2. 11, 51, 54 } son of Nah-
SALMON, Ruth 4. 20, 21; Mt. 1. 4, 5; Lk. 3. 32, Sala R.V. marg. } shon and father of Boaz.

SALMON, Ps. 68. 14; Zalmon, R.V.; a hill near Shechem.

SALMONE, the E. point of Crete, Ac. 27. 7.

SALOME, wife of Zebedee, Mt. 27. 56; Mk. 15. 40; 16. 1. Cf. Mt. 20. 20.

SALT, city of, Jos. 15. 62; probably near S. end of Dead Sea.

SALT SEA (also known as the Dead Sea), at the southern end of the Jordan valley, 53 miles long, with an average breadth of 9 miles, its surface being 1290 ft. *below* the Mediterranean, and its greatest depth 1300 ft. It is fed by the Jordan and by several smaller streams, and has no outlet except by evaporation. All the mineral salts which the streams bring down are consequently accumulated, and this accounts for the extreme bitterness of the water. Its shores are memorable as the scene of God's judgment on the cities of the plain, viz. Sodom, Gomorrah, Admah, Zeboim, and Zoar or Bela (see Gen. 19). The position of these cities is uncertain; they have been placed by some scholars at the northern end (so as to be within view of Bethel), and by others at the southern end. Their destruction was probably brought about by an explosion and conflagration of oil and gas such as occasionally happens in a soil heavily charged with bitumen.

SALT, Valley of, S. of the Dead Sea, where the Edomites were defeated (1) by David, 2 S. 8. 13; (see R.V. mg.); 1 Ch. 18. 12; (2) by Amaziah, 2 K. 14. 7; 2 Ch. 25. 11. Ps. 60, title.

SALU, Nu. 25. 14.

SAMARIA, so called from Shemer, its first owner, 1 K. 16. 24; a city built by Omri, and made the capital of the kingdom of Israel. It occupied a strong position on a hill, and the Assyrians could not capture it until after a siege of three years, 2 K. 17. 5, 6. Herod rebuilt it, and called it Sebaste. In N.T. times S. was the name of the whole of the central district of Palestine west of the Jordan. See *Samaritans*.

SAMARITANS. The title is used to describe the people who inhabited Samaria after the captivity of the northern kingdom of Israel. They were the descendants of (1) foreign colonists placed there by kings of Assyria and Babylonia, 2 K. 17. 24; Ezr. 4. 2, 10; (2) Israelites who escaped at the time of the captivity. The population was therefore partly Jewish and partly Gentile. Their religion was also of a mixed character (see 2 K. 17. 24—41), though they claimed, as worshippers of Jehovah, to have a share in the rebuilding of the Temple at Jerusalem, Ezr. 4. 1—3. This claim not being allowed, they became, as the books of Ezra and Nehemiah show, bitter opponents of the Jews, and started a rival temple of their own on Mt. Gerizim. When Nehemiah ejected from Jerusalem a grandson of the high-priest Eliashib on account of his marriage with a heathen woman (Neh. 13. 28), he took refuge with the Samaritans, taking with him a copy of the Pentateuch, and according to Josephus became high-priest at Gerizim. There are several refl. in the N.T. to the antagonism between the Jews and Samaritans, see Mt. 10. 5; Lk. 9. 52 f.; 10. 33; 17. 16; Jn. 4. 9, 39; 8. 48; but the people of S. were included among those to whom the Apostles were directed to preach the Gospel, Ac. 1. 8, and a very successful work was done there by Philip, Ac. 8. 4—25.

SAMGAR-NEBO, an officer in the service of Nebuchadnezzar, Jer. 39. 3. Possibly the word should be translated "cup-bearer," and is the name of the office held by Nergal-sharezer.

SAMLAH, k. of Edom, Gen. 36. 36, 37; 1 Ch. 1. 47, 48.

SAMOS, an island off that part of the coast of Asia Minor which lay between Ephesus and Miletum, Ac. 20. 15.

SAMOTHRACIA, island in the N. of the Ægean Sea, Ac. 16. 11.

SAMSON, *of the sun*, s. of Manoah, and the twelfth of the "judges" of Israel, Judg. 13. 24—16. 30. He seems to have been a man notorious for his great physical strength, but weak in intellectual and moral character.

SAMUEL, *name of God*, s. of Elkanah and Hannah, born in answer to his mother's prayers, 1 S. 1; as a child placed in Eli's charge at the Tabernacle at Shiloh, 2. 11, 3. 1. After Eli's death he became the great prophet and judge of Israel, and restored law and order, and regular religious worship in the land, 7. 2—17. After Saul had been appointed king, (see 8. 1—22; 9. 14—10. 25), Samuel seems to have ceased to act as judge, but continued to be the prophet and representative of Jehovah. The following are the chief events belonging to this later period of his life:—he calls the people to witness to his own integrity, 12; reproves Saul for his presumption, 13. 8—15; bids Saul destroy the Amalekites, and reproves him for his disobedience, 15; anoints David, 16. 1—13; receives David at Naioth, 19. 18; his death, 25. 1; brought up by the witch, 28. 14. There are also refl. to him in 1 Ch. 6. 28; 9. 22; 11. 3; 26. 28; 29. 29; 2 Ch. 35. 18; Ps. 99. 6; Jer. 15. 1; Ac. 3. 24; 13. 20; Heb. 11. 32. Though not a priest he performed priestly functions and constantly offered sacrifice at various places. His old age was saddened by the wilfulness of Saul, and he is a signal example of Faith, Patience, Integrity, and Self-sacrifice through a long and trying career.

SAMUEL, BOOKS OF. In the Hebrew Bible these books form one. Our division into two follows the Greek Bible. The books begin with the birth of Samuel (hence the title) and carry us down nearly to the death of David, a period of about 130 years. It is uncertain who

the author was or when he wrote. In order to compile his narrative he no doubt used various writings which he found already in existence, including the state chronicles (among which were writings by Samuel, Nathan, and Gad, 1 S. 10. 25; 1 Ch. 29. 29). In some cases he has combined together two different accounts of the same event, and has not always been careful to reconcile the two together (e.g. compare the two accounts of David's introduction to Saul, 1 S. 16. 14—23 and 17. 1—18. 5). He also made use of various national and religious poems, which may have been preserved in writing or by oral tradition, e.g. Hannah's song, 1 S. 2. 1—10, David's lament for Abner, 2 S. 3. 33, 34, David's thanksgiving and his last words 2 S. 22, 23. 1—7; cf. also the ref. to the Book of Jasher, 2 S. 1. 18.

SANBALLAT, called the Horonite (q.v.), a leader of the Samaritan opposition to Nehemiah, Neh. 2. 10, 19; 4. 1, 7; 6. 1—14; 13. 28.

SANHEDRIN, the Jewish Senate and the highest native court in both civil and ecclesiastical matters. Under the presidency of the High Priest it regulated the whole internal affairs of the Jewish nation. It is first definitely mentioned in the days of Antiochus the Great (B.C. 223—187), but it may date from a somewhat earlier period. No historical connexion can be established between it and Moses' Council of 70 elders. It consisted of 71 members and had an aristocratic character, being drawn from the three classes of chief priests, scribes, and elders. In the time of our Lord the Pharisees had the predominating influence upon it, Ac. 5. 34, 40, but there were Sadducean elements (chief priests, Ac. 5. 17, scribes, 23. 6, 9). The powers of the Sanhedrin were extensive, for the Greek and Roman masters of the Jews granted them a considerable amount of self-government. From the N.T. we gather that it was the Supreme Court of Justice in all cases, and that it had officers of its own, who arrested accused persons and carried out its sentences and decrees. Questions involving life and death were removed from its cognizance 40 years before the destruction of Jerusalem (cf. Jn. 18. 31; the stoning of S. Stephen cannot be regarded as a judicial execution), and the Roman authorities could remove a prisoner from its jurisdiction (so S. Paul, Ac. 23).

The extent of the legal jurisdiction of the Sanhedrin varied at different times. Herod, when Governor of Galilee (B.C. 47), was summoned before it. At the time of our Lord its jurisdiction was restricted to Judæa proper. In Galilee Christ was beyond its power, Jn. 7. 1. Its decisions were nevertheless regarded as morally binding all over the Jewish world. Thus we find it issuing letters to the synagogue of Damascus, ordering the arrest and removal to Jerusalem of the Christians of that place. Besides the supreme national Sanhedrin of Jerusalem there were inferior local courts in all the Jewish cities. To these the name Sanhedrin was given, Mt. 10. 17.

SANSANNAH, a town in S. Judah, Jos. 15. 31.

SAPH, *threshold*, s. of a giant, 2 S. 21. 18; called Sippai, 1 Ch. 20. 4.

SAPHIR, A.V., SHAPHIR, R.V., Mi. 1. 11.

SAPPHIRA, wife of Ananias, and sharer in his guilt and punishment, Ac. 5. 1.

SAPPHIRE, a precious stone, bright blue in colour, probably the same as our *lapis lazuli*; Ex. 24. 10; 28. 18; Job 28. 16; Ezk. 28. 13; Rev. 21. 19.

SARA, Heb. 11. 11; 1 Pet. 3. 6; A.V. spelling for SARAH, *princess*, the wife of Abraham. From Gen. 11. 29—17. 15 the form of the name used is SARAI (which possibly = *contentious*, or more probably is another form of Sarah). She was married to A. before he left Ur. In her old age she became the mother of Isaac, Gen. 21. 2; she died 28 years before her husband and was buried in the cave of Machpelah at Hebron, Gen. 23. 2. She was by no means a perfect character (cf. her treatment of Hagar and Ishmael), she was impulsive and jealous, but full of motherly affection. See also Is. 51. 2; Ro. 4. 19; Heb. 11. 11; 1 Pet. 3. 6.

SARAH, A.V., SERAH, R.V., dau. of Asher, Nu. 26. 46.

SARAMEL, 1 Mac. 14. 28.

SARAPH, *burning*, a descendant of Judah, 1 Ch. 4. 22.

SARCHEDONUS = Esar-haddon, Tob. 1. 21.

SARDINE or SARDIUS, a precious stone, called in Heb. the *Odem*, probably the same as our red carnelian, Ex. 28. 17; 29. 10; Ezk. 26. 13; Rev. 4. 3; 21. 20.

SARDIS, a town of Asia Minor, E. of Smyrna, Rev. 1. 11; 3. 1, 4.

SARDITES, descendants of Sered, Nu. 26. 26.

SARDONYX, a precious stone, a variety of agate, Rev. 21. 20.

SAREPTA, Lk. 4. 26, A.V., the Gk. form of the name Zarephath.

SARGON, an Assyrian king who reigned B.C. 722—705, Is. 20. 1.

SARID, *a remnant*, a town on the borders of Zebulun, Jos. 19. 10, 12.

SARON, Ac. 9. 35; = *Sharon*, q.v.

SARSECHIM, an officer in Nebuchadnezzar's army, Jer. 39. 3.

SARUCH, Lk. 3. 35; = *Serug*, q.v.

SATAN, *the slanderer*. See *Devil*.

SAUL, *asked*, (1) k. of Edom, Gen. 36. 37; called Shaul in R.V. and in A.V. and R.V. of 1 Ch. 1. 48; (2) s. of Kish and first king of Israel; his appointment, 1 S. 9. 1—10. 27; leads against Nahash, 11; offers sacrifice, 13. 9; his oath, 14. 24—45; war against Amalekites, 15. 1—9; rejected from being king, 23; dealings with David, 16. 14—19. 10, 23. 24—26. 25; slays priests of Nob, 22. 6—19; his death, 1 S. 28. 1—2 S. 1. 27; his burial, 2 S. 21. 12—14. Saul's downfall shows the fatal consequences of uncontrolled self-will, the inevitable descent of an unrepentant heart from bad to worse, and the hopeless hardening which results from neglect to use grace given. The affection which Samuel felt for him is a proof that there was good in the man to start with. (3) The original Jewish name of the apostle Paul; he is so called up to Ac. 13. 9.

SCAPE-GOAT, the goat upon whose head the sins of the people were laid on the Day of Atonement, and which was afterwards sent off into the wilderness, Lev. 16. 21, 22. See *Fasts*.

SCEVA, a Jew of Ephesus, called a "chief-priest," perhaps as being the head of one of the twenty-four "courses," Ac. 19. 14—16.

SCHOOLS OF THE PROPHETS, the name given to bands of prophets or "sons of prophets" living together for instruction and worship under Samuel, Elijah, and Elisha. Little is known about these "schools," but they seem to have been important religious institutions in Israel, and references to them are frequent, e.g. 1 S. 10. 11; 19. 19, 20; 2 K. 2. 3, 5; 4. 38; 6. 1. Not all the "sons of the prophets" claimed to have a supernatural gift; they were simply trained religious teachers;

while some inspired prophets had received no training in the schools, Am. 7. 14.

SCORPION, an invertebrate animal with a very painful sting, mentioned as one of the dangers of the wilderness of Sinai, Dt. 8. 15; see also Ezk. 2. 6; Lk. 11. 12; Rev. 9. 5.

SCRIBE, in the days of the Hebrew monarchy this was the title of a court official, a secretary of state, 2 S. 8. 17; 2 K. 12. 10; 18. 18, etc. After the Captivity we find the title given to Ezra (7. 6, 21, etc.) and to others who acted as teachers of the Law. Scribes are frequently mentioned in the N.T., being sometimes called lawyers. It was their business to develop the Law in detail and apply it to the circumstances of their time; hence grew up the oral or traditional law side by side with the written law. Their method of teaching was catechetical. Their aim was to reproduce, and teach others to reproduce accurately the words of the wise; (hence the office is a symbol of fidelity in instruction, Mt. 13. 52). The scribes never taught on their own authority (contrast with this our Lord's method, Mt. 7. 29). They taught either in "houses of instruction," or in the Temple courts, their pupils sitting on the ground, Lk. 2. 46; Ac. 22. 3. They formed an influential part in the Supreme Court of the Sanhedrin. Rabbi (my Master) was the title usually given them. As a rule they were Pharisees, Mk. 2. 16, R.V.; Ac. 23. 9; though there were also Sadducean scribes. In theory they received no pay for their work (but see Mk. 12. 38—40), and it was usual to combine the study of the Law with the exercise of some other calling. Their influence considerably increased after the downfall of Jerusalem and the cessation of the Temple worship. As a class they offered a determined opposition to our Lord mainly because He disregarded the "traditions of the elders," Mt. 21. 15; 26. 3; Mk. 8. 31; 11. 18; 14. 1; Lk. 5. 30; 6. 7; 9. 22; 11. 53; Ac. 4. 5; 6. 12; for His opinion of them see Mt. 5. 20; 15. 1—9; 23. 2—9; Mk. 2. 17; 12. 38; Lk. 11. 44; 20. 46.

SCRIP, a bag used by shepherds or by travellers, 1 S. 17. 40; Mt. 10. 10.

SCRIPTURE, the word means "a writing," and is used to denote a writing recognized by the Church as sacred and inspired. It is so applied to the books of the O. T. by the writers of the N.T., Mt. 22. 29; Jn. 5. 39; 2 Tim. 3. 15. For an account of the process by which the books of the O. T. and N. T. came to be recognized as "Scripture" see under *Canon*.

SCYTHIAN, mentioned by S. Paul as the lowest type of barbarian, Col. 3. 11. The S. dwelt to the N. of the Black Sea and the Caspian.

SEASONS. See *Rain*.

SEBA, s. of Cush, Gen. 10. 7; 1 Ch. 1. 9; the country assigned to him, Ps. 72. 10; Is. 43. 3; the nation descended from him called *Sabeans*, q.v., 45. 14; Ezk. 23. 42.

SEBAT, the eleventh month, Zec. 1. 7. See *Calendar*.

SECACAH, a city of Judah in the Midbar or Wilderness, Jos. 15. 61.

SECHU, SECU R.V., a place near Ramah, 1 S. 19. 22.

SECUNDUS, with S. Paul on his third journey, Ac. 20. 4.

SEGUB, *exalted*, (1) s. of Hiel, 1 K. 16. 34; cf. Jos. 6. 26; (2) s. of Hezron, 1 Ch. 2. 21, 22.

SEIR, *shaggy*, (1) the Horite, Gen. 36. 20, 21; 1 Ch. 1. 38; (2) Mt. Seir, or land of S.; the mountain ridge which ran south from the Dead Sea through the land of Edom; originally inhabited by Horites, Gen. 14. 6; Esau's possession, Gen. 36. 8, 9, 30; Dt. 2. 5; Jos. 24. 4; passed through by Jacob, Gen. 32. 3; 33. 14, 16; by the Israelites, Dt. 1. 44; 2. 1; 2 Ch. 20. 10: see also Is. 21. 11; Ezk. 25. 8; 35; (3) another Mt. Seir, between Kirjath-jearim and Bethshemesh, Jos. 15. 10.

SEIRATH, A.V., **-RAH**, R.V., *shaggy*, in Mt. Ephraim, Judg. 3. 26, 27.

SELA(H), ancient capital of Edom, 2 K. 14. 7; Is. 16. 1; rendered "the rock" (Sela, R.V. mg.) in Judg. 1. 36; 2 Ch. 25. 12; Ob. 3. It was afterwards known as Petra. There are still important buildings there belonging to the Roman period.

SELAH, a musical term which occurs 71 times in the Psalms and three times in Habakkuk. Its meaning is uncertain. Most likely it is a direction to the musicians to strike up, either with a louder accompaniment, or with an interlude while the singing ceased.

SELA-HAMMAHLEKOTH, *the rock of divisions* (or *escape*), in the wilderness of Maon, whence David escaped, 1 S. 23. 28.

SELED, s. of Nadab, 1 Ch. 2. 30.

SELEUCIA, the port of Antioch in Syria, Ac. 13. 4.

SEM, Lk. 3. 36, A.V.; Shem, R.V.

SEMACH'IAH, *the Lord supports*, s. of Shemaiah, 1 Ch. 26. 7.

SEMEI, SEMEIN R.V.; f. of Mattathias, Lk. 3. 26.

SENAAH, the children of, Ezr. 2. 35; Neh. 7. 38; Hassenaah, Neh. 3. 3.

SENATE, in Ac. 5. 21 probably denotes older men who, though not members of the Sanhedrin ("the Council"), were invited to join in its deliberations.

SENEH, *a thorn*, a rock in the passage of Michmash, 1 S. 14. 4.

SENIR, Dt. 3. 9, R.V.; Song 4. 8, R.V.; 1 Ch. 5. 23; Ezk. 27. 5 } the Amorite name for Hermon.
SHENIR, Dt. 3. 9; Song 4. 8 }

SENNACHERIB, k. of Assyria, B.C. 705—681. Upon his accession, Hezekiah, k. of Judah, tried to throw off the Assyrian yoke. S. accordingly invaded Judah and took some of the fenced cities, 2 K. 18. 13; 2 Ch. 32. 1; Is. 36. 1; sent messengers from Lachish, demanding Hezekiah's subjection, 2 K. 18. 17; 2 Ch. 32. 9; Is. 36. 2; sent another letter, 2 K. 19. 9; 2 Ch. 32. 17; Is. 37. 9; his army destroyed, 2 K. 19. 35; 2 Ch. 32. 21; Is. 37. 36; slain by his sons, 2 K. 19. 37; 2 Ch. 32. 21; Is. 37. 38. See *Assyria*.

SENUAH, A.V., Hassenuah, R.V., Neh. 11. 9.

SEORIM, *barley*, chief of the fourth course of priests, 1 Ch. 24. 8.

SEPHAR, *enumeration*, a boundary of the sons of Joktan, Gen. 10. 30.

SEPHARAD, a place whose position is unknown, whence the captives from Jerusalem should return, Ob. 20.

SEPHARVAIM, a place, either in the north of Babylon, or in north Syria, whence the k. of Assyria brought men to the cities of Samaria, 2 K. 17. 24, 31; see also 18. 34; 19. 13; Is. 36. 19; 37. 13.

SEPTUAGINT, the Greek translation of the O.T. (so called because Jewish tradition said it was made in 70 days by 72 elders sent from Jerusalem) made in the first instance for the use of Greek-speaking Jews living in Alexandria in the reign of Ptolemy Philadelphus (284—246 B.C.), though parts were not finished till the middle of the second cent. B.C. Most of the quotations from the O. T. in the N. T.

are taken from this version; it was the Bible in common use at the beginning of the Christian era, and included the books which we call the Apocrypha. This translation proved of immense service to the Christian Church, for it taught, in what was then the language of the civilized world, the religious truths which had been the special possession of the Hebrew race. In this way a Church which was Jewish in origin was able to teach religion to the world.

SERAH, dau. of Asher, Gen. 46. 17; Nu. 26. 46, R.V., Sarah, A.V.; 1 Ch. 7. 30.

SERA·IAH, *the Lord is my prince*, (1) David's scribe, 2 S. 8. 17; (2) high-priest in the reign of Zedekiah, 2 K. 25. 18; 1 Ch. 6. 14; Jer. 52. 24; also nine others, 2 K. 25. 23=Jer. 40. 8; 1 Ch. 4. 13, 14; 4. 35; Ezr. 2. 2; 7. 1; Neh. 10. 2; 11. 11; 12. 1, 12; Jer. 51. 59, 61.

SERAPHIM (probably *fiery beings*), angelic beings mentioned in the account of Isaiah's vision, Is. 6. 2. They are represented as winged and partly human in form. They are attendants in Jehovah's court, the ministers of the heavenly sanctuary, joining in adoration before the throne.

SERED, s. of Zebulun, Gen. 46. 14; Nu. 26. 26.

SERGIUS PAULUS, proconsul of Cyprus, converted by S. Paul, Ac. 13. 7.

SERMON ON THE MOUNT. See Mt. 5. 1—7. 29, and comp. Lk. 6. 20—49. This discourse was delivered on "the mount" or high land which lies behind Capernaum and Bethsaida. We cannot be sure whether it is to be identified with the sermon "on a level place" recorded by S. Luke, but the substance is the same. The omissions in S. Luke are of passages bearing on the Jewish Law and therefore less applicable to his Gentile readers. The sermon may be regarded as a discourse on Righteousness, as understood in the Kingdom of Heaven. This new righteousness involves a deepening and development both of the righteousness of the Law and also of the prophetic idea of righteousness, and is in strong contrast to Pharisaic righteousness, which is merely superficial and ceremonial.

Analysis.

A. The Subjects of the Kingdom.
(1) their character and privileges, 5. 3—12.
(2) their responsibility, 5. 13—16.

B. The Kingdom of Heaven in relation (1) to the Law, 5. 17—48; and (2) to Pharisaic rules, 6. 1—34.

(1) It is the highest fulfilment of the Law in regard to (*a*) the Decalogue, 5. 21—37; (*b*) the law of retaliation, 38—42; (*c*) love or charity, 43—48.

(2) It exceeds the righteousness of the Pharisees in regard to (*a*) almsgiving, 6. 1—4; (*b*) prayer, 5—15; (*c*) fasting, 16—18; (*d*) earthly possessions and daily cares, 19—34.

C. Characteristics of the life within the Kingdom.

(*a*) Judgment on others, 7. 1—6; (*b*) the Father's love for His children, 7—12; (*c*) the narrow entrance, 13, 14; (*d*) the danger of false guides and the test of the true, 15—23; (*e*) a description of the true subjects of the Kingdom, as distinguished from the false, 24—27.

SERPENT, BRAZEN, made by Moses at God's command to be a sacramental means of healing for the Israelites in the wilderness, Nu. 21. 9. It seems to have been carefully preserved, and became an object of superstitious worship, 2 K. 18. 4; it was accordingly destroyed by Hezekiah, who called it Nehushtan (q.v.). The "lifting up" of the serpent in the wilderness is referred to by our Lord as a type of His own "lifting up" upon the cross, Jn. 3. 14, 15.

SERUG, great-grandfather of Abraham, Gen. 11. 20—23; Lk. 3. 35, R.V., Saruch, A.V.

SETH, 3rd son of Adam, Gen. 4. 25; 5. 3; 1 Ch. 1. 1; Lk. 3. 38.

SETHUR, *concealed*, the Asherite spy, Nu. 13. 13.

SHAALABBIN, a town of Dan, Jos. 19. 42; same as

SHAALBIM, Judg. 1. 35; 1 K. 4. 9.

SHAALBONITE = belonging to Shaalbim, 2 S. 23. 32; 1 Ch. 11. 33.

SHAAPH, (1) 1 Ch. 2. 47; (2) 1 Ch. 2. 49.

SHAARAIM, *two gates*, (1) in Judah, Jos. 15. 36, R.V., Sharaim, A.V.; 1 S. 17. 52; (2) in Simeon, 1 Ch. 4. 31.

SHAASHGAZ, Est. 2. 14.

SHABBETHAI, Ezr. 10. 15; Neh. 8. 7; 11. 16.

SHACHIA, 1 Ch. 8. 10.

SHADDAI, a name of God, rendered "Almighty" A.V. and R.V.; with El (El Shaddai, R.V. mg.) in Gen. 17. 1; 28. 3; 35. 11; 43. 14; 48. 3; Ex. 6. 3; Ezk. 10. 5; alone, in Gen. 49. 25; Nu. 24. 4, 16; Ruth 1. 20, 21; 31 times in Job; Ps. 68. 14; 91. 1; Is. 13. 6; Ezk. 1. 24; Joel 1. 15. See *God*.

SHADRACH, Aramaic name of Hananiah, Dan. 1. 7; 2. 49; 3. 12—30.

SHAGE, 1 Ch. 11. 34; called Shammah, 2 S. 23. 33.

SHAHARAIM, 1 Ch. 8. 8.

SHAHAZIMAH, Jos. 19. 22.

SHALEM, according to A.V. a city of Shechem, Gen. 33. 18; but cf. R.V.

SHALIM, land of, perhaps near Shaalabbin in Dan, 1 S. 9. 4.

SHALISHA, land of, perhaps district round Baal-S., 12 miles N. of Lydda, 1 S. 9. 4.

SHALLECHETH, a gate by a "causeway" which led to the Temple, 1 Ch. 26. 16.

SHALLUM, (1) the 15th king of Israel, son of Jabesh, kills Zechariah, 2 K. 15. 10; killed by Menahem, 14; (2) the husband (or son, LXX.) of Huldah the prophetess, 2 K. 22. 14; 2 Ch. 34. 22; (3) 1 Ch. 2. 40, 41; (4) 3rd son of Josiah, king of Judah, 1 Ch. 3. 15; Jer. 22. 11; called Jehoahaz in 2 K. 23. 30; 2 Ch. 36. 1; (5) 1 Ch. 4. 25; (6) high-priest, son of Zadok, 1 Ch. 6. 12, 13; Ezr. 7. 2; (7) 1 Ch. 7. 13; (8) 1 Ch. 9. 17; Ezr. 2. 42; Neh. 7. 45; (9) 1 Ch. 9. 19, 31; =Meshelemiah, 1 Ch. 26. 1, 2, 9; =Shelemiah, 1 Ch. 26. 14; (10) 2 Ch. 28. 12: others, Ezr. 10. 24, 42; Neh. 3. 12; Jer. 32. 7; 35. 4.

SHALLUN, Neh. 3. 15.

SHALMAI, Ezr. 2. 46, Shamlai, marg. and R.V.; Neh. 7. 48, Salmai, R.V.; one of the Nethinim.

SHALMAN, Hos. 10. 14; =Shalmaneser.

SHALMANESER, king of Assyria, B.C. 727—722, puts Hoshea under tribute, 2 K. 17. 3; besieges Samaria, which is taken after 3 years, 2 K. 17. 4—6; 18. 9—11. See *Assyria*.

SHAMA, one of David's guard, 1 Ch. 11. 44.

SHAMAR·IAH, *the Lord is guard*, son of Rehoboam, 2 Ch. 11. 19, A.V.; Shemariah, R.V.

SHAMED, 1 Ch. 8. 12; properly Shamer, or Shemer.

SHAMER, (1) a Merarite, 1 Ch. 6. 46; (2) an Asherite, 1 Ch. 7. 34.

SHAMGAR, the third of the Judges, Judg. 3. 31; 5. 6.

SHAMHUTH, 1 Ch. 27. 8; =Shammoth, 1 Ch. 11. 27.

SHAMIR, (1) a town S. of Hebron, Jos. 15. 48; (2) in Mt. Ephraim, Judg. 10. 1, 2.

SHAMIR, a Kohathite, 1 Ch. 24. 24.
SHAMLAI, Ezr. 2. 46, marg. and R.V. See *Shalmai*.
SHAMMA, an Asherite, 1 Ch. 7. 37.
SHAMMAH, *desolation*, (1) grandson of Esau, Gen. 36. 13, 17; 1 Ch. 1. 37; (2) son of Jesse, 1 S. 16. 9; 17. 13; called Shimea, 1 Ch. 2. 13, R.V.; 20. 7; Shimeah, 2 S. 21. 21; Shimei, 2 S. 21. 21, R.V.; Shimma, 1 Ch. 2. 13; (3) one of David's three chief heroes, 2 S. 23. 11—17; cf. 1 Ch. 11. 12—14; (4) one of David's heroes, 2 S. 23. 25; =*Shamhuth*, q.v.; (5) 2 S. 23. 33; =*Shage*, q.v.
SHAMMAI, (1) 1 Ch. 2. 28, 32; (2) 1 Ch. 2. 44, 45; (3) 1 Ch. 4. 17.
SHAMMOTH, 1 Ch. 11. 27. See *Shamhuth*.
SHAMMUA, (1) the Reubenite spy, Nu. 13. 4; (2) son of David and Bath-sheba, 2 S. 5. 14, R.V.; SHAMMUAH, A.V.; 1 Ch. 14. 4; called Shimea, 1 Ch. 3. 5; (3) Neh. 11. 17; =Shemaiah (6); (4) Neh. 12. 18.
SHAMSHERAI, 1 Ch. 8. 26.
SHAPHAM, 1 Ch. 5. 12.
SHAPHAN, *jerboa*, scribe or secretary of king Josiah, 2 K. 22. 3; 2 Ch. 34. 8; bidden to read the law, 2 K. 22. 8; 2 Ch. 34. 15; father of Ahikam, 2 K. 22. 12; and of Gemariah, Jer. 36. 10; grandf. of Gedaliah, Jer. 39. 14; 41. 2; 43. 6; also of Jaazaniah, Ezk. 8. 11.
SHAPHAT, *judge*, (1) the Simeonite spy, Nu. 13. 5; (2) father of Elisha, 1 K. 19. 16, 19; 2 K. 3. 11; 6. 31; (3) 1 Ch. 3. 22; (4) 1 Ch. 5. 12; (5) 1 Ch. 27. 29.
SHAPHER, *pleasing*, Shepher, R.V., Nu. 33. 23, 24.
SHARAI, Ezr. 10. 40.
SHARAIM, Jos. 15. 36; =*Shaaraim*, R.V., q.v.
SHARAR, 2 S. 23. 33; =*Sacar*, q.v., 1 Ch. 11. 35.
SHAREZER, son of Sennacherib, 2 K. 19. 37.
SHARON, the maritime plain, about 10 miles wide and 30 in length, extending from Carmel to Joppa, celebrated for its beauty and for its flowers, 1 Ch. 5. 16; 27. 29; Is. 33. 9; 35. 2; 65. 10; Song 2. 1; Ac. 9. 35, R.V.
SHARONITE, 1 Ch. 27. 29, inhabitant of Sharon.
SHARUHEN, Jos. 19. 6.
SHASHAI, Ezr. 10. 40.
SHASHAK, 1 Ch. 8. 14, 25.
SHAUL, *asked*, (1) son of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 13; 1 Ch. 4. 24; (2) a king of Edom, Gen. 36. 37, R.V.; Saul, A.V.; 1 Ch. 1. 48, 49; (3) a Kohathite, 1 Ch. 6. 24; perhaps =Joel in ver. 36. Descendants of (1) called
SHAULITES, Num. 26. 13.
SHAVEH, *plain*, Gen. 14. 17.
SHAVEH KIRIATHAIM, Gen. 14. 5.
SHAVSHA, David's secretary, 1 Ch. 18. 16; called Seraiah, 2 S. 8. 17, Sheva, 2 S. 20. 25, and Shisha, 1 K. 4. 3.
SHEAL, Ezr. 10. 29.
SHEALTIEL, *I have asked of God*, father of Zerubbabel, Ezr. 3. 2, 8; 5. 2; Neh. 12. 1; Hag. 1. 1, 12, 14; 2. 2, 23; and in R.V. of refl. in *Salathiel* (q.v.).
SHEARIAH, 1 Ch. 8. 38; 9. 44.
SHEARING-HOUSE, on the road between Jezreel and Samaria, where Jehu slew 42 of the royal family, 2 K. 10. 12, 14; "house of shepherds binding sheep," A.V. mg.; "house of gathering," R.V. mg.
SHEAR-JASHUB, *a remnant shall return*, son of Isaiah, Is. 7. 3; cp. Is. 10. 20.
SHEBA, (1) son of Bichri, rebelled against David, 2 S. 20. 1—22; (2) 1 Ch. 5. 13.
SHEBA, (1) grandson of Cush, Gen. 10. 7; 1 Ch. 1. 9; (2) son of Joktan, Gen. 10. 28; 1 Ch. 1. 22; his descendants gave their name to a portion of S. Arabia (now called Arabia Felix); queen of S., 1 K. 10. 1, 4, 10, 13; 2 Ch. 9. 1, 3, 9, 12; also Job 6. 19; Ps. 72. 10, 15; Is. 60. 6; Jer. 6. 20; Joel 3. 8, R.V.; (3) son of Jokshan, Gen. 25. 3; 1 Ch. 1. 32.
SHEBA, a town of Simeon, Jos. 19. 2.
SHEBAH, *an oath*, SHIBAH, R.V., the well dug by Isaac, Gen. 26. 33; from it Beer-sheba was named; according to Gen. 21. 32 this well was dug by Abraham.
SHEBAM, SEBAM R.V., a town E. of the Jordan, Nu. 32. 3; ?=Shibmah, Nu. 32. 38.
SHEBANIAH, (1) a Levite, Neh. 9. 4, 5; 10. 10; (2) Neh. 10. 4; 12. 14; called Shechaniah, Neh. 12. 3; (3) Neh. 10. 12; (4) 1 Ch. 15. 24.
SHEBARIM, *breakings*, town, site unknown, between Jericho and Ai, Jos. 7. 5.
SHEBER, *breaking*, 1 Ch. 2. 48.
SHEBNA, prefect of the palace, Is. 22. 15; scribe, 2 K. 18. 18; 19. 2; Is. 36. 3.
SHEBUEL, (1) ruler of the treasures of the house of God, 1 Ch. 23. 16; 26. 24; called Shubael, 1 Ch. 24. 20; (2) son of Heman the minstrel, 1 Ch. 25. 4; called Shubael, 1 Ch. 25. 20.
SHECANIAH, (1) chief of the 10th course of priests, 1 Ch. 24. 11; (2) a priest in the reign of Hezekiah, 2 Ch. 31. 15; and in R.V. throughout for
SHECHANIAH, (1) a descendant of Zerubbabel, 1 Ch. 3. 21, 22; (2) Ezr. 8. 3; (3) Ezr. 8. 5; (4) Ezr. 10. 2; (5) father of Shemaiah (2), Neh. 3. 29; (6) Neh. 6. 18; (7) Neh. 12. 3; see *Shebaniah*.
SHECHEM, *shoulder*, the most ancient of the sacred towns of Palestine, situated in a beautiful plain among the mountains of Ephraim, close to the two hills Ebal and Gerizim. It was visited by Abram on his first arrival in the promised land, Gen. 12. 6, R.V.; Jacob bought land here, 33. 18; Ac. 7. 16, R.V. (cf. Gen. 35. 4; 37. 14); it was later on included in the territory of Ephraim, Jos. 17. 7; and became a Levitical city and a city of refuge, 20. 7; 21. 21; 1 Ch. 6. 67; here Joshua addressed the people, Jos. 24. 1, and the bones of Joseph were buried, 24. 32; here Rehoboam came to be crowned in the hope of conciliating the northern tribes, 1 K. 12. 1; 2 Ch. 10. 1; see also Judg. 8. 31; 9. 6, 45; 21. 19; 1 K. 12. 25; 1 Ch. 7. 28; Jer. 41. 5; Ps. 60. 6. The modern town of Nâblus lies very near to the ancient site of Shechem.
SHECHEM, (1) s. of Hamor, chieftain of the Hivite settlement, Gen. 33. 19; 34; Jos. 24. 32; Judg. 9. 28; (2) Nu. 26. 31; (3) 1 Ch. 7. 19.
SHECHEMITES, family of (2) above, Nu. 26. 31; cp. Jos. 17. 2.
SHECHINAH, a word used by the later Jews (and borrowed from them by Christians) to denote the cloud of brightness which symbolised the Divine Presence, as in Ex. 24. 16; 1 K. 8. 10; Is. 6. 1—3; Mt. 17. 5; Lk. 2. 9; Ac. 7. 55. The presence of the Shechinah was reckoned as one of the special blessings of Israel, Ro. 9. 4, though according to the rabbis it was wanting in the Second Temple.
SHEDEUR, f. of Elizur, the chief of Reuben, Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.
SHEEP. The most common breed of sheep now reared in Palestine is the broad-tailed variety; in the north of the country a breed occurs which somewhat resembles the merino; but the other variety is the sheep of the country. The enormous fat tail is used for cooking purposes, for grease, and for lamps. Immense numbers of sheep were reared in

Palestine in Biblical times, and in some parts of the country this is still the case. The flocks were protected from wild beasts at night by men who watched them with their shepherd-dogs. Shepherds still, as of old, go before the sheep, and the sheep follow, being apparently more or less attached to their masters, whose voice they instantly recognise.

SHEERAH, 1 Ch. 7. 24, R.V. See *Sherah*.

SHEHAR·IAH, *the Lord is my dawn*, 1 Ch. 8. 26.

SHEKEL, see *Money*.

SHELAH, *request*, (1) son of Judah, Gen. 38. 5, 11, 14, 26; 46. 12; Nu. 26. 20; 1 Ch. 2. 3; 4. 21; (2) 1 Ch. 1. 18, 24; (3) in R.V. for *Salah*, q.v., and *Siloah*, q.v.

SHELANITES, Nu. 26. 20. Descendants of Shelah (1).

SHELEM·IAH, (1) Ezr. 10. 39; (2) Neh. 3. 30; (3) Neh. 13. 13; (4) Jer. 37. 3; (5) Jer. 37. 13; (6) 1 Ch. 26. 14; the same as Meshelemiah, and Shallum (9); (7) Ezr. 10. 41; (8) Jer. 36. 14; (9) Jer. 36. 26.

SHELEPH, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.

SHELESH, 1 Ch. 7. 35.

SHELOMI, *my peace*, an Asherite, Nu. 34. 27.

SHELOMITH, (1) Lev. 24. 11; (2) d. of Zerubbabel, 1 Ch. 3. 19; (3) 1 Ch. 23. 18; (4) a descendant of Moses, 1 Ch. 26. 25, 26, 28, Shelomoth, R.V.; (5) a Gershonite, 1 Ch. 23. 9, Shelomoth, R.V.; (6) Ezr. 8. 10.

SHELOMOTH, 1 Ch. 24. 22; =(3) above.

SHELUMIEL, prince of the tribe of Simeon, Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.

SHEM, *name*, eldest son of Noah, Gen. 5. 29—32; 6. 10; 7; 8; 9. 26; his descendants, 10. 21—31; 11. 10—32; 1 Ch. 1. 17; Lk. 3. 36. Shem was the traditional ancestor of the Shemitic or Semitic races, i.e. a group of kindred nations, which includes the Arabs, the Hebrews and Phœnicians, the Aramæans or Syrians, the Babylonians and Assyrians. The languages spoken by these various nations were closely related, and were known as the Semitic languages.

SHEMA, (1) a town in S. Judah, Jos. 15. 26, = Sheba, Jos. 19. 2; (2) a son of Hebron, 1 Ch. 2. 43, 44.

SHEMA, *report*, (1) a Reubenite, 1 Ch. 5. 8; (2) 1 Ch. 8. 13; probably = Shimhi, A.V., Shimei, R.V., 1 Ch. 8. 21; (3) Neh. 8. 4.

SHEMAAH, a Benjamite of Gibeah, 1 Ch. 12. 3.

SHEMA·IAH, *the Lord heareth*, (1) the prophet, forbids Rehoboam to fight against the 10 tribes, 1 K. 12. 22; 2 Ch. 11. 2; tells how Shishak shall subdue them, 2 Ch. 12. 5, 7; writes the Acts of Rehoboam, 2 Ch. 12. 15; (2) S. who assisted Nehemiah, 1 Ch. 3. 22; Neh. 3. 29; (3) 1 Ch. 4. 37; perhaps the same as Shimei (6); (4) 1 Ch. 5. 4; perhaps = Shema (1); (5) 1 Ch. 9. 14; Neh. 11. 15; (6) 1 Ch. 9. 16; (7) 1 Ch. 15. 8, 11; (8) a scribe in the time of David, 1 Ch. 24. 6; (9) son of Obed-edom, 1 Ch. 26. 4, 6, 7; (10) 2 Ch. 29. 14; (11) Ezr. 8. 13; (12) Ezr. 8. 16; (13) Ezr. 10. 21; (14) Ezr. 10. 31; (15) Neh. 6. 10; (16) Neh. 10. 8; 12. 6, 18; (17) Neh. 12. 34; (18) Neh. 12. 36; (19) Neh. 12. 42; (20) the Nehelamite, a false prophet, Jer. 29. 24—32; (21) 2 Ch. 17. 8; (22) 2 Ch. 31. 15; (23) 2 Ch. 35. 9; (24) Jer. 26. 20; (25) Jer. 36. 12.

SHEMAR·IAH, *the Lord regards*, (1) came to David at Ziklag, 1 Ch. 12. 5; (2) 2 Ch. 11. 19, R.V., Shamariah, A.V., son of Rehoboam; (3) Ezr. 10. 32; (4) Ezr. 10. 41.

SHEMEBER, king of Zeboiim, Gen. 14. 2.

SHEMER, *watch*, sold to Omri the hill on which Samaria was built, 1 K. 16. 24. See *Shomer*.

SHEMIDA(H), son of Gilead, Nu. 26. 32; Jos. 17. 2; 1 Ch. 7. 19.

SHEMIRAMOTH, (1) one of David's choir, 1 Ch. 15. 18, 20; 16. 5; (2) 2 Ch. 17. 8.

SHEMUEL, *heard of God*, (1) a Simeonite appointed to divide the land, Nu. 34. 20; (2) 1 Ch. 6. 33, Samuel, R.V.; (3) son of Tola, 1 Ch. 7. 2.

SHEN, *a tooth*, site of the stone Ebenezer, 1 S. 7. 12.

SHEOL, the Hebrew name for the abode of departed spirits (corresponding to the Greek Hades), translated in the A.V. "grave," "pit," and "hell." See Preface to R.V. of O.T.

SHENAZAR, SHENAZZAR R.V., 1 Ch. 3. 18.

SHENIR, A.V., Dt. 3. 9; Song 4. 8. See *Senir*.

SHEPHAM, on E. of Palestine, Nu. 34. 10, 11.

SHEPHATH·IAH, 1 Ch. 9. 8. In R.V., and ed. 1611.

SHEPHAT·IAH, (1) 5th son of David, 2 S. 3. 4; 1 Ch. 3. 3; (2) a family, Ezr. 2. 4; 8. 8; Neh. 7. 9; (3) another family, Ezr. 2. 57; Neh. 7. 59; (4) Neh. 11. 4; (5) Jer. 38. 1; (6) 1 Ch. 12. 5; (7) 1 Ch. 27. 16; (8) son of Jehoshaphat, 2 Ch. 21. 2.

SHEPHELAH, the lowland which lay to the W. of Judah towards the sea, and included some territory occupied by the Philistines. It was very rich in pasture meadows, cornfields, oliveyards and vineyards, the land being of a gently undulating character. See *Palestine*.

SHEPHER, R.V., Nu. 33. 23, 24.

SHEPHI, 1 Ch. 1. 40; called SHEPHO, Gen. 36. 23.

SHEPHUPHAM, Nu. 26. 39, R.V., SHEPHUPHAN, 1 Ch. 8. 5, SHUPPIM, 1 Ch. 7. 12, 15; called Muppim, Gen. 46. 21 } grandson of Benjamin, called Shupham, A.V.

SHERAH, A.V., Sheerah, R.V., *remnant*, dau. of Ephraim, 1 Ch. 7. 24.

SHEREB·IAH, Ezr. 8. 18, 24; Neh. 8. 7; 9. 4, 5; 10. 12; 12. 8, 24; among the chief of the choir.

SHERESH, 1 Ch. 7. 16.

SHEREZER A.V., SHAREZER R.V., Zec. 7. 2.

SHESHACH, Jer. 25. 26; 51. 41, for Babel.

SHESHAI, son of Anak, Nu. 13. 22; slain by Caleb, Jos. 15. 14; Judg. 1. 10.

SHESHAN, 1 Ch. 2. 31, 34, 35.

SHESHBAZZAR, the Persian name of Zerubbabel (q.v.), Ezr. 1. 8, 11; 5. 14, 16.

SHETH, the children of, Nu. 24. 17, "sons of tumult," R.V., cp. Jer. 48. 45: 1 Ch. 1. 1, Seth R.V.

SHETHAR, a prince of Persia and Media under Xerxes, Est. 1. 14.

SHETHAR-BOZNAI, an officer in command under Tatnai the Persian satrap, Ezr. 5. 3, 6; 6. 6, 13.

SHEVA, (1) 2 S. 20. 25; David's scribe, called Seraiah, 2 S. 8. 17; see *Shavsha*; (2) 1 Ch. 2. 49.

SHEWBREAD (lit. "bread of the face" or "presence bread"), the name given to 12 unleavened cakes placed in two piles on the Table of Shewbread, which was made of acacia wood and stood on the north side of the altar of incense in the holy place (Ex. 25. 23—30). Frankincense was put upon each row (Lev. 24. 7). The shewbread was changed every Sabbath-day and the old loaves were eaten by the priests in a holy place (Lev. 24. 9). In the shewbread the 12 tribes were perpetually presented before God; yet it was wholly consumed by man; thus it provided both a sacrifice and a communion. On one occasion the shewbread was given to David to eat, 1 S. 21. 6; our Lord drew from this incident the lesson that the law of charity overrides every ritual law, Mt. 12. 4; Mk. 2. 26; Lk. 6. 4.

SHIBBOLETH, a Heb. word (meaning a stream or flood) which the Gileadites under Jephthah used in order to discover which of their prisoners were Ephraimites. The Ephraimite pronunciation was Sibboleth, Judg. 12. 5, 6.

SHIBMAH (R.V. Sibmah), a town taken by Reuben, Nu. 32. 38.

SHICRON, A.V., SHIKKERON, R.V., a town on W. of N. boundary of Judah, Jos. 15. 11.

SHIGGAION, occurs in title of Ps. 7, and denotes a poem of passionate ecstatic character.

SHIHON, a town of Issachar, Jos. 19. 19; SHION, R.V.

SHIHOR of Egypt, the S. limit of David's kingdom, 1 Ch. 13. 5; called the river (brook R.V.) of Egypt; Sihor in Jos. 13. 3; Is. 23. 3; Shihor, R.V.; waters of Sihor (Shihor R.V.) for the Nile in Jer. 2. 18.

SHIHOR-LIBNATH, Jos. 19. 26, boundary of Asher.

SHILHI, 1 K. 22. 42; 2 Ch. 20. 31.

SHILHIM, a city in S. of Judah, near Ain, Jos. 15. 32.

SHILLEM, son of Naphtali, Gen. 46. 24; Nu. 26. 49; =Shallum (7). Descendants called

SHILLEMITES, Nu. 26. 49.

SHILOAH, *sent*, the waters of, Is. 8. 6. See *Siloah*.

SHILOH, a sacred city of Palestine, 9½ miles N. from Bethel and 11½ miles S. from Shechem, in the tribe of Ephraim, Jos. 18. 1; Judg. 18. 31; the tabernacle was here during the greater part of the period of the Judges, and the place continued to be the religious centre of the nation (1 S. 1. 3) until after the loss of the Ark in the disastrous battle of Ebenezer; see also Jos. 22. 9, 12; Judg. 21. 12—23; 1 S. 1. 24; 3. 21; 4. 3, 4; 14. 3; Ps. 78. 60; 1 K. 2. 27; 14. 2, 4; Jer. 7. 12—14; 26. 6; 41. 5.

SHILOH, the name is found in the difficult passage, Gen. 49. 10, where see R.V. marg. The passage has been sometimes regarded as a prophecy of the coming of Messiah.

SHILONI, Neh. 11. 5; R.V. has "the Shilonite," i.e. descendant of Shelah, son of Judah.

SHILONITE=inhabitant of Shiloh, 1 K. 11. 29; 12. 15; 15. 29; 2 Ch. 9. 29; 10. 15.

SHILONITES, 1 Ch. 9. 5, =Shelanites (so spelt in Nu. 26. 20), descendants of Shelah, son of Judah.

SHILSHAH, son of Zophah, 1 Ch. 7. 37.

SHIMEA, (1) son of David, 1 Ch. 3. 5; (2) 1 Ch. 6. 30; (3) 1 Ch. 6. 39; (4) 1 Ch. 2. 13, R.V., Shimma A.V.; 20. 7; =Shammah (2).

SHIMEAH, (1) 2 S. 13. 3, 32; 21. 21, Shimei, R.V., son of Jesse, =*Shammah* (2), q.v.; (2) 1 Ch. 8. 32; called

SHIMEAM, 1 Ch. 9. 38.

SHIMEATH, 2 K. 12. 21; 2 Ch. 24. 26; one of the murderers of king Joash.

SHIMEATHITES, 1 Ch. 2. 55.

SHIMEI, (1) son of Gershom, Ex. 6. 17, R.V., Shimi, A.V.; Nu. 3. 18; 1 Ch. 6. 17, 29; 23. 7, 9, 10; Zec. 12. 13, the Shimeites, R.V.; (2) son of Gera; curses David on his flight from Absalom, 2 S. 16. 5—13; craves and receives forgiveness on David's return, 19. 18—23; David charges Solomon to punish him, 1 K. 2. 8, 9; is to stay at Jerusalem, 36, 37; is put to death, 46; (3) 1 K. 1. 8, who sided with Solomon against Adonijah; (4) 1 K. 4. 18; (5) brother of Zerubbabel, 1 Ch. 3. 19; (6) 1 Ch. 4. 26, 27; (7) 1 Ch. 5. 4; (8) 1 Ch. 6. 42; (9) son of Jeduthun, chief of the 10th division of singers, 1 Ch. 25. 17: others, 1 Ch. 27. 27; 2 Ch. 29. 14; 31. 12, 13; Ezr. 10. 23, 33, 38; Est. 2. 5.

SHIMEON, *that hears*, Ezr. 10. 31.

SHIMHI, 1 Ch. 8. 21, Shimei, R.V. See *Shema* (2).

SHIMI, Ex. 6. 17, Shimei, R.V., ancestor of the

SHIMITES, Nu. 3. 21, Shimeites, R.V.

SHIMMA, 1 Ch. 2. 13, *Shimea*, R.V., q.v.

SHIMON, 1 Ch. 4. 20.

SHIMRATH, 1 Ch. 8. 21.

SHIMRI, (1) 1 Ch. 4. 37; (2) 1 Ch. 11. 45; (3) 2 Ch. 29. 13.

SHIMRITH, 2 Ch. 24. 26; called Shomer, 2 K. 12. 21.

SHIMRON, Gen. 46. 13; Nu. 26. 24; 1 Ch. 7. 1 (-ROM, A.V.), 4th son of Issachar.

SHIMRON, a city of Zebulun, Jos. 11. 1; 19. 15.

SHIMRONITES, family of Shimron, Nu. 26. 24.

SHIMRON-MERON, king of, Jos. 12. 20; perhaps=Shimron in Zebulun.

SHIMSHAI, the scribe of Rehum, Ezr. 4. 8, 9, 17, 23.

SHINAB, king of Admah, Gen. 14. 2.

SHINAR, plain of, where was Nimrod's kingdom, Gen. 10. 10; and the tower of Babel, 11. 2; Amraphel king of S., 14. 1; Judah carried captive there, Dan. 1. 2; also Jos. 7. 21 (R.V. marg.); Is. 11. 11; Zec. 5. 11. The name denotes the lower part of the district between the Tigris and Euphrates, and is sometimes used as an equivalent for Babylonia.

SHIP, SHIPPING. The Hebrews were at no period a seafaring people, and usually regarded the sea with vague terror, Pro. 23. 34. Though some parts of the sea-coast of Palestine were at one time or another inhabited by Israelites (Gen. 49. 13; Judg. 5. 17), shipping on a large scale was almost exclusively in the hands of the Phœnicians. Hence Solomon required the help of Tyrians when he built his navy at the north-eastern extremity of the Red Sea, near Elath, for the purpose of carrying on trade with S. Arabia, 1 K. 9. 26—28. In later times attempts were made to renew this very profitable traffic, 1 K. 22. 48; 2 K. 14. 22, until the Syrians took final possession of Elath in the days of king Ahaz, 2 K. 16. 6. Large vessels were called by the Hebrews "ships of Tarshish" (Is. 2. 16), i.e. ships like those used by the Phœnicians for long voyages, Tarshish (=Tartessus in the south-west of Spain) being the extreme limit of Israelite geography, Jonah 1. 3. Our knowledge of what the earliest Phœnician ships were like is derived from Assyrian pictures of about 800 B.C. One painting represents a war-galley, with upper and lower tiers of oarsmen, with mast, yard, and fore and back stays, and with double steering paddle. Some vessels were provided with three tiers of rowers. The Romans, who learnt their ship-building from the Phœnicians, built much larger vessels, which in N. T. times were frequently propelled entirely by means of sails; cf. Ac. 27.

SHIPHI, 1 Ch. 4. 37.

SHIPHMITE, 1 Ch. 27. 27.

SHIPHRAH, Ex. 1. 15.

SHIPHTAN, a prince of Ephraim, Nu. 34. 24.

SHISHA, 1 K. 4. 3. See *Shavsha*.

SHISHAK, king of Egypt, being the first of the 22nd dynasty; 1 K. 11. 40; 14. 25, 26; 2 Ch. 12. 2—9. A pictorial representation of his victory over Rehoboam has been discovered on the wall of the temple of Karnak.

SHITRAI, a Sharonite, 1 Ch. 27. 29.

SHITTIM, *acacias*, the district E. of Jordan opposite Jericho, where the people encamped before crossing the Jordan, Nu. 25. 1 (Abel-shittim, Nu. 33. 49); Jos. 2. 1; 3. 1; Mi. 6. 5; "shall water the valley of S.", Joel 3. 18.

SHIZA, a Reubenite, 1 Ch. 11. 42.

SHOA, Pekod, Shoa, and Koa, names of Chaldean nations, Ezk. 23. 23.
SHOBAB, *rebellious*, (1) son of David and Bathsheba, 2 S. 5. 14; 1 Ch. 3. 5; 14. 4; (2) 1 Ch. 2. 18.
SHOBACH, captain of the army of Hadadezer or Hadarezer, k. of Syria, defeated by David, 2 S. 10. 15—18; called *Shophach* (q.v.) in 1 Ch. 19. 16, 18.
SHOBAI, children of, a family of doorkeepers in the Temple, Ezr. 2. 42; Neh. 7. 45.
SHOBAL, (1) son of Seir the Horite, and one of the dukes of the Horites, Gen. 36. 20, 29; 1 Ch. 1. 38; (2) son of Caleb the son of Hur, founder or prince of Kirjath-jearim, 1 Ch. 2. 50, 52; (3) one of the sons of Judah, 1 Ch. 4. 1, 2, perhaps=(2).
SHOBEK, Neh. 10. 24.
SHOBI, son of Nahash, 2 S. 17. 27.
SHOCO, SHOCHO, SHOCHOH, see *Socoh*.
SHOHAM, *onyx*, a Merarite, 1 Ch. 24. 27.
SHOMER, *a watcher*, (1) an Asherite, 1 Ch. 7. 32; called Shemer, R.V., Shamer, A.V., v. 34; (2) 2 K. 12. 21; called Shimrith, 2 Ch. 24. 26.
SHOPHACH, general of Hadarezer, k. of Syria,= *Shobach*, q.v.
SHOPHAN, a town E. of Jordan, belonging to Gad, Nu. 32. 35.
SHUA, father-in-law of Judah, 1 Ch. 2. 3; Bathshua, R.V.; same as (3) of following.
SHUAH, (1) son of Abraham and Keturah, Gen. 25. 2; 1 Ch. 1. 32; (2) 1 Ch. 4. 11, Shuhah, R.V.; (3) Gen. 38. 2, 12, Shua, R.V.
SHUAL, *a fox*, an Asherite, 1 Ch. 7. 36.
SHUAL, *jackal*, 1 S. 13. 17; possibly=Shalim.
SHUBAEL, (1) 1 Ch. 24. 20; (2) 25. 20. See *Shebuel*.
SHUHAM, son of Dan, his descendants called
SHUHAMITES, Num. 26. 42.
SHUHITE, Bildad the, perhaps=descendant of Shuah (1), Job 2. 11; 8. 1; 18. 1; 25. 1; 42. 9.
SHULAMITE, Song 6. 13,=inhabitant of Shulem, but the place is unknown.
SHUMATHITES, one of the four families who came from Kirjath-jearim, 1 Ch. 2. 53.
SHUNAMMITE, native of Shunem, a city of Issachar, (1) Abishag the S., David's nurse, 1 K. 1. 3, 15; 2. 17, 21; (2) the hostess of Elisha, 2 K. 4. 12, 25, 36.
SHUNEM, 3½ miles N. of Jezreel; Jos. 19. 18; 1 S. 28. 4; 2 K. 4. 8.
SHUNI, son of Gad, Gen. 46. 16; Nu. 26. 15.
SHUNITES, Nu. 26. 15.
SHUPHAM, Num. 26. 39,=*Shephupham*, q.v.
SHUPHAMITES, Nu. 26. 39.
SHUPPIM=*Shephupham*, q.v.
SHUR, *wall*, part of the Arabian desert bordering on Egypt; Gen. 16. 7; 20. 1; 25. 18; Ex. 15. 22; 1 S. 15. 7; 27. 8; =wilderness of Etham, Nu. 33. 8.
SHUSHAN, *a lily*, also known as Susa; formerly the capital of Elam; under Cyrus the capital of the Persian Empire; Neh. 1. 1; Est. 1. 2, 5; 2. 3, 5, 8; 3. 15; 4. 16; 8. 14, 15; 9. 6—18; capital of Elam, Dan. 8. 2.
SHUSHANCHITES, Ezr. 4. 9, R.V.
SHUTHALHITES, SHUTHELAHITES R.V., Nu. 26. 35, descendants of
SHUTHELAH, the Ephraimite ancestor of Joshua, 1 Ch. 7. 20—27.
SIA, children of, Neh. 7. 47; =SIAHA, Ezr. 2. 44.
SIBBECAI, 2 S. 21. 18, R.V., SIBBECHAI, A.V.; 1 Ch. 11. 29; 20. 4 (-chai, A.V.); 27. 11: the Hushathite, one of David's guard. See *Mebunnai*.
SIBBOLETH, Judg. 12. 6; see *Shibboleth*.
SIBMAH, *coolness*, a town in the tribe of Reuben, Nu. 32. 38, R.V.; Jos. 13. 19; Is. 16. 8, 9; Jer. 48. 32.
SIBRAIM, on N. boundary of Palestine, Ezk. 47. 16.
SICHEM, Gen. 12. 6; Shechem, R.V.
SIDDIM, vale of, which is the salt sea, Gen. 14. 3, 8, 10; ancient name of district round the Dead Sea.
SIDON, Gen. 10. 15, firstborn of Canaan, and name of a city, Gen. 10. 19; Zidon, R.V.; and elsewhere in O.T.: people from the district came to listen to our Lord, Mk. 3. 8, and on one occasion He visited the neighbourhood, 7. 24; see also Mt. 11. 21, 22; 15. 21; Lk. 4. 26; 6. 17; 10. 13, 14; Ac. 12. 20; 27. 3. See *Zidon*.
SIDONIANS, Dt. 3. 9; Zidonians in R.V., of Jos. 13. 4, 6; Judg. 3. 3; 1 K. 5. 6.
SIHON, king of the Amorites, dispossessed the Moabites, Nu. 21. 26—30; conquered by Moses, 21. 21—35; Dt. 1. 4; 2. 26—37; 3. 2; Jos. 9. 10; 12. 2; 13. 10, 21; Judg. 11. 19—22; Neh. 9. 22; Ps. 135. 11; 136. 19; mentioned in Nu. 32. 33; Jos. 2. 10; 1 K. 4. 19; spoken of as the country from which the conquerors of Moab came, Jer. 48. 45.
SIHOR. See *Shihor*.
SILAS, called Silvanus in the Epp., one of the "chief men" among the Christians at Jerusalem, sent to Antioch, Ac. 15. 22; a "prophet," 32; remains at Antioch, 34 (R.V. omits); accompanies Paul on his 2nd journey, 40; at Philippi, 16. 19; left at Berœa, 17. 14; with Paul at Corinth, 18. 5; see also 1 Thes. 1. 1; 2 Thes. 1. 1; 1 Pet. 5. 12.
SILLA, "which goeth down to S.", 2 K. 12. 20; where Joash was murdered; its site unknown.
SILOAH, Shelah R.V., pool of, Neh. 3. 15; called Shiloah, Is. 8. 6
SILOAM, tower in, Lk. 13. 4; pool of, Jn. 9. 7, 11
} outside the wall of Jerusalem at the mouth of the Tyropœon valley; it still retains its old name. [See Map 4.]
SILVANUS, an alternative form of the name *Silas*, q.v.
SIMEON, *that hears*, Jacob's 2nd son by his wife Leah, his birth, Gen. 29. 33; 35. 23; Ex. 1. 2; joins in massacring the Shechemites, 34. 25; bound in Egypt, 42. 24, 36; 43. 23; Reuben and S. are mine, 48. 5; Jacob's prophecy concerning him, 49. 5—7; his descendants, Gen. 46. 10; Ex. 6. 15; Nu. 26. 12—14; 1 Ch. 4. 24—43;—tribe of S.; prince of S., Nu. 1. 6; 7. 36; 10. 19; 34. 20 (to divide the land); number at Sinai, 1. 22, 23; at Shittim, 26. 14; pitched on the south, with Reuben and Gad, 2. 12; Simeonite spy, Nu. 13. 5; shall stand on Gerizim to bless, Dt. 27. 12; the lot of, within Judah, Jos. 19. 1—9; 1 Ch. 4. 28—33; Levitical cities of, Jos. 21. 4; 1 Ch. 6. 65; joins Judah against the Canaanites that are left, Judg. 1. 3, 17; Simeonites who joined David, 1 Ch. 12. 25; still in the South in David's time, 1 Ch. 4. 31; and some in Hezekiah's time, 1 Ch. 4. 41—43; ?some had joined N. kingdom in Asa's day, 2 Ch. 15. 9; and in Josiah's, 2 Ch. 34. 6; the portion of S. after the restoration, Ezk. 48. 24, 33;—Rev. 7. 7. In N.T. (1) Lk. 3. 30, Symeon R.V., son of Judah in genealogy of our Lord; (2) Ac. 15. 14, Symeon R.V., =Simon Peter; (3) Lk. 2. 25—35, who took the Saviour in his arms at the Presentation in the Temple; (4) Simeon, Ac. 13. 1, Symeon R.V., called Niger, a teacher at Antioch.
SIMON, (1) the "brother" of Jesus, Mt. 13. 55; Mk. 6. 3; (2) S. the Canaanite, one of the 12,

Mt. 10. 4; Mk. 3. 18; called S. Zelotes, Lk. 6. 15; Ac. 1. 13; see *Zelotes*; (3) S. of Cyrene, Mt. 27. 32; Mk. 15. 21; Lk. 23. 26; (4) S. the leper, Mt. 26. 6; Mk. 14. 3; in whose house Mary anointed Jesus; (5) S. Magus, the sorcerer, Ac. 8. 9—24; (6) S. Peter the apostle; see *Peter*; (7) a Pharisee, Lk. 7. 40; (8) S. a tanner, at Joppa, Ac. 9. 43; 10. 6, 17, 32.

SIMRI, 1 Ch. 26. 10; Shimri, R.V.

SIN, a city of Egypt, on the N.E. frontier, generally identified with Pelusium, Ezk. 30. 15, 16.

SIN, wilderness of, where the Israelites encamped, lying between Horeb and the Gulf of Suez, Ex. 16. 1; 17. 1; Nu. 33. 11, 12.

SIN OFFERING, see *Sacrifices*.

SINA, Ac. 7. 30, 38, N.T. form of Sinai, as R.V.

SINAI, a mountain reached by the Israelites three months after the Exodus. Its site has been much disputed, and some scholars maintain that it was in the country of Edom. In all probability it was in the southern part of the peninsula between the Gulfs of Suez and Akabah, and is to be identified with one of the peaks of Jebel Mûsa. It was an ancient sanctuary dedicated to the Babylonian moon-god Sin, from whom the name is derived. Here the Ten Commandments were given to Israel by God through Moses, and the Tabernacle was built. It was while Moses was in the Mount with God that the people made themselves a golden calf to worship. The encampment at Sinai lasted rather more than a year, Nu. 1. 1.

SINIM, land of, Is. 49. 12. It is quite uncertain what country is meant, but it must have been one of the most distant lands known to the writer of the prophecy. China has been suggested, but the identification is uncertain.

SINITES, a tribe who lived in the Lebanon district, Gen. 10. 17; 1 Ch. 1. 15.

SION, (1) Dt. 4. 48, =Mt. Hermon; (2) the Gk. form of Zion (q.v.), Mt. 21. 5; Jn. 12. 15; Heb. 12. 22; 1 Pet. 2. 6; Rev. 14. 1. Zion in R.V.

SIPHMOTH, 1 S. 30. 28; site unknown.

SIPPAI, 1 Ch. 20. 4; =Saph, 2 S. 21. 18.

SIRAH, Joab murdered Abner at well of, close to Hebron, 2 S. 3. 26.

SIRION, =Mt. Hermon, Dt. 3. 9; Ps. 29. 6.

SISAMAI, 1 Ch. 2. 40; SISMAI, R.V.

SISERA, (1) captain of the army of Jabin, killed by Jael, Judg. 4, 5; 1 S. 12. 9; Ps. 83. 9; (2) the children of S., among the Nethinim, Ezr. 2. 53; Neh. 7. 55.

SITNAH, *enmity*, a well dug by Isaac, in the valley of Gerar, Gen. 26. 21.

SIVAN, the third month, Est. 8. 9. See *Calendar*.

SMYRNA, a city near the sea coast of W. Asia Minor; the Church here was one of the seven addressed by S. John, Rev. 1. 11; 2. 8—11.

SO, the first king of the 25th Egyptian dynasty (also known as Sebech Shabakah), 2 K. 17. 4.

SOCHO, 1 Ch. 4. 18; SOCO, R.V.; same as (1) below.

SOCO(H), (1) a town in the Shephelah, Jos. 15. 35; =Shochoh, 1 S. 17. 1; Sochoh, 1 K. 4. 10 (Socoh R.V.), =Shoco, 2 Ch. 11. 7; Shocho, 2 Ch. 28. 18 (Soco R.V.); (2) a town in the mts. of Judah, Jos. 15. 48.

SODI, Nu. 13. 10.

SODOM. See *Gomorrah*.

SODOMA, Ro. 9. 29; Sodom, R.V.

SODOMITES, Dt. 23. 17; 1 K. 14. 24; 15. 12; 22. 46; 2 K. 23. 7; Job 36. 14, mg.

SOLOMON, *peaceable*, son of David and Bathsheba, his birth, 2 S. 5. 14; 12. 24; 1 Ch. 3. 5; 14. 4; Mt. 1. 6; crowned on the rebellion of Adonijah, 1 K. 1. 10—53; 1 Ch. 28. 1; is charged by his father, 1 K. 2. 1—9; 1 Ch. 22. 6—19; 28. 9—21; succeeds, 1 K. 2. 12; 1 Ch. 29. 22, 23; makes affinity with Pharaoh, 1 K. 3. 1; sacrifices in the high places, 3; the vision at Gibeon, 5—15; 9. 2; 2 Ch. 1. 7—12; 7. 12; his judgment between two mothers, 1 K. 3. 16—28; his retainers, 4. 1—19; his dominion, 21; his wisdom, 29; 5. 12; his proverbs, 4. 32; his connexion with Hiram, 5; 2 Ch. 2; builds the Temple, 1 K. 6; 7. 13—51; 2 Ch. 3; 4; Ac. 7. 47; his house and the house of the forest of Lebanon, 1 K. 7. 1—8; dedicates the Temple, 8; 2 Ch. 5; 6; 7. 1—11; his 2nd vision at Gibeon, 1 K. 9. 1—9; 2 Ch. 7. 12—22; his yearly offerings, 1 K. 9. 25; 2 Ch. 8. 12; visited by the queen of Sheba, 1 K. 10. 1—13; 2 Ch. 9. 1—12; Mt. 12. 42; Lk. 11. 31; his fondness for foreign wives and foreign gods, 1 K. 11. 1—8; God will rend the kingdom from him, 9—13; his adversaries, 14—28; Ahijah's prophecy, 30—39; the book of the Acts of S., 41; dies, 43; 2 Ch. 9. 31; the Proverbs of S., Pro. 1. 1;—Song 1. 1. N. T. reff.: Mt. 6. 29; 12. 42; Lk. 11. 31; 12. 27.

SOLOMON'S PORCH, a cloister on the eastern side of the Court of the Gentiles in Herod's temple, Jn. 10. 23; Ac. 3. 11; 5. 12.

SONG OF SOLOMON, or Canticles, called in Heb. the Song of Songs (i.e. the Song of supreme excellence). Some regard it as a beautiful romance in glorification of true love. Tennyson called it "the most perfect Idyll of the faithful love of a country girl for her shepherd, and of her resistances to the advances of a great king, that ever was written." Others see in it a parable of singular depth, a revelation of the future of the Church to the end of the world (cf. Eph. 5. 25—27).

Ch. 1. 1—2. 7. A Shulamite maiden is brought to the royal residence and put in charge of the "daughters of Jerusalem" or court ladies. She longs for her shepherd lover and repels the advances of the king. She adjures the court ladies not to tempt her to love another.

Ch. 2. 8—3. 5. She describes a past visit from the shepherd in her home; and a recent dream that she had sought and found him. She adjures the court ladies as before.

Ch. 3. 6—5. 1. Solomon in all his glory seeks to win the heart of the Shulamite. The shepherd's real or imagined offer to rescue his betrothed from her extreme peril: "Come with me from Lebanon, my spouse...from the lions' dens, from the mountains of the leopards." He praises her charms and her constancy.

Ch. 5. 2—8. 4. Dream of the Shulamite, in which she seeks but fails to find her vanished lover. She describes the person of her beloved. The king flatters her, but all her desire is for the shepherd, whom she calls upon to return with her to their native place. She adjures the court ladies as before.

Ch. 8. 5—14. The return home. The divine flame of love. The reward of constancy.

In the R.V. the conclusion of each speech is marked by a space between the verses.

The date of the book is quite uncertain. It was possibly written in the northern kingdom, and was intended to represent Solomon in a somewhat unfavourable light; but some scholars think it was written by a Jew of a later age, after the return from Exile.

SON OF GOD. It does not appear from the Gospels that our Lord frequently applied this title to Himself (but see Mt. 27. 43; Lk. 22.

70; Jn. 5. 25; 9. 35—37; 10. 36; 11. 4), though we often find it used by others in speaking to Him, e.g. Mt. 14. 33; 16. 16; Lk. 4. 41; Jn. 1. 49; 11. 27; and of Him, Mk. 1. 1; Jn. 3. 18; 20. 31. But there is ample proof that He claimed to be the Son of God in a sense which was true of Him and of no one else; e.g. see Mt. 11. 27 (=Lk. 10. 22); Mk. 13. 32. He speaks of Himself as Son of God, and of others as sons of God, but there is not a single passage in which the sonship of others is spoken of as being the same thing as His own. So too He speaks of "My Father" and "your Father," but never of "our Father." (The Lord's Prayer is no exception as it was intended for the disciples' use.)

In order to draw attention to this difference between our sonship and that of Jesus Christ, the Creed speaks of Him as the Father's "only" or "only-begotten Son." He is the Father's Son by nature and essence, and His Sonship is from eternity. Therefore He is Himself "Very God." We are sons by adoption, by our union with Him Who is the Eternal Son.

SON OF MAN, THE. A title of our Lord, found in the Gospels about 80 times, used by Him in speaking of Himself, but never used by anyone else in speaking of Him, though we see from Ac. 7. 56 that Christians did apply it to Him very soon after His Ascension.

In O. T. the expression "son of man" is frequently used to denote simply "a man," e.g. Ps. 8. 4; 80. 17; Nu. 23. 19; Job 25. 6. In Dan. 7. 13, 14 it probably denotes *primarily* an ideal and glorified people of Israel. Mt. 16. 13 and Jn. 12. 34 show that in our Lord's time this passage in Daniel was not generally regarded as containing a reference to Messiah (though we learn from the *Book of Enoch*, a Jewish writing of the 1st cent. B.C., that such a meaning was not quite unthought of), and so the use of the title *The Son of Man* by our Lord during the earlier part of His ministry was not regarded by the populace as a declaration of His Messiahship; but we can see from the language of Mt. 24. 30, 26. 64, where our Lord speaks of "coming in the clouds of heaven" that it was His intention to give to the words in Daniel a Messianic interpretation.

The main ideas which probably underlie the title as applied to our Lord are (1) lowliness, humility, and suffering, Mt. 11. 19=Lk. 9. 58; Mk. 8. 31; 9. 31; 10. 45; 14. 21; (2) honour and dignity, as head and founder of the kingdom of God, and judge of all men, Mk. 2. 10, 28; Mt. 13. 41; 16. 28; 19. 28; 24. 30, 31; 25. 31; 26. 64; (3) the title also possibly suggests the thought of Him as the representative or ideal Man, and was chosen by our Lord as expressive of His headship over the whole human family.

SOOTHSAYER, a diviner, one who professes to foretell the future, Jos. 13. 22; Is. 2. 6; Dan. 2. 27.

SOPATER, son of Pyrrhus of Berœa, Ac. 20. 4; perhaps=Sosipater, Ro. 16. 21.

SOPHERETH, Ezr. 2. 55 (R.V. has Hassophereth); Neh. 7. 57.

SORCERER, one who foretells events by casting lots, Ex. 7. 11; Jer. 27. 9; Ac. 13. 6; Rev. 21. 8.

SOREK, *a vine*, valley of, in Philistia, the home of Delilah, Judg. 16. 4.

SOSIPATER, S. Paul's kinsman (i.e. fellow countryman, a Jew), Ro. 16. 21. See *Sopater*.

SOSTHENES, a Jew of Corinth, chief ruler of the synagogue, Ac. 18. 12—17; 1 Cor. 1. 1.

SOTAI, children of, Ezr. 2. 55; Neh. 7. 57.

SPAIN, S. Paul's desire to visit, Ro. 15. 24, 28. It is uncertain whether the visit was ever paid.

SPIKENARD, the Gk. word denotes pistic nard, pistic being perhaps a local name; others take it to mean genuine; others, liquid. Nard was made from the root of a tree, with a strong aromatic odour. Song 1. 12; 4. 13, 14; Mk. 14. 3—5; Jn. 12. 3—5.

SPIRIT, THE HOLY, the third Person within the Unity of the Godhead. We may trace in Holy Scripture the gradual growth of the Christian doctrine of the Spirit.

I. Old Testament. The expression "The Holy Spirit" does not occur in O. T. at all, but we have clear indications of a belief in the "Spirit of God" as connected with the various activities of the Divine Nature; e.g. in creation, Gen. 1. 2; Job 26. 13; Is. 32. 15; Ps. 104. 30; as the giver of intellectual gifts of various kinds, Gen. 41. 38; Ex. 28. 3; 31. 3, 6; 35. 31; Nu. 11. 17, 25, 29; Dt. 34. 9; Jndg. 13. 25; 14. 6; 1 K. 8. 28; as the inspirer of poets and prophets, 2 S. 23. 2; 1 K. 22. 24; Ezk. 11. 5; Dan. 4. 8, 9; 5. 11; as the bestower of gifts of character, Neh. 9. 20; Ps. 51. 11; Is. 63. 10; Ezk. 36. 26; Zec. 12. 10; while the Spirit is frequently connected with the work which Messiah would do, e.g. Is. 11. 1, 2; 42. 1; 61. 1. See also the important prophecy, Joel 2. 28, which speaks of a general outpouring of the Spirit "on all flesh," and was fulfilled on the Day of Pentecost, Ac. 2. 16, etc.

II. New Testament. There are many references to the work of the Spirit in the Incarnation. Our Lord's forerunner was "filled with the Spirit," Lk. 1. 15, and so were his parents, Zacharias and Elisabeth, Lk. 1. 41, 67. The miracle of the Conception was due to the action of the Spirit, Mt. 1. 18, 20; Lk. 1. 35. At our Lord's Baptism there was a visible proof that the Spirit was resting on Him, Mk. 1. 10; Mt. 3. 16; Lk. 3. 22; Jn. 1. 32, 33; Ac. 10. 38; it was under the guidance of the Spirit that He passed through the stress of temptation, Mt. 4. 1; Mk. 1. 12; Lk. 4. 1; it was "in the power of the Spirit" that He began His ministerial work, Lk. 4. 14, 18; and it was through the Spirit that His miracles were worked, Mt. 12. 28. This gift of the Spirit was not for our Lord alone, but was to be imparted by Him to His disciples and to the whole Church, Mt. 3. 11; Mk. 1. 8; Lk. 3. 16; Jn. 1. 33. There are two important events which mark the beginning of this fresh development in the Spirit's work, viz. the bestowal of the Spirit on the Apostles immediately after the Resurrection, Jn. 20. 22, this gift of the Spirit having probably special reference to the ministerial work now entrusted to them; while seven weeks later there came the fuller outpouring of the Spirit on the Day of Pentecost, Ac. 1. 5—8; 2. 1—21. In both cases, as also at the Baptism of our Lord, the bestowal of the Spirit was symbolised by some outward form, a dove, the breath of Christ, the rushing wind, (with which we may compare Jn. 3. 8), and the tongues of fire (cf. Mt. 3. 11). From this time onward the Spirit's action in the Church has been of a more continuous and abiding character than anything known under the old Covenant; in fact S. John speaks of the earlier period as being, in comparison, without the Spirit's guidance altogether, Jn. 7. 39. The Incarnation marked the beginning of an abiding union between God and man, this union

extending through the action of the Spirit to every member of the Body of Christ. In the apostolic age the Spirit's presence was manifested in various ways which to us appear miraculous. S. Paul refers to some of these in 1 Cor. 12; 14. The two chief visible and abiding results of the Spirit's work in the world are the Church of Christ, and the Christian Bible. The Church is different from all other societies in the world because it is the home of the Spirit; and so in the Creed after declaring our belief in the Spirit we at once go on to speak of this divine society which is the result of the Spirit's action and the sphere of His work. With regard to the Bible, every Christian feels instinctively that it is in some special manner "inspired" by the Spirit; no other Christian literature will compare with it. It is the one authoritative standard of Christian doctrine. (See *Canon*.)

We can learn much from the teaching of our Lord and His Apostles as to the nature and the method of the Spirit's work. It is only possible to indicate here some of its leading features. Attention should be paid to the conversation with Nicodemus, showing the necessity of the "new birth" or the "birth of the Spirit," Jn. 3. 1—8; and to the words spoken to the woman of Samaria, Jn. 4. 10, and at the Feast of Tabernacles, Jn. 7. 37—39, in which our Lord refers to Himself as the source from which the Spirit flows. In the discourse in the upper room He spoke more fully to His 12 disciples, Jn. 14. 16, 17, 26; 15. 26; 16. 7—14. His words show that the Spirit is a Person, but distinct from the Father and the Son, though having a close relation to both, for He proceeds from the Father, and He is sent by the Son. He comes into the hearts of men, to be an indwelling presence, to teach them, reminding them of Christ's words and also revealing new truths, Jn. 16. 12, 13, and to help them to bear a witness for Christ in the world (cf. Mt. 10. 20).

The formula of Baptism (In the Name of the Father, and of the Son, and of the Holy Ghost) contains the proof of the Unity of the Godhead (the "Name," not "Names"), and of the equality of the three Persons within the Unity.

The Acts of the Apostles is full of manifestations of the Spirit's presence, and has been sometimes called the "Gospel of the Holy Spirit." In everything which the Church did, it was conscious of having the Spirit's guidance, Ac. 15. 28. To the Apostles belonged the power of imparting the Spirit to the baptized by the laying on of hands, and to all believers the Spirit brought some special gift to be used for the common good, 1 Cor. 12. 4—11.

In S. Paul's epistles we find the doctrine of the Spirit stated fully, but he has not put together in any one place the whole of what he taught; we have to try and collect it for ourselves. We learn the Personality of the Spirit and His relation to the Godhead in Ro. 8. 26; Gal. 4. 6; 1 Cor. 2. 11; 3. 16; 6. 19; 2 Cor. 3. 16; 13. 14; and elsewhere. With regard to His work among men, S. Paul speaks at length in Ro. 12. 6; 15. 18, 19; 1 Cor. 12; 14; Gal. 3. 5, of some of the more unusual gifts which He bestowed during the apostolic age, but he shows emphatically that the most valuable gifts are faith, hope, and love, 1 Cor. 13. 13; and in Gal. 5. 22, 23, he enumerates the characteristic and normal "fruits of the Spirit." In Ro. 8. 11; 1 Cor. 3. 16; 6. 19; 15. 42—44 he speaks of the work of the Spirit upon the human body, and in Ro. 8. 14—17, 23—27, Gal. 4. 4—6, Eph. 1. 13, 14, of the new relationship towards God into which we are brought by the Spirit's action. In his later Epp. S. Paul speaks of the work of the Spirit within the Church, acting through the Church's ordinances, Eph. 4. 3, 4, 7—12; 2 Tim. 1. 6, 7; Tit. 3. 5. The Apostle strongly emphasizes the truth that the presence of the one Spirit is the bond which secures for all time the Church's unity.

STACHYS, a Christian at Rome, saluted, Ro. 16. 9.

STACTE (R.V. mg. Opobalsamum), one of the sweet spices or ingredients of the holy incense, very probably the gum of the storax tree; Ex. 30. 34.

STATER, see *Money*.

STEPHANAS, a convert at Corinth whose household Paul baptized as the "first fruits of Achaia," 1 Cor. 1. 16; 16. 15.

STEPHEN, one of the seven deacons, "a man full of faith and of the Holy Spirit," Ac. 6. 5; did great wonders and miracles, 6. 8; his disputations with the Jews, 6. 9, 10; the charge brought against him and his trial before the Sanhedrin, 6. 11—15; his defence, 7. 2—53; his martyrdom, 7. 54—60, and burial, 8. 2; the scattering of the brethren which followed his death, 11. 19.

Stephen was not only the first Christian martyr, he was also the first Christian teacher to proclaim that the Mosaic Law and the Temple were not indispensable for the worship and service of God. In his speech before the Sanhedrin he justified his position by an appeal to Israelite history, showing that acceptable worship was offered to God before the Law was given and before the Temple was built, and also pointing out that Jews who lived under the Law and had the advantage of the Temple Services had persecuted the prophets whom God had sent.

S. Paul was present when this speech was made, Ac. 8. 1; 22. 20, and was probably influenced by it, though at the moment he was a consenting party to his death. A few years later he went on with the work of which S. Stephen had been the founder.

STOICS, a school of philosophers, founded by Zeno, about B.C. 300. They taught that the practice of virtue was the first duty of man, and that the only "real" things are those which the bodily senses can perceive. They were therefore what we should call materialists. So far as religious belief was concerned they were Pantheists, holding that all things come from God, and will be at last absorbed into Him again. They were also Fatalists, holding that the universe is governed by absolutely fixed laws, and that the private needs of individuals are of no concern to Providence. The way for the individual to be happy was to bring himself into harmony with the course of the universe. Suicide was held to be always lawful, and at times a duty. The Stoic tried to be proudly independent of externals, and to bear evils with indifference. There was much that was noble about their teaching, and Stoicism represents the highest form of religious belief attained to by man's unaided efforts. For S. Paul's encounter with the Stoics see Ac. 17. 18.

STRANGER, the word is frequently used to denote a man of non-Israelitish birth, resident

in the Promised Land with the permission of the Jewish authorities. There were various provisions in the Law with regard to the treatment of "strangers," all of which were intended to secure for them justice and fair treatment, e.g. Ex. 12. 19, 48, 49; 20. 10; Lev 16. 29; 17. 8—15; Nu. 9. 14; 15. 14—30; Dt. 1. 16; 10. 19; 14. 21.

SUCCOTH, *tents*, (1) a place where Jacob lived, somewhere on the line betw. the south side of the Jabbok and Shechem, Gen. 33. 17; Jos. 13. 27; Judg. 8. 5—16; 1 K. 7. 46; 2 Ch. 4. 17; Ps. 60. 6; 108. 7; (2) the first camping-place of the Israelites, Ex. 12. 37; 13. 20; Nu. 33. 5, 6.

SUCCOTH-BENOTH, a goddess worshipped by the Samaritan colonists from Babylon, 2 K. 17. 30. She was regarded as the goddess of wisdom, the lady of the deep, and wife of Bel-Merodach.

SUCHATHITES, -CA-, R.V., 1 Ch. 2. 55.

SUKKIIMS, SUKKIIM R.V., 2 Ch. 12. 3. The Sept. translation identifies them with the cave-dwellers on the W. coast of the Red Sea.

SUPH, Dt. 1. 1, R.V.; A.V. has "Red Sea," and A.V. mg. Zuph, q.v.; and cf. R.V. mg.

SUPHAH, Nu. 21. 14, R.V. and A.V. mg. A.V. has "the Red Sea," R.V. mg. "in storm."

SUSANCHITES (R.V. has Shushanchites), inhabitants of Susa, the chief town of Elam, Ezr. 4. 9.

SUSANNA, a woman who ministered to our Lord, Lk. 8. 3.

SUSANNA, HISTORY OF, see *Apocrypha*.

SUSI, Nu. 13. 11.

SWINE, always spoken of in O.T. and N.T. with horror and disgust, Is. 66. 3, 17; Pro. 11. 22; 2 Pet. 2. 22. The pig was regarded as the type of all unclean beasts. Its flesh was forbidden as food, Lev. 11. 7; Dt. 14. 8.

SYCAMINE-TREE=the mulberry; SYCOMORE (or Sycamore)=the fig-mulberry. An English Sycomore is a maple.

SYCHAR, site of Jacob's well, Jn. 4. 5. See *Shechem*.

SYCHEM, Ac. 7. 16; R.V. has Shechem.

SYENE, Ezk. 29. 10; 30. 6; R.V., has Seveneh; a town of Egypt, now called Assouan.

SYMEON=Simeon.

SYNAGOGUE, a Jewish meeting-house for religious purposes. Such places became necessary as soon as sacrificial worship was restricted to Jerusalem, but we do not hear of them until after the Return from Exile. The furniture was generally very simple, and consisted of an ark containing the rolls of the Law and other sacred writings, a reading desk, and seats for the worshippers. Its affairs were managed by the local Council of Elders, who decided who should be admitted, and who should be excluded (cf. Lk. 6. 22; Jn. 9. 22; 12. 42; 16. 2). The most important official was the Ruler of the S. (Lk. 13. 14; Mk. 5. 22), who was generally a Scribe, and had care of the building, and superintended the various services. There was also an attendant, who performed duties similar to those of an English clerk or verger (Lk. 4. 20). Services were held three times a week, on Monday, Thursday and Saturday, and there were special services for festivals and holy days. The Sabbath morning service was the most important in the week, and included a fixed Lesson (Dt. 6. 4—9; 11. 13—21; Nu. 15. 37—41), and two Lessons for the day, one from the Law and the other from the Prophets. A sermon was generally preached in explanation of one of the Lessons (Lk. 4. 17; Ac. 13. 15). The services were as a rule conducted by laymen, but if a priest were present he gave the Blessing. The existence of synagogues in every town in which Jews were living, both in Palestine and elsewhere, was a great help to the spread of the Christian faith, early Christian teachers being generally able to get a hearing there (e.g. see Ac. 13. 5, 14; 14. 1; 17. 1, 10; 18. 4), and the synagogue worship provided in many respects a model for early Christian worship.

SYNAGOGUE, THE GREAT, said to have been a succession of Jewish teachers between the Prophets and the Scribes (430—300 B.C.). Nehemiah was according to tradition its founder, and Simon the Just the last of its members, who numbered 120 in all. The Talmud attributes to this body the completion of the O.T. Canon, the compilation of the Synagogue Service, and the establishment of schools for the teaching of the Law. There is no historical evidence in support of these traditions, and it is very doubtful whether there ever existed such a body as the Great Synagogue at all.

SYNTYCHE, a female Christian convert at Philippi, Ph. 4. 2.

SYRACUSE, town on the S.E. coast of Sicily, Ac. 28. 12.

SYRIA, originally known as Aram (or "the highlands"), a general name for the country N. and N.E. of Palestine. The people were of Semitic origin (Gen. 10. 22; 22. 21), and were descended from the same stock as the Israelites. (See *Aram*.) At the beginning of the Hebrew monarchy Syria was divided into a number of small kingdoms, such as Damascus (2 S. 8. 5, 6), Maachah and Geshur (1 Ch. 19. 6; 2 S. 15. 8), Beth-Rehob (2 S. 10. 6), and Zobah (2 S. 10. 6, 8). These kingdoms were as a rule rivals of Israel, 2 S. 8. 3—6; 1 K. 11. 23—25; 15. 18; 20. 34; 22; 2 K. 6. 24—7. 20; 8. 28, 29; 10. 32, 33; 12. 17, 18; 13. 3—7, 25; 14. 28. As the Assyrian kingdom grew stronger, Syria grew weaker, and Damascus was destroyed, 2 K. 16. 7—9. Under Seleucus Nicator (312 B.C.) Syria again became a powerful kingdom with Antioch for its capital. Antiochus the Great (223 B.C.) increased its strength, and Palestine became a Syrian province. Then followed the Maccabean rebellion (see *Maccabees*). In 66 B.C. Syria was conquered by Pompey, and became a Roman province; as such it is mentioned in N.T., Lk. 2. 2; Mt. 4. 24; Ac. 15. 41; 18. 18; 21. 3; Gal. 1. 21.

SYRIACK language, Dan. 2. 4, SYRIAN, R.V., generally known as Aramaic, the language adopted by the Jews soon after the Return from Exile, and spoken by most of the people between the Euphrates and Mediterranean.

SYRO-PHENICIAN, a person descended from the old stock of the Phœnicians of Syria, who belonged to the Canaanites of the O.T., Mk. 7. 26.

TAANACH, a Canaanitish town, on S. side of Kishon valley, 4½ miles S.E. of Megiddo, Jos. 12. 21; 17. 11; 21. 25 R.V. (Tanach, A.V.); Judg. 1. 27; 5. 19; 1 K. 4. 12; 1 Ch. 7. 29.

TAANATH-SHILOH, a town of Ephraim, unidentified, Jos. 16. 6.

TABBAOTH, Ezr. 2. 43; Neh. 7. 46.

TABBATH, Judg. 7. 22.

TABEAL, *God is good*, Is. 7. 6 (Tabeel, R.V.), perhaps a Syrian in the army of Rezin.

TABEEL, an officer of Artaxerxes, Ezr. 4. 7.

TABERAH, *burning*, a place in the wilderness of Paran, Nu. 11. 3; Dt. 9. 22.

TABERNACLE. Its names were (1) Tent of

Meeting (R.V.), because there God met with the children of Israel (Ex. 29. 44): (2) Tabernacle (literally, dwelling-place), because there God dwelt (Ex. 25. 9): (3) Tent or Tabernacle of the Testimony, the Testimony being the two Tables of the Law (Nu. 9. 15): (4) (occasionally) The Tent (Ex. 39. 33, 38; 1 K. 8. 4): (5) The House of Jehovah, as His settled dwelling-place (Ex. 23. 19; Josh. 6. 24; Judg. 18. 31).

The 'Tent' must be distinguished from the 'Tabernacle.' By the help of the Revised Version this may easily be done. The Tabernacle was an inner tent, the area available for sacred purposes (Ex. 26. 7; 36. 14). It was an oblong, 30 cubits in length, and 10 in breadth and height. Its sides (N., W., S.) were made of 46 boards (10 cubits by 1½) and 2 narrower corner ones of acacia wood (Ex. 26. 15), overlaid with gold (26. 29). These boards were fitted with golden rings, through which were passed bars of acacia wood overlaid with gold to fasten all firmly together. Suspended over them, and serving as an inner lining to the Tent covering, was the rich Tabernacle covering—10 curtains (each 28 cubits by 4) made of fine twined linen, and blue and purple and scarlet, embroidered with figures of cherubim (Ex. 26. 1).

Over the Tabernacle the Tent was spread. Its length was 40 cubits, or 10 cubits longer than the Tabernacle. The entrance towards the east was closed by a screen of blue and purple and scarlet and fine twined linen. Over the Tent came the covering of the Tent. This consisted of two parts: (1) an inner covering of ram-skins dyed red, (2) a covering of seal or porpoise skins over all (Ex. 26. 14).

The Tent stood in a court 100 cubits by 50, surrounded by a fence (Ex. 27. 18) five cubits high, composed of pillars and hangings of fine white linen. The entrance towards the east was 20 cubits wide (Ex. 27. 16), and was closed by a screen of linen of four different colours on four pillars.

In the court outside the Tent and in front of its door stood the Altar of Burnt-offering, a square of five cubits, three cubits high. Its outer frame was acacia wood overlaid with brass (Ex. 27. 1, 2, 8), whence its name (Ex. 39. 39). The hollow was probably filled with earth or unhewn stones (Ex. 20. 24, 25). The altar had round it and halfway up it a ledge (Ex. 27. 5), supported by a grating of network of brass. Besides various brazen utensils for use in the sacrifices it had rings and staves by means of which it was carried.

Between the altar of burnt-offering and the door of the Tent stood a laver of brass on a base of brass (Ex. 30. 18). In it the priests washed their hands and feet when they went into the Tent of Meeting for any priestly purpose (Ex. 30. 19—21).

The Tabernacle proper was divided into two parts by a veil of the same materials as the screen of the court, the inner roof-covering of the Tabernacle, and the screen of the Tent (Ex. 36. 35, 37).

In the outer compartment (20 cubits by 10) called the Holy Place were three things: (1) In the middle, before the veil and before the mercy-seat (Ex. 30. 6), stood the Altar of Incense, similar in construction to the Altar of Burnt-offering but smaller and overlaid with gold. On it was burned incense morning and evening (no animal sacrifices); and on its horns was put once a year, on the Day of Atonement, the blood of the Sin-offering (Ex. 30. 10). (2) On the south side of the altar of incense stood the Candlestick (Ex. 26. 35), of pure gold of beaten work, with six branches and seven lamps. Pure olive oil beaten was burnt in the lamps (Lev. 24. 2; Ex. 27. 20, 21). Aaron lit the lamps at evening and dressed them in the morning (Ex. 30. 8; Lev. 24. 3). (3) On the north side of the altar stood the Table of Shewbread (Ex. 25. 23—30) made of acacia wood. On it was placed the shewbread (q.v.), consisting of 12 unleavened cakes made of fine flour. They were placed in two rows (or piles), and frankincense was put on each row (Lev. 24. 7). The shewbread was changed every Sabbath-day, and the old loaves were eaten by the priests in a holy place (Lev. 24. 9).

The Holy of Holies contained only one piece of furniture, viz. the Ark of the Covenant, or the Ark of the Testimony (Ex. 25. 22). It was an oblong box of acacia wood, 2½ cubits long and 1½ cubit wide and high. It was overlaid within and without with gold, and had a rim or edging of gold round its top. It had rings and staves by which to carry it, and the staves were never to be removed from the rings (Ex. 25. 15). The ark had within it 'The Testimony,' i.e. the two tables of stone (Ex. 25. 21, 31. 18). From these the ark got both its names. According to Heb. 9. 4 the ark also contained a pot of manna and Aaron's rod that budded. In the O.T. it is said of these that they are put or laid up "before the Testimony" (Ex. 16. 34; Nu. 17. 10). They were not in the ark in the time of Solomon (1 K. 8. 9). The Book of the Law was placed "by the side of the ark of the Covenant," not inside it (Dt. 31. 26). Upon the ark and forming the lid was the *Kapporeth* [A.V. and R.V. 'mercy-seat,' R.V. (margin) 'covering']. It served, with the ark beneath, as an altar on which the highest atonement known to the Jewish law was effected. On it was sprinkled the blood of the sin-offering of the Day of Atonement (Lev. 16. 14, 15). The *Kapporeth* was the place of the manifestation of God's glory (Ex. 25. 22). It was God's throne in Israel. Cf. the phrase, 'The Lord God of Israel, which sitteth upon (or dwelleth between) the cherubim' (1 S. 4. 4). At the ends of the *Kapporeth* were placed two cherubim of gold of beaten work, spreading out their wings so as to cover the mercy-seat and looking towards it.

The pattern of the Tabernacle was delivered by God to Moses. Bezaleel and Aholiab were the chief constructors, (Ex. 31. 3—6). The people so freely offered for the service of the work, that they had to be restrained from bringing. The stuff was sufficient for all the work to make it, and too much (Ex. 36. 6, 7). The Tabernacle with all its furniture was brought to Moses when complete, and on the first day of the first month of the 2nd year (i.e. one year less 14 days from the exodus) he reared it up and finished the work. When the whole building was set in order, the cloud covered the Tent of Meeting and the glory of the Lord filled the Tabernacle (Ex. 40. 34). The cloud, the token of the Divine Presence had the appearance of a fire by night, and by its rising from or abiding on the Tent, determined the journeyings and encampments of the children of Israel (Nu. 9. 17, 18). The Tabernacle accompanied the children of Israel during their wanderings in the desert, and in the different stages of the conquest of the land of Canaan. The conquest complete, it was fixed in Shiloh as the place which the Lord

had chosen (Jos. 18. 1). Here we find it in the earliest (Judg. 18. 31) and latest days of the Judges (1 S. 1. 3). At the time of the capture of the ark God forsook the Tabernacle of Shiloh (Ps. 78. 60). The ark never returned to the Tabernacle. The Tabernacle was removed from Shiloh; we find it some years later with its priests and its table of shewbread at Nob (1 S. 21. 1), and in Solomon's reign with its altar of burnt-offering and ministered at by Zadok the high priest at Gibeon (1 Ch. 16. 39, 40). After the building of the Temple it entirely disappears from the history.

TABITHA, Ac. 9. 36, 40. See *Dorcas.*

TABOR, (1) Mt. T., N.E. of plain of Esdraelon, Judg. 4. 6; 8. 18; Ps. 89. 12; Jer. 46. 18; Hos. 5. 1; (2) a city in Zebulun, Jos. 19. 22; 1 Ch. 6. 77; (3) plain of T. (oak of T., R.V.), 1 S. 10. 3.

TABRET, a kind of tambourine, Gen. 31. 27; Job 17. 6; Is. 5. 12.

TABRIMMON, R.V., *good is Rimmon,* TABRIMON, A.V., f. of Benhadad, 1 K. 15. 18.

TACHE, an attachment or fastening, Ex. 26. 6, 11; 36. 13; 39. 33.

TACHMONITE, the (Tahchemonite, R.V.), 2 S. 23. 8; = Hachmonite, 1 Ch. 11. 11.

TADMOR, *palm-tree,* 1 K. 9. 18, Tamar, R.V., 2 Ch. 8. 4; = Palmyra, a city on an oasis N.E. of Damascus towards the Euphrates.

TAHAN, Nu. 26. 35; 1 Ch. 7. 25, ancestor of

TAHANITES, Nu. 26. 35.

TAHAPANES, Jer. 2. 16, A.V.
TAHPANHES, Jer. 2. 16, R.V.; 43. 7; 46. 14 } a city of Lower Egypt.
TEHAPHNEHES, Ezk. 30. 18

TAHATH, (1) 1 Ch. 6. 24; (2) and (3) 1 Ch. 7. 20.

TAHATH, a station in the desert, Nu. 33. 26.

TAHPENES, an Egyptian queen, who received Hadad the Edomite, 1 K. 11. 19.

TAHREA, grandson of Mephibosheth, 1 Ch. 9. 41; called Tarea, 1 Ch. 8. 35.

TAHTIM-HODSHI, the land of, some unknown district E. of Jordan, 2 S. 24. 6.

TALMAI, (1) son of Anak, Nu. 13. 22; Jos. 15. 14; Judg. 1. 10; (2) king of Geshur, 2 S. 3. 3; 13. 37; 1 Ch. 3. 2.

TALMON, a porter in the Temple, 1 Ch. 9. 17; Ezr. 2. 42; Neh. 7. 45; 11. 19; 12. 25.

TAMAH, THAMAH, the children of, Ezr. 2. 53; Neh. 7. 55; = Temah, R.V.

TAMAR, *palm-tree,* (1) wife of Er and Onan, mother, by Judah, of Pharez and Zarah, Gen. 38. 6; Ruth 4. 12; 1 Ch. 2. 4; Mt. 1. 3 (Th-, A.V.); (2) d. of David and Maachah, 2 S. 13. 1; (3) d. of Absalom, 2 S. 14. 27.

TAMAR, (1) a spot in the S.E. of Judah, Ezk. 47. 19; 48. 28; (2) 1 K. 9. 18; see *Tadmor.*

TAMMUZ (= Greek *Adonis*), the Babylonian god of spring slain by summer heat, or the god of summer slain by winter cold. The "weeping for T." was a festival in the autumn, a lament over the season's decline, Ezk. 8. 14. See Is. 17. 10, R.V. mg. T. was the Jewish name for June or July after the Captivity.

TANACH, Jos. 21. 25; see *Taanach* and *Aner.*

TANHUMETH, 2 K. 25. 23; Jer. 40. 8.

TAPHATH, d. of Solomon, 1 K. 4. 11.

TAPPUAH, *apple-tree,* (1) a city of Judah, Jos. 15. 34; (2) of the children of Joseph, Jos. 16. 8; 17. 8; ? = En-tappuah, 17. 7; (3) the land of T., Jos. 17. 8.

TAPPUAH, one of the sons of Hebron, 1 Ch. 2. 43.

TARAH, a station in the desert, Nu. 33. 27, A.V.; Terah, R.V.

TAREA, 1 Ch. 8. 35; = Tahrea, 1 Ch. 9. 41.

TARES, Mt. 13. 25; the word denotes darnel-grass, a poisonous weed, which, until it comes into ear, is very similar in appearance to wheat.

TARPELITES, colonists placed in Samaria, Ezr. 4. 9.

TARSHISH, (1) probably = Tartessus in Spain; ships of T. (the name came to be used to denote ships of the largest size, suitable for long voyages), 1 K. 10. 22, R.V.; Ps. 48. 7; Is. 2. 16; 23. 1; 60. 9; Ezk. 27. 25; kings of T., Ps. 72. 10; merchants of T., Ezk. 27. 12; 38. 13; also Is. 66. 19; Jer. 10. 9; Jonah 1. 3; 4. 2; (2) a Tarshish in the Indian Ocean, 1 K. 22. 48, R.V.; 2 Ch. 9. 21; 20. 36. See *Tharshish.*

TARSHISH, son of Javan, Gen. 10. 4; 1 Ch. 1. 7.

TARSUS, capital of Cilicia, S. Paul's city; Ac. 9. 11, 30; 11. 25; 21. 39; 22. 3. It was a place of considerable importance (S. Paul calls it "no mean city"), containing a university celebrated for its school of philosophy and literature. It was situated on an important highway leading from Antioch; through the "Cilician Gates" (a pass in the Taurus Mts.), towards the cities of the Roman province of Asia.

TARTAK, an Avite god, 2 K. 17. 31.

TARTAN, 2 K. 18. 17; Is. 20. 1; a title of the commander in chief of the Assyrian army.

TATNAI, TATTENAI R.V., governor (under the Persian emperor) of the whole district of Syria and Cilicia west of the Euphrates, Ezr. 5. 3, 6; 6. 6, 13.

TEBAH, son of Nahor, Gen. 22. 24.

TEBETH, the tenth month, Est. 2. 16.

TEHINNAH, 1 Ch. 4. 12.

TEIL-TREE (a rare English word for lime or linden tree), Is. 6. 13; R.V. has "terebinth." Elsewhere the Heb. word used is in A.V. incorrectly translated "oak."

TEKOA, a town of Judah, 12 miles from Jerusalem; wise woman of T., 2 S. 14. 2, 4, R.V., Tekoah A.V.; Rehoboam builds T., 2 Ch. 11. 6; the wilderness of T., 2 Ch. 20. 20; Jer. 6. 1; the herdmen of T., Am. 1. 1.

TEKOA, Ashur the father of T., 1 Ch. 2. 24; 4. 5.

TEKOITE = man of Tekoa, 2 S. 23. 26; 1 Ch. 27. 9.

TEL-ABIB, *hill of pasture,* a city of Chaldæa, site unknown, Ezk. 3. 15.

TELAH, a descendant of Ephraim, 1 Ch. 7. 25.

TELAIM, *lambs,* Saul's mustering place, 1 S. 15. 4. Its site is unknown.

TELASSAR, 2 K. 19. 12, R.V., Thelasar A.V.; Is. 37. 12; a place somewhere near the upper Euphrates.

TELEM, a city in S. Judah, Jos. 15. 24.

TELEM, a porter in the Temple, Ezr. 10. 24; probably = Talmon, Neh. 12. 25.

TEL-HARESHA, Neh. 7. 61.

TEL-HARSA, Ezr. 2. 59.

TEL-HARSHA, R.V., Ezr. 2. 59; Neh. 7. 61.

TELL EL-AMARNA. See *Writing.*

TEL-MELAH, *hill of salt,* Ezr. 2. 59; Neh. 7. 61.

TEMA, (1) son of Ishmael, Gen. 25. 15; 1 Ch. 1. 30; (2) the tribe called after him, Job 6. 19; Jer. 25. 23; (3) the land occupied by that tribe, Is. 21. 14.

TEMAH, Ezr. 2. 53; Neh. 7. 55, R.V. See *Tamah.*

TEMAN, *south,* a town of Edom, Gen. 36. 11; 1 Ch. 1. 36;—Jer. 49. 7, 20; Ezk. 25. 13; Am. 1. 12;—Ob. 9; Hab. 3. 3.

TEMANI, Gen. 36. 34. R.V. Temanites.

TEMANITE. See *Temani* and *Eliphaz.*

TEMENI, son of Ashur, 1 Ch. 4. 6.

TEMPLE OF SOLOMON. The Hebrew word for temple is nearly equivalent to the English 'palace,' and is used of the palaces of Ahab and the king of Babylon (1 K. 21. 1; 2 K. 20.

18), &c., and also occasionally of the Mosaic Tabernacle (1 S. 1. 9, 3. 3).

The Hill of Zion seems to have been chosen by God as His dwelling-place early in David's reign (2 S. 6. 17). The exact position of the Temple, viz. the threshing-floor of Araunah the Jebusite, was indicated by the Divine presence during the plague and the command received through the prophet Gad to build an altar there (1 Ch. 21. 15, 18, 28). This threshing-floor is placed on Mount Moriah in 2 Ch. 3. 1.

The Temple was built after the model of the Tabernacle, the dimensions of each part being exactly double. The Temple proper was (the measurements being interior) 60 cubits long, 20 cubits broad, 30 cubits high (15 cubits was the Tabernacle's height if its roof was right-angled). It had in addition a porch 10 cubits deep in front. The materials of the Temple, gold, silver, iron, copper, timber, and stone, had been collected by David (1 Ch. 22. 14). He had also planned the house and its furniture to its details (1 Ch. 28. 11—20), had collected a number of skilled workmen capable of executing the work (1 Ch. 22. 15), and had bound over the princes and people of Israel to zealous co-operation and costly gifts. Still to Solomon belongs the credit of the actual accomplishment of the work.

The Temple walls were composed of hewn stone made ready at the quarry. The roof was of cedar and the walls were panelled with it. The cedar was carved with figures (cherubim, palm-trees, and flowers), and was overlaid with gold fitted to the carving. The floors were of fir or cypress wood, overlaid with gold. The communication between the Holy Place and Holy of Holies was by a doorway with two doors of olive-wood carved like the walls and overlaid with gold. From 2 Ch. 3. 14 we learn that a veil hung in front of the door. The door of the Temple was of cypress on posts of olive-wood, carved and overlaid as elsewhere. It folded back in two pieces on each side. In front of the porch stood two great pillars of hollow brass, called Jachin and Boaz. (See *Jachin.*) These with their capitals were 23 cubits high. Round about the house and inclosing it were three tiers of chambers. There were rebatements in the wall—i.e. the wall was broader at the base than it was higher up. In this way supports for the chamber-posts were obtained without cutting into the wall of the house. In consequence the chambers increased by a cubit in width at each tier. The lowest chamber was five cubits wide. Above them all was a row of windows of narrow lights. From 1 Ch. 28. 11 we should gather that what may be called the outbuildings were of an extensive character. The small size of the Temple proper in comparison with modern churches is to be noticed. It is sufficiently accounted for by the fact that the worshippers remained outside, the priests only went within.

All the materials for the house were prepared before they were brought to the site. The building was completed in seven years. There were two Temple courts. The inner court was surrounded by a wall consisting of three rows of hewn stone and a row of cedar beams (1 K. 6. 36). This was called the court of the priests, or, from its elevation, the upper court (2 Ch. 4. 9; Jer. 36. 10). The outer or the great court was for the use of the people. Nothing is said about its walls, but it was entered by doors of brass.

The Furniture of the Temple was similar to but not identical with that of the Tabernacle. (See *Tabernacle.*) In the Holy of Holies stood the old Mosaic ark with the mercy-seat; but the cherubim overshadowing the mercy-seat were new. They were larger in size, their wings touched in the middle and reached each wall of the Holy of Holies. They were also different in posture. In the Holy Place all was new. The altar of incense was made of cedar wood overlaid with gold. Instead of one golden candlestick and one table of shew-bread there were ten, five on each side. In the outer court stood the brazen altar of the same pattern as that of the Tabernacle, but enormously larger (2 Ch. 4. 1). Ahaz superseded it with an altar of Damascus pattern (2 K. 16. 11—16). Between the altar and the porch was the brazen sea for the purification of the priests. It had a brim like the flower of a lily, and it stood upon 12 oxen, three looking N., S., E., W. These were given to Tiglath-Pileser by Ahaz (2 K. 16. 17). On each side of the altar were five figured brazen stands for five brazen lavers for washing the sacrifices (1 K. 7. 38, 39).

The house was consecrated at the feast of the seventh month, i.e. the Feast of Tabernacles (1 K. 8. 2; 2 Ch. 5. 3). When the priests came out from setting the ark in the Holy of Holies, the house was filled with a cloud, "so that the priests could not stand to minister" (2 Ch. 5. 13, 14). After Solomon had prayed, the fire came down from heaven and consumed the sacrifices (2 Ch. 7. 1). The feast of dedication lasted 14 days (1 K. 8. 64, 65). In this ceremonial Solomon appears to be the principal personage, even as Moses (not Aaron) was at the dedication of the Tabernacle.

The wealth gathered by David and lavished by Solomon on the Temple was enormous. The skill necessary for the elaborate work in gold and brass was supplied from Tyre. Hiram, on his mother's side of the tribe of Naphtali, was fetched by Solomon for the purpose (1 K. 7. 14).

The Temple was shorn of some of its magnificence by Shishak of Egypt in the reign of Solomon's son (1 K. 14. 26). It was often spoiled of its treasures, whether by foreign enemies (Shishak, Jehoash of Israel, Nebuchadnezzar) or by kings of Judah (Asa, Joash, Ahaz, Hezekiah) to buy off the attack or purchase the alliance of foreign powers. It was restored by Joash and by Josiah. Some works in connexion with it were taken in hand by Jehoshaphat (2 Ch. 20. 5), Jotham (2 K. 15. 35), and Hezekiah (18. 16). It was polluted by Athaliah (2 Ch. 24. 7), Ahaz (29. 5, 16), and above all Manasseh (2 K. 21. 4, 5, 7). It was cleansed by Hezekiah (2 Ch. 29. 16), and Josiah (2 K. 23. 4, 6, 12). Finally it was burnt to the ground and utterly destroyed by Nebuchadnezzar (2 K. 25. 9), all that was valuable in it being carried to Babylon (25. 13, &c.). The vessels of silver and gold were afterwards restored by Cyrus and Darius (Ezr. 1. 7—11, 6. 5).

TEMPLE OF ZERUBBABEL. There are few definite statements concerning the dimensions and arrangements of the Temple of Zerubbabel. But we may reasonably infer that it was, so far as circumstances permitted, in its principal parts a reproduction of Solomon's Temple, and on the ancient site (Ezr. 3. 3). The dimensions and principles of construction were prescribed in decrees of the Persian kings (6. 3, 4). They also provided

the materials, which came from Sidon (3. 7, 6. 4, 8). The Jews reckoned the Temple of Zerubbabel to be in five points inferior to the Temple of Solomon; viz. in the absence of (1) the Ark of the Covenant (lost or burnt at the destruction of Jerusalem and never renewed); (2) the Shechinah or manifestation of the glory of the Lord; (3) the Urim and the Thummim (Ezr. 2. 63); (4) the Holy Fire upon the altar; (5) the Spirit of Prophecy.

The building of Zerubbabel's Temple was impeded by the active opposition and by the intrigues of the Samaritans (Ezr. 4. 4, 5, 23, 24). In the second year of Darius Hystaspes (520 B.C.) the people, exhorted by the prophets Haggai and Zechariah, resumed their task, and in the sixth year of Darius (516 B.C.) the feast of the dedication was kept (Ezr. 6. 15, 16).

This Temple was the scene of the murder of Jesus the son of Judas by his brother Johanan the high priest. In consequence it was profanely entered by Bagoses, the Persian governor of Syria (about 366 B.C.). Alexander the Great 332 B.C.) is said by Josephus to have offered sacrifices here. Simon the Just (about 300 B.C.), the high priest, "repaired the house again," and "fortified the temple" (Ecclus. 50. 1).

Ptolemy Philopator (217 B.C.) insisted upon entering the Holy of Holies, but was smitten of God so that he was carried out half-dead from the Temple courts. Antiochus the Great (200 B.C.), in return for help given him by the Jews against the Egyptians, provided materials for building the cloisters, &c. of the Temple, made a grant to provide sacrifices, and decreed that no stranger should enter within the Temple enclosure. Antiochus Epiphanes (168 B.C.) entered the Temple "proudly," stripped it of its golden altar, candlesticks, table of shewbread, &c., polluted it by setting up the abomination of desolation and offering swine upon the altar, burnt its gates and pulled down the priests' chambers. It was left desolate for three years, so that 'shrubs grew in its courts as in a forest or on one of the mountains' (1 Macc. 1. 21, 39, 46, 54, 4. 38). Judas Maccabæus (165 B.C.) cleansed it and restored it to use (4. 43—57). He and his brothers, Jonathan and Simon, fortified the sanctuary with high walls and towers (4. 60, 10. 11, 13. 52). Alexander Jannæus (B.C. 95) built a partition wall of wood round the altar and the Temple, so as to separate the court of the priests from that of the people. Pompey, when he (B.C. 63) took Jerusalem, slew the priests at the altar, entered the Holy of Holies, but left the rich Temple treasures intact, and commanded it to be cleansed the next day (Jos. *Ant.* XIV. iv. 4). When Herod took the city (B.C. 37) some of the Temple cloisters were burnt, but he used entreaties, threatenings, and even force, to restrain his foreign soldiery from entering the Sanctuary (Josephus, *Antiquities*, XIV. xvi. 3).

TEMPLE OF HEROD. To win popularity with the Jews and an eternal name for himself, Herod in the 18th year (17 B.C.) of his reign proposed to rebuild the Temple of Zerubbabel. The Jews feared lest, having pulled down, he should be unable to rebuild, and to reassure them Herod promised to gather materials before he began the work. The area of the Temple site was inadequate for his design, and to enlarge it he built up a wall from the bottom of the valley, binding rocks together with lead and iron, and filling up the hollows. By this means he obtained a site nearly square, each side being 600 ft. The Temple proper was built by the priests themselves in a year and six months. The cloisters (the speciality of Herod's Temple) and outer enclosures were built in 8 years. Other buildings were added from time to time. The work was proceeding all through our Lord's earthly life, and the design was not complete till the year 64 A.D., only six years before the Temple's final destruction.

The special feature to be noted in the Temple buildings was the gradual rise in elevation from the area boundaries till at length the shrine itself was reached. The Temple area was divided into courts, and the outer courts stood on the lowest ground. Ascents were made by steps successively from the court of the Gentiles to the court of the women, the courts of the men of Israel and of the priests, and the Temple itself. In the midst, not in the centre of the site (but somewhat to the N. and W. of it), on the exact site of the Temple of Solomon, with its porch facing the east, and its Holy of Holies to the west, was placed the Temple itself. It was thus visible from every part of the city. The Temple area was surrounded on all sides by a high wall. Cloisters ran all round the wall. Those on the eastern side were called Solomon's Porch, and were rebuilt by Herod. The cloisters, with the open space, about 30 cubits wide, adjoining them on the inside, formed the court of the Gentiles. 14 steps led from the court of the Gentiles to a rampart or platform called the *Chel*, 10 cubits wide, which surrounded the inner Temple. On it stood pillars at equal distances bearing inscriptions, some in Greek and some in Roman letters, that no foreigner should go within the Sanctuary. One of these pillars with the Greek inscription was found (1870) by M. Ganneau built into the wall of a house in modern Jerusalem. The Court of the Women comprised the easternmost portion of the inner Temple. It was entered on the east by Nicanor's Gate, a gate of Corinthian brass, reckoned to be the principal gate. This is without doubt the gate 'called Beautiful' of Ac. 3. 2. A wall separated the more sacred portions of the Temple towards the west from the court of the women. From the latter the Court of the Men of Israel was reached by an ascent of 15 steps. A partition 1 cubit high compassed the holy house and altar, and kept the people from the priests. The eastern part of this enclosure was called the Court of the Priests, and in it stood the huge altar of burnt-offering, and the laver for the priestly purifications. Twelve steps led from the court of the priests to the Temple itself. This was renewed by Herod to its foundations, priests being the workmen. It was built of stones that were white and strong, and of immense size. The Temple was 100 cubits long, 100 or 120 cubits high, the centre being higher than the wings; 100 cubits broad at the porch, 60 cubits behind. The Holy Place and Holy of Holies were the same size as in Solomon's or Zerubbabel's Temple. In front of the Temple was a remarkable gateway without doors, with lintels above, adorned with coloured and embroidered curtains. It was covered with gold, and a golden vine was spread upon it. Thirty-eight little chambers in three stories surrounded the Temple, 15 on the north, 15 on the south, and 8 on the west. On the top of the roof were

spikes with sharp points to prevent birds sitting upon it.

The Temple, like that of Zerubbabel, had no ark. A stone was set in its place, on which the high priest placed the censer on the Day of Atonement. It followed the Tabernacle (not Solomon's Temple) in having only one candlestick and one table of shewbread.

Along the walls of the inner Temple were placed chambers for various purposes connected with the Temple services. At the north end of the court of the women stood the Treasury, at its south end the *Gazith* or chamber of hewn stone in which the Sanhedrin sat. At the north-west corner of the Temple Herod erected the fortress of Antonia. From its south-east tower, 70 cubits high, the whole Temple could be viewed. A Roman legion formed its garrison. Subterranean passages connected it with the Temple cloisters, and through these the Roman soldiers poured down to repress the constantly occurring disturbances in the Temple courts.

Of the places above mentioned, the *Court of the Women* was the scene of our Lord's Temple teachings. In the *Treasury*, at its northern end, He taught (Jn. 8. 20); over against the *Treasury*, He sat and watched the people casting in their alms (Mk. 12. 41). It was the *Court of the Gentiles* He purified from the moneychangers; and in *Solomon's Porch*, at its east end, He walked in the winter (Jn. 10. 22). To the same porch gathered all the people greatly wondering (Ac. 3. 11), after Peter and John had healed the lame beggar who sat at the *Beautiful Gate* (the gate between the courts of the Gentiles and the women). Inside the *Chel*, and in the *Court of the Women*, the Jews from Asia laid hands on Paul. They dragged him down the 14 steps into the *Court of the Gentiles* (the Temple gates being shut behind), and then from the *Tower of Antonia* through the cloisters the chief captain of the band ran down to rescue him (Ac. 21). Our Lord in the *Court of the Men of Israel* at the Feast of Tabernacles watched the priest bring the water from the Pool of Siloam through the *water-gate* and pour it upon the altar of burnt-offering (Jn. 7). The *veil* which was rent at Christ's Crucifixion hung between the Holy Place and the Holy of Holies. The *pinnacle* which was the scene of one of His Temptations was perhaps the roof of one of the porches.

In A.D. 70, on the evening of the anniversary of the destruction of the first Temple, Herod's Temple was taken and destroyed by the army of Titus. A temple to Jupiter Capitolinus was erected on the site by Hadrian. Julian attempted to restore the Jewish worship, but fire is said to have burst out from the ruins, stopped the work, and slain some of the workmen.

TEMPLE ON MOUNT GERIZIM. Josephus gives the following account of its erection: Manasseh, brother of Jaddua the high priest, was threatened by the Jews with deprivation of his sacerdotal dignity because of a marriage he had contracted with a foreign woman. His father-in-law, Sanballat, obtained permission from Alexander the Great, then besieging Tyre, to build a temple on Mount Gerizim. Manasseh was its first high priest. It became the refuge of all Jews who had violated the precepts of the Mosaic Law. With this account must be compared Neh. 13. 28, which from the names and circumstances probably relates to the same event. Josephus places the event 90 years later than the Bible. The establishment of the counterfeit worship on Gerizim embittered and perpetuated the schism between the Jews and the Samaritans. The Samaritans altered their copies of the Pentateuch by substituting Gerizim for Ebal in Deut. 27. 4, and by making an interpolation in Ex. 20, and so claimed divine authority for the site of their Temple. Antiochus Epiphanes, at the request of the Samaritans, consecrated it to Jupiter, the defender of strangers (2 Macc. 6. 2). John Hyrcanus destroyed it (109 B.C.). Though the Emperor Zeno (474–491 A.D.) ejected the Samaritans from Gerizim, it has continued to be the chief sacred place of the Samaritan community. There the Paschal Lamb has been almost continuously offered by them up to the present day.

TEN COMMANDMENTS, see *Commandments*.

TERAH, the f. of Abram, Nahor, and Haran; he migrated with Abram, Sarai, and Lot (Nahor following them later) from Ur of the Chaldees to Charran (Haran) where he died, Gen. 11. 24, 26, 31; Jos. 24. 2; 1 Ch. 1. 26.

TERAPHIM, images of the size and form of a man (1 S. 19. 13, 16) used from patriarchal times (Gen. 31. 30, 32) and onwards (Judg. 17. 5; Hos. 3. 4, 5; Zec. 10. 2) in worship and for magical purposes both in Israel and in Babylon (Ezk. 21. 21). To use teraphim was probably not to worship strange gods, but to worship the true God in a corrupt manner.

TERESH plots to kill Ahasuerus, Est. 2. 21; 6. 2.

TERTIUS, Ro. 16. 22, S. Paul's amanuensis.

TERTULLUS (a dimin. form of name Tertius), an advocate employed against S. Paul, Ac. 24. 1.

TESTAMENT, see *Covenant*.

TETRARCH, the word meant originally the ruler of the fourth part of a country, but was also used when the part governed was some other fraction of the whole. The title is applied in Lk. 3. 1 to Herod Antipas, Herod Philip (two of the sons of Herod the Great), and Lysanias.

THADDÆUS (A.V. Lebbæus, whose surname was T.), Mt. 10. 3; Mk. 3. 18; called Judas the brother of (A.V., and R.V. mg.; son of, R.V. text) James, Lk. 6. 16; Ac. 1. 13.

THAHASH, TAHASH R.V., son of Nahor, Gen. 22. 24.

THAMAR, Mt. 1. 3, A.V., = *Tamar*, q.v.

THANK OFFERING or Peace offering; see *Sacrifices*.

THARA, Lk. 3. 34, A.V., = *Terah*, q.v.

THARSHISH, (1) 1 K. 10. 22; 22. 48; (2) a Benjamite, 1 Ch. 7. 10. R.V. has in each case *Tarshish*, q.v.

THEBEZ, a place between Shechem and Beth-shean, where Abimelech was killed, Judg. 9. 50; 2 S. 11. 21.

THELASAR, = *Telassar*, q.v.

THEOPHILUS, *friend of God*, the person to whom S. Luke addressed his Gospel and the Acts. The use of the title "most excellent" (Lk. 1. 3) seems to show that he was a real personage; but some scholars think the name denotes any Christian reader.

THESSALONIANS, Epistles to the; see *Pauline Epistles*.

THESSALONICA (modern Saloniki), capital of Macedonia; Paul and Silas preach there, Ac. 17. 1; also the home of Aristarchus (q.v.).

THEUDAS, leader of a Jewish insurrection agst. the Romans, Ac. 5. 36. The man of this name who, according to Josephus, led a revolt in A.D. 45 was probably a different person.

THIMNATHAH, Jos. 19. 43.

THOMAS, one of the twelve; the name means "a twin," and so it is translated in Jn. 11. 16 by the Greek Didymus. He is mentioned in the lists of apostles, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13; and also in Jn. 11. 16; 14. 5; 20. 24, 28; 21. 2. The refl. to him in S. John enable us to form a fairly clear conception of his character. He was devoted to our Lord ("Let us also go that we may die with Him"), but he was naturally despondent, he believed without hope, and was inclined to let his mind dwell on the darker side of things.

THREE TAVERNS, about 30 miles from Rome on the Via Appia, Ac. 28. 15.

THUMMIM, see *Urim and Thummim*.

THYATIRA, on the Lycus, the district being celebrated for its purple dyeing; the abode of Lydia, Ac. 16. 14; church in T., Rev. 1. 11; 2. 18.

THYINE WOOD, Rev. 18. 12, the beautiful wood of the *Callitris quadrivalvis*, much used by the Greeks and Romans for furniture.

TIBERIAS, a large town on the W. shore of the Sea of Galilee, built by Herod Antipas, who made it his capital, and called it after the name of the reigning emperor, Tiberius, Jn. 6. 23. The place is not mentioned in the first three Gospels. Apparently it was never visited by our Lord. After the destruction of Jerusalem it became a very important centre of Jewish rabbinical learning.

TIBERIAS, Sea of, Jn. 6. 1; 21. 1; = Sea of Chinnereth, or Sea of *Galilee*, q.v.

TIBHATH, a city of Hadadezer k. of Zobah, 1 Ch. 18. 8; = Betah, 2 S. 8. 8.

TIBNI, *straw*, rival of Zimri, 1 K. 16. 21, 22.

TIDAL, "king of nations," A.V., but "k. of Goiim," R.V., Gen. 14. 1, 9.

TIGLATH-PILESER (in Chronicles spelt TILGATH-PILNESER), k. of Assyria, 747—734 B.C., took Gilead, Galilee, and Naphtali from Pekah, k. of Israel, 2 K. 15. 29; hired by Ahaz k. of Judah agst. Rezin and Pekah, 2 K. 16. 7; took Damascus, 2 K. 16. 9; other conquests, 1 Ch. 5. 26; distressed Ahaz, 2 Ch. 28. 20.

TIKVAH, *hope*, (1) father-in-law of Huldah the prophetess, 2 K. 22. 14; (2) Ezr. 10. 15.

TIKVATH, 2 Ch. 34. 22, TOKHATH, R.V.; = Tikvah (1).

TILON, 1 Ch. 4. 20.

TIMÆUS, Mk. 10. 46. See *Bartimæus*.

TIMNA, m. of Amalek, Gen. 36. 12, 22; 1 Ch. 1. 39.

TIMNAH, (1) Gen. 38. 12, R.V., Timnath, A.V.; may be the same as (2) or (3); (2) a town in the N. of Judah, Jos. 15. 10; ? = 19. 43, R.V., Thimnathah, A.V., = Judg. 14. 1, 2, 5, R.V., Timnath, A.V.; (3) a town in Judah, Jos. 15. 57.

TIMNATH, A.V., Gen. 38. 12, 13, 14; Judg. 14. 1, 2, 5; see preceding.

TIMNATH-HERES, Judg. 2. 9, same as

TIMNATH-SERAH, Joshua's possession, in the hill country of Ephraim, Jos. 19. 50; 24. 30.

TIMNITE, inhab. of Timnah, Judg. 15. 6.

TIMON, one of the seven deacons, Ac. 6. 5.

TIMOTHEUS, the Greek form of the name

TIMOTHY, *honoured of God*, the son of a Greek father and Jewish mother (Eunice) living at Lystra, Ac. 16. 1—3; 2 Tim. 1. 5; circumcised by S. Paul in order that he might be of greater use for evangelistic work among Jews, Ac. 16. 3; spoken of by P. as his own "son in the faith," 1 Tim. 1. 2, 18; 2 Tim. 1. 2; at Philippi, Phil. 2. 22; at Berœa, Ac. 17. 14; sent to Thessalonica, 1 Thes. 3. 2; with Paul at Corinth, 1 Thes. 1. 1; 2 Thes. 1. 1; sent to Macedonia, Ac. 19. 22; to Corinth, 1 Cor. 16. 10; with P. in Macedonia when he wrote 2 Cor. 1. 1, 19; and at Corinth, Ro. 16. 21; follows him to Troas, Ac. 20. 4, 5; at Rome, Phil. 1. 1; 2. 19; Col. 1. 1; Philem. 1; at Ephesus, 1 Tim. 1. 3; P. wishes him to come to Rome, 2 Tim. 4. 9, 21; is set at liberty (the details of the imprisonment are unknown), Heb. 13. 23.

TIMOTHY, Epistles to, see *Pauline Epistles*.

TIPHSAH, i.e. Thapsacus, on the W. bank of the Euphrates, the river being at that point fordable; a boundary of Solomon's dominions, 1 K. 4. 24; also famous in classic history as the place where Cyrus with his 10,000 Greeks crossed the river. The place of this name mentioned in 2 K. 15. 16 is probably within the kingdom of Israel; its site is unknown.

TIRAS, son of Japheth, Gen. 10. 2.

TIRATHITES, the, 1 Ch. 2. 55.

TIRE, a head-dress, Is. 3. 18; Ezk. 24. 17, 23.

TIRHAKAH, originally ruler of the Ethiopian kingdom of Napata, and afterwards of the whole Nile valley; he was a formidable rival to the Assyrian kings, stirring up disaffection among their vassal states in Palestine, 2 K. 19. 9; Is. 37. 9.

TIRHANAH, 1 Ch. 2. 48.

TIRIA, 1 Ch. 4. 16.

TIRSHATHA, the Persian title for a local or provincial governor; used of Zerubbabel, Ezr. 2. 63; Neh. 7. 65, 70; of Nehemiah, Neh. 8. 9; 10. 1. The corresponding Babylonian title was Pekhah.

TIRZAH, *well-pleasing*, dau. of *Zelophehad*, q.v., Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

TIRZAH, possibly the modern Talûza, 6 miles E. of Samaria; conquered by Joshua, Jos. 12. 24; from the time of Jeroboam I. the residence of the kings of Israel, 1 K. 14. 17; 15. 21, 23, until Omri moved the capital to Samaria, 16. 23, 24; see also 2 K. 15. 14—16; Song 6. 4.

TISHBITE, see *Elijah*.

TITHE, the word denotes a tenth part, generally of the produce of the land, given for the service of God. The first recorded instance is the payment made by Abraham to Melchizedek, Gen. 14. 20; cf. Heb. 7. 4—10. See also Jacob's vow, Gen. 28. 22. The Law enforced the payment, and provided rules with regard to the use to which the tithe should be put. The oldest Hebrew legislation required the payment of first-fruits (Ex. 22. 28), but said nothing of tithe. In Nu. 18. 21—28 it is directed that tithe be paid to the Levites, who in their turn give one-tenth of what they receive to the priests; and from Lev. 27. 30—35 it appears that the tithe was levied on cattle as well as vegetable produce. The law as stated in Dt. 12. 5—18, 14. 22—27, contains somewhat different regulations. See also 2 Ch. 31. 5—11; Neh. 10. 38; 12. 44; 13. 12; Mal. 3. 8—10.

TITUS, apparently converted by S. Paul, perhaps at Antioch, Tit. 1. 4; attends the conference at Jerus. about circumcision, Gal. 2. 1; probably with P. on his third missionary journey; sent by him to Corinth as the bearer of 1 Cor., 2 Cor. 7. 6, 7, 13, 15; he then returned to P. in Macedonia, and was again sent to Corinth with 2 Cor. and with instructions about a collection for the poor of Jerus., 2 Cor. 8. 4—7. After this we have no mention of him for eight years. At the conclusion of P.'s first imprisonment at Rome, T. joined him at Ephesus, and they went together to Crete, where T. remained, and where he received a letter from S. Paul (see *Pauline Epistles*) with instructions about his work and asking him to come to

Nicopolis, Tit. 1. 5; 3. 12; later on he was sent on a mission to Dalmatia, 2 Tim. 4. 10.

TOB, *good*, land of, a district N. or N.E. of Gilead, Judg. 11. 3—5; 2 S. 10. 6, 8, R.V.

TOB-ADONIJAH, *good is the Lord Jehovah*, a Levite sent to teach in the cities of Judah, 2 Ch. 17. 8.

TOBIAH, *the Lord is good*, (1) children of T., Ezr. 2. 60; Neh. 7. 62; (2) T. the Ammonite, Neh. 2. 10, 19; 4. 3, 7; 6. 17; 13. 4, 8.

TOBIJAH, *the Lord is good*, (1) a Levite sent by Jehoshaphat to teach, 2 Ch. 17. 8; (2) Zec. 6. 10, 14.

TOBIT, BOOK OF, see *Apocrypha*.

TOGARMAH, son of Gomer, Gen. 10. 3; 1 Ch. 1. 6; the house of T., Ezk. 27. 14; 38. 6.

TOHU, *emptiness*, 1 S. 1. 1; =Toah, 1 Ch. 6. 34.

TOI, *wandering*, king of Hamath, 2 S. 8. 9, 10.

TOLA, *a worm*, (1) son of Issachar, Gen. 46. 13; Nu. 26. 23; 1 Ch. 7. 1, 2; (2) a judge, Judg. 10. 1.

TOLAD, a town of Simeon, 1 Ch. 4. 29. See *Eltolad*.

TOLAITES, Nu. 26. 23.

TOPHEL, Dt. 1. 1.

TOPHET, so spelt in A.V. of Is. and Jer., but **TOPHETH**, in R.V. and A.V. Kings; a spot in the valley of the son of Hinnom, S. of Jerus., where human sacrifices were offered to Molech, 2 K. 23. 10; Is. 30. 33; Jer. 7. 31 f.; 19. 6, 13.

TORMAH, Judg. 9. 31, marg., but A.V. text has "privily," and R.V. "craftily."

TOU, 1 Ch. 18. 9, =Toi.

TRACHONITIS, the eastern part of the tetrarchy of Herod Philip, being E. of the Sea of Galilee towards the desert, Lk. 3. 1.

TRANSFIGURATION. This very important event in our Lord's ministry happened six (Mk. 9. 2) or eight (Lk. 9. 28) days after S. Peter's confession of His Godhead and our Lord's first prophecy of His own death. The outward manifestation of Divine Glory was given for the strengthening of the disciples' faith at the time when our Lord was entering on the last stage of His work of self-humiliation. The Father's voice which had been heard expressing approval at the beginning of the ministry (Mk. 1. 11) was again heard at the moment when it first became clear that our Lord was being rejected by the Jews.

The appearance of Moses and Elijah symbolized the way in which our Lord's work was the fulfilment of the work begun in earlier days by the Law and the Prophets; Moses was the great Lawgiver, while Jewish expectation had always looked for a reappearance of the prophet Elijah as a preparation for Messiah's reign (cf. Mt. 17. 10—12, and see *Elijah*). These two representatives of the old Covenant spoke with our Lord about His coming death, dwelling more especially perhaps on O.T. prophecies of the sufferings of Messiah.

TRESPASS OFFERING, see *Sacrifices*.

TROAS, Alexandreia Troas, S.W. of Troy on the sea-coast, a Roman colony, Ac. 16. 8, 11; 20. 5, 6; 2 Cor. 2. 12; 2 Tim. 4. 13.

TROGYLLIUM, on mainland of Asia Minor, opposite island of Samos, Ac. 20. 15, but R.V. omits.

TROPHIMUS, *educated*, a companion of S. Paul, Ac. 20. 4; 21. 27—29; 2 Tim. 4. 20.

TRYPHENA (Tryphæna, R.V.) and **TRYPHOSA**, probably two sisters, living at Rome, saluted by S. Paul, Ro. 16. 12.

TUBAL, son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; Is. 66. 19; Ezk. 27. 13; 32. 26; 38. 2, 3; 39. 1.

TUBAL-CAIN, son of Lamech, Gen. 4. 22.

TYCHICUS, accompanies Paul to Asia, Ac. 20. 4; to Rome, Eph. 6. 21; Col. 4. 7, 8; to Ephesus, Tit. 3. 12; sent from Rome to Ephesus, 2 Tim. 4. 12.

TYRANNUS, S. Paul disputed in his "school" or lecture-room at Corinth, Ac. 19. 9.

TYRE, *rock*, "the strong city," Jos. 19. 29; an important commercial and seaport town of Syria, in alliance with David, 2 S. 5. 11; 1 Ch. 14. 1; with Solomon, 1 K. 5. 1 ff.; 2 Ch. 2. 3 ff.; see also 2 S. 24. 7; Is. 23; Joel 3. 4—8; Am. 1. 9; its destruction, Jer. 25. 22; 27. 3; 47. 4; Ezk. 26; 27. 2, 3, 8, 32; 28. 2, 12; 29. 18; Zec. 9. 2, 3; supplies men and material to Zerubbabel, Ezr. 3. 7; see also 1 K. 7. 13, 14; 9. 11, 12; Ps. 45. 12; 83. 7; 87. 4; Hos. 9. 13; Zec. 9. 2, 3; Neh. 13. 16; Mt. 11. 22; Mk. 3. 8; 7. 24, 31; Lk. 6. 17; 10. 13, 14; Ac. 12. 20; 21. 3, 7.

TYRUS=Tyre.

UCAL, Pro. 30. 1.

UEL, Ezr. 10. 34.

UKNAZ, 1 Ch. 4. 15, marg. A.V. See *Kenaz*.

ULAI, Dan. 8. 2, 16, a river near Susa.

ULAM, (1) 1 Ch. 7. 16, 17; (2) 1 Ch. 8. 39, 40.

ULLA, an Asherite, 1 Ch. 7. 39.

UMMAH, a city of Asher, Jos. 19. 30.

UNCLEANNESS. See *Clean and Unclean*.

UNICORN, a wild ox, the *Bos primigenius*, now extinct, but once common in Syria. The A.V. rendering is unfortunate, as the animal intended is two-horned.

UNNI, (1) 1 Ch. 15. 18, 20; (2) Neh. 12. 9, Unno, R.V.

UPHAZ, Jer. 10. 9; Dan. 10. 5; the district has not been identified.

UR, *light*, U. of the Chaldees, the original home of Abram, Gen. 11. 28, 31; 15. 7; Neh. 9. 7; identified with modern Mugheir, now 150 miles from Persian Gulf, but in those days a busy seaport town.

URBANE, A.V., **URBANUS**, R.V., saluted, Ro. 16. 9.

URIAH, *fire of the Lord*, (1) one of David's worthies, 2 S. 11. 3, 6, 17; 12. 9; 23. 39; 1 K. 15. 5; 1 Ch. 11. 41; Mt. 1. 6, R.V., Urias, A.V.; (2) high-priest in reign of Ahaz, Is. 8. 2, R.V., Urijah, A.V.; called Urijah, 2 K. 16. 10; (3) a priest, head of seventh course, Ezr. 8. 33; Neh. 3. 4, 21, R.V., Urijah, A.V.

URIAS, Mt. 1. 6; R.V. Uriah.

URIEL, *the fire of God*, (1) a Kohathite, 1 Ch. 6. 24 (cf. ver. 36); (2) a Kohathite in time of David, 1 Ch. 15. 5, 11; (3) father-in-law of Rehoboam, 2 Ch. 13. 2.

URIJAH, (1) 2 K. 16. 10, =Uriah (2); (2) Neh. 3. 4, 21, =Uriah (3); (3) Neh. 8. 4; (4) Jer. 26. 20, son of Shemaiah, a prophet in the time of Jeremiah.

URIM AND THUMMIM, (i.e. "Light and Perfection") mentioned as the means by which the High-priest enquired of the Lord, Ex. 28. 30; Lev. 8. 8; Nu. 27. 21; Dt. 33. 8; 1 S. 28. 6. The U. and T. were clearly material objects of some kind; it has been suggested that they were (i) stones in the High-priest's breastplate, (ii) sacred dice, (iii) little images of "truth" and "justice" such as are found hung round the neck of an Egyptian priest's mummy. The U. and T. did not exist after the Captivity, Ezr. 2. 63.

USURY forbidden, Ex. 22. 25; Lev. 25. 35—38; Dt. 23. 19—21; Neh. 5. 1—13; Ps. 15. 5; Ezk. 18. 8; 22. 12.

UTHAI, (1) 1 Ch. 9. 4; (2) Ezr. 8. 14.
UZ, (1) grandson of Shem, Gen. 10. 23; 1 Ch. 1. 17; (2) s. of Nahor, Gen. 22. 21, R.V., Huz, A.V.; (3) s. of Dishan, Gen. 36. 28; 1 Ch. 1. 42.
UZ, land of Job, probably E. of Palestine and N. of Edom; Job 1. 1; Jer. 25. 20; Lam. 4. 21.
UZAI, helped to build the wall, Neh. 3. 25.
UZAL, son of Joktan, Gen. 10. 27; 1 Ch. 1. 21.
UZZA, *strength*, garden of U., 2 K. 21. 18, 26.
UZZA(H), (1) a Benjamite, 1 Ch. 8. 7; (2) 1 Ch. 13. 7, 9—11; (3) children of U., Ezr. 2. 49; Neh. 7. 51; (4) 1 Ch. 6. 29, A.V., Uzzah R.V.
UZZAH, *strength*, slain for touching the Ark, 2 S. 6. 6; called Uzza, 1 Ch. 13. 9. The penalty may appear to us severe, but it must be remembered that the Ark was the symbol of the Divine presence, and one of the great lessons which the nation of Israel had to learn was the unapproachable majesty of the holy God.
UZZIAH, *strength of the Lord*, (1) called Azariah, 2 K. 14. 21; king of Judah, 2 Ch. 26. 1; builds Elath, 2 K. 14. 22; 2 Ch. 26. 2; influenced by Zechariah, 2 Ch. 26. 5; defeats the Philistines, 6; fortifies Jerusalem, 9; smitten with leprosy, 2 K. 15. 5; 2 Ch. 26. 19; earthquake in his reign, Am. 1. 1; Zec. 14. 5;—Is. 6. 1; called Ozias, Mt. 1. 8, A.V.; (2) a Kohathite, 1 Ch. 6. 24; cf. R.V. mg.; (3) 1 Ch. 27. 25; (4) a priest, Ezr. 10. 21; (5) Neh. 11. 4.
UZZIEL, *strength of God*, (1) son of Kohath, Ex. 6. 18, 22; Lev. 10. 4; Nu. 3. 19, 30; 1 Ch. 6. 2, 18; 15. 10; 23. 12, 20; 24. 24; (2) 1 Ch. 4. 42; (3) 1 Ch. 7. 7; (4) a musician of the sons of Heman, 1 Ch. 25. 4; (5) of the sons of Jeduthun, 2 Ch. 29. 14; (6) Neh. 3. 8.
UZZIELITES, Num. 3. 27; 1 Chr. 26. 23.

VAHEB, Nu. 21. 14, R.V., and A.V. marg.
VAJEZATHA, son of Haman, Est. 9. 9, A.V.; Vai-, R.V.
VANIAH, son of Bani, Ezr. 10. 36.
VASHNI, son of Samuel, 1 Ch. 6. 28: cf. R.V. and 1 S. 8. 2.
VASHTI, queen of Ahasuerus, Est. 1, 2; deposed in favour of Esther, 2. 17.
VEIL, worn by women, Gen. 24. 65; 38. 14; Ru. 3. 15; 1 Cor. 11. 5—10; of the Temple, see *Temple*; on Moses' face, Ex. 34. 34, 35, its spiritual significance, 2 Cor. 3. 7—15.
VINE. Palestine has always been famous for its vines, Dt. 8. 7, 8. The growing of grapes was part of the regular occupation of the Israelites after the settlement in Canaan. The vine was frequently regarded as a symbol of the Jewish or Christian Church, Ps. 80. 8—17; Is. 5. 1—7; 27. 2, 3; Jer. 2. 21; Ezk. 19. 10—14; Mt. 21. 33—40; Mk. 12. 1—9; Lk. 20. 9—16; see especially Jn. 15. 1—8.
VINE OF SODOM, Dt. 32. 32; the plant denoted is probably the colocynth, which resembles a vine in having long tendrils.
VIOL, a large harp, its shape and number of strings being uncertain. The same Heb. word is also translated psaltery.
VOPHSI, f. of Nahbi, Nu. 13. 14.
VOWS were of two kinds: (*a*) Dedication; some person or thing was given to the Lord (Lev. 27. 1—24). (*b*) Abstinence; a promise was made to abstain from some lawful act or enjoyment (Num. 6. 3). No unnatural mutilation was permitted (Lev. 19. 28; Dt. 14. 1, &c.). Nothing already holy to the Lord, or intrinsically unholy, or blemished in the slightest degree, could be offered as a vow (Lev. 27. 26; Dt. 23. 18; Lev. 22. 23). Provisions were made for ransoming votive offerings which could not be fitly sacrificed (Lev. 27. 11). The vows of dependent women (wives or daughters) did not stand unless ratified explicitly or implicitly by the husband or father (Nu. 30. 3—16; cf. Jer. 44. 19). Vows had often an impetratory character; they were offered in order to obtain some favour from Jehovah (Gen. 28. 20; 2 Sam. 15. 7, 8).
VULGATE, the name of the Latin version of the Scriptures in use since the days of Jerome, that in use before his time being known as the Old Latin. The Vulgate was the Bible of the Middle Ages, and was the parent of all the translations into the modern languages of Western Europe. Its influence over Christian thought has therefore been immense.
VULTURE, see *Eagle, Gier-eagle.*

WATCHES. The Jews, like the Babylonians and Greeks, divided the night into three watches, "the beginning of the watches," i.e. sunset till 10 p.m., Lam. 2. 19; the "middle watch," 10 p.m. till 2 a.m., Judg. 7. 19; and the "morning watch," 2 a.m. till sunrise, Ex. 14. 24; 1 S. 11. 11; Lk. 12. 38. The Romans had four watches, and it is their practice that is presupposed in Mk. 6. 48; 13. 35; Mt. 14. 25.
WATER OF JEALOUSY, Nu. 5. 11—31.
WAVE-OFFERING, part of the ritual of the Feast of the Passover, Lev. 23. 10—14; see *Feasts.* "Waving" was a movement backwards and forwards, while "heaving" was a movement up and down.
WEASEL, mentioned in Lev. 11. 29 as an unclean creeping thing.
WEAVING was practised in Palestine from the earliest times. The loom in use was an upright frame, provided with a horizontal beam (1 S. 17. 7) from which a row of threads, called the warp (Lev. 13. 48), or web (Judg. 16. 13) was hung. Each thread ran through a loop, by means of which it was moved backwards and forwards, while the shuttle, a wooden implement shaped like a boat, passed to and fro among the threads of the warp, winding off from itself, as it went, the thread called the woof, Lev. 13. 48, which was at right angles with the warp. In Job 7. 6 the shuttle is the emblem of the swift flight of man's life.
WEDDING. See *Marriage.*
WEEKS, FEAST OF, = Feast of Pentecost. See *Feasts.*
WEIGHTS AND MEASURES. (See *Money.*) The principal **weights** mentioned in the Bible are:

Shekel, the ordinary unit of weight; hence the word shekel is sometimes omitted, e.g. Gen. 20. 16. It is uncertain what its exact weight was in early times; from the 2nd cent. B.C. onwards it was 218 grains.

Pound (Heb. *Maneh*), equiv. to 50 shekels; but in N.T. the word is a translation of the Latin *libra*, the ordinary Roman unit of weight, being about 11 oz. avoird.

Talent (Heb. *Kikkar*), equiv. to 3000 shekels; see Ex. 38. 25, 26. It would be equal to 96 lbs. avoird. The Talent in Rev. 16. 21 is probably the Attic talent equal to about 57 lbs.

Many of the **measures** of the O.T. are mere approximations, borrowed from the human body, e.g. hand-breadth, span, pace, etc. The chief **Measures of Length** are:

Cubit (Heb. *Ammah*), nominally the distance

from the elbow to the tip of the finger. From the Siloam inscription we gather that in the 8th cent. B.C. it was about 17·6 inches. Under the Roman Empire it was 21·6 inches.

Sabbath Day's Journey (q.v.), =2000 cubits.

Fathom, from 74·7 to 72·9 inches.

Furlong, about 202 yards.

Mile, about 1614 yards.

Measures of Capacity. The chief are:

Bath, a liquid measure of about 8¼ galls., equiv. to one ephah.

Bushel (Lat. *modius*), about 2 galls.

Cab, rather less than 2 quarts.

Cor, contained 10 ephahs or baths, i.e. about 10 bus. 3 galls., used both for solids and liquids.

Ephah, the usual unit in dry measure, and the equiv. of the *bath*, i.e. about 8¼ galls.

Firkin, nearly 9 galls.

Hin, the sixth part of a bath.

Homer =a cor, or 10 ephahs.

Log, nearly an English pint.

Measure (Heb. *Seah*), the third part of an ephah.

Omer (only occurring in Pentateuch, and translated *tenth deal*), one-tenth part of an ephah.

WELLSPRING, a fountain; Prov. 16. 22; 18. 4.

WHALE. A few species of whale sometimes occur in the Mediterranean, but the Heb. word (*tannin*) so translated denotes any great animal of the depths of the sea.

WHIRLPOOL, a kind of great whale, Job 41. 1 marg.

WILDERNESS OF THE EXODUS. It is not yet possible to fix with certainty the exact route of the Israelites during their wanderings. They started from the two store cities, Rameses and Pithom (or Succoth). Passing round the head of the Gulf of Suez, they reached the wilderness of Shur (Ex. 15. 22), which is probably the same as the wilderness of Etham (Nu. 33. 8). They then turned southwards, by Marah (now 'Ayûn Mûsa) and Elim (Nu. 33. 10), till they reached the wilderness of Sin, where they were first fed with manna. Turning eastwards they reached Rephidim, which was renamed Meribah and Massah. Here they encountered and defeated their first foe, the Amalekites. In exactly three months after leaving Egypt the camp was pitched before Sinai (q.v.). They remained here rather more than a year (Nu. 1. 1). From Sinai they passed by Taberah (Nu. 11. 3), Kibroth-hattaavah, and Hazeroth (11. 34, 35), into the wilderness of Paran (12. 16), and from this place the spies were sent out (13. 3). They then passed into the wilderness of Zin, and encamped by Kadesh. Here Miriam died and Moses was guilty of the sin which excluded him from the Promised Land. Edom refused Israel a passage, and the intended route was therefore changed. On Mount Hor Aaron died. The people then moved southwards towards Ezion-geber, and then to the east of the Mts. of Seir towards the land of Moab. On the way they were punished for their murmuring by a plague of serpents (Nu. 21. 4—9). Sihon king of the Amorites refused a passage; he was defeated and his capital, Heshbon, was captured (Nu. 21. 21—31). Having also defeated Og, king of Bashan, the Israelites got possession of the pasture-lands E. of Jordan. Then came the episode of the encounter with the Moabites, who had tried to get the assistance of the soothsayer Balaam (Nu. 22—25). In a census taken in the plains of Moab, Caleb and Joshua alone remained of the 600,000 numbered at Sinai. The death of Moses on Nebo or Pisgah marks the completion of the wanderings.

WIMPLE, a covering for the neck, Is. 3. 22.

WINEFAT, WINEPRESS, denote respectively the lower and upper of the two vats used for making wine. The grapes were placed in the "press" and then trodden under foot; the juice was collected in the "fat" underneath.

WISDOM OF JESUS SON OF SIRACH, an alternative name for Ecclesiasticus. See *Apocrypha*.

WISDOM OF SOLOMON, see *Apocrypha*.

WORMWOOD (the herb *Artemisia*), used metaphorically of bitter calamity or sorrow, Dt. 29. 18; Jer. 9. 15; 23. 15; Lam. 3. 15, 19; Amos 5. 7; 6. 12 R.V.

WORSHIP, IDOLATROUS, see *Idol*.

WRITING. The alphabet in use at the present day is derived from that used by the Egyptian priests in the 25th cent. B.C., the intermediate alphabets in the line of descent being the Phœnician, Greek, and Roman. In the earliest Egyptian writing the symbols used (called hieroglyphs) were pictures denoting ideas or tangible objects; later on they denoted sounds, as in modern alphabets. Papyrus (made from the pith of the plant *Cyperus Papyrus*) was the ordinary writing material. It becomes brittle with age, but there are still in existence many thousands of MSS. written upon it. Some of the papyrus rolls were of great length; one has been preserved 144 ft. long. The writing was in a series of parallel columns. A reed pen and vegetable ink were used. The page form adopted in modern books was unknown till soon after the beginning of the Christian era. In Babylonia books were written on clay tablets or cylinders while the clay was damp, with a sharp-pointed instrument called a *stilus*. The symbols used were *cuneiform* or wedge-shaped. Large libraries of books written in this way have been discovered. Specimens may be seen in the British Museum.

In 1887 a very important discovery was made at Tell el-Amarna in Egypt, betw. Thebes and Memphis, of some clay tablets with *cuneiform* inscriptions on them. They proved to be the official correspondence betw. king Amenophis IV (about 1380 B.C.) and Egyptian governors stationed in Palestine and elsewhere. Jerusalem and Lachish are mentioned by name. This discovery shows that Babylonian writing was used in Palestine 14 centuries before Christ, and was the usual medium for official intercourse among the nations of the East.

It is clear from the O.T. that the Israelites used tablets (Is. 8. 1 R.V., Jer. 17. 1), but more frequently rolls (Jer. 36. 2, 18, 23; see R.V. marg.). The rolls were made of sheep or goat skin. The Hebrew alphabet was the same as the Phœnician. The words were written from right to left. The oldest existing Hebrew inscription is that of the *Moabite Stone* (q.v.). After the return from the Exile the shape of the letters changed somewhat.

The original MSS. of the N.T. were probably written on papyrus; the earliest copies now in existence are on vellum. Those manuscripts which are written entirely in capital letters are called uncials, while those written in smaller letters and a running hand are called cursives. Uncial MSS. are, as a class, older than cursives. No uncial is later than the 11th cent., and no cursive earlier than the 9th. The oldest MSS. are written with no breaks between the words and very few stops. (See *Bible: Preservation of the Text.*)

YEAR, see *Calendar; Jubilee, Year of; Sabbatical Year.*
YEOR, name of the Nile, Gen. 41. 1, R.V. marg.

ZAANAIM, Judg. 4. 11; in R.V. ZAANANNIM, as in Jos. 19. 33; near Kedesh-Naphtali.
ZAANAN, Mi. 1. 11, =Zenan.
ZAAVAN, Gen. 36. 27;=Zavan, 1 Ch. 1. 42; cf. R.V.
ZABAD, *He* (i.e. God) *hath endowed*, (1) 1 Ch. 2. 36; 11. 41; (2) 1 Ch. 7. 21; (3) 2 Ch. 24. 26; called Jozachar, 2 K. 12. 21: three others, Ezr. 10. 27, 33, 43.
ZABBAI, (1) Ezr. 10. 28; (2) Neh. 3. 20.
ZABBUD, Ezr. 8. 14.
ZABDI, (1) Jos. 7. 1, 17; (2) 1 Ch. 8. 19; (3) 1 Ch. 27. 27; Neh. 11. 17; =Zaccur, Neh. 12. 35; and see *Zichri.*
ZABDIEL, *God endoweth*, 1 Ch. 27. 2; Neh. 11. 14.
ZABUD, *endowed*, 1 K. 4. 5.
ZABULON, N.T. form of Zebulun, Mt. 4. 13, 15; Rev. 7. 8.
ZACCAI, *pure*, Ezr. 2. 9; Neh. 7. 14.
ZACCHÆUS (Gk. form of Zaccai), a Jew who was "chief publican" or commissioner of taxes at Jericho, Lk. 19. 2—8.
ZACCUR, ZACCHUR, (1) Nu. 13. 4; (2) 1 Ch. 4. 26; (3) 1 Ch. 24. 27; (4) 1 Ch. 25. 2, 10; Neh. 12. 35; (5) Neh. 3. 2;)(10. 12; 13. 13. See *Zabdi.*
ZACHARIAH, *the L. hath remembered*, (1) the last king of Israel of the line of Jehu, 2 K. 14. 29; 15. 8—12; (2) 2 K. 18. 2; in 2 Ch. 29. 1, 13 called *Zechariah*, q.v.; R.V. has Zechariah in all.
ZACHARIAS, (1) a priest, father of John the Baptist, Lk. 1. 5; his vision, the angel's message, struck dumb for unbelief, 11—23, 40; his tongue loosed, 59—64; his song, the Benedictus, 67—79; 3. 2; (2)(R.V. Zachariah) slain betw. the temple and the altar, Mt. 23. 35; Lk. 11. 51; cf. 2 Ch. 24. 20; Mt. calls him "son of Barachias" which is probably a mistake, he was son of Jehoiada.
ZACHER, *memorial*, 1 Ch. 8. 31; Zecher, R.V.; called Zechariah, 1 Ch. 9. 37.
ZADOK, *righteous*, the priest, 2 S. 8. 17; 15. 24—36; 17. 15; 18. 19, 27; 19. 11; 20. 25; he belonged to the family of Eleazar, 1 Ch. 6. 4—8: during the latter years of Saul's reign there seems to have been a double high-priesthood, Abiathar, who belonged to the family of Ithamar, officiating in David's camp, and Zadok at Gibeon, where the Tabernacle was standing. This arrangement continued after David's accession, but during the rebellion of Adonijah Abiathar joined the rebels, while Zadok remained faithful to David, 1 K. 1. 8, 26; he anointed Solomon, 1. 32—45; and was finally put in the room of Abiathar, 2. 35; 4. 2, 4; 1 Ch. 6. 8, 53; 12. 28; 15. 11; 16. 39; 18. 16; 24. 3, 6, 31; 27. 17; 29. 22; 2 Ch. 31. 10; Ezr. 7. 2; Ezk. 40. 46; 43. 19; 44. 15; 48. 11; probably same as in 1 Ch. 6. 12; 9. 11; Neh. 11. 11: others in 2 K. 15. 33; 2 Ch. 27. 1; Neh. 3. 4, 29; 10. 21; 13. 13.
ZAHAM, 2 Ch. 11. 19.
ZAIR, 2 K. 8. 21; cf. 2 Ch. 21. 9; ? same as Zoar, or Seir.
ZALAPH assists in rebuilding wall, Neh. 3. 30.
ZALMON, (1) 2 S. 23. 28; called Ilai, 1 Ch. 11. 29; (2) mount Z., Judg. 9. 48; Ps. 68. 14, R.V.; see *Salmon.*
ZALMONAH, *shady*, Nu. 33. 41.
ZALMUNNA, Zebah (q.v.) and Z., Judg. 8. 5—21; Ps. 83. 11.
ZAMZUMMIM(S), a name of the Rephaim, Dt. 2. 20; cf. R.V.
ZANOAH, (1) 1 Ch. 4. 18; (2) Jos. 15. 34; Neh. 3. 13; 11. 30; (3) Jos. 15. 56.
ZAPHNATH-PAANEAH, a name given by Pharaoh to Joseph, its meaning uncertain, Gen. 41. 45.
ZAPHON, *hidden*, or *north*, Jos. 13. 27; Judg. 12. 1 R.V. marg.
ZARA, Mt. 1. 3; same as ZARAH, Gen. 38. 30; 46. 12. See *Zerah.*
ZAREAH, see *Zoreah.*
ZAREATHITES, 1 Ch. 2. 53; same as *Zorathites*, q.v.
ZARED, Nu. 21. 12; same as *Zered*, q.v.
ZAREPHATH, a city lying between Tyre and Sidon, where Elijah dwelt with a widow, 1 K. 17. 9;—Ob. 20; Lk. 4. 26, R.V., see *Sarepta.*
ZARETAN, ZARETHAN R.V. mentioned in connexion with the crossing of the Jordan by the Israelites, Jos. 3. 16. The place is quite unknown. R.V. has Zarethan in 1 K. 4. 12 (A.V. Zartanah), where a place near Bethshean is intended, and also in 1 K. 7. 46 (A.V. Zarthan).
ZARETH-SHAHAR, Jos. 13. 19; Zereth-shahar, R.V., a town of Reuben.
ZARHITES, *of the family of Zerah*, Nu. 26. 13, 20; Jos. 7. 17; 1 Ch. 27. 11, 13. Zerahites, R.V.
ZATTU, ZATTHU, Ezr. 2. 8; 10. 27; Neh. 7. 13; 10. 14.
ZAVAN, 1 Ch. 1. 42; same as Zaavan, Gen. 36. 27.
ZAZA, 1 Ch. 2. 33.
ZEBADIAH, *the L. hath endowed*, nine persons, 1 Ch. 8. 15, 17; 12. 7; 26. 2; 27. 7; 2 Ch. 17. 8; 19. 11; Ezr. 8. 8; 10. 20.
ZEBAH and Zalmunna, kings of the Midianites, defeated by Gideon, Judg. 8. 5—21; Ps. 83. 11.
ZEBAIM, Ezr. 2. 57; Neh. 7. 59; (?)=Zeboim.
ZEBEDEE, the father of the two apostles James and John; a fisherman in fairly good circumstances at or near Capernaum, Mk. 1. 19, 20; Lk. 5. 10; etc.
ZEBINA, Ezr. 10. 43.
ZEBOIM, ZEBOIIM, (1) one of the "cities of the plain" (see *Gomorrah*), Gen. 10. 19; 14. 2, 8; (2) a valley betw. Jericho and Michmash, 1 S. 13. 18; Neh. 11. 34.
ZEBUDAH, *endowed*, 2 K. 23. 36.
ZEBUL, ruler of Shechem, Judg. 9. 28—41.
ZEBULUN, son of Jacob and Leah, Gen. 30. 20; inheritance of the tribe, Jos. 19. 10—16, 27, 34; Levitical cities (four) in, 21. 7, 34; Judg. 1. 30; take part with Deborah and Barak, and are commended, Judg. 4. 6, 10; 5. 14, 18; with Gideon, 6. 35;—1 Ch. 12. 40; at Hezekiah's passover, 2 Ch. 30. 10—18;—Ps. 68. 27; Is. 9. 1; Ezk. 48. 26, 27, 33.
ZEBULUNITE(S), -LONITE, Nu. 26. 27; Judg. 12. 11.
ZECHARIAH, son of Berechiah, son of Iddo (Neh. 12. 4, 16), a contemporary of Haggai (Ezra 5. 1; 6. 14), prophesied from 2nd to 4th year of Darius I. (520—518 B.C.). The book has two great divisions: ch. 1—8, a series of visions sketching the future of the people of God, and ch. 9—14, prophecies of an obscure kind, belong to a different situation. The Visions: 1. 1—6, introduction: warning to hear and repent, by the example of the fathers, who refused to hear, and were overtaken by God's judgments, justly as they acknow-

ledged. 1. 7—17, 1st Vision, riders on horses of various colours, which go over all the earth to report on the state of the nations in the interests of Jerusalem. 1. 18—21, 2nd Vis., four horns—all the agencies that have scattered Israel; and four craftsmen—the Divine agencies that shall counteract and destroy them. Ch. 2, 3rd Vis., a man with a measuring line to measure Jerusalem. The city shall be immeasurable and overflow with people. Ch. 3, 4th Vis., Joshua, the high priest, in filthy garments, standing before the angel of the Lord, with Satan at his right hand to accuse him (cf. Job 1. 6—11). Satan is rebuked; the Lord who has chosen Jerusalem has plucked the brand from the burning. The beautiful vision might be a reflection of the feeling of the people, their abject condition awakening a sense of their sin and the fear that the Lord had not returned to them in truth. They are comforted with the assurance that His favour and forgiveness are with them, dispensed through the ministries among them; these ministries are but types of a more perfect one, when through the Branch (Messiah, Jer. 23. 5; 33. 15) the Lord will remove the iniquity of the land in one day. Ch. 4, 5th Vis., a lampstand surmounted by a bowl of oil, which feeds by tubes the seven burning lamps of the lamp-stand, two olive trees on either side supplying the bowl with oil. The lamps might represent the light shed by the people or that shed among them. The oil is the symbol of the Spirit, through whom, and not by might or power, all Israel's work and destiny shall be accomplished. This Spirit is dispensed through the two anointed ones ("sons of oil"), representing the priestly and royal rule (Joshua and Zerubbabel). 5. 1—4, 6th Vis., a symbol of the curse that shall light on sin in the land. 5—11, 7th Vis., symbol of the removing of the sin of the people to Shinar, the land of their foes (Lev. 16. 21). 6. 1—8, 8th Vis., horsemen, called also "winds" (Rev. 7. 1), going to all quarters of the earth—symbols of agencies by which God shall subdue the nations, foes of His people. Ch. 6. 9—15, symbolical action to teach that the Branch (Messiah), who shall truly build the temple of the Lord, shall be a Crowned Priest. Ch. 7, 8, reply to a question about fasting: the Lord is indifferent whether men fast or eat; He desires that they execute judgment and show mercy (7. 8—10). The fasts shall be turned into festivals of joy (8. 19). Ch. 1—8 are full of profoundly spiritual teaching.

Ch. 9—11. 1. An invasion from the North sweeps over Damascus, Tyre and the Philistines; the last are incorporated in Israel (9. 1—7). Zion is saved; her King comes to her righteous and victorious, meek and prince of peace (8—10). Her captives are restored, and Judah and Ephraim, miraculously strengthened of God, are victorious over the Greeks; and shall no more seek to diviners, but to the Lord (9. 11—10. 2). 2. A similar theme. Good shepherds displace the evil ones; Judah miraculously strengthened, with Ephraim fully restored, shall humble the pride of Assyria and Egypt (10. 3—12). 3. Invasion of Lebanon and the Jordan-land (11. 1—3). The prophet is commissioned to feed the flock destined for slaughter (4—8); renounces the thankless task (9—14); the flock falls into the hands of an evil shepherd (15—17). Ch. 12—14. 1. Final war of the nations against Jerusalem, and their defeat (12. 1—9). 2. The Spirit poured out on Jerusalem, and a fountain opened for sin and uncleanness (12. 10—13. 6). 3. Ch. 14 appears a duplicate of 12, with the difference that Jerusalem falls for a time into the hands of the nations before the Lord appears for her salvation. These prophecies are enigmatical and of uncertain date.

ZECHARIAH, *the L. hath remembered*, in addition to the prophet (see above) there are many others of this name, 1 Ch. 5. 7;—9. 21; 26. 2, 14;—9. 37;—15. 18, 20; 16. 5;—15. 24;—24. 25;—26. 11;—27. 21;—2 Ch. 17. 7;—20. 14;—21. 2;—24. 20;—26. 5;—29. 1, 13;—34. 12;—35. 8;—Ezr. 8. 3;—8. 11, 16;—10. 26;—Neh. 8. 4;—11. 4, 5, 12;—12. 16, 35, 41;—Is. 8. 2. See *Zachariah*.

ZEDAD, Nu. 34. 8; Ezk. 47. 15.

ZEDEKIAH, *the L. (is) righteousness*, cf. Jer. 23. 6; 33. 16; (1) false prophet, 1 K. 22. 11, 24; 2 Ch. 18. 10, 23; (2) last king of Judah, his name changed from Mattaniah to Z., 2 K. 24. 17—20; 25. 2—7; 1 Ch. 3. 15; 2 Ch. 36. 10; Jer. 1. 3; 21. 1—7; 24. 8; 27. 3, 12; 28. 1; 29. 3; 32. 1—5; 34. 2—8, 21; 37—39; 44. 30; 49. 34; 51. 59; 52: others, 1 Ch. 3. 16;—Jer. 29. 21;—36. 12.

ZEEB, *wolf*, Oreb (q.v.) and Z., Judg. 7. 25; 8. 3; Ps. 83. 11.

ZELAH, a town of Benj., Jos. 18. 28; Saul and Jonathan buried in, 2 S. 21. 14.

ZELEK, an Ammonite in David's service, 2 S. 23. 37; 1 Ch. 11. 39.

ZELOPHEHAD, Nu. 26. 33; on his death without male heirs his five daughters received his inheritance, Nu. 27. 1—7, on conditions, 36. 2—12; Jos. 17. 3; 1 Ch. 7. 15.

ZELOTES (R.V., the Zealot), a name of Simon, one of the 12 Apostles; Lk. 6. 15; Ac. 1. 13. Mt. and Mk. in their lists call him "the Cananæan" (not Canaanite as in A.V.), which is formed from an Aramaic word (*Kanan*), of which Zelotes is the Gk., and Zealot the English equivalent. The Zealots were a party among the Jews (so called from their zeal for the Law) who were determined to resist Roman or any foreign authority in Palestine.

ZELZAH, 1 S. 10. 2. The text is doubtful.

ZEMARAIM, near Jericho, Jos. 18. 22; mount Z., 2 Ch. 13. 4.

ZEMARITE, Gen. 10. 18; 1 Ch. 1. 16.

ZEMIRA, 1 Ch. 7. 8.

ZENAN, Jos. 15. 37.

ZENAS, the lawyer, mentioned by Paul, otherwise unknown, Tit. 3. 13.

ZEPHANIAH, *the L. hides*, (1) prophesied in the reign of Josiah (639—608 B.C.). His prophecy speaks first of universal judgment, 1. 1—3. 8; and then of universal salvation in the knowledge of Jehovah, 3. 9—20. The "day of the Lord" is the outpouring of His wrath on all created things. It falls on Judah for her idolatries, on the royal house, on the merchant classes, and on all the ungodly and indifferent. It falls also on the nations round about. (2) The "second priest," i.e. next in rank to the high-priest, 2 K. 25. 18; Jer. 21. 1; 29. 25, 29; 37. 3; 52. 24; (3) 1 Ch. 6. 36; (4) Zec. 6. 10, 14.

ZEPHATH, Judg. 1. 17, a Canaanite town in the Negeb, afterwards called Hormah.

ZEPHATHAH, 2 Ch. 14. 10.

ZEPHI, 1 Ch. 1. 36; called ZEPHO, Gen. 36. 11, 15.

ZEPHON, ZEPHONITES, Nu. 26. 15. See *Ziphion*.

ZER, Jos. 19. 35.

ZERAH, (1) descendant of Esau, Gen. 36. 13, 17; 1 Ch. 1. 37;—Gen. 36. 33; 1 Ch. 1. 44; (2) son of Judah, R.V. of Gen. 38. 30; 46. 12; and Mt. 1. 3;—Nu. 26. 20; Jos. 7. 1, 24; 22. 20; 1 Ch. 2. 4, 6; 9. 6; Neh. 11. 24; (3) son of Simeon, Nu. 26. 13; 1 Ch. 4. 24; called Zohar, Gen. 46. 10; (4) Z. the Ethiopian, subdued by Asa, 2 Ch. 14. 9;—1 Ch. 6. 21, 41.

ZERAHITES, R.V., *of the family of Zerah.* See *Zarhites.*

ZERAH'IAH, *the L. hath risen* (cf. Is. 60. 1, 2), (1) 1 Ch. 6. 6, 51; Ezr. 7. 4; (2) Ezr. 8. 4.

ZERED, a torrent crossed by the Israelites just before reaching the Arnon, Nu. 21. 12, R.V.; Dt. 2. 13.

ZEREDA, in the hill country of Ephraim, the native place of Jeroboam, 1 K. 11. 26.

ZEREDATHAH, 2 Ch. 4. 17; called Zarthan, 1 K. 7. 46.

ZERERATH, Judg. 7. 22; ZERERAH, R.V.

ZERESH, wife of Haman, Est. 5. 10, 14; 6. 13.

ZERETH, 1 Ch. 4. 7.

ZERETH-SHAHAR, R.V., see *Zareth-shahar.*

ZERI, 1 Ch. 25. 3, =Izri, ver. 11.

ZEROR, *a bundle*, 1 S. 9. 1.

ZERUAH, *leprous*, mother of Jeroboam, 1 K. 11. 26.

ZERUBBABEL, *born in Babylon* (the name is Assyrian), grandson of Jehoiachin, k. of Judah, and son of Pedaiah, 1 Ch. 3. 16—19; in Ezr. 3. 2 and elsewhere he is called "s. of Shealtiel," i.e. probably his nephew or legal heir. Z. was also known by the Persian name Sheshbazzar, Ezr. 1. 8, etc. When Cyrus gave permission to the Jews to return to Palestine, Z. was appointed "pekhah" or governor, as the representative of the Jewish royal house, Ezr. 1. 8. He set up an altar in Jerus. and rebuilt the Temple (see *Temple of Zer.*), Ezr. 3. 2, 8; 4. 2, 3; 5. 2; being helped by Haggai, 1. 1—14; 2. 1—23; and Zechariah, 4. 6—10. In N.T. he is called *Zorobabel*, q.v.

ZERU'IAH, sister of David, and mother of Abishai, Joab, and Asahel, 1 Ch. 2. 16, etc.

ZETHAM, *olive*, 1 Ch. 23. 8; 26. 22.

ZETHAN, 1 Ch. 7. 10.

ZETHAR, Est. 1. 10.

ZIA, 1 Ch. 5. 13.

ZIBA, servant of Saul and of Mephibosheth, 2 S. 9. 2—12; 16. 1—4; 19. 17, 29.

ZIBEON, Gen. 36. 2—29; 1 Ch. 1. 38, 40.

ZIB'IA, 1 Ch. 8. 9.

ZIB'IAH, 2 K. 12. 1; 2 Ch. 24. 1.

ZICHRI, (1) Ex. 6. 21, see *Zithri*; (2) 1 Ch. 9. 15= Zabdi, Neh. 11. 17; (3) 2 Ch. 28. 7;)(Neh. 11. 9; 12. 17; 1 Ch. 8. 19, 23, 27; 26. 25; 27. 16; 2 Ch. 17. 16; 23. 1.

ZIDDIM, Jos. 19. 35.

ZIDKI'JAH, Neh. 10. 1, =Zedekiah as R.V.

ZIDON, *fisher's town*, (sometimes spelt Sidon) in ancient times the most important city of Phœnicia (hence Phœnicians are generally called Zidonians in O.T.). It was on the border of Asher, Jos. 19. 28, but was never occupied by that tribe, Judg. 1. 31. The town is now known as Saida, midway between Tyre and Beyrout.

ZIF (*Ziv* R.V.), the second month; see *Calendar.*

ZIHA, *drought*, Ezr. 2. 43; Neh. 7. 46; 11. 21.

ZIKLAG, a city in the *Negeb*, originally assigned to Judah, Jos. 15. 31; but transferred to Simeon, Jos. 19. 5; it was a Philistine city in the days of Saul, and was given by Achish to David, 1 S. 27. 6; the Amalekites made a raid upon it, 1 S. 30. 1—26; see also 2 S. 1. 1; 4. 10; 1 Ch. 4. 30; 12. 1, 20; Neh. 11. 28.

ZILLAH, *shade*, Gen. 4. 19—23.

ZILPAH, *dropping*, Leah's handmaid and mother of Jacob's sons, Gad and Asher, Gen. 29. 24; 30. 9—13; 35. 26; 37. 2; 46. 18.

ZILTHAI, two persons, 1 Ch. 8. 20; 12. 20.

ZIMMAH, (*bad*) *device*, 1 Ch. 6. 20, 42; 2 Ch. 29. 12.

ZIMRAN, Gen. 25. 2; 1 Chr. 1. 32.

ZIMRI, (1) Nu. 25. 14; (2) king of Isr., 1 K. 16. 9—20; 2 K. 9. 31; others of the same name, 1 Ch. 2. 6; 8. 36; 9. 42; Jer. 25. 25.

ZIN, the site is unknown, but the use of the name "wilderness of Z." shows it must have been near Kadesh in the extreme S. of Palestine, Nu. 13. 21; 20. 1; 27. 14; 33. 36; 34. 3, 4; Dt. 32. 51; Jos. 15. 1, 3.

ZINA, 1 Ch. 23. 10. See *Zizah.*

ZION, or "the City of David" (2 S. 5. 7—9), one of the hills of Jerusalem, but it is still uncertain which hill was so called. Lieut. Conder adopts the traditional view that it was the S.W. hill or "upper city"; Sir C. Warren thinks it was the N.W. hill (Acra) or "lower city"; while some maintain that it is the Eastern hill on which the Temple stood, a theory which has little to support it (see 1 K. 8. 1). The sanctity of Z. may be accounted for by the fact that it was for many years the resting-place of the Ark; Z. thus became the sacred name for the whole city, and on the return from Exile may have been specially applied to the Temple Mount, though this was not the original Zion.

ZIPH and ZIPHAH, 1 Ch. 4. 16.

ZIPH, (1) Jos. 15. 24; (2) a place S.E. of Hebron, fortified by Rehoboam, Jos. 15. 55; 1 S. 23. 14, 15, 24; 26. 2; 1 Ch. 2. 42; 2 Ch. 11. 8.

ZIPHIMS or ZIPHITES, people of Ziph (2); Ps. 54 (title); 1 S. 23. 19; 26. 1.

ZIPHION Gen. 46. 16; cf. Nu. 26. 15, and see *Zephon.*

ZIPHRON, Nu. 34. 9.

ZIPPOR, *bird*, f. of Balak, k. of Moab, Nu. 22. 2; 23. 18; Jos. 24. 9; Judg. 11. 25.

ZIPPORAH, fem. of preceding, wife of Moses and dau. of Jethro or Reuel, priest of Midian, Ex. 2. 21; 4. 20, 25; 18. 2.

ZITHRI, Ex. 6. 22; SITHRI, R.V. In 6. 21 should be Zichri, A.V. 1611 and R.V.

ZIZ (cliff of, ascent of, marg. and R.V.), 2 Ch. 20. 16.

ZIZAH, 1 Ch. 23. 11, =Zina, ver. 10.

ZOAN (in Egypt, Tanis), near the mouth of the Nile, Nu. 13. 22; Ps. 78. 12, 43; Is. 19. 11, 13; 30. 4; Ezk. 30. 14.

ZOAR, *little*, near the S.E. corner of the Dead Sea, but the site is uncertain; Gen. 13. 10; called Bela, 14. 2, 8; Lot's refuge, 19. 20—30; Dt. 34. 3; Is. 15. 5; Jer. 48. 34.

ZOBA(H), a Syrian kingdom N.E. of Palestine, probably betw. Damascus and the Euphrates, 1 S. 14. 47; 2 S. 8. 3, 5, 12; See also 10. 6, 8; 23. 36; 1 K. 11. 23; 1 Ch. 18. 5, 9; 19. 6; 2 Ch. 8. 3; Ps. 60 (title).

ZOBEBAH, 1 Ch. 4. 8.

ZOHAR, *light*, (1) Gen. 23. 8; 25. 9; (2) Gen. 46. 10; Ex. 6. 15; called *Zerah*, q.v.; (3) 1 Ch. 4. 7, R.V. marg.; *Jezoar*, A.V.

ZOHELETH, stone of, near En-rogel, 1 K. 1. 9.

ZOHETH, 1 Ch. 4. 20.

ZOPHAH, 1 Ch. 7. 35, 36.

ZOPHAI, 1 Ch. 6. 26, =*Zuph*, q.v.

ZOPHAR the Naamathite, one of Job's friends, Job 2. 11; 11. 1; 20. 1; 42. 9.

ZOPHIM, *watchmen*? Balaam sees Isr. from the field of Z., Nu. 23. 14.

ZORAH, a city of Dan, Jos. 19. 41; birth and burial of Samson near Z., Judg. 13. 2, 25; 16. 31; spies sent fr. Z. by Danites, 18. 2, 8, 11; 2 Ch. 11. 10.
ZORATHITES, and Zareathites, *people of Zorah*, 1 Ch. 2. 53; 4. 2; cf. R.V.
ZOREAH, Jos. 15. 33; and Zareah, Neh. 11. 29; same as Zorah, and so R.V.
ZORITES, 1 Ch. 2. 54.
ZOROBABEL, Mt. 1. 12, 13; Lu. 3. 27; N.T. form in A.V. of Zerubbabel.
ZUAR, Nu. 1. 8; 2. 5; 7. 18, 23; 10. 15.
ZUPH, ancestor of Samuel, 1 S. 1. 1; land of Z., 9. 5; 1 Ch. 6. 35=Zophai, 1 Ch. 6. 26; in marg. of A.V., Dt. 1. 1, where the text has "the Red Sea."
ZUR, *rock*, Nu. 25. 15; 31. 8; Jos. 13. 21; 1 Ch. 8. 30; 9. 36.
ZURIEL, *God is a rock*, Nu. 3. 35.
ZURISHADDAI, *the Almighty is a rock*, Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.
ZUZIMS, Gen. 14. 5.

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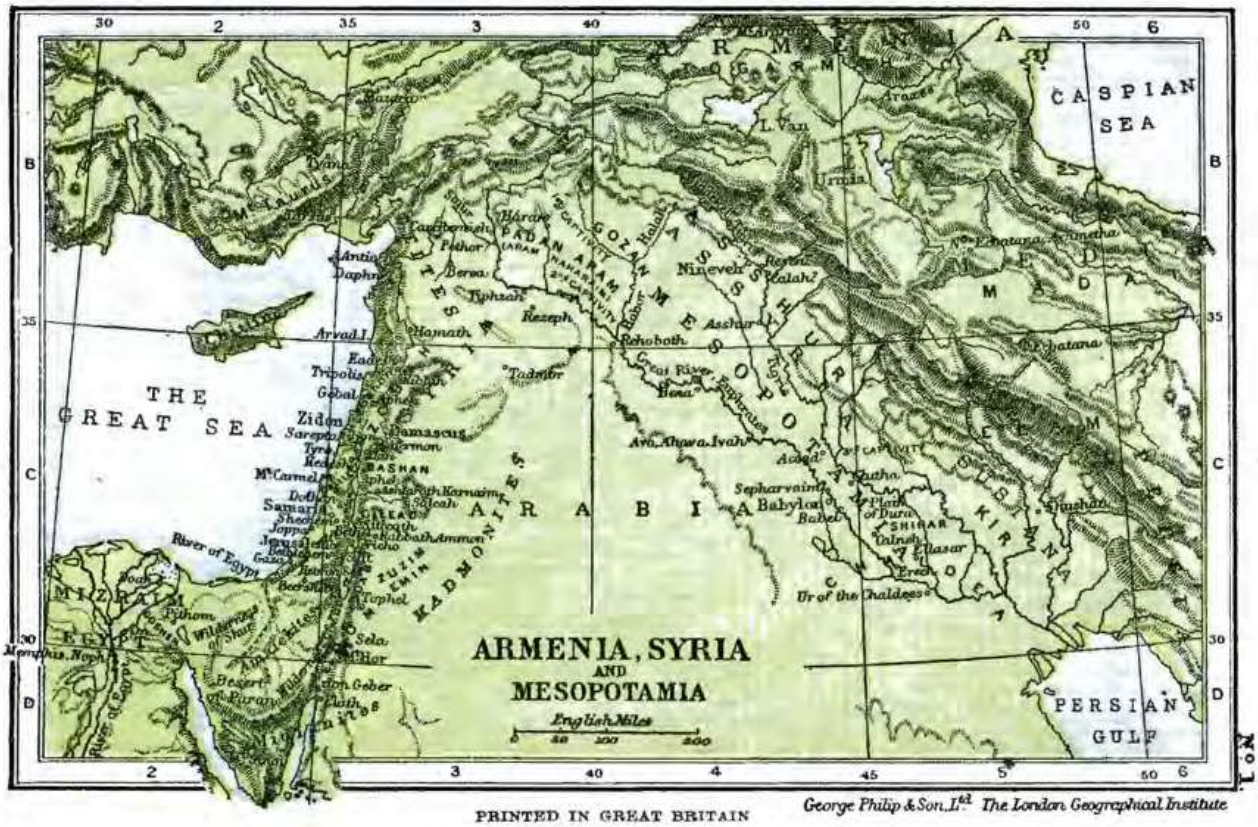
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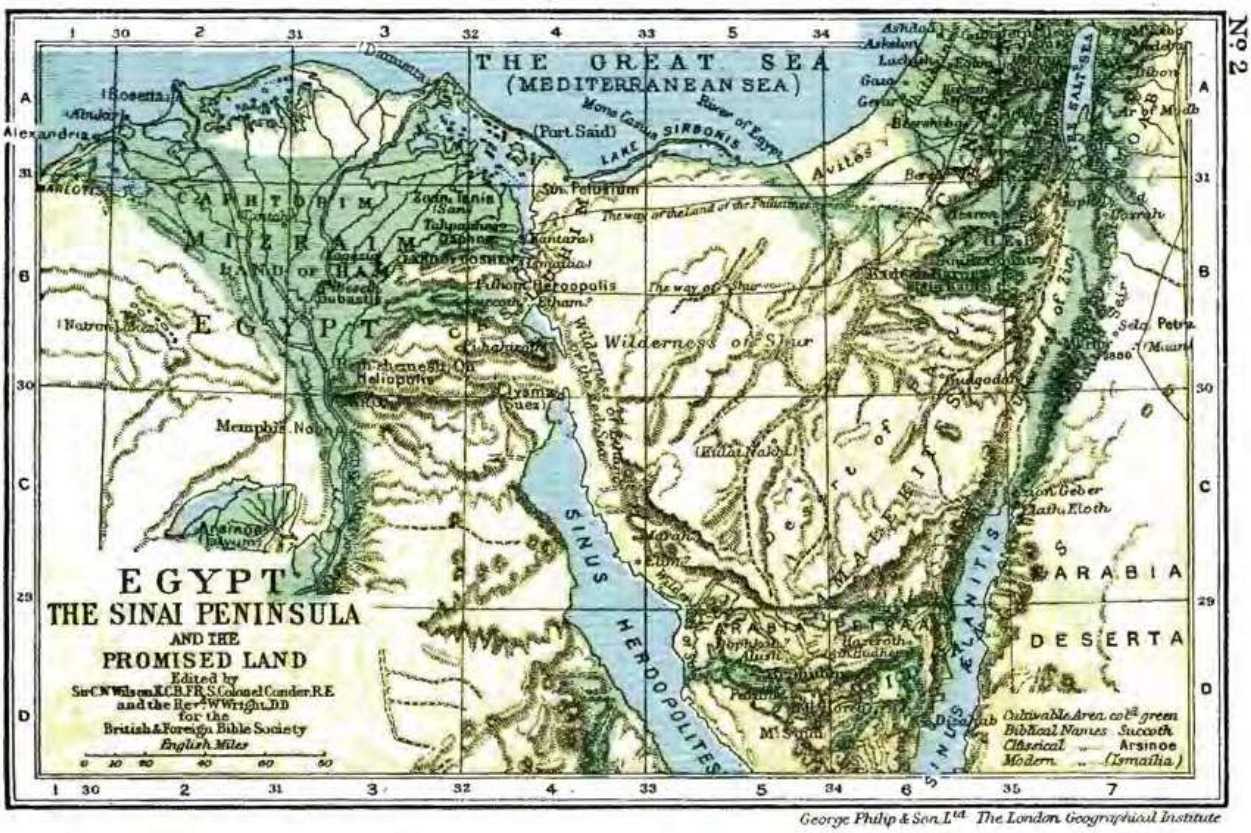
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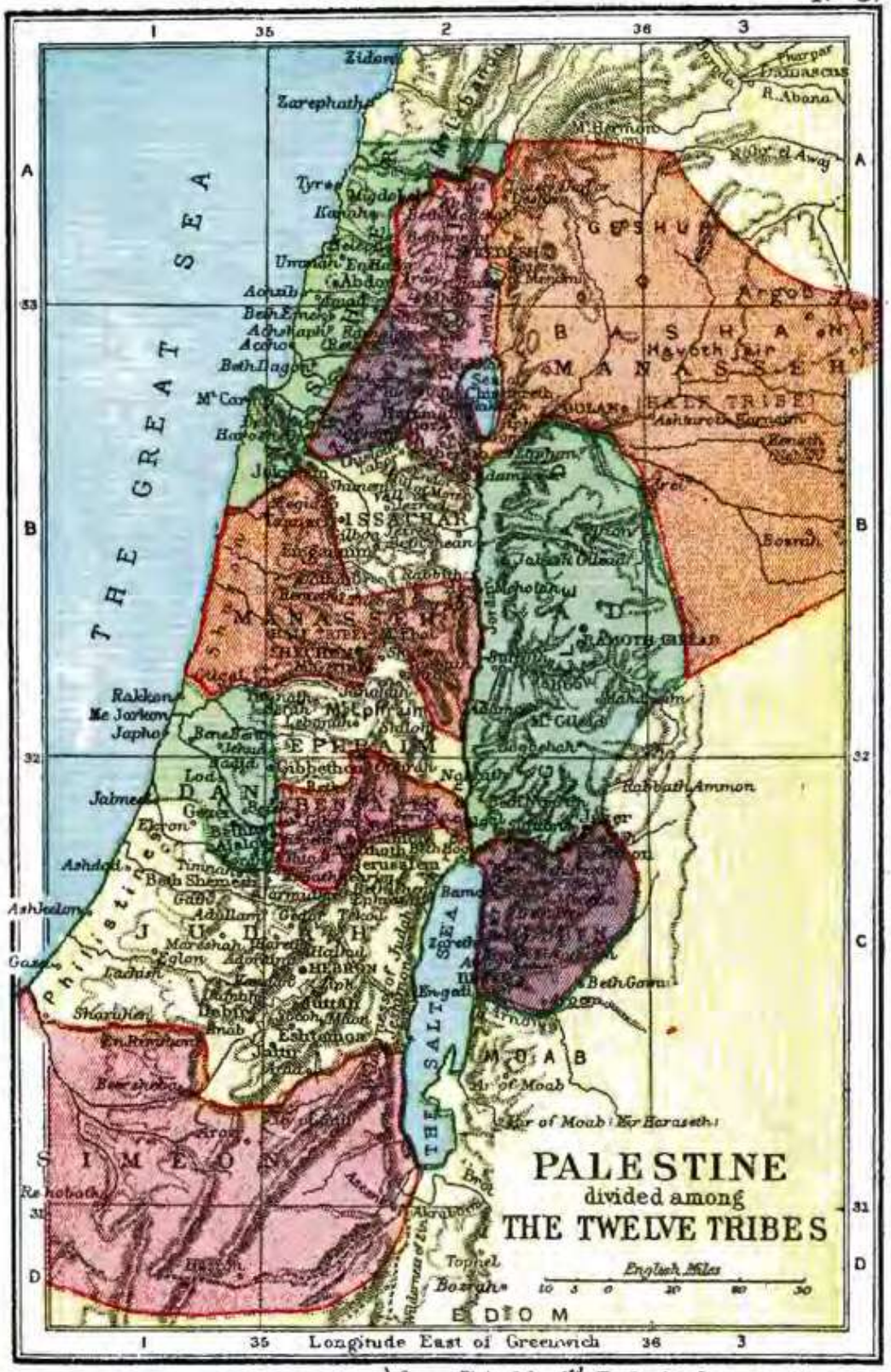
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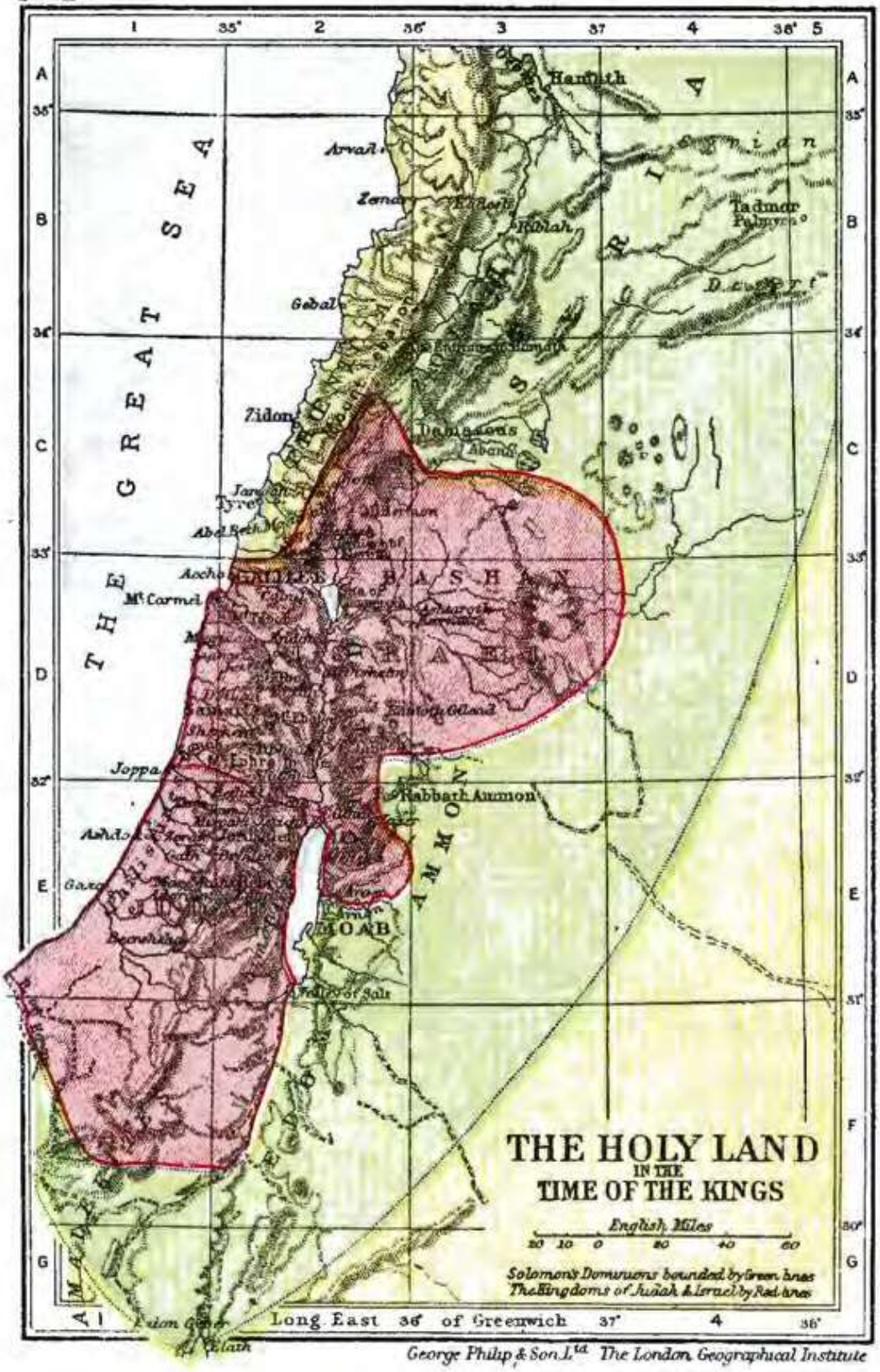
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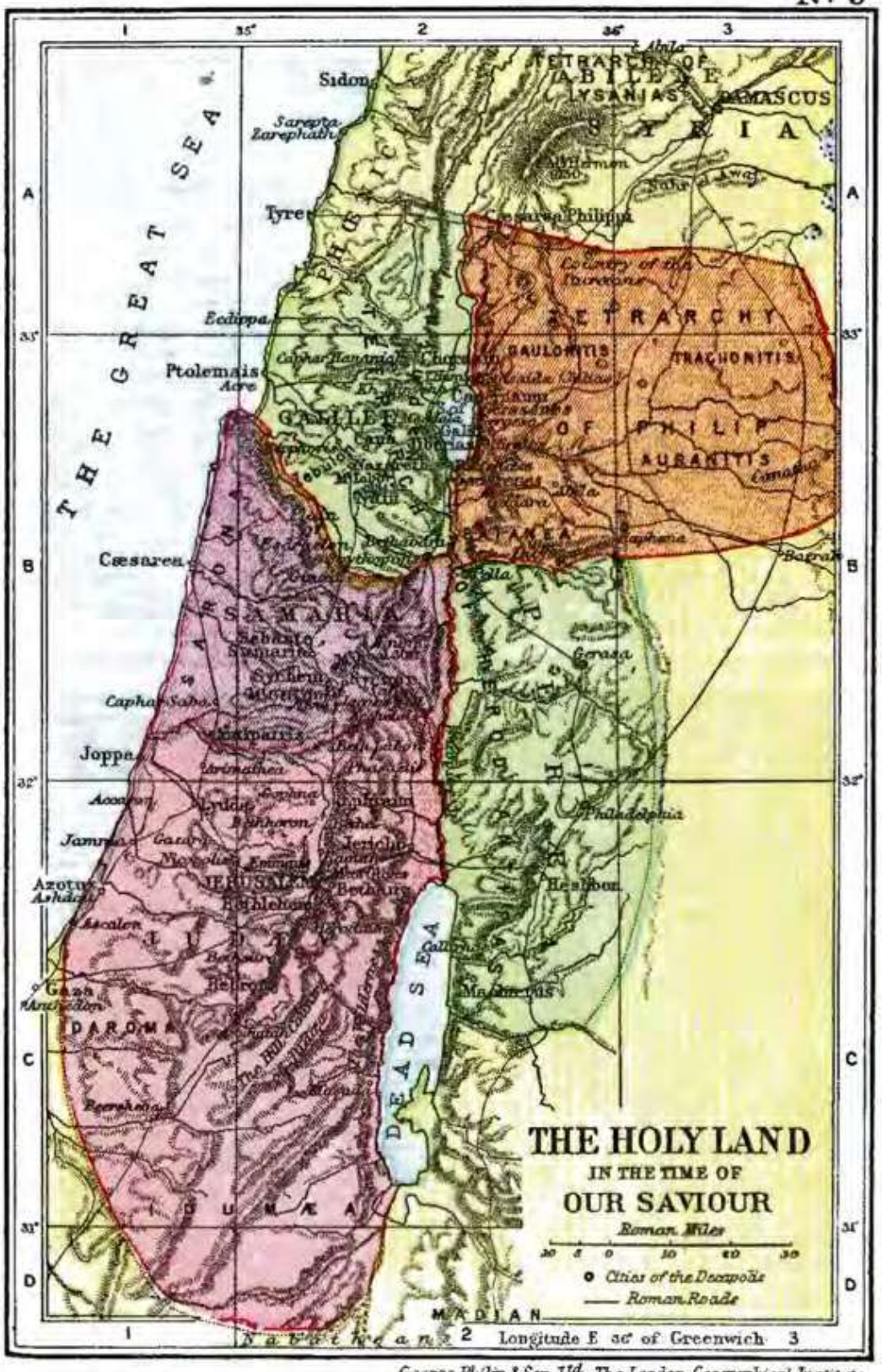
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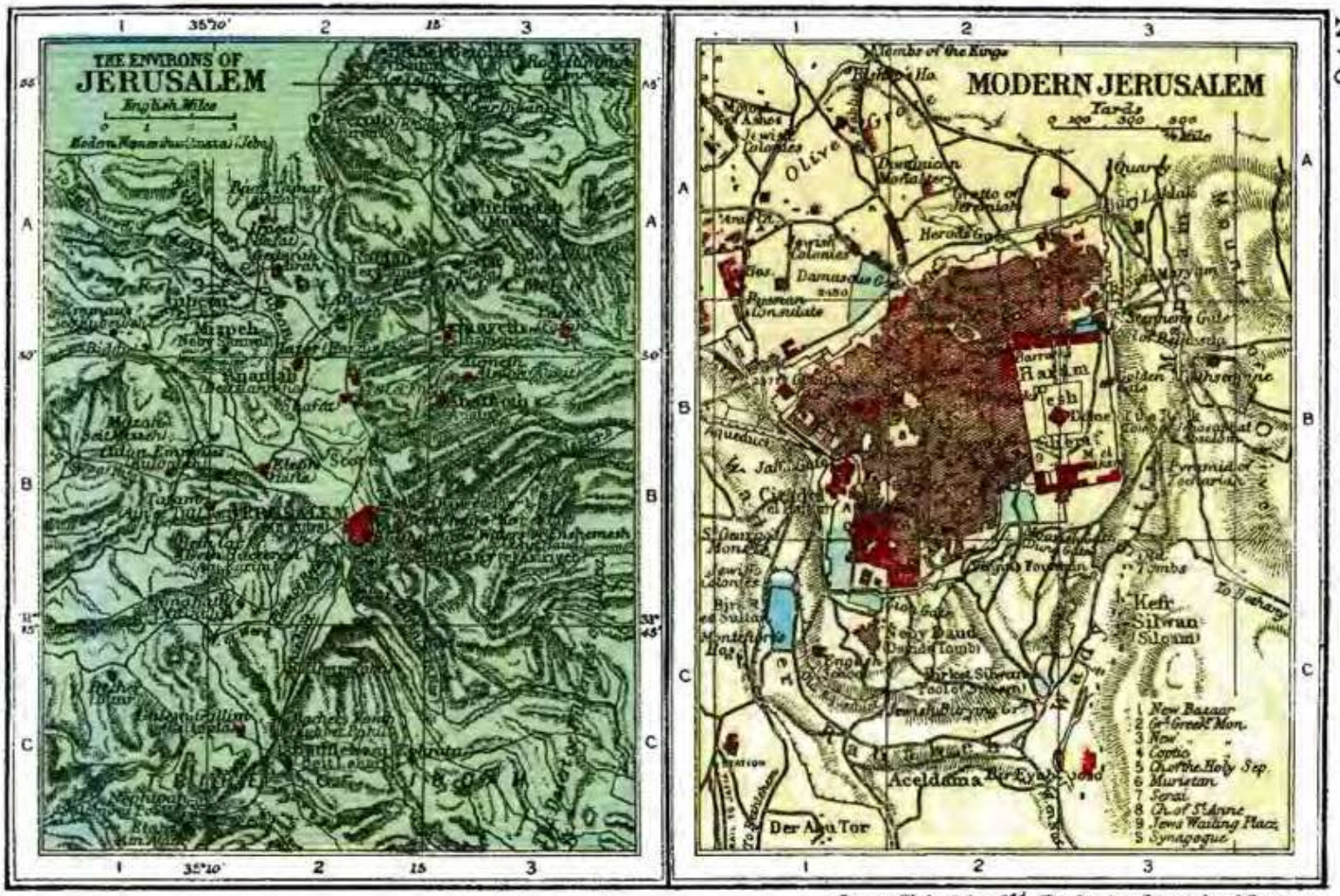
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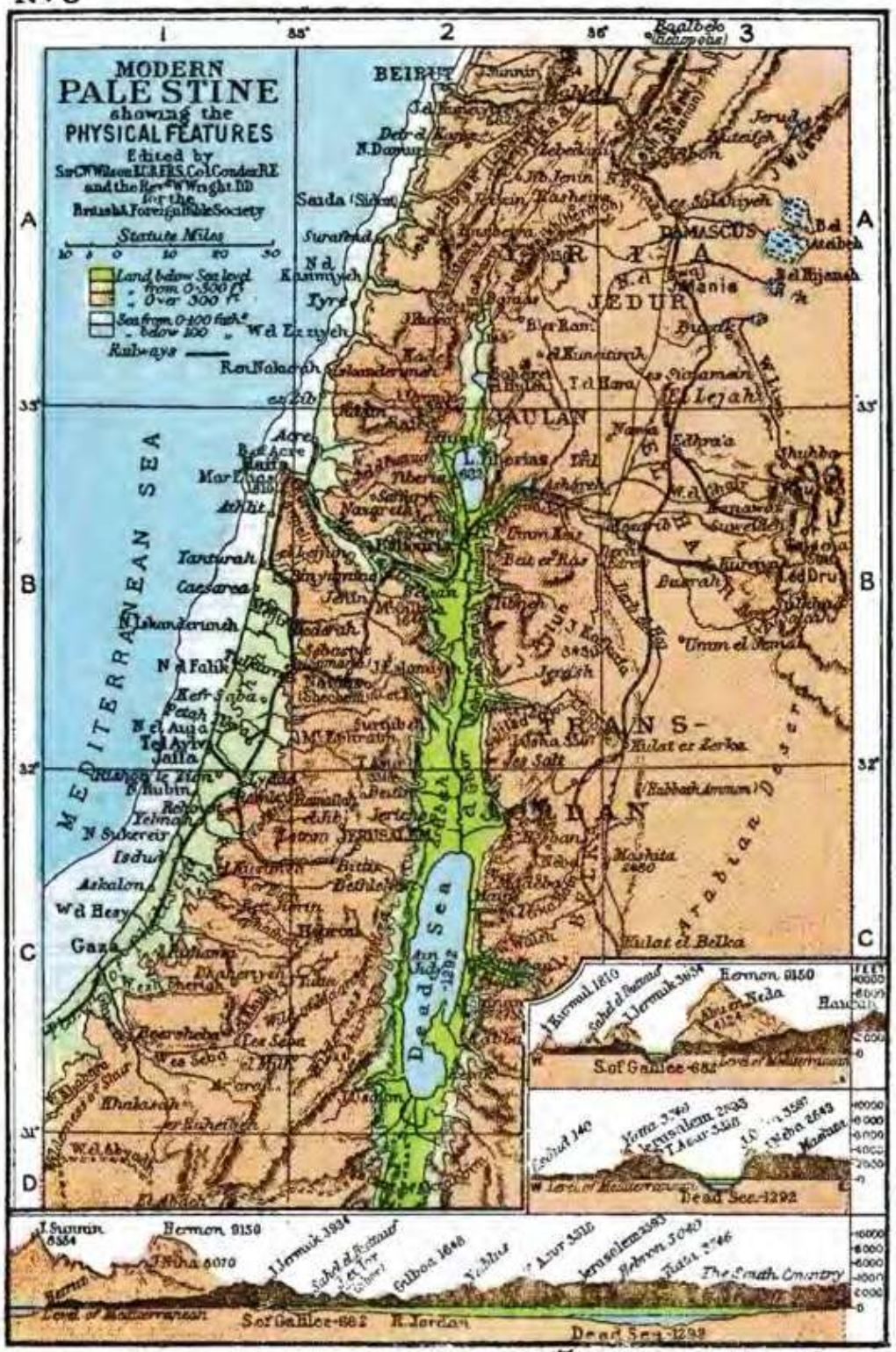
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Abbreviations:—B.=Bay; Br.=Brook; Des.=Desert; I.=Island; L.=Lake; Mt=Mountain; R.=River; Wild.=Wilderness.

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